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# Global Warning: Stereotype Threat in the Global Church

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GEORGE FOX UNIVERSITY

GLOBAL WARNING:  
STEREOTYPE THREAT IN THE GLOBAL CHURCH

A DISSERTATION SUBMITTED TO THE  
FACULTY OF GEORGE FOX EVANGELICAL SEMINARY IN CANDIDACY FOR  
THE DEGREE OF DOCTOR OF MINISTRY

BY

MICHAEL BADRIAKI

PORTLAND, OREGON

FEBRUARY 2016

George Fox Evangelical Seminary  
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CERTIFICATE OF APPROVAL

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DMin Dissertation

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This is to certify that the DMin Dissertation of

Michael Badriaki

has been approved by  
the Dissertation Committee on February 26, 2016  
for the degree of Doctor of Ministry in Leadership and Global Perspectives.

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To all those who long for safer, loving, positive, authentic, mutual, faithful friendships,  
and solidarity in intercultural missions.

A special thanks to my bride Kristen Ann, and queen daughter Teniel Kansiime.  
Superabundant gratitude to Ruhanga for the gift of a global life experience, family,  
advisors, teachers, professors and friends. This degree is dedicated to my courageous  
mother Kyokunda Molly!

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## ABSTRACT

The involvement of missionaries in global missions from United States to Uganda particularly through short-term missions teams is a growing reality; while the involvement of Ugandans in missions still remains mostly local and regional. Most missions groups are motivated by the biblical commission to proclaim the gospel, humanitarian and social justice causes. However, global missions Christian groups in Uganda and Christian groups from the United States of American are faced with intercultural challenges. This dissertation discusses stereotype threat which has been shown to have debilitating consequences of fear, unsettling cognitive burdens and anxiety in targeted individuals and people groups to the detriment of cross-cultural and interethnic partnerships. The study also identifies a framework in which stereotype threat can be overcome in global church missions settings. Admittedly, stereotype threat is not the sole cause of unhealthy relational gaps in global church partnerships. There are a multiplicity of possible subjects that persistently impair the successful formation of positive interdependent partnerships across borders and cultures. For example, cultural blunders, world geographical myopia, ignorance, prejudice, lack of cultural adaptability skills, racism, and ethnocentrism and power differentials. However, this study still insists that a sizable irregularity still remains to be explained in global missions partnerships between Ugandans and U.S.-Americans.



## SECTION 1: THE PROBLEM

### **Introduction**

A church in New Jersey prepared Dana and Tim through its mission strategy and cross-cultural training program to send them to Uganda as missionaries. The husband and wife team were assigned to join a partner church in Uganda to facilitate leadership and discipleship meetings. When they arrived, the pastor of the Ugandan church introduced the missionaries to the Ugandan congregants who are under his tutelage during a Sunday church gathering. The Pastor made an announcement inviting and encouraging Ugandans in the congregation to get acquainted with Dana and Tim. The Ugandan congregation welcomed the U.S.-American missionaries with great hospitality and expressed eagerness to help them settle in. In the bible studies and discipleship course Dana and Tim offered, they embarked on teaching their students from a Western perspective coupled with United States etiquette and ideas since that's what Dana and Tim were accustomed to. Additionally, they also thought it was also an opportunity to share their U.S.-American perspective.

Before giving their Ugandan students Bible study and theological assignments, Dana and Tim emphatically announced that those who did well would be rewarded with special items they had brought from the United States. However, their Ugandan counterparts did not show interest in the programs the Dana and Tim were advertising. The U.S. -American evangelical missionaries were puzzled by the lack of enthusiastic responses to their ideas and Bible studies by the Ugandan Christians present at the meeting. The missionaries sought to make some changes by learning how to communicate effectively and cross-culturally from other American missionaries they met

in Uganda. For example, when Tim and Dana learned of the fact that Ugandans tend to use witty proverbial statements that lend illustration from nature, the missionaries devised a plan.

The couple decided to write a discipleship study guide in the English language since English is commonly used in certain parts of Uganda. They incorporated drawings of various illustrative animals and local sceneries in Uganda and Africa on each page. Some of the Ugandans approached the missionaries to suggest other ways that are culturally important and even mutually helpful to both the Uganda nationals and the U.S.-American missionaries. In fact, some of the Christian Ugandans also complained that Dana and Tim' teaching sessions were, "too westernized", listless, disrespectful, and undermining of the local Ugandan cultural ways. They were disappointed that did not care to consult Ugandans enough to include insights from Ugandans.

Still, Dana and Tim rejected the ideas of their Ugandan counterparts and insisted on doing missions their way, which is what Duane Elmer, author of *Cross-Cultural Conflict: Building Relationships for Effective Ministry*, calls "the win-lose strategy."<sup>1</sup> When the U.S.-American evangelical missionaries attempted to distribute their material to different churches and even volunteered to offer similar ministry training sessions like the one mentioned, their efforts did not materialize. Subsequently, Tim asserted, "Ugandans cannot think and cannot be trusted" in general. The missionaries felt defeated and wondered why Ugandan Christians where intellectually unable to understand their approach and ministry intended to serve the Ugandans. Needless-to-say, Tim's words offended Ugandans who heard Tim's contemptuous stereotypes toward them since some

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<sup>1</sup> Duane Elmer, *Cross-Cultural Conflict: Building Relationships for Effective Ministry* (Downers Grove, IL: InterVarsity Press, 1993), 34.

Ugandans were already familiar with such calms from other unrelated Western missionary encounters. At one point, one woman lamented, “They are mistreating us because we are Africans.”

What is the problem in this case? Is there a factor in the U.S.-American missionaries and the Ugandans’ cross-cultural situation for which amenable intervention is possible?

### **Problem and Problem Analysis**

Unfortunately, the imploded relationships and the collateral damage in the scenario above are all too common in both short and long-term local and global missiological experiences. The desire to build partnerships seems to be surrounded with an ambiguous notion of relationships and social capital even to a degree of fetishization in cross-cultural missions. It is expedient to talk about the value and potency of “relationships,” but establishing positive relationships requires missionaries from any culture nexus to have an acute alertness about stereotype threat. Understandably, since the practice of love has its difficulties, it is tempting to approach relationship building with piece meal methods that “shoot first and ask questions later.” However, such simplistic determinations are not helpful in understanding the complexity of relationships and their cultural environments in missions. As a way forward this work attempts to shine a beam of light on the importance of “...social stereotypes ...”<sup>2</sup>, their impact and antidotes in missions. With social stereotypes in intercultural contexts in missions, come the prevalent issues of “a particular kind of identity contingency, that of stereotype

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<sup>2</sup> Ibid.

threat.”<sup>3</sup> Identity contingencies are settings in cross-cultural global church moments in which a person is treated according to a specific social identity.<sup>4</sup>

To explain further, Professor Steel, who is the originator of the Stereotype threat theory and Professor in the Department of Psychology and the Graduate School of Education at University of Californian Berkeley writes:

I believe stereotype threat is a standard predicament of life. It springs from our human powers of intersubjectivity-the fact that as members of society we have a pretty good idea of what other members of our society think about lots of things, including the major groups and identities in society.<sup>5</sup>

Stereotype threat is prevalent in intercultural missions from anywhere to everywhere and the threat is evidently “rooted in concrete situations.”<sup>6</sup> It is also necessary here to state the distinction between general stereotypes, which are not the main element of discussion in this study. On the other hand, Stereotype threat theory and its ramifications in intercultural and international missions are the issues this dissertation will give its undivided interest, even though it is undeniable that stereotypes certainly belong to the universe of stereotype threat theory. Stereotypes are common in cultures and societies and can be defined as follows. According to Schmer:

The word “stereotype” itself comes from the conjunction of two Greek words: stereos, meaning “solid,” and typos, meaning “the mark of a blow,” or more generally “a model.” Stereotypes thus ought to refer to solid models, and indeed

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<sup>3</sup> Claude Steele, *Whistling Vivaldi: How Stereotypes Affect Us and What We Can Do* (New York: W.W. Norton & Company, 2011), 5.

<sup>4</sup> Claude M Steele, “Stereotype Threat,” September 24, 2004, accessed January 25, 2016, <https://www.mtholyoke.edu/offices/comm/csj/092404/steele.shtml>.

<sup>5</sup> Steele, *Whistling Vivaldi*, 5.

<sup>6</sup> Claude M Steele, “Stereotype Threat,” September 24, 2004, accessed January 25, 2016, <https://www.mtholyoke.edu/offices/comm/csj/092404/steele.shtml>.

the initial meaning of the term in English referred to a metal plate used to print pages.<sup>7</sup>

In fact, a variety of cultural contexts will have competing views about people's attitudes to stereotypes. Schneider relatively argues that in particular moments it is difficult to have a clear sense of what stereotypes are. This also makes it challenging to at times differentiate how stereotypes differ from ordinary generalizations and it is also not clear that they can or even should be avoided. To give up our capacity to form stereotypes, we would probably have to give up our capacity to generalize.<sup>8</sup>

Given the fluidity in that surrounds stereotypes, the question that awaits exploration in this study is timely. This dissertation puts forward the following question. Can stereotype threat theory provide a process of discerning, understanding and alleviating some of the relational issues in interethnic and transnational missiology events?

Elmer explains that during a workshop for about sixty North American mission executives where the theme was 'education for missionaries', the number one issue was without question: the greatest problem in missions is relational breakdowns.<sup>9</sup> It is necessary to add that the consideration of situational dynamics in which relationships are strangled immensely matter. People and their relationships are inextricably intertwined with their sociocultural situations. This study has Ugandans and U.S.-Americans who are seeking to partner in global missions plus stereotype threat at the center. One may object that Jesus is supposed to be the sole attraction in missions: is He not enough? Indeed Jesus and the Gospel are the centrality of God's mission.

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<sup>7</sup> David J. Schneider, *The Psychology of Stereotyping* (New York: Guilford Press, 2004), 8.

<sup>8</sup> Ibid.

<sup>9</sup> Ibid., 33.

Unequivocally scripture asserts, “He is before all things, and in him all things hold together” (Col. 1:17; 1 Cor. 15:28). In the same manner the triune God has intended, invited and desired his followers to participate in the world of cultures. With a spiritual and sociocultural mandate, it is noteworthy to reckon that Jesus who is the divine centrifugal authority of God’s mission, called (Matt. 4:18-22; Mark 1:16-34; Luke 5:1-11), trained (Matt. 11:1; Mark 10:28-31), commissioned (Mark 3:14-19) and sent his disciples to participate in God’s globally intercultural mission through relationally respectful, gentle and sustainable ways (Matt. 22:37-40, 28:19-20; John 17:18, 20:21). In reference to the story at the beginning and its association to stereotype threat, the risks are high for the proper construction of faithful friendships and interdependent partnerships. It is necessary for followers of Christ to resolutely and with gentleness dwell in mutuality and solidarity. A telescopic look at the Scripture’s import on the significance of unity, friendship, solidarity, and healthy partnerships for the purpose of a fruit witness of the gospel in the global Church’ missions’ activities leads to the core of Jesus’s message. In reference to Jesus’s prayer, John writes,

I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me.<sup>10</sup>

Scripture endorses unity and love among Christ’s ambassadors of the gospel, yet how are people who are interested in global and intercultural missions supposed to share the gospel of redemption and reconciliation without reflecting fundamental reconciliatory values of Jesus’ message? Arguably, it is possible that Tim’s offensive statements were unintentional. However this study does not adequately address matters of intentionality;

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<sup>10</sup> John 17:20-21.

but rather, it highlights the significance of consequences, how to counteract and prevent them.

It is important to recognize that in the absence of perfect intentions, real consequences abound for human interaction in missions. Case in point, Tim's statements create a lingering negative stigma that is directed at the people they have an opportunity to serve and at the same obstruct Dana and Tim's bandwidth to glean from their Ugandan comrades. Additionally, both Dana and Tim are also vulnerable to the missed opportunity of learning how the gospel uniquely manifests and relates with the broader Ugandan sociocultural experiences. It is a case of well-intended desires, but unintended consequences. Conceivably, unbeknownst or known to Tim and Dana, they ultimately stereotypically impose negative conditions on the Ugandan's cultural, personal, social and spiritual identities, which interplay with contingencies also involved in the ambiance of building potentially friendly and interdependent partnerships for the sake of sharing the global good news and hope of Jesus Christ.

It is considerable that looking into the Ugandan cultural terrain can provide some further insights into the tenuous problems of intercultural missions partnership other than stereotype threat. Such a notion has been a staple suspicion in cross-cultural missions. However the challenge is that in missions between the West and Africa, African culture by and large tends to be viewed negatively. About those attitudes, Bediako notes that Western Christian missionaries often opposed or denigrated traditional local customs and institutions: veneration of ancestors, traditional tribal ceremonies and authority systems tend to be the rule and not the exception.<sup>11</sup> The extent to which cultures may have causal

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<sup>11</sup> Kwame Bediako, *Christianity in Africa: The Renewal of a Non-Western Religion* (Edinburgh: Edinburgh University Press, 1995), 26.

bearing on cross-cultural conflict is a subject for another occasion. Yet, a clear challenge with the castigation of African culture is that it's a one-sided perspective given that cultural imperfections are common to all human cultures. It is even thinkable that both Tim's reaction and the Ugandans' collective disengaged response largely stems from antecedent conditions. Most appropriate here according to a research study about Stereotype threat and the intellectual test performance of African Americans conducted by Steele and Aronson is "the immediate situational threat..."<sup>12</sup> notion which is worthy of attention. In cross-cultural missions, it is necessary to redress the menaces that emerge in a situation and not assumes that relational challenges will subside on their own.

According to Steel and Aronson, vigilant efforts need to be directed to the:

Threat that derives from the broad dissemination of negative stereotype about one's group-the threat of possibly judged and treated stereotypically, or of possibly self-fulfilling such a stereotype.<sup>13</sup>

Where do stereotypes come from and how do people who desire to contribute to the common good across cultures acquire the ability to categorize fellow humanity? This study does not attempt to discuss the causal questions and gaps at the biological and genetic level, but will persist with the investigation of negative social stereotype threat in the global church' missions' contexts. The following parts of the study will proceed to outline the specific purpose, assumptions, literature review and propose alternative solutions.

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<sup>12</sup> Claude Steele and Joshua Aronson, "Stereotype Threat and the Intellectual Test Performance of African Americans." *Journal of Personality and Social Psychology* 69, no. 5 (November 1995): 798. Accessed January 6, 2016, EBSCOhost.

<sup>13</sup> Ibid.



In Dana and Tim's situation, it is possible that they assumed that their way of communication was universal, without taking into consideration the situational threats and the impact of negative stereotypes in global church partnerships and missions. Evidently their ways go beyond mundane linguistic slip and the possibility of misspoken attempts. Their assertions reveal the shortsightedness of their cross-cultural practices and negative stereotypical attitudes perhaps rooted in the pervasive U.S.-American images of Africans and their cultures in general. Tim and Dana's perspective is disadvantageous to the spiritual and sociocultural identification of their Ugandan counterparts. Incidentally, Dana and Tim are adversely impacted by the situations as well, in ways that hinder their ability to engage in the process of trust development. The Ugandan's responses to the U.S.-American missionaries' statements about the inferior ability and untrustworthiness about their group, present a fact called stereotype threat. The social and cross-cultural stress created, reinforces the effects of stereotype threat in missions.

The Ugandans' intellectual and trustworthy credibility, which are salient, are not only attacked, but they are left in a state of morass. In a study about reducing the effects of Stereotype threat, Aronson, Fried and Good, observe that people negatively impacted by stereotype threat:

... bear an extra cognitive and emotional burden not borne by people for whom the stereotype does not apply. This burden takes the form of a performance-disruptive apprehension, anxiety about the possibility of confirming a deeply negative racial inferiority—in the eyes of others, in one's own eyes, or both at the same time. Importantly, it is not necessary that a student believe the stereotype to feel this burden.<sup>14</sup>

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<sup>14</sup> John Aronson, Carrie B. Fried, and Catherine Good, "Reducing the Effects of Stereotype Threat on African American College Students by Shaping Theories of Intelligence" *Journal of Experimental Social Psychology* 38, no. 4 (2002): 114. Accessed December 5, 2015, [http://www.foothill.edu/attach/1474/views\\_of\\_intelligence.pdf](http://www.foothill.edu/attach/1474/views_of_intelligence.pdf).

Notably, Dana and Tim's story does not reveal the possible existing negative cultural stereotypes that Ugandans have about Americans, but that does not mean that they do not exist. For example, according to data from a recent survey conducted for this dissertation, Ugandans use the term *Muzungu* to describe U.S.-America missionaries and Western expatriates.<sup>15</sup> Bizimana explains that *Muzungu* (plural: *Bazungu*) literally means "somebody who supersedes somebody else." The phrase traditionally refers to white people of European and North American decent. In the course of time, the definition of this word was expanded to include all light skinned people, even those fair-skinned people of non-white ancestry. *Muzungu* also carries connotations of wealth, since the main characteristic of the colonial masters was affluence.<sup>16</sup> Other stereotypes associated with North American Christians from the surveys completed by Ugandans include "law abiding,<sup>17</sup> "rich, individual confidence, intelligent, enterprising, military experts, happy... [and] liberal..."<sup>18</sup> Ugandan participants also noted that certain U.S.-Americans short-term missionaries " ...do not know world geography"<sup>19</sup> The interviewees who are also U.S.-Americans expressed the following stereotypes about Ugandans. One U.S.-American participant noted:

I would say my perception has been that they are poor, hungry, simple, in need. Ha! Yes. My preconceived notions of Africans fell hard my first semester of graduate school when I realized that my East African classmates were highly intelligent, wealthy, capable, and funnier than me.<sup>20</sup>

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<sup>15</sup> Janet Nakamate, interview by author, Kampala, Uganda, June 2014.

<sup>16</sup> Nsekuy Bizimana, *White Paradise, Hell for Africa?* (Berlin: Edition Humana, 1989), 21.

<sup>17</sup> Peace Apiyo, interview by the author, June 6, 2014, Kampala, Uganda.

<sup>18</sup> John Muhumuza, interview by the author, January 14, 2014, Kampala, Uganda.

<sup>19</sup> Peace Apiyo, interview by the author, June 6, 2014, Kampala, Uganda.

<sup>20</sup> Matthew Johnson, interview by the author March 15, 2015, Vancouver, Washington.

With the obvious presence of preconceived ideas about one another, it is crucial to take a closer look at how stereotype threat affects interethnic missions in the global church. Stereotype threats pervade the atmosphere of global missions and stereotype threat affects both the target and the agent of the threats as will be explicated in detail. This study insists that in missions and partnership situations between Ugandans and U.S.-Americans—where exposure to negative stereotypic attitudes exists about certain communities—people with particular group identities are liable to experience stereotype threat and therefore exhibit negative responses in their participation. The ability to detect stereotype threat in global missions in order to create an environment wherein participants who are created in the image of God are not under threat is key. This is particularly crucial for missions Pastors, leaders of short-missions teams, educators and leaders of missions organizations as they design and implement intercultural curricula.

Additionally, the incorporation of stereotype threat in missiological educational undertakings; is helpful in establishing the comprehension of issues like fear of the foreigner, self-doubt, social mistrust, suppression of emotions, cross-cultural anxieties, distancing, avoidance and other negative reaction in intercultural and interethnic missions' settings. The transitions and adaption skills that are needed during both short and long-term missions experiences in a partnership between Ugandans and U.S evangelicals require time, respectful attitudes and perseverance.

People possess cultural backgrounds that emerge and interface in both their private and public spaces. Such is the case when missionaries who travel to Uganda for any length of time. Nomadic missionaries are faced with the realization that comes with relocation to new environments and situations in which they will find themselves drawing

on and reacting from their own individual cultural perspectives. Keim ably articulates what the transitional and adaptation experience can look like. He observes that the societies we grow up in construct whole fields of memories that tell us what the world is and what it means. For example, although you might think a tree is a tree, the ways trees are used and what trees mean differ from one memory system to the next—from one culture to another. People’s actions are informed by the logical and emotional behavior that deeply shaped their memory, so that different cultures prefer different behaviors. When missionaries encounter something new, they tend to reach into their memories to find analogies or metaphors that allow them to categorize and make sense of the new experience.<sup>21</sup>

### **Specific Statement of Purpose**

A staggering amount of people from churches in the United States of America travel on short-term missions trip every year. According Baylor University, “The number of United States Christians taking part in trips lasting a year ... has grown from 540 in 1965 to an estimated more than 1.5 million annually, with an estimated \$2 billion per year spent on the effort...”<sup>22</sup>

Due to the ongoing and growing interest in the idea of Christian evangelical short-termism characterized by missions group that travel to Uganda for one and a half weeks on average, U.S.-American missions continue to boom. Long-term missions, and the

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<sup>21</sup> Curtis A. Keim, *Mistaking Africa Curiosities and Inventions of the American Mind* (Boulder, CO: Westview Press, 2009), 145.

<sup>22</sup> Baylor University, “Short-Term Mission Trips: Are They Worth the Investment?” May 2, 2011, accessed February 16, 2015, <http://www.baylor.edu/mediacommunications/news.php?action=story&story=93238>.

desire to create global church partnerships remain steady and this study seeks to discuss the necessary awareness of the stereotype threat in interethnic and intercultural missions as a key dynamic between an evangelical church in Uganda and a church group in the United States. This dissertation is distinguishable because it does not solely focus on the missionary as a self-contained and independent cross-culture unit to be filled with intercultural information only; this body of work elevates and adheres to the “power of the situation.”<sup>23</sup> The behavior and attitudes of any given missionary play a certain role in global church relations, but the situation in which partnerships can be forged deserves mindfulness.

Even though the identification of stereotype threat does not preclude other factors that could also contribute to interethnic challenges in missions, missiological attentiveness to a situational approach with dramatically altering implications, simple interventions designed to remove those threats<sup>24</sup> as is demonstrated in section three is over due. Cross-cultural missions and the resulting local and global relationships are bound to issues of ethnic and race orientation, culture, and social identity. The element of identity is a fundamental issue when it comes to intercultural partnerships in missions between Ugandan and U.S.-American churches. According to Steele, “...*identity contingency* [is] the things you have to deal with in a situation because you have a given social identity, because you are ... a white male, a woman, black, Latino...[Uganda,

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<sup>23</sup> Inzlicht and Schmader, *Stereotype Threat*, 7.

The power of the situation, alludes to the appealing consequence of this situational approach which highlights the importance of studying the situation in which stereotype threat is operative and thus intervention designed to remove negative effects of stereotype threat can change the situation in which targeted groups find themselves.

<sup>24</sup> Ibid.

Africa] and so on. Generally speaking, contingencies are circumstances you have to deal with in order to get what you want or need in a situation.”<sup>25</sup>

Does identity matter to intercultural missions between Ugandans and U.S.-American Christians one might object? Further still, is not the United States a post-racial society with the historical passage of the civil rights act, two time election Barak Obama—the first African America president—, and Uganda a postcolonial society? Affirmatively, identity matters and indeed, both Uganda and the United States in particular as societies, relatively demonstrate advanced and commendable levels in the recognition of human freedoms and rights. Steels argues however, that even with some earned progress:

Things have gotten better. But remember, contingencies grow out of an identity’s role in the history and organization of a society—its role in the DNA of society—and how society has stereotyped that identity. In the case of race in the United States, that history and its legacies are still with us. ... Research ... shows, the stereotype and identity threats that can arise in today’s racially integrated especially those with an accumulation of identity-threatening cues-can be formidable, not as diminishing of life chances as the total exclusion of yesteryear, but an unfortunate suppression of human potential nonetheless.<sup>26</sup>

The disparity that exists between the majority and minority culture in the United States continues to point to the laments and brutal repercussions of racism’s past and it’s systemic effects today. The ongoing unrest can be seen in the tensions between the police’s use of force in communities of color. Intensity in the United State’s domestic racial situation is also evident in the dispute about historical policies of inequality. According to Darity and Frank, the debate about the given suitability of reparations to

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<sup>25</sup> Claude Steele, *Whistling Vivaldi: How Stereotypes Affect Us and What We Can Do* (New York: W.W. Norton & Company, 2011), 3.

<sup>26</sup> *Ibid.*, 212-213.

compensate First Nations People colonial setbacks of, disenfranchisement and African Americans for having been subjected to slavery, and Jim Crow practices is a lively demand today.<sup>27</sup> In Uganda, stereotypic language about one's tribe is usually invoked in society and some of the stereotype threats are based on tribal lines, which also proved advantageous during Western imperial efforts in Uganda. During the western colonial expansion, the British employed tribal agents of their imperialism, a policy that was often referred to as tribal sub-imperialism.<sup>28</sup> Stereotype threat can have hostile implications on any given society, as this study will continue to elucidate. The following section will examine some of the past and present dynamics involved in the attempts of U.S.-American evangelicals and Ugandan Christians to work together.

A biblically contextual and practical application for the mitigation of stereotype threat in the interest of working towards faithful friendships and interdependent partnerships will be proposed in Section Three. With the use of scholarly articles, secondary research books, and interviews, this body of work will continue to travel through the vein of the stereotype threat theory to expose the challenges involved in forging transnational church partnerships.

### **Assumptions of the Paper**

Partnerships between Ugandan Churches, U.S.-American missions' organization and churches happen on a regular basis. They are formed in the commonality of theological beliefs, denominational connections, and project interests, managerial and

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<sup>27</sup> Willian Jr., Darity, and Frank, "The Economics of Reparations." *American Economic Review* 93, no. 2 (May 2003): 326-329. Accessed January 28, 2016. EBSCOhost.

<sup>28</sup> Phares Mukasa Mutibwa, *Uganda Since Independence: A Story of Unfulfilled Hopes* (Trenton, NJ: Africa World Press, 1992), 3.

operational agreements. Matters concerning social identities and the situational contingencies that contribute to cross-cultural conflicts are seldom or never addressed.

This paper makes the following assumptions.

- The formation of cross-cultural and transnational mission-related partnerships between Ugandan Christians and American evangelicals is influenced by social identity in various cultural settings.
- The ability to grasp the importance of social identity related challenges, can help move the focus of missions preparation beyond the concerns about elements like; cultural shock, the initial stress associated with desire to ‘train African pastors or African leaders, claims of lack of ownership in missions projects and desired outcomes on the part of Africans or “the locals”, claims of backwardness of indigenous people, logistical and managerial approaches, which tend to be the dominate reasons for cross-cultural conflict.
- The conflict, relational ambiguity and distances seen between well-intentioned Western missionary and hospitable Ugandan Christians is not fictitious and should not be ignored.
- There is something “in the air”<sup>29</sup> of global church missions and partnerships’ formation.
- The Gospel of Jesus Christ delivers hope for global missions partnerships where gospel ambassadors can not only try to participate in reconciliation, but also always affirm one another with God’s love (Rom. 5; Rom. 12; Phil. 2:1-5).

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<sup>29</sup> Ibid.



### **Significance of the Paper**

Unlike the negative outlook of Africa as the “dark continent” or a geographical bowl of second hand “good will”, that has prevalently lingered in global missions’ narratives or accompanied most of the intercultural missiological legitimizations and rationalities for sending U.S. missionaries to Africa; this paper calls attention to the impact of stereotype threat and it’s negative results at the expense of solidarity in missions partnerships between Ugandan Christians and their American counterparts. The increasing flow of missions groups from the United States that frequently travel to Uganda and the East African region continues to attract American interest all year around. News of economic possibilities in the Africa continent is slowly drawing attention of nations around the world. The President of the United States, while on a visit to Kenya, affirmed his interest in the region, “... because Africa is on the move. Africa is also one of the fastest-growing regions of the world.”<sup>30</sup> Every year, international airports are flooded with various missions and tourist groups, predominately from the Western world, in transit to different cultures of the world.

Missiological interest in this case continues to exist between Christians in Uganda and churches in the United States. However, as the different cultures meet, there are relational complications that tend to fuel conflict and divisions between Ugandans and U.S.-American evangelicals. The global church space is where intercultural missions’ activities often happen, and it is also a place where there are both similarities and differences among cultures, races and ethnicities. Along with that are the highly likely

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<sup>30</sup> The White House, “Remarks by President Obama at the Global Entrepreneurship Summit,” July 25, 2015, accessed October 16, 2015, <https://www.whitehouse.gov/the-press-office/2015/07/25/remarks-president-obama-global-entrepreneurship-summit>.

possibilities that followers of Jesus will also encounter stereotype threats as they sojourn across cultures with the desire to seek partnerships. Rosenthal, Crisp and Suen in their study on reducing stereotype threat note, "... predicate that placing participants under conditions conducive of stereotype threat would result in these participants predicting lower performance expectancies."<sup>31</sup>

Additionally, too often cross-cultural discussions in missions have a limited focus on proper dress, culture shock, foreign accents, lodging, transportation, food and how to exchange money. Helpful as those may be, such tunnel vision remains in incomprehensibility about the mostly invisible pivotal idea of stereotype threat, which this study will seek to contribute to missiology by raising consciousness about the impact stereotype threat in global church interactions. Paying serious attention to the vast veil of stereotype threat that prevents an awakened conscience about the peril of identity stigma in missions is paramount in the twenty first century. In fact, the expectation of togetherness as recorded in the Christian scriptures by the apostle Paul who asserts, "love each other with brotherly affection and take delight in honoring each other."<sup>32</sup> Other points of contact lay in the religious and cultural worldview of Ugandans, who do not separate religious, societal and cultural life, but rather consider life as a total sum. U.S.-American evangelicals involved in missions in Uganda tend to uphold a similar disposition. According to Amstutz, U.S.-American missionaries tend towards "caring for

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<sup>31</sup> Harriet E.S Rosenthal, Richard J. Crisp, Mein-Woei Suen, "Improving Performance Expectancies in Stereotypic Domains: Task Relevance and the Reduction of Stereotype Threat." *European Journal of Social Psychology* 37, no. 3 (May 2007): 586-597. Accessed January 18, 2016, EBSCOhost.

<sup>32</sup> Rom. 12:9-10.

the spiritual and temporal well being of people in foreign lands,”<sup>33</sup> which is in contrast to the earlier disposition of the western mission enterprise which was “chiefly spiritual”<sup>34</sup> by design. The problem of ethno stereotypes against a people’s cultural and self-identity, demonstrated in the opening story, is that negative stereotypes do not advance God’s love and unity necessary in the complex issues of interculturality and global encounters in the global missions arena.

To begin with, stereotypes are present in all cultural spheres and their histories. The nature of negative stereotypes and their effects on a targeted people group can be traced back to the domestic ethos in the United States. Loury, who is a professor of the social sciences and economics at Brown University asserts:

An awareness of the racial “otherness” of blacks is embedded in the social consciousness of the American nation owing to the historical fact of slavery and its aftermath. This inherited stigma even today exerts an inhibiting effect on the extent to which African Americans can realize their full human potential.<sup>35</sup>

In Uganda, the known existences of ethnic-based stereotypes have their roots in the colonial legacy.<sup>36</sup> By and large, Uganda is a host cultural context for numerous missions-minded groups for U.S-American churches and missions organizations. Ugandans’ domestic culture puts a high relational value on hospitality and is therefore culturally receptive towards visitors from both within and without the culture. When both short- and long-term missionaries from a given church in the United States desire to forge

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<sup>33</sup> Mark R. Amstutz, *Evangelicals and American Foreign Policy* (Oxford: Oxford University Press 2014), 2.

<sup>34</sup> *Ibid.*, 50.

<sup>35</sup> Glenn C. Loury, *The Anatomy of Racial Inequality* (Cambridge, MA: Harvard University Press, 2002), 5.

<sup>36</sup> Stephen Kyeyune, *The Legacy of a Hero: Life Lived from the Christ Prospective* (Bloomington, IN: AuthorHouse, 2014), 174.

partnerships, the awareness about the dangers of stereotype threat is necessary. Likewise, a similar enlightenment is beneficial for cross-cultural missions-minded followers of Jesus in Uganda. Why is the study of stereotype threat, the stigmatization of people, and its effects on global church relations critical? What is at stake? The use of negative stereotypes is hazardous against a people's spiritual, social and cultural identity in global missions to the detriment of faithful friendships and mutual trust in the global church. This is why an appropriate response leads to a biblical missiological perspective, which sustains the obvious respect for human beings in their respective cultural contexts because they are created in God's image; and belief in the global church's mandate to present the grand plan of God's purpose for his creation, people and nations around the world. This reinforces the fact that ambassadors of the Gospel of Jesus Christ are designated adherents and messengers of the Bible's global message. Wright argues:

If our mission is to share good news, we need to be people of good news. If we preach a gospel of transformation, we need to show some evidence of what transformation looks like. So there is a range of questions we need to ask about [the global church relations] that have to do with things like integrity, justice, unity, ... and Christlikeness. The biblical word is "holiness", and it is as much a part of our missional identity as of our personal sanctification.<sup>37</sup>

The mission of God is guided by principles and a call for its practitioners to be widely given to humility of the spirit, "respect and gentleness,"<sup>38</sup> as processes through which to deliver on both spiritual and social virtues opposed to neither blissful ignorance nor arrogance. Jesus Christ expressed the desired attitude needed and the reward that follows

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<sup>37</sup> Christopher J. H. Wright, *The Mission of God's People: A Biblical Theology of the Church's Mission* (Grand Rapids, MI: Zondervan, 2010), Kindle Loc. 295.

<sup>38</sup> 1 Pet. 3:15.

in an indelible sermon noting, “Blessed are the meek, for they shall inherit the earth.”<sup>39</sup> A humble disposition in missions is vastly positive in contrast to the unpleasant humiliation from the stigmatization of a people and their local ethnic identities and the contingences that follow thereafter.

To illustrate further, Goffman, who’s historical work and initial vocalization on Stigma brought the subject to light in the 1960s, describes stigmas as an attribute that makes a targeted person or group different from others in the category of persons available; and such an attribute is especially discrediting in its effect.<sup>40</sup> It is due to the debilitating effects of such ethnocentric and negative stereotypes that a focus on their implication in the transnational context of the global Church between Ugandan followers of Christ and missionaries from the United States is warranted. Such attention is also made urgent by Christianity’s growth and witness in the global context, particularly in the non-western context. According to Jenkins:

We are currently living through one of the transforming moments in the history of religion worldwide. Over the last five centuries, the story ... Christianity has been inextricably bound up with the of Europe and European-derived civilizations overseas, above all North America. Until recently, the overwhelming major Christians lived in ... “European Christian” civilization. ... self-evidently the religion of the haves... Over the last century, however, the center of gravity in the Christian world has shifted inexorably away from Europe, southward, to Africa and Latin America, and eastward, toward Asia.<sup>41</sup>

The euphoric news about Christianity’s purported expansive shift from the West to other parts of the world has attracted further affirmation. Mbiti notes, “The centers of

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<sup>39</sup> Matt. 5:5.

<sup>40</sup> Erving Goffman, *Stigma: Notes on the Management of Spoiled Identity* (Englewood Cliffs, NJ: Prentice-Hall, 1963), 3.

<sup>41</sup> Philip Jenkins, *The Next Christendom: The Coming of Global Christianity* (Oxford: Oxford University Press, 2002), 1.

the church's universality [are] no longer in Geneva, Rome, Athens, Paris, London, New York, but Kinshasa, Buenos Aires, Addis Ababa and Manila.”<sup>42</sup> The other geopolitical elements that continue to perform midwifery roles in the spread of global Christianity are globalization, which also include the impact of foreign policies and global economics. With such dimensions also come the promises of the advancement of technology, opportunity, and religious freedom, interfaith and intergroup harmony.

Yet, even the enthusiasm with which the new growth of the church in Uganda and Africa, the missions' arena still reverberates with questions. If Christianity's domain scale has tipped away from the west in favor of non-western regions like Africa, does this also imply the end of the dominant influence of western Christianity in the metaphorical Global South? Research about the current efforts of the American evangelical mission enterprise suggests to the contrary. As a matter of fact, according to *Christianity Today*, “the U.S. still does send the largest total number of missionaries, 127,000 in 2010...”<sup>43</sup> A reasonable number of western missionaries have traveled to Uganda on both short- and long-term mission ventures in order to register their impact. Consequently, such large influxes of missionaries from the United States will encounter challenges posed by stereotype threat. Incidentally, this is why this study is concerned with how the relationships between U.S.-American missionaries and their Ugandan Christian counterparts are impacted by certain contingencies fostered by prevailing stereotype threat as shown earlier in Dana and Tim's story.

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<sup>42</sup> John Mbiti, as quoted in Kwame Bediako, *Christianity in Africa* (Edinburgh: Edinburgh University Press, 1995), 154.

<sup>43</sup> “The World's Top Missionary-Sending Country Will Surprise You,” *Leadership Journal*, (Summer 2013), July 29, 2013, accessed February 8, 2015, <http://www.christianitytoday.com/le/trendwatch/2013/07-29/worlds-top-missionary-sending-country-will-surprise-you.html>.

### Historical Narrative

In the interest of understanding the complexities surrounding the challenges caused by stereotype threat in missiological space among Christian Ugandans, non-Christian Ugandans, Christian U.S.-Americans, and non-Christian U.S.-Americans; it is important to look at the historical dimension that lay between the past and modern day realities. Tim, Dana and their Uganda colleagues' dilemma can be appropriately followed through the further elucidation of the troubled and damaged past in which practice of global Christian missions environmentally plays out among the East African nation of Uganda, and in which Western Christians missionaries seek to immerse themselves. To begin with a broader continental view, history shows:

That partition of Africa introduced virulent forms of western nationalism into the continent. The Berlin Conference's demand for physical presence rather than mere declarations of areas of influence opened the African interior to missionary gaze and intervention with the character that change the cross-cultural process. Western self-confidence replaced the initial respect for African Chiefs as colonial weaponry was enormously the behest of gospel bearers. The scale of missionary activities was enormously enlarged, making analysis complex; competition among missionaries became rife: broadly, Catholics squared off against Protestants... Missionary policy was forged amidst the competing claims of colonial ambitions, evangelical spirituality and obligations to the indigenous people...<sup>44</sup>

The impact of colonialism undoubtedly imprinted its marks on the contexts it touched. However, unlike conventional understandings, this study acknowledges that not all of the current challenges in cross-culture missions between Ugandans and U.S.-Americans have Western colonialism to solely blame. Even with the consequences that still remain in many communities in Africa, which have their origin from imperialism,

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<sup>44</sup> Sheridan Gilley and Brian Stanley, *World Christianity, C. 1815-1914* (Cambridge, UK: Cambridge University Press, 2006), 576-577.

humanity's resilience prevails. Most of the communities in Africa that experienced both indirect and direct colonial rule continue to learn from the past and persist to work towards common good and a harmonious existence. It is necessary for any models of global missions particularly those of the current Western Church's dominate missions practices in the twenty first century, to also study past events and positively glean from history. Moreover, as for centuries, the Western missions enterprise has and still continues to hold a place of dominance through sending both short and long missionaries to Uganda and not the other way round. Such disparities contribute to the lack of even distribution of power in cross-cultural interactions and can fuel stereotypic impressions. Cross-cultural partnerships are strained when power differentials are not equitably negotiated and represented. Could failure to examine and reflect on the implications of such historically educational events hinder Western missionaries' alertness to a Western hegemonic worldview, thus resulting in an illusory cultural messianic complex in missions? Gilley and Stanley further write:

The texture of colonial Christianity contained four strands that would challenge the indigenous peoples and evokes response. First, the character of the missionary presence was exhibited in such varied contexts as the mission... [like] the protection of the settler communities in eastern African, and the increasing rejection ... for African agency... The second strand was a cultural policy that despised indigenous realities and embedded racism in mission practice. Third, the institutionalization of mission agencies ignored the pneumatological resources of the gospel, sapped the vigor of the original evangelical spirituality and encrusted the monopoly of decision making processes and the practice of faith. Fourth, translation of the Scriptures exposed the underbelly of the missionary enterprise and produced unintended consequences.<sup>45</sup>

The depth of the impact of the four strands named above had serious and significant implications. The cultural policy for instance, raises curiosity about particular

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<sup>45</sup> Ibid.,



moments in time. For purpose of reflection, during the era of the trans-Atlantic slavery, there were both its Christian proponents and opponents as well. Although Curtin's research dates back to 1973, his work is rare and still relevant for this study. Curtin ably insists on the insatiable posture of Western cultural superiority on both the pro- and anti-slavery Western wings as he writes:

The antislavery movement provides another illustration of the 'moderate racism' that existed in the minds of early-nineteenth-century Europeans and Americans. From our perspective it seems logical that abolitionists would attempt to eliminate racism in their efforts to end slavery. But the abolitionist's arguments were primarily about the immorality of slavery and the slave trade rather than the immorality racism. Proslavery and antislavery activist alike were racist, but both assumed that cultural factors were at the heart of the slavery question. For proponents of slavery, the African's inferior culture justified the institution. Antislavery activists argued that Christian charity required abolition and that Africans had the *potential* to acquire civilized culture.<sup>46</sup>

While the historical peril of the transatlantic slave trade is long gone, the global missionary context between the United States and Uganda still has to consider the spiritual, social and cultural legacy of the colonial missionary era and mentality. Of the colonial missionary enterprise, Sanneh writes:

The missionaries compounded the deeply oppressive character of colonial rule in Africa by paving the way for swift and decisive access to the hearts and minds of Africans who, ingesting the bitter pill of political defeat yielded... and became brainwashed subjects of a white supremacist order. The gospel entered African culture like a tranquilizing needle and came out like the sword of domination.<sup>47</sup>

The above reality bears consequential implications for the African Christian's identity and global missions. The need to address the stereotype threats that plague global church relations is urgent since stereotype threat possesses destructive outcomes to the

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<sup>46</sup> Philip DeArmond Curtin, *The Image of Africa: British Ideas and Action, 1780-1850*, Vol. 1. (Madison: University of Wisconsin Press, 1973), 138.

<sup>47</sup> Lamin O. Sanneh, *Disciples of All Nations: Pillars of World Christianity* (Oxford: Oxford University Press, 2008), 150-151.

identity of all people groups involved in cross-cultural missions. Inzlicht and Schmader write, “...people from all social groups—including those who do not belong to traditionally stereo-typed groups—can be affected by identity-threatening cues and experience the cognitive, behavioral, and emotional disruptions of stereotype threat.”<sup>48</sup>

When Western missionaries fail to question the impact of the learning experiences of the their past and present that have and continue to inform the Western missionaries’ learning of the identities and cultures of the people to whom they desire to sojourn; it is difficult for them to know the threatening cues. For example, even though the scope of this study does not intend to analyze the case of study of how Western missionaries are prepared for “culture shock”, nonetheless it is illuminating to realize the simplistic tendency in Christian missions, to treat cultural occurrences like “cultural shock” as negative experiences in the culture of those relegated as the “culture other”<sup>49</sup> Such practices are a handicap and can misleadingly fashion the Western missionaries’ behaviors toward other cultures to be hypercritical in spirit. Missionaries who are guided by negative outlooks in intercultural settings circumscribe people and their culture to an object to be afraid of and thus reinforce stereotype threat.

The call for attentiveness to stereotype threat is overdue given the centuries of Western Christians’ interest and involvement in the one-directional mission enterprise. According to Smith and Emerson, in the “nineteenth century, U.S.A evangelicals had mobilized a missionary enterprise of vast proportions that was spreading the Gospel in

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<sup>48</sup> Inzlicht and Schmader, *Stereotype Threat*, 22.

<sup>49</sup> Randy Woodley, “Mission and the Cultural Other: In Search of the Pre-colonial Jesus,” July 3, 2015, accessed September 14, 2015, <http://mis.sagepub.com/content/early/2015/06/30/0091829615590887.full.pdf?ijkey=nvprfoOGxUIWWiC&keytype=finite>.

Africa ...”<sup>50</sup> Accordingly, a large group of U.S.A. Christians today are involved in transnational ministries in Uganda which are established to help orphans, end poverty, train pastors and plant more churches in addition to the inland churches that already exist. Appealing as those previously noted missiological ministries are purported to be, they are also readily fertile ground for the thorny ethos of stereotype threat. At any rate, the interest of missions between Ugandan and U.S.-American Christians continues to steadily develop.

This is precisely why the Church in the United States fits this study’s undertaking, more so because U.S. Christians represent the dominant group that sends both short- and long-term missionaries to Uganda. Parenthetically, U.S.A evangelicals are increasingly making an imprint on the spiritual and social cultural fabric of Uganda, and not the other way round. The most recent evidence of U.S.A and Ugandan Christian interaction is the debate about the controversial Ugandan anti-homosexuality legislation—a debate that was prominently featured on the global stage.

The subject of homosexuality is beyond the scope of this study. However, for illustrative purposes, the globally strident discussion about sexuality between Uganda and the United States is enlightening. U.S.-American evangelicalism’s impact is further prolonged its muscles during one of the United States’ “...most influential evangelicals...”<sup>51</sup> Pastor Rick Warren’s visit to Uganda. On Pastor Warren’s tour in Uganda, it was evident that the high profile U.S.A evangelical Pastor, whose ties in

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<sup>50</sup> Christian Smith and Michael O. Emerson, *American Evangelicalism: Embattled and Thriving* (Chicago: University of Chicago Press, 1998), 3.

<sup>51</sup> “The Most Influential Evangelicals in American,” accessed February 9, 2015, [http://content.time.com/time/specials/packages/article/0,28804,1993235\\_1993243,00.html](http://content.time.com/time/specials/packages/article/0,28804,1993235_1993243,00.html).

Uganda extend to a personal relationship with the First Lady and members of Parliament, was intentional in mission. Warren noted, “Homosexuality is not a natural way of life and thus not a human right.”<sup>52</sup> That same year, Warren also christened Uganda a “Purpose Driven Country.” Such influence led observers to entertain the possibility that “Africa’s antigay campaigns are to a substantial degree made in the US.”<sup>53</sup>

In order to understand the nature of missional partnerships between Ugandan Christians and U.S.A. evangelicals, a broader overview of the situational influence of the geopolitical and historical impact of the West in Uganda and the continent of Africa is fitting. The African continent has long bristled with livelihood in villages, communities, cities and kingdoms, yet in the 1880s and 1890s, the continent experienced the pains of terrifying upheaval. In a period of twenty years, almost the entire continent of Africa was balkanized by European domination. Harlow and Carter report:

Convened in late 1884 and concluded in February of the following year, the Berlin Conference, which had been summoned by Germany’s Prince Bismarck, sought to color in the map of what was commonly known as the “dark continent.” According to the General Act of the Berlin Conference, Africa was to be partitioned among ... European national contestants-Britain, France, Germany, Portugal, and Italy-and King Leopold II of Belgium [plus United States].<sup>54</sup>

As though the partition was not a setback enough for the African people and their continent, the Euro-American scramble for Africa was administered without any representatives and consent of Africans. Such aggression and paternalism was part and parcel of the common Western imperial competition attitude towards African people.

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<sup>52</sup> “Globalizing the Culture Wars U.S. Conservatives, African Churches, and Homophobia,” accessed February 9, 2015, <http://www.publiceye.org/publications/globalizing-the-culture-wars/pdf/africa-full-report.pdf>.

<sup>53</sup> Ibid.

<sup>54</sup> Mia Carter and Barbara Harlow, *Archives of Empire*, vol. 2 (Durham: Duke University Press, 2003), 1.

During the period mentioned above, Europe was in the amalgamation of the Industrial Revolution, which also coincided with Europe's imperial enterprise and determination to venture on the African continent. For instance, Tvedt argues that Britain's annexation and control in Uganda was concerned with preventing other European powers, particularly Germany and France from muscling in London's economic sphere of interest.<sup>55</sup>

Europe's presence in Africa transformed the existing cities and civilizations into the workshop of the world. Although some of Western missionary ventures in certain parts of the African continent began before formal imperialism, the age of the race for Africa by imperialistic powers is associated with colonial missions. Western colonialism was the soil in which western missionaries germinated with the support of their imperial government. Robert asserts that the burgeoning British Empire was the context in which most Western Protestants missionaries worked and that in Africa the work of Western Missionary groups typically preceded imperial interest.<sup>56</sup> The nature of the relationship between missions and the establishment of empire continues to be a source of debate in missiological circles.

The times of Western colonial expansion and the partitioned African territories were seasons marked by the extraction of raw materials, gold, diamonds, cash crops, and eventually slaves. It was the dawn of industrial-scale production, modern capitalist economies and mass international trade. In this new industrial era, the value of Africa as

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<sup>55</sup> Tvedt, Terje. 2011. "Hydrology and Empire: The Nile, Water Imperialism and the Partition of Africa." *Journal of Imperial & Commonwealth History* 39, no. 2 (June 2011): 173-194. Accessed January 28, 2016, EBSCOhost.

<sup>56</sup> Dana, L Robert, *Converting Colonialism: Visions and Realities in Mission History, 1706-1914*. (Grand Rapids, MI: William B. Eerdmans Pub 2008), 10.

a place for extraction of natural and human resource rocketed. The African continent's strategic trade routes and wholesale market for some of the goods Europe produced were ideal. Nonetheless, the scramble for Africa was not just a quest for economic vitality in the Western world, European expansion through imperialism and colonialism also became the fast track to political supremacy in Europe and the spread of western Christianity. How did the large-scale and hasty undertaking of European conquest in the African region emerge? It began with the loud call of a renowned missionary and explorer Dr. David Livingstone whose ambition among many was to pave a "Missionary Road"—'God's Highway', [which] he also called it—1,500 miles north into the interior to bring 'Christianity and civilization' to unreached peoples.<sup>57</sup>

Even though David Livingston's mission activities on the African continent might have galvanized Western missionary interest, his efforts also produced other consequences. History further shows:

Each responded to Livingstone's call in his own fashion. But they all conceived of the crusade in terms of romantic nationalism. There were journalist-explorers like Henry Stanley, sailor-explorers like Pierre de Brazza, soldier-explorers like Frederick Lugard, pedagogue-explorers like Carl Peters, gold-and-diamond tycoons like Cecil Rhodes. Most of them were outsiders of one kind or another but no less ardent nationalists for that. To imperialism—a kind of 'race patriotism'—they brought a missionary zeal. Not only would they save Africa from itself.<sup>58</sup>

In the interest of discussing the relationship between Ugandan Christians and U.S.A evangelical in missions, it is worth an attempt to unravel the limitations that have encumbered the possibility of healthy dialogical interactions of for instance a church in

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<sup>57</sup> "David Livingstone Missionary-explorer of Africa," accessed February 8, 2015, <http://www.christianitytoday.com/ch/131christians/missionaries/livingstone.html?start=1>.

<sup>58</sup> Thomas Pakenham. *The Scramble for Africa, 1876-1912* (New York: Random House, 1991), xxii.

Portland Oregon and its counterpart in Uganda. There are common views about the way of life of Ugandans that pervade the minds of U.S.A. missionaries who continue to envisage themselves working in many countries as an expression of their faith.

Along with general views, U.S.A Christians seem to possess desires to be involved in changing situations that seem to impede on certain freedoms of humanity beyond the Americas. For example, Amstutz shows that American evangelical anticommunism expressed support for victims of religious persecution. Since freedom of religion was curtailed in communist regimes, the National Association of Evangelicals (NAE), the informal association of some forty-five Evangelical denominations, adopted several resolutions expressing concern about rising religious persecution.<sup>59</sup> Along such a backdrop, many U.S. Christians are involved with ministries in Uganda that are established to help orphans, end poverty, train pastors, 'save' and rehabilitate former child soldiers, et cetera. However, the non-U.S.A missionary presence has also been in existence as well. For example, in Uganda, Ugandans propagated the Gospel. According to Hastening:

Buganda is the only place in Africa where there was both large-scale conversions to Christianity in the pre-colonial era and a mass conversion movement within the early colonial age. The latter was most certainly dependent upon the former, and while the arrival of British rule in the early 1890s facilitated it, the explanation for what happened is to be found less in any colonial logic than in the initial conversions and stormy events of the 1880s, leading up to the political and military triumph of the Christian minority in a situation when British rule was certainly not anticipated, at least upon the African side.<sup>60</sup>

The above demonstration of non-western involvement in the spread of Christianity is part of a renaissance rooted in the validation of Ugandan Christians' role

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<sup>59</sup> Mark R. Amstutz, *Evangelicals and American Foreign Policy* (Oxford: Oxford University Press 2014), 3.

<sup>60</sup> Adrian Hastings, *The Church in Africa, 1450-1950* (Oxford: Clarendon Press, 1996), 464.

as participants in God's global mission. In U.S.A evangelical missiological circles, there is a prevalent understanding that is celebratory of "bringing or taking" the gospel to Uganda and on the African continent. However, with earlier evidence noted of the God-given ability of Ugandan Christians to effectively serve their communities through the dissemination of the gospel, it is clear that God's message of human redemption has always been present before the arrival of U.S.A missionaries.

Additionally, it makes sense that U.S.A Christians who possess inclinations towards missionary work in Uganda, seek to establish mutual trust with their non-western counterparts in Uganda for global missions work. Such an expectation is also necessary for Ugandan missionaries, but the fundamental difference lays in the in fact that very few, if any Ugandan evangelicals participate in global short- or long-term missionary work in the United State in Western sense, compared to their U.S.A Christian counterparts. Yet, even though the recognition of the Ugandan and African by and large' Church's role in world Christianity continues to gain visibility, there are challenges in global missions that need attention. A closer examination is warranted regarding the missions' endeavors of the churches from the United States, since the U.S.-American Evangelical enterprise' interest and distribution of missions groups globally remains steady. This study will give a considerable glance at the assumptions of U.S. Christian missionaries who sojourn on both short- and long-term trips to Uganda. The gravitas of the proposed observance is heightened by observers like Kristof who writes that "... a broad new trend that is beginning to reshape American foreign policy: [U.S.-] America's evangelicals have become the newest [informal cadre of internationalists]."<sup>61</sup>

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<sup>61</sup>Nicholas Kristof, "Following God Abroad," *New York Times*, May 21, 2002, accessed November 22, 2014, <http://www.nytimes.com/2002/05/21/opinion/following-god-abroad.html>



Albeit, the mixture of U.S.-American evangelicals and United States foreign policy is a curious one and therefore casts the need to further inquire about what qualifies certain U.S.-American evangelicals to fit the title of United States foreign policy representatives, a question for another kind of study. Yet if U.S. evangelicals are agents of their nationalistic values, ideas and religions interests, does this also means that they are transporters of U.S.A ideologies and cultural assumptions?

It is possible that the forces behind U.S.-American Christian internationalists and their assumptions that come to bear during missionary attempts in Uganda, have their connection in the socioeconomic and political context in the United States as well.

According to Schulzinger:

American foreign policy since the Spanish-American War of 1898 has sought to ensure U.S supremacy in the Western Hemisphere while at the same time asserting American influence widely around the globe. ... Since 1900, most officials in charge of setting American foreign policy have consistently sought to engage the United States deeply in political and economic affairs beyond the water's edge. But officials do not act alone. Out-side the executive branch; members of Congress, the press, and well-spoken and influential private citizens have all sought to set the direction of the United States in foreign affairs.<sup>62</sup>

Suggestively, U.S.-American evangelicals in their posture of “internationalist” are not only emissaries of a U.S.-American Christian perspective, but they are also diplomats of their customs, interests and assumptions. Yet still, could the claims of the supposed assumptions be baseless since it is possible that some evangelical from the United States with interest in missions do in fact possess certain information about life in Uganda? Undoubtedly, there are a handful of studious and informed individuals who will take to

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<sup>62</sup> Robert D Schulzinger, *U.S. Diplomacy since 1900* (Oxford: Oxford University Press, 2002), 1.

the acquisition of literature about life in the Uganda context, necessary for their missiological preparation.

However, what happens when U.S.-Americans who are interested in missions are repeatedly exposed to the broader western media's interest in images of wars and stories of suffering about African countries like Uganda? It is most likely then, that if U.S.-Americans know anything about Uganda, they know only of Uganda's tragic moments and its people's stigmatized image. Continual exposure to the bombardment of Ugandans as hopeless and miserable cases, all serves to shore up stereotype threat.

European colonization and its imperialistic period was one of immense challenges along with other internal issues that impacted the people of Uganda. History shows, that the ills that plagued Uganda had their deep roots in both the colonial and postcolonial era.<sup>63</sup> Some U.S.-American evangelicals' perceptions of people in Uganda are as much a learned reality as it is for Christians in Uganda and their outlook of life in America.

McCarthy writes:

The highly unfavorable image of Africa, collectively projected by well-known commentators including Henry M. Stanley and Paul Belloni Du Chaillu as well as by obscure missionaries, tended to lend support to ideas of black inferiority held by white Americans. The view of Africa that became dominant, and which was often shared diverse Americans, described it as a land of wild, exotic landscapes and fever-producing climates, intellectual back-wardens, and economic retardation; a land whose native inhabitants were an "ignoble," morally depraved people devoid of modesty....<sup>64</sup>

America's history of race and ethnicity comes into focus due to further inquiry on the discriminatory attitudes and an anti-African legacy. While the previous evidence of

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<sup>63</sup> Jeremy M. Weinstein, *Inside Rebellion: The Politics of Insurgent Violence* (Cambridge: Cambridge University Press, 2007), 63.

<sup>64</sup> Michael McCarthy, "Dark Continent: Africa as Seen by Americans," *The American Historical Review*, 89, no. 5 (December 1984): 1369-1370. Accessed November 5, 2014, <http://www.jstor.org.georgefox.idm.oclc.org/stable/pdfplus/10.2307/1867148.pdf?acceptTC=true>.

racially biased attitudes deserves to be placed in a dated and unfortunate epoch of

America's past, anti-black beliefs are still ubiquitous. McCarthy shows:

In one study, we randomly assigned white participants to associate words with either blacks or African-Americans. Specifically, they selected 10 terms out of a list of 75 (e.g. aggressive, ambitious) that they felt best described each group. The participants that evaluated blacks chose significantly more negative words than those who evaluated African-Americans. Notably, whites did not associate more negative words with "Whites" than with "Caucasians."<sup>65</sup>

The recent carnage of nine innocent African Christians by a white supremacist United States American during a bible study at The African Methodist Episcopal Church in Charleston, South Carolina also lends more evidence to the ongoing black and white racial tensions in American life. A follow up question which this study will not sufficiently address is: How and to what extent do the above domestic racial social imaginaries influence U.S.-American Evangelical Christians' minds and attitudes who are either eager or intending to work in Uganda?

Meanwhile, it is common to find a decent amount of Ugandan evangelicals who appear to have plainly absorbed the internalization of an identity of inferiority. This is usually in contrast to the favorable image of their prosperous and well-endowed U.S.-America Christian counterparts. Dowden describes the paradigm through which he was perceived while on a visit in Uganda:

I was loved because I was white and rich, and from the rich world. I had come to bring benefits to Africa, had I not? 'So please Sir Richard, Master, Teacher, My Lord, Your Majesty... To them I was someone who had come to help kill off old Africa and replace it with European ways... They despised the old Africa and wanted to be Western ...<sup>66</sup>

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<sup>65</sup> Associated Press. "Whites View the Term 'African-American' More Favorably than 'Black,'" *Reading Eagle*, accessed November 5, 2014, <http://readingeagle.com/ap/article/whites-view-the-term-african-american-more-favorably-than-black&template=mobileart>.

<sup>66</sup> Richard Dowden, *Africa: Altered States, Ordinary Miracles* (New York: Public Affairs, 2009), 34.

Thus, it is clear that there is need to discuss the impact of the assumptions that American evangelical Christians hold about Uganda Christians and conversely the assumptions Uganda Christians possess about American Christians. In order to grasp the contours of the above global church relationships, this study examines the social-historical perspective and how it continues to sharpen ecclesiastical and missiological relations globally.

U.S.-American Christians in evangelical contexts, possess certain worldviews about people's lives in Uganda. Most of such outlooks emerge from a historicity not apart from a western missionary's evangelical background. According Hasting:

Early Christian missionary activity in Africa was both ethnocentric and iconoclastic in its attitudes towards Africans and their way of life: ... neither in the nineteenth nor in the early twentieth centuries did missionaries give much thought in advance to what they would find in Africa. What struck them, undoubtedly, was the darkness of the continent; its lack of religion and sound morals, its ignorance, its general pitiful condition made worse by the barbarity of the slave trade. Evangelization was seen as liberation from a state of absolute awfulness, and the picture of unredeemed Africa was often painted in colours as gruesome as possible, the better to encourage missionary zeal at home.<sup>67</sup>

Although the Western Christianization and colonization of Uganda and Africa were countered by uprisings and quests for independence; the post-colonial era is still burdened with assumptions and ignorance about intercultural interaction between Uganda and the United States. The desire to sojourn to Uganda on a mission to emancipate Africans can also be traced to the theological motivation of U.S.-America Christians. It is also crucial to note that the traditional and contemporary short- and long-term missionary international enterprise still enjoys a dominant market share in its missionary business model. There are no foreseeable signs that the arrangement will change in the predictable

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<sup>67</sup> Adrian Hastings, *The Church and Mission in Modern Africa* (London: Burns and Oates, 1967), 60.

future. As many Ugandan and U.S.-American Christians continue to meet and interact with aim of forming partnerships, their awareness and prevention of stereotype threats, is to the advantage of positive partnerships.

### **Who is Vulnerable to Stereotype Threat?**

When it comes to stereotype threat in cross-cultural missions and partnerships, all parties are vulnerable. Situational factors that come to bear in the relationships of Ugandan and U.S.-American Christians are likely to intensify the predisposition to stereotype threat. Davis explains that negative stereotypes in cross-cultural missions that target a cultural or social identity provide the risk of being judged by, or treated in terms of those negative stereotypes and can evoke a disruptive state among stigmatized individuals.<sup>68</sup>

#### *Group Membership*

It is possible that every member of a group, ethnicity and community, is vulnerable to stereotype threat in certain ways and situations. People in Uganda by and large belong to tribal systems made up of "...tribal and clan units [with their] own forms of ... religious, social political, economic and cultural values of that community."<sup>69</sup> The presence of any salient social identity of Ugandans belonging to any of their ethnic groups is prone to stereotypes. Consequently, the presence of any confirmed stereotype that negatively targets any of the noticeable social identities of Ugandans belonging to any of their ethnic groups can impact their participation in global missions intercultural

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<sup>68</sup> Davis, et al., "Clearing the Air," 276-287.

<sup>69</sup> Ado K. Tiberondwa, *Missionary Teachers as Agents of Colonialism: A Study of their Activities in Uganda, 1877-1925* (Kampala: Fountain Publishers, 1998), 1.

relationships. Stereotype threat affects diverse people groups ranging from generalizations such as “Ugandans don’t think” to “Poor people are lazy,” and “Men are better at business than women” to all “Whites Americans are racist.”<sup>70</sup> Frantz, Burnett, Ray and Hart clarifies that, “though White people may not perceive their group stigmatized, situational pressure is sufficient to induce stereotype threat and that internalizing the negative stereotype is not required.”<sup>71</sup> This is yet another point of emphasis on the need to attentively study the environmental contingencies. They may lead to the acknowledgment of systemic issues and as well as other particular and related threats to one’s identity. Stereotype threat is no respecter of persons or creed. Additionally, according to Davies, Spencer and Steele, stereotypes communicate to stigmatized individuals the “accusations” that specifically devalue their group’s social identity. Ugandans and people from Africa in general for example, are likely to be well aware that stereotypes accuse them of being intellectually inferior and “aggressive; and women are well aware that stereotypes accuse them of being emotional, bad at math, and lacking leadership aptitude.”<sup>72</sup> The environment in which group membership will experience stereotype threat in missions a crucial factor. For example, colonial missionary strategies are not alien to the United States of America. While discussing the conquest of Native Northern Americans Woodley asserts:

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<sup>70</sup> Cynthia M. Frantz, Amy J. C. Cuddy, Molly Burnett, Heidi Ray, Allen Hart, “A Threat in the Computer: The Race Implicit Association Test as a Stereotype Threat Experience,” accessed January 8, 2016, [https://www.uic.edu/labs/skitka/public\\_html/ThreatinComputer.pdf](https://www.uic.edu/labs/skitka/public_html/ThreatinComputer.pdf).

<sup>71</sup> Ibid., 1613.

<sup>72</sup> Paul G. Davis, Steven J. Spence, and Claude M. Steele, “Clearing the Air: Identity Safety Moderates the Effects of Stereotype Threat on Women’s Leadership Aspirations,” *Journal of Personality and Social Psychology* 88, no. 2 (2005): 276-287. Accessed January 8, 2016, EBSCOhost.

During the boarding school era missions were administered from a position of power and superiority to the supposed unlearned savage. The tragic history of US governmental civilization policies, such as during the residential boarding school era, is something akin to active genocide. An argument can be made that the Indian boarding school project was more like ethnocide than genocide, but when calculating the end result it makes little difference whether Indigenous lives or Indigenous cultures were destroyed because the two are so intricately intertwined.<sup>73</sup>

Such historical data mentioned above happened and it also matters in assisting one to appreciate the structural complexities that surround the nature of stereotype threat in global missions. Despite the effort of the civil rights movement in the United States, First Nations People, African Americans, and other racial minorities, still experience lingering domestic racial tensions that are residual of “white supremacist ideology...”<sup>74</sup> Stereotype threat is a force to reckon with and therefore while preparing U.S.-American missionaries for intercultural interactions, it is necessary that key aspects of race, ethnicity and people group relations become integrated in missions training processes.

However, as important as it is to provide prior education about potentially contentious cross-cultural issues in missions, it is important to underscore that people’s vulnerability levels in missions are not dependent entirely on a high levels of intelligence, academic accolades, cultural skills and giftedness. For example, a study conducted by New York University’s department of applied psychology about stereotypes’ effect on women who possess a high ability to perform complex mathematics exercise notes:

That women at the very highest levels of math ability are held back by cultural images that portray their math abilities as inferior to men's. ... Furthermore, we know that stereotype threat is not some artificial laboratory phenomenon. It has real consequences for women who have extremely high abilities and who aspire to be scientists. While [the] study doesn't prove that sex differences in math ability

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<sup>73</sup> Woodley, “Mission and the Cultural Other.”

<sup>74</sup> Cornel West, *Race Matters* (Boston: Beacon Press, 1993), 122.

are not the root cause of the lack of women in math and science, it does prove that biology is far from the whole story.<sup>75</sup>

Even though all people groups are susceptible to stereotype threat, it should not go without emphasizing that certain people groups encounter more stereotypic behavior due to the ubiquity of marginalization that is accompanied by stereotypic suspense of lower grade abilities. Ugandans and Africans have been portrayed with certain stigmatized images for centuries. During the establishment and boom of Western colonial missions, Keim reports:

... since the nineteenth century, the root cause of African's backwardness was considered to be their race. Most whites believed, for example, that Africans lacked philosophy because they lacked the biological capacity to produce it. Over time-blacks would evolve the ability to philosophize like whites, to create real art, and to rule themselves, but until that moment, the best that could be done was for white men to accept the burden of control and care, as one might do for children. ... Because Africans were presumed to represent a more primitive time, most Westerners, including most Americans, could easily accept African subjugation and overlook African contributions to history. The idea of African racial inferiority dominated Western thinking until at least the 1960s and still has some currency in American ... society.<sup>76</sup>

Failure to consider the importance of group membership dynamics in global cross-cultural missions might conceal the experience of stereotype threat to the detriment of people's possible willingness to participate in cross-cultural ministrations.

### *Group Identity*

When practitioners in global mission negatively elevate the social and situational description of stereotyped group, social identity stereotype threat becomes emanate.

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<sup>75</sup> New York University, "Stereotype Threat Affects Women in High-level Math Courses, Aronson Study Finds" Department of Applied Psychology, January 29, 2008, accessed January 8, 2016, [http://steinhardt.nyu.edu/news/2008/1/29/Stereotype\\_Threat\\_Affects\\_Women\\_in\\_Highlevel\\_Math\\_Courses\\_Aronson\\_Study\\_Finds](http://steinhardt.nyu.edu/news/2008/1/29/Stereotype_Threat_Affects_Women_in_Highlevel_Math_Courses_Aronson_Study_Finds).

<sup>76</sup> Curtis A. Keim, *Mistaking Africa Curiosities and Inventions of the American Mind* (Boulder, CO: Westview Press, 2009), 181.



Oblivion to the effects of using negativity while trying to create friendship-based global missions partnerships, only serves to focus on already threatened identities. Christians seeking to work in cross-cultural settings can be well served by the realization that even though almost anyone is susceptible to stereotype threat, unevenly targeted people with group identities that are customarily marginalized suffered the most. Inzlicht and Schmader reflect on the stigmatization of groups by pondering on the particular meanings of situational cues in the lives stigmatized individuals. They suggest that members of stigmatized social groups—by nature of their stigmatized status—have multiple concerns in the settings they encounter. Inzlicht and Schmader also has shown that stigmatized individuals who are unsure as to whether others will judge them according to their identity, tend to carry a burden that impinges on their existence. Indeed, stigma carries with it additional burdens besides that of being reduced to a stereotype. Under the effect of stigma, people wonder how their identity will matter for many social and personal outcomes.<sup>77</sup> The importance of knowing about group identity salience while attempting to develop global church interdependent partnerships cannot be further stressed. When negligence towards the risks associated with race and ethnic identity makes its way in missiological policies, intercultural conflict is evident. Goffman argues that we are likely to give no open recognition to what is discrediting of people's identity and while this work of careful disattention is being done, the situation can become tense, uncertain, and ambiguous for all participants, especially the stigmatized one.<sup>78</sup>

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<sup>77</sup> Inzlicht and Schmader, *Stereotype Threat*, 23.

<sup>78</sup> Coffman, *Stigma*, 41.

Another element of group identity to focus on during the formation of faithful partnerships in missions is intergroup and out-group interactions. Missions groups seeking to work together in intercultural situation will at times encounter group identity related issues. Understanding the challenge of threats to our identity can help us work to solve identity-based discord. It is easier to mistreat, mistrust, and objectify someone with whom we do not identify. This is one of the reasons that in conflict one of the key communication strategies is naming the “Other” in disparaging and stereotyped ways—indeed; it is one of the first levels of the escalation toward intractability.<sup>79</sup>

### *Stereotype*

Stereotypes in and of themselves when active are sources of vulnerabilities to stereotype threats in missions and can threaten people involved in cross-cultural endeavors. It is noteworthy to realize that while participating in missions’ activities, missionaries are bound to encounter people of all walks of life who are targeted by stereotypes. Stereotypes in intercultural settings can be surprising and obvious. Both positive and particularly negative stereotypes can have intended and unintended consequences. Stereotypes are part of society’s means of communication and they are difficult to recognize in cases where they are deeply rooted and accepted as part of a community’s language. However Pinel’s reflection is a helpful reminder that:

Innocent chatter, the currency of ordinary social life, or a compliment (“You don’t think like a woman”), the well-intentioned advice of psychologists, the news item, the joke, the cosmetics advertisement—none of these is what it is or what it was. Each reveals itself, depending on the circumstances in which it appears, as a

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<sup>79</sup> Martin S. Remland, Tricia S. Jones, Anita Foeman, Dolores Rafter Arévalo, *Intercultural Communication: A Peacebuilding Perspective* (Long Grove, IL: Waveland Press, Inc., 2015), 77.

threat, an insult, an affront, as a reminder, however subtle, that I belong to an inferior caste.<sup>80</sup>

Pinel's statements call for a consciousness and manner of responsibility that is cognizant of people and their communities in a respectful and gentle way. Intercultural situations present the opportunity to learn about the significance and benefits of ethnic diversity. With a reduction of threats, people's ethnicity can be secure.

### *Ethnic identification*

As a country, Uganda is made up of ethnically diverse tribes similar to the First Nations tribes in the United States. Most Ugandans highly identify with their tribal, cultural and national domains. Stereotype threat can take advantage of their identification and thus jeopardize the possibility of forging cross-cultural and interethnic partnerships. Identification is not the problem and should not be scapegoated. It is important to be mindful of stereotype threat's role in people's "dis-identification"<sup>81</sup> and therefore disengagement, especially among highly motivated potential missions contexts and within fellowship settings in global church missions. Stereotype threat is not beneficial in important ministry contexts meant for educational discipleship and leadership. According to Saad, Oanh, Manveen, and Nolan, "as this threat persists, it may lead students to disidentify with [learning] and decrease participation in intellectual domains overall"<sup>82</sup>

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<sup>80</sup> Elizabeth C. Pinel, "Stigma Consciousness: The Psychological Legacy of Social Stereotypes," *Journal of Personality and Social Psychology* 76, no. 1(1999): 114. Accessed January 8, 2016, EBSCOhost.

<sup>81</sup> Ibid.

<sup>82</sup> Carmel S. Saad, Meyer L. Oanh, Dhindsa Manveen, and Zane Nolan, "Domain Identification Moderates the Effect of Positive Stereotypes On Chinese American Women's Math Performance." *Cultural Diversity and Ethnic Minority Psychology* 21, no. 1 (2015): 162. Accessed January 10, 2016, EBSCOhost.

### **Effects of Stereotype Threat in Intercultural Global Missions**

Missionaries from everywhere to anywhere will encounter stereotype threat in global missions partnerships. In a world where people from many cultures are meeting regularly, the consequences from every intercultural interaction vary from culture to culture. Albeit, there are general consequences associated with stereotype threat. Here, a close glance is directed at the frequently destructive implications of those stereotypic threats in formation of mutual partnerships between Ugandans and U.S.-Americans. Steele, an expert in the stereotype threat shades more light on the educational purpose behind stereotype threat awareness. According to Steele, the mission is to broaden our understanding of human functioning and to get people to pay attention especially in identity-integrated situations. People are not only coping with the manifest tasks of the situation, but they are also busy appraising threats and protecting themselves from the risk of being negatively judged and treated.<sup>83</sup>

#### *Decreased Participation*

When people involved in cross-cultural contexts are under stereotype threat, they experience low participatory and performance effects. In the opening story of this dissertation, it is obvious that along the conflict among Dana, Tim and their Ugandan counterparts, were diminishing levels of interest, participation, and thus low performance. Deaux, Bikmen, Gilkes, Ventuneac, Joseph, Payne, and Steele note:

When a stereotype is believed to be relevant to a domain of performance, it poses the threat that the person will be judged or treated in terms of the stereotype. The impact of that threat is reduced performance on domain-relevant tasks, an effect

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<sup>83</sup> Steele, *Whistling Vivaldi*, 213.

that has been consistently demonstrated in scores of studies across groups varying in gender, ethnicity, and social class.<sup>84</sup>

Negative influences on people's performance can affect participation levels as well. While a drop in performance and participation is true for certain situations as is evidence with the Ugandan's response in the interaction with the American missionaries, there are other related retorts. During a study of first generation non-American black West Indian immigrants living in America of Africa and stereotype threat, Walton and Cohen discovered that the stereotype elicited another reaction. According to Walton and Cohen, the immigrants experienced another effect called "Stereotype lift" [which] is the performance boost caused by the awareness that an outgroup is negatively stereotyped. However, the effect also happens in the absence of a denigrated outgroup.<sup>85</sup>

#### *Internal Attributions for Failure*

Given that this study is focusing on both the Ugandan and United States nexus of missions' partnership formation, the effect of "internal attributions for failure" in the wake of stereotype threat might be expressed differently. Humans have a reputation of interpreting people's actions based assumption. According to Winkler, people tend to form individual thoughts about the reasons for particular events, including the behavior of others and one's self.<sup>86</sup> A pertinent example is the comment from the Ugandan woman who attended Dana and Tim's discipleship sessions. She remarked, "They are mistreating us because we are Africans." For U.S.-evangelicals it can be the proverbial consciousness

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<sup>84</sup> Ibid.

<sup>85</sup> Gregory M Walton and Geoffrey L Cohen, "Stereotype Lift." *Journal of Experimental Social Psychology* 39, no. 5 (September 2003): 456-467 Accessed January 8, 2016, <http://www.sciencedirect.com/science/article/pii/S0022103103000192>.

<sup>86</sup> Ingo Winkler, *Contemporary Leadership Theories Enhancing the Understanding of the Complexity, Subjectivity and Dynamic of Leadership* (Heidelberg: Physica-Verlag, 2010), 9.

of “I stick out like a sore thumb” while in an interethnic situation. Categorically, U.S. evangelicals and Ugandans have different approaches of attributions. The general cultural response for Ugandans tends to be informed by a “collective”<sup>87</sup> outlook while in the United States cultural fabric, “individualism reigns supreme.”<sup>88</sup> In the case of a shorting coming or failure, Ugandans tend to perceive the effects in a situation with a collective concern for the thoughts and feelings of others in the community. In the United States, an individual’s perspective is most concerned with one’s own attainment of happiness, thoughts and actions.

### *Excuses and Self-handicapping*

The process of mobilizing people to attend cross-cultural events where stereotype threat exists can lead people to be suspicious of the nature of missions’ activities. Disinterest in the legitimacy of church programs, bible studies, discipleship and evangelistic community functions are some of the symptoms of task discounting. Under threat, the assignments in an intercultural situation can be viewed as tricky. In Klein, Pohl and Ndagijimana’s study of immigrant Africans from East and Central Africa under stereotype threat, the results were consistent with task discounting. The African participants in the study proposed that they had too little time or information, were tired or distracted and maintained that the events did not suit their nationality.<sup>89</sup> For some

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<sup>87</sup> Charles Rarick, Gregory Winter, Inge Nickerson, Gideon Falk, Casimir Barczyk and Patrick K. Asea, “An Investigation of Ugandan Cultural Values and Implications for Managerial Behavior” *International Research Journal* 13, no. 9 (2013), accessed January 8, 2016, [https://globaljournals.org/GJMBR\\_Volume13/1-An-Investigation-of-Ugandan-Cultural.pdf](https://globaljournals.org/GJMBR_Volume13/1-An-Investigation-of-Ugandan-Cultural.pdf).

<sup>88</sup> Duane Elmer, *Cross-Cultural Conflict*, 25.

<sup>89</sup> *Ibid.*, 460.

individuals, self-handicapping creates a separation path from the possible threats in a given situation.

*Distancing and Disengagement from the Stereotyped Group*

Avoidance is a common behavior in society. In regard to stereotype threat in interethnic relationships between U.S.-Americans and Ugandans, avoidance as distancing is a problematic sign. When people remove themselves from a situation where the love of God is supposed to be articulated, there is something hindering their ability to appreciate and identify with missions activities link with their social group. Such a scenario is counterintuitive to God's love, which is the core of the gospel message.

Distancing undetected and distancing, as a conflict management strategy is not beneficial for anyone in any given mission contextual. Elmer notes, "the person who tries to manage conflict by avoiding it believes that differences are bad, they always cause hard feelings and broken relationships..."<sup>90</sup> Distancing in the event of stereotype threat also presents itself through "identity bifurcation."<sup>91</sup> Emily, Steele and Ross explain that a person under threat will identify *selectively*—that is, disidentify with the aspects of one's in-group and life experience; that are linked to disparagement in that domain while continuing to identify with valued intrapersonal self and in-group characteristics that are not seen as linked to such disparagement.<sup>92</sup> There are more idea concerning the struggle and difficulty that stereotype threat brings upon its targets in intercultural and interethnic

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<sup>90</sup> Ibid., 36.

<sup>91</sup> Emily Pronin, Claude M. Steele, and Lee Ross, "Identity Bifurcation in Response to Stereotype Threat: Women and Mathematics," *Journal of Experimental Social Psychology* 40, no. 2 (2004): 152. Accessed January 8, 2016, EBSCOhost.

<sup>92</sup> Ibid.

missions. Emily, Steele and Ross explain that identity bifurcation is not a strategy to endorse. Indeed, there is poignancy, and even injustice, in such adaptation. The subjection of a person to acute or chronic stereotype threat either on an individual or collective basis is ill treatment of people with judgment that forces them to pay an unfair price [of] “fitting in.”<sup>93</sup>

Disengagement as a coping strategy from a threatening context is also another form of distancing that comes to bear in missions’ stereotypic environments. Schmader, Major and Gramzow argue that disengagement as self-protective strategies are more likely to be evoked in evaluative situations that threaten a person’s self-view.<sup>94</sup>

Stereotype threat is operative in cross-cultural, interethnic and intercultural missions. While historical stereotypical events and the current avenues of education influence the U.S.-American theological, ecclesiological and missiological contours, they have also played their role in the mind and hearts of the Ugandan population. However, the unnecessary stress, anxiety and disunity that infringe on the global church’s ability to forge faithful partnerships are identifiable as featured in the following section.

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<sup>93</sup> Ibid.

<sup>94</sup> Toni Schmader, Brenda Major, and Richard W. Gramzow, “Coping with Ethnic Stereotypes in the Academic Domain: Perceived Injustice and Psychological Disengagement,” *Journal of Social Issues* 57, no. 1 (2001): 93-111. Accessed January 8, 2016, EBSCOhost.



## SECTION 2: OTHER PROPOSED SOLUTIONS

### Introduction

#### *A Historical Account*

For three centuries now, the Christian missions and the missionary movement has undergone remarkable episodes around the world. This missionary movement has enjoyed immense expansion through the evangelization of people groups around the world. In fact, as part of the missionary enterprise, particularly on the continent of Africa, certain areas witnessed a level of impact. According to Woodberry, missionaries were catalytic in the spread of mass education, hospitals, mass printing, Bible translations to local languages, newspapers, voluntary organizations, and the codification of legal systems.<sup>95</sup>

The missionary invasion narrative in Uganda and Africa would not be balanced without the gains experienced by the missionaries as well as the unforgettable failures. In concert with other setbacks of the western mission enterprise named in this study, Nelson further states, “a major weakness in mission theories was a failure to recognize just how much the societies missionaries were working in were being transformed by colonizing forces other than missionary efforts.”<sup>96</sup> The global progress of the Christian gospel rooted in Jesus Christ has for decades been preached on the African continent, in Europe, American, Asian and Latin America. Yet the epochs of the journey of global Christianity have not existed without controversies.

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<sup>95</sup> Robert Woodberry, “The Missionary Roots of Liberal Democracy,” *American Political Science* 106, no. 2 (May 14, 2012): 244-274. Accessed June 28, 2015, <http://dx.doi.org/10.1017/S0003055412000093>.

<sup>96</sup> Jack E. Nelson, *Christian Missionizing and Social Transformation: A History of Conflict and Change in Eastern Zaire* (New York: Praeger, 1992), 13.

There are evident moments when particular cultures and civilizations positioned themselves through domination of other regions even with the use of the Christian faith.

For instance, Jenkins notes,

Over the last five centuries, the story of Christianity has been inextricably bound up with that of Europe and European-derived civilizations overseas, above all in North America. Until recently, the overwhelming majority of Christians have lived in white nations allowing some to speak of “European Christian” civilization.<sup>97</sup>

Jenkins’s thoughts in the quote above seek to elevate and nurture interest in the ongoing phenomenon of the movement of Christianity because of the kind of Christendom in Europe and particularly United States missions’ evangelicalism as it concerns this study. In general, Western cultural evangelicalism as a byproduct of Western Christendom has been presupposed to be the “Christian faith, which is seen as the so-called soul of Europe or the West. The essence of the idea is the assertion that Western civilization is Christian.”<sup>98</sup> This notwithstanding, the narrative that Christendom is considered an element of the past in present day Europe and certain parts of North America, with a relatively strong evangelical presence in the latter, and a regressive Christianity in the former. Consequently, Christianity’s ability to shift and move to geographical locations around the globe seems to be a recurrence, even to the augmentation of demographical realities globally. Jenkins demonstrably writes,

Christianity has in very recent times ceased to be a Euro-American religion and is becoming thoroughly global. In 1900, 83 percent of the world’s Christians lived in Europe and North America. In 2050, 72 percent of Christians will live in Africa, Asia, and Latin America, and a sizable share of the remainder will have

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<sup>97</sup> Philip Jenkins, *The Next Christendom: The Coming of Global Christianity* (Oxford: Oxford University Press, 2002), 1.

<sup>98</sup> Craig Carter, *Rethinking Christ and Culture: A Post-Christendom Perspective* (Grand Rapids, MI: Brazos Press, 2006), 14.

roots in one or more of those continents. In 1900, the overwhelming majority of Christians were non-Latino whites; in 2050, non-Latino whites will constitute only a small subset of Christians. If we imagine a typical Christian back in 1900, we might think of a German or an American; in 2050, we should rather turn to a Ugandan, a Brazilian, or a Filipino.<sup>99</sup>

The scope of research that already exists concerning the connection of Christianity with Africa cultural identity and the western missionary enterprise is board and there is need to provide a survey of the literature. The works in review touched on the historical evidence of how African Christians have participated in the wide impact of global Christianity. Part of the task at hand for the intellectuals featured in this section is to address and unhinge the African Christian identity from pervasive hooks of Western missiological paradigms of dominance as stated in the earlier section. The layout of the literature will showcase the books used in this study, by discussing pre-Western Christianity and its missionaries' presence in Africa, the colonial rule period and post-colonial time to date.

Along with Jenkins's data mentioned above, there is an allocation of emerging literature, which describe the overdue awareness of how diverse and dynamic global Christianity is beyond its commonly prejudiced confinement to only western civilization. With the life and ministry of Jesus Christ of Nazareth as the kicker start of Christianity in its Mediterranean context as a global movement, the religion's relationship with other continents such as Europe, Asia Minor, and Latin America have been broadly represented in history with dim exposure to the African contribution. The following contributors identified in the accounts below and during the course of this study will serve to discuss the stereotypical complexities that have marred Christianity and missions in Africa. This

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<sup>99</sup> Ibid., xi.

section will attempt to supply a panoptic view of Christianity's interaction with African cultures through the particular literature perspectives.

### **Kwame Bediako - African, Culture, and Identity**

The African theologian Kwame Bediako in his book, *Theology and Identity, the Impact of Culture upon Christian Thought in the Second Century and in Modern Africa* labors to clarify the relationship between the gospel and culture as it relates to Africa's religious context in the pre-colonial and modern era. In the interest of understanding African's stereotypical image, Bediako digs back into Christianity's historical contexts. Further, he illuminates on how "Christian self-identity, therefore, emerges as an essential ingredient of the whole process that results in clearly defined theological interests."<sup>100</sup> Bediako's work attempts to authenticate the salient sensibility of the unquestionable need for any theology "to deal always with culturally-rooted questions."<sup>101</sup>

Bediako's initial remarks seek to establish the cogency of the book's basic argument, which parallels modern African Christianity and Graeco-Roman Christianity of the second century in "correlation, particularly for a correct interpretation of modern African theology in the post-missionary era, ..."<sup>102</sup> Based on the author's backdrop and methodological setting, the beginning part of the book assesses challenges of identity encountered by early Hellenistic Christians and the demanding questions their thinkers faced about spiritual, cultural and intellectual life. According to Bediako, once this

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<sup>100</sup> Kwame Bediakio, *Theology and Identity: The Impact of Culture Upon Christian Thought in the Second Century and in Modern Africa* (Oxford: Regnum Books International, 1999), xv.

<sup>101</sup> Ibid.

<sup>102</sup> Ibid.

perspective is granted, it becomes clear that the historical development of the Christian religion during the early centuries witnesses to more than the interaction of Graeco-Roman and Christian ideas. The process of continuous translation of Christianity's sources aimed at giving the Graeco-Roman world an understanding of their context; and to establish an authentic Christian identity with in their culture, meaningful both for them and for the world as it was then known”<sup>103</sup>

Albeit, Bediako's seminal work does not out rightly deploy the idea of stereotype threat theory, he is relevant for this study because it travels through the historical parallels mentioned above, looking forwardly while assuming a solely post-Western missionary era. The material also highlights and elevates the significance of identity in interethnic and global church missiological relationships. The author labors to discuss the shift from a strictly western missions outlook because of the historical approach towards “the image of Africa in the corporate European mind during ‘the Great Century’ of the Christian missionary advance,”<sup>104</sup> which still lingers today. Euro-American centric missions understandings can still be evidenced in “the lie to the supercilious but tacit assumption that religion and history in Africa date from the advent in that continent of the white man.”<sup>105</sup>

Even with the deleterious implications of the previously mentioned stereotypical categorizations of Ugandans in the realm of the Christian religion and its missions and African life, it is crucial to point out that Western missionary activity is not the original source of the lamentable perception. The previously discussed Western negative outlook

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<sup>103</sup> Ibid., 33.

<sup>104</sup> Ibid., 226-227.

<sup>105</sup> Ibid., 2.

towards Africans predates the Western missions enterprise. Bediako notes that the unfortunate attitudes, images and negative stereotypes formed in the Western world during the mid-nineteenth century of the racial, social, spiritual and cultural inferiority, was heavily influence by the slave trade which shaped negative European attitudes to and stereotypes of Africa.<sup>106</sup>

Furthermore, the author unravels the historical impact of the West's effort towards the Christianization of people in Africa during "the period of Christianity's third [and blossoming] opportunity in Africa..."<sup>107</sup> when the foreign cultural Western practices of Christianity where definitively taught "as civilization."<sup>108</sup> The missionaries' lack of prior understanding and genuine exposure to the African cultural and religious ways of life, served to embolden the processes of severing African adherents to Christianity from their cultural and religious heritage.

Bediako's additional arguments point to the consequences of a crippling western ethnocentric missiological approach. He notes, "by not allowing in the first place for the existence of a 'heathen' memory in the African Christian consciousness, the widespread European value-setting for the faith created a Church 'without a theology.'"<sup>109</sup> Bediako's works help to the open the theologically disadvantageous impact of the a colonial missiological approach. Here, the stigmatized group is directly affected by a supposedly western theological attitude of superiority, which renders the person associated with the stigmatized characterization de facto through power trips, which also play out in a

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<sup>106</sup> Ibid., 226.

<sup>107</sup> Ibid., 227.

<sup>108</sup> Ibid., 225.

<sup>109</sup> Ibid., 237.

socioeconomic distribution of stigma. Bediako relevantly demonstrates how unvented theological ideas assumed to be appropriate for other local contexts can be hazardous to a people's Christian and social identities.

With the surge of Christianity in African nations like Uganda, and the geographically central posture it holds for partnership with U.S.-American evangelism, it is necessary for any missions' interest to explore the presence of stereotype threat in the case of both parties. This is imperative because negative stereotypes and stigma, threaten to decay desired relationships of mutuality in missions to the demerit of helpful cultural intermediaries that matters most to people in a given local context. Furthermore, it is crucial to uphold the biblical interconnectedness of believers in Uganda and those from the United States. The eighteenth-century influential philosopher, Hegel's thoughts on the people he portrayed as primitive of the African continent provides an idyllic justification. Hegel asserts,

The peculiarly African character is difficult to comprehend, for the very reason that in reference to it, we must quite give up the principle which naturally accompanies all our ideas-the category of Universality. In Negro life the characteristic point is the fact that consciousness has not yet attained to the realization of an substantial objective existence-as for example, God, or Law-in which the interest of man's volition is involved and in which he realizes his own being. This distinction between himself as an individual and the universality of his essential being, the African in the uniform, undeveloped oneness of his existence has not yet attained; so that the knowledge of an absolute Being, an Other and a Higher than his individual self, is entirely wanting.<sup>110</sup>

Negative stereotypes like the ones espoused by the Hegelian outlook of Africans, subtly find residence in society and even influence the course of global church contexts of both short and long term missions. Even though Hegel's perspectives are perhaps a representation of his times compared to people in the twenty first century's view of

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<sup>110</sup> Georg W. F. Hegel and J. Sibree, *The Philosophy of History* (New York: Dover Publications, 1956), 93.

Ugandan, his far-reaching influence around the world is undeniable. More of Hegel's attitudes capture the fearfulness with which negative stereotype threat operates which in turn affects the perpetrators of stereotype threats in the first place. Working in intercultural setting calls for a higher ability to listen, learn and emotional engagement.

However, the converse is possible when one concentrates on Hegel's positions. Case in point, Hegel's notion of that people of African descent which exhibits the natural man in his completely wild and untamed state in his opinion, called for Westerners to lay aside all thought of reverence and morality- all that Westerners call feeling- if they were rightly comprehend the African's experience.<sup>111</sup> In the Hegelian posture, there is nothing harmonious with humanity to be found in the type of African he characterized. Hegel corroborated his point of view by noting, "The copious and circumstantial accounts of Missionaries completely confirm this..."<sup>112</sup>

Unlike Hegel, Bediako seeks to articulate a counter narrative of the stereotypical contemptuousness, through an analytical perspective of both a theological and historical salience. Bediako addresses the missionary movement as a wing of a benevolent Western endeavor "to elevate the condition of African peoples, which meant that they must not only be given Christianity but also a total western cultural package."<sup>113</sup>

Along with this ideology, were the brains of scholars who worked to disseminate racial theories that emerged to unfairly dominate the Western mindset with the idea of most African cultures as inferior ones. According to Bediako, curiously, the task of

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<sup>111</sup> Ibid.

<sup>112</sup> Ibid.

<sup>113</sup> Kwame Bediako, *Theology and Identity: The Impact of Culture Upon Christian Thought in the Second Century and in Modern Africa* (Oxford: Regnum Books International, 1999), 227-228.



classifying and theorizing on the religion of African societies fell not to those who were the first to have close human contact with African peoples in the African context, that is, Christian missionaries, but to [Westerners] who only had a minimal contact with them and who were ‘at the time they wrote, agnostics or atheists’<sup>114</sup>

In this category were some of the influential pioneers in the then new sciences of anthropology and comparative religion, both of which finally came into their own on the basis of Darwinian evolutionary assumptions.<sup>115</sup> [Western] theoreticians like John Lubbock, ... E.B. Tylor ... and J.G. Frazer ...<sup>116</sup> were products of the Christian civilization of their time, but the nature of their own religious convictions and confession remains problematic.<sup>117</sup> Neither were these writers particularly concerned with the distinctly religious and theological objectives of the missionary movement.<sup>118</sup> Theirs was a quest for the origin of religion in the history of mankind, constructed on a strict evolutionary scheme of development from lower, simpler forms, to higher, more refined and complex levels of culture. Since they associated levels or stages of material culture with corresponding stages in mental and spiritual culture, lower material accomplishments of “primitive” people pointed naturally to equally backward levels of moral, religious and intellectual development. Consequently, “fetishism” or the later, more enduring the term “animism”<sup>119</sup> with its associated ideas was simply the religious

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<sup>114</sup> Ibid.

<sup>115</sup> Ibid.

<sup>116</sup> Ibid.

<sup>117</sup> Ibid.

<sup>118</sup> Ibid.

<sup>119</sup> Ibid.

counterpart to the general social and technical inferiority of uncivilized and savage peoples.<sup>120</sup>

### **Donald Lewis, *Christianity Reborn***

Donald Lewis's *Christianity Reborn* presents a thorough look at the expansion of evangelical Protestantism throughout history. The essay collections are scholarly in nature and effectively navigate through the widely documented phenomenon of the spread of Christianity in the non-Western world, namely Africa, Asia and Latin America.

The book begins with an introduction, which outlines the rest of the sections. The literature is organized in five sections. Chapter Two, titled *Evangelical Identity, Power and Culture in the "Great" Nineteenth Century*, in particular reverberates with themes that are pertinent in this dissertation. In the essay, Mark A. Noll, discusses the thought of "the history of evangelical Christianity that takes the entire world as its domain, 'the nineteenth century' ... stretching from 1792 to 1910."<sup>121</sup>

Noll's grasp of the key events in the history of global missions like the World Missionary Conference of Edinburgh 1910 is timely for this study. The missions Edinburgh gathering in 1910 featured unique elements of excitement and regrets in global missions. Andrew Walls writes,

The World Missionary Conference, Edinburgh 1910, has passed into Christian legend. It was a landmark in the history of mission; the starting point of the modern theology of mission; the high point of the modern Western missionary movement and the point from which it declined; the launch-pad of the modern

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<sup>120</sup> Bediakio, *Theology and Identity*, 230.

<sup>121</sup> Donald M Lewis, *Christianity Reborn: The Global Expansion of Evangelicalism in the Twentieth Century* (Grand Rapids, MI: W.B. Eerdmans, 2004), 31.

ecumenical movement; the point at which Christians first began to glimpse something of what a world church would be like.<sup>122</sup>

At the historical event in missiology named above, the discussion and concern for foreign missions to mean the non-western cultural locations like Uganda took center stage. The enthusiastic style of language used to describe various regions for evangelistic interest beyond the Western hemisphere was “Carrying the Gospel to all the Non-Christian World Area ... Africa”<sup>123</sup> also illustrates how irresistibility of the condescending attitude and negatively stereotypical outlook that engulfed Western colonial missiology. Currently, it is also necessary to note that groups like the “Lausanne Movement”<sup>124</sup> continue to make progress away from such perspectives.

Brian Stanley who is another essayist in Donald’s book provides an in-depth analysis of the World Missionary Conference, 1910’s links to some the prevailing prejudicial views of Ugandan and Africa culture in the global missions vortex. Stanley is the author of chapter three, titled *Twentieth-Century World Christianity: A Perspective from the History of Missions*. Stanley clearly states that the fulfillment of the prophetic view from Edinburgh, which was to carry the gospel to non-western contexts, was based on and depended on the willingness of the Western churches to give foreign missions, the central place.<sup>125</sup> A Western dominated mission approach appears to be a perennial and

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<sup>122</sup> Andrew F. Walls, *The Cross-Cultural Process in Christian History: Studies in the Transmission and Appropriation of Faith* (New York: Orbis and T. & T. Clark, 2002), 53.

<sup>123</sup> John L. Grillo and Ruth Tonkiss Cameron, “World Missionary Conference Records, 1910,” (paper stored at The Burke Library Union Theological Seminary, New York, NY, January 2006), 7, accessed November 15, 2014, [http://www.columbia.edu/cu/lweb/img/assets/6398/MRL12\\_WMC\\_FA.pdf](http://www.columbia.edu/cu/lweb/img/assets/6398/MRL12_WMC_FA.pdf)

<sup>124</sup> Lausanne Movement, “Lausanne Covenant,” accessed February 16, 2015, <https://www.lausanne.org/content/covenant/lausanne-covenant>

<sup>125</sup> Lewis, *Christianity Reborn*, 52.

thus an accomplice to the construction of the wide spread of the stereotypical notions of places like Uganda as subordinate and weak. Stanley further explains that the strongest voice at “... the conference was one of boundless optimism and unsullied confidence in the ideological and financial power of Western Christendom”<sup>126</sup> which usually serve to embolden the transportation of stereotypic ways. The expansion of the Christian message was not free of nationalistic grips of “European or American influence or control.”<sup>127</sup>

Consequently, according to Stanley, the Edinburgh meeting,

... failed to recognize the extent to which the open door for missions that so excited its enthusiasm was indebted to the increasing impact of European Colonialism. Colonial governments were seen as a good thing for missions on account of their supposed respect for freedom, Christian morality, and law and order.<sup>128</sup>

Too often ignorance and hubris are part and parcel of the blind spots that hinder cross-cultural, interethnic and transnational partnership in missions. While some Western missionaries like Sir Wilberforce opposed the slavery, Donald, Noll and Stanly, highlight complicities of Western missionaries and the materialization of unfair images of Africans both in the colonial and present times.

Along such near sightedness, came the handicap tendencies for the mindset represented at Edinburgh to think predominately in ways that benefited Western evangelistic methods, “... and only rarely in terms of incentives or disincentives for non-Westerners...”<sup>129</sup> As is the focus of this dissertation, derogatory and stereotypical

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<sup>126</sup> Ibid., 54.

<sup>127</sup> Ibid., 57.

<sup>128</sup> Ibid., 59.

<sup>129</sup> Ibid.

attitudes in missions were rampant in the past. Stanley reports of an incident in which a new missionary of a major denomination who left for East Africa in 1861 was told repeatedly by his friends that he was wasting his time on those who lacked the moral and intellectual capacity to respond to the gospel.<sup>130</sup> Even though such claims are not valid, they are examples of the negative views that certain Western missionaries held about Ugandans. It is necessary to inquire about the impact of stereotypical worldviews that exists in intercultural missions between Ugandans and U.S.-Americans today.

### **Curtis Keim, *Mistaking Africa***

Curtis Keim, who is the author of the book *Mistaking Africa*, avails a helpful understanding of African stereotypes and history. In chapter one, Keim, discusses how most Americans know little about African countries like Uganda. They might have studied Africa for a few weeks in school, glanced occasionally at newsletters,<sup>131</sup> or sat through social media and marketing sound bite videos used for fundraising purposes. Keim's work tackles numerous understandings of the African people and culture through the historical background of the existing stereotypes.

The issues and myths, he exposes plus the ethical and speculative ideas laid out in the book, are sufficiently salient for any inquiry into matters concerning the miss categorization of African culture and its complex historicity by Americans. Keim divides the sections of the book in four parts. The first part starts the book with the topics of "changing our mind about Africa." In the beginning section, the author insists that an

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<sup>130</sup> Ibid.

<sup>131</sup> Curtis A. Keim, *Mistaking Africa Curiosities and Inventions of the American Mind* (Boulder, CO: Westview Press, 2009), 1-5.

African country like Uganda and the people of the African continent, "...are simply a marginal part of American consciousness. Africa [Uganda] is, however, very much a part of the American subconscious. Ironically, although we [Americans] know little about Africa, [Americans] carry strong mental images of the continent."<sup>132</sup> Keim's perspective is helpful because it highlights the need to take seriously the challenges that can be imposed on intercultural partnerships even by stereotypic ignorance.

Furthermore, the analysis in the earlier part of the book ably addresses the limitations and challenges presented by the human inability of most Americans and—in this study's case—American evangelicals' willingness "... to become experts on more than a couple of subjects..." related to non-American cultures. The lack of interest to respectfully engage with other cultures and their communities has more than one source. In regard to the proper appropriation and misappropriation of stereotypes, Keim shows that the ideas that swim in the American evangelical psyche are a part of human existence and emerge from a cultural context. He writes,

We also stereotype because it is virtually impossible to know everything that is going on in reality, and therefore we are bound to base our judgments on partial information. Like the proverbial blind men and the elephant, we each take our separate, limited experiences and extrapolate them to make sense of the whole. Moreover, we often use ideas provided by our culture instead of investigating things for ourselves. If our culture has a pre-made picture of reality for us, we are likely to accept it. One way to think about this is to invert the notion 'seeing is believing,' making it 'believing is seeing.' Once we 'know' something through our culture, we tend to fit new information into the old categories rather than change the system of categorization.<sup>133</sup>

The author's assessment of how the American cultural landscape plays a part in the formation of who Africans are to the understanding of most Americans is informative.

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<sup>132</sup> Ibid., 3.

<sup>133</sup> Ibid., 7.

Moreover, the United States' historicity also seems complicit in how it shapes and helps to provide certain persistent stereotypical outlooks of Africans as savage, intellectually weak and inferior. Keim discusses the period during much of American history, where a large majority of U.S.-Americans considered racism and exploitation of Africa acceptable.

Although the United States never ruled colonies in Africa, the United State of America' historical participation in both a transatlantic slave trade and the segregation systems that followed, remains part of the narrative. Consequently, America's profiteering from the businesses of the trans-Atlantic slave trade, exploitatively promoted the notions of people of African descent as inferiors. Essentially, there has been an extended practice for hundreds of years of constructing Africa as inferior.<sup>134</sup> However, Keim is intentional to acknowledge the progress made in America's racial domestic front. Racial tensions are still a factor, "but most derogatory images of Africa can no longer appear in public spaces."<sup>135</sup> However, these perspectives continue due to people's ability to learn stereotypes "in the more private aspects of our lives, from family and friends, and often through jokes or offhand comments."<sup>136</sup>

The second chapter called "How We learn", explains how the misinformation and myths about Ugandans and Africans in general became regular thought in the minds of most people in America. The prevalence of the historical images of life and existence in Africa are proliferated through the authorship of people who hardly experienced African

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<sup>134</sup> Ibid.

<sup>135</sup> Ibid., 8.

<sup>136</sup> Ibid.

culture. Biased print media outlets through their newspapers, the movie industry and lopsided history books, contributed to the persistence of the poor understanding of the ways of life on the African continent. Keim notes,

And the stories tend to be of two kinds, ‘trouble in Africa’ and ‘curiosities of Africa.’ The ‘trouble in Africa’ reporting usually follows a pattern. At any given time, only a handful of American reporters cover Africa south of the Sahara, a region containing a population more than twice as large as that of the United States.<sup>137</sup>

One of the prominent journalists in Uganda relayed his dissatisfaction with the manner in which a country like Uganda, its cultural contours and global geographical locus are portrayed in the western media. Oyango argues that a nation like Uganda is like other countries in the world that struggle with highs and lows. The patronizing representations one witnesses today are as bad as the condescending work of the past.<sup>138</sup> Keim is mindful to discuss the progress that has been made in certain case by the media. Indeed it is possible to produce impartial news, images and perspectives about an African country like Uganda. The author names journals like “*The New Yorker*, *The Atlantic Monthly*, *Current History*, *Discover* and *Vanity Fair*,”<sup>139</sup> as examples of groups that exemplify some progress in the way images and stories from Africa are showcased. However, even with the reasonable attempts to improve the way the African continent has been depicted, there is still more to be desired. The negative news from the West about Africa still outweighs the positive. Newsletters from missionaries as sources of

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<sup>137</sup> Ibid., 18.

<sup>138</sup> Ibid., 20.

<sup>139</sup> Ibid.



information about their work in certain African countries like Uganda need to upgrade from a lopsided approach of storytelling to one that is balanced.

Part two of the book introduces the notion of evolutionism and how the idea of a primitive and the “Darkest Africa”<sup>140</sup> came to permeate the viewpoint of most Americans about Africa. Henry Morton Stanley and Theodore Roosevelt are named as major American public and historical characters mentioned in the book as contributors to the derogatory and stereotypical attitudes.<sup>141</sup> Both were involved in various forms of news reporting: Stanley as a journalist and Roosevelt as an author of books about his escapades in Africa.

Tribes and the tribal reality in Africa are often misunderstood, and while some U.S.-American missionaries are familiar with tribal definitions, others still perceive the term tribe as primitive.<sup>142</sup> The genocide that happened in Rwanda is usually cited as an example of people in Africa who live in tribe and so the “tribal conflicts” in certain parts of on the African continent are commonly mistaken for tribal wars. Such stereotypical outlooks are limited since there are more elements to tribal life, like traditional arts, story telling and cultural dances, than the assumptions of wars. Keim cautions U.S.-American evangelical to be careful, however, not to assume that Africa’s idea of tribe is the same as [theirs].”<sup>143</sup> Keim’s work is relevant for this day and age of information technology and social media, in which most of the people in Africa have ready access to, particularly through mobile cell phones, even people who belong to tribes.

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<sup>140</sup> Ibid., 47.

<sup>141</sup> Ibid.

<sup>142</sup> Ibid., 119.

<sup>143</sup> Ibid., 199.

**Kwame Bediako, *Christianity in Africa***

Bediako's book *Christianity in Africa: The Renewal of a Non-Western Religion* is structured in three parts and fully laden with historical case studies. Part one, "Christianity in African life: Some Concerns and Signs of Hope" is concerned with the narration of past theological figures in Africa who demonstrated the intellectual fortitude to question the fittingness of the African existence and Western Christianity. In chapter one the author introduces the topic titled, "Is Christianity Suited to the African?" The author clarifies that this portion of the book observes,

a particular intellectual perception of the problem of African identity which has its roots in the history of the contact of African people with the West. Whilst there were almost five centuries of near-regular contact, the problem with which we are concerned came to a head in the nineteenth century when increasing Western cultural and political penetration and dominance in African coincided with an equally massive Western missionary enterprise. It is the African reactions to that cumulative Western impact on African life and on African self-identity, which have shaped and conditioned the twentieth-century perception of the problem.<sup>144</sup>

Bediako discusses the impact of a historical African statesman called Edward Blyden who was also "an ordained ... churchman..."<sup>145</sup>. Blyden championed "... the question of identity..."<sup>146</sup> and influenced the dialogue about African identity in the midst of the expansion of the Western missionary enterprise. Bediako also quotes Blyden's concerns regarding the treatment of Africans where they are widely viewed as people of a low-grade race by Western Christian nations, which was the amazing dissimilitude and

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<sup>144</sup> Kwame Bediako, *Christianity in Africa: The Renewal of a Non-Western Religion* (Edinburgh: Edinburgh University Press, 1995), 5.

<sup>145</sup> Ibid., 6.

<sup>146</sup> Ibid.

disproportion between the original idea of Christianity, as expressed by Christ, and the practices of it by his professed followers.<sup>147</sup>

Furthermore, other icon mentioned in chapter two under the subject of *African identity* is Osofo Okiomfo Kwabena Damuah who maintained that the imminent problem at the core of “... the meaning of being African...”<sup>148</sup>, was strongly associated with the propagation of Christianity as “Western culture”<sup>149</sup> and it’s links “... to the colonial structure of Christianity’s relationship with Africa societies.”<sup>150</sup>

The second part of the book details *Christianity as a Non-Western Religion: Issues Arising in a Post-Missionary Setting*. Here Bediako argues for Africa’s primal religions as valid possessors of divine elements. Part three examines the opportunities of African Christianity in the twenty first century, which entails the destigmatization of culture in missions, the need to avoid the denigration of Africa’s primal religious intermediary expressions and an awakening to the role the continent vast political and economic complexities.

However, the author’s crucial argument of a ‘post-missionary setting’ still lives more to be desired since the presence of short-term missionaries continues to proliferate in Uganda, thus the quest of this dissertation. The proceeding chapters in Part Three, “Into the Twenty-first Century- Africa as a Christian Continent: The Prospects and Challenges,” touches on relevant themes applicable to this study. In Chapter Thirteen, “The Making of Africa The Surprise Story of the Modern Missionary Movement,”

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<sup>147</sup> Ibid., 13.

<sup>148</sup> Ibid., 25.

<sup>149</sup> Ibid., 27.

<sup>150</sup> Ibid.

Bediako reviews old events that led to the understanding and handling of people of African descent as “primitive and savage”. Bediako narrates,

For towards the end of the slave trade era, in the late eightieth century, when European humanitarianism coincided with the awakening of missionary concern, both humanitarians and their opponents were agreed on the image Africans: Africans were not only ‘savage’ and ‘barbarous’, they were also in ‘the very depths of an ignorant [way of life]’<sup>151</sup>

### **Duane Elmer, *Cross Cultural Conflict***

Cross-cultural communication can be a challenge for people in both their local and global context. Duane Elmer’s book, *Cross-Cultural Conflict: Building Relationships for Effective Ministry*, ushers its reader through several conflict sceneries. The book is structured in three parts. Part One: Understanding Conflict and Culture includes Chapter One, titled “The Amazing Contours of Conflict,” Elmer who is a former missionary from the United States of America to South Africa, admits his tendencies to having an “... egocentric perspective... [and to] simply assume ... superiority...”<sup>152</sup>

Elmer’s confession about his encounters and formerly held attitudes while serving as a missionary in Africa about black Africans are telling. He writes, “during my early years in Africa ... I began to conclude that black people were at best highly unreliable.”<sup>153</sup> However, when Elmer acknowledged the real problem at hand to be “the virus that resides in all of us ... called prejudice...” beyond mere misunderstandings coupled with the willingness to learn and acquire a cultural framework necessary for the navigation of cultural challenges, Elmer demonstrated positive progress. Elmer’s

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<sup>151</sup> Ibid., 195.

<sup>152</sup> Duane Elmer, *Cross-Cultural Conflict: Building Relationships for Effective Ministry* (Downers Grove, IL: InterVarsity Press, 1993), 13.

<sup>153</sup> Ibid., 17.

inclusion of core “biblical insights”<sup>154</sup> to intercultural and interracial encounters is helpful in providing biblical underpinnings for cross-cultural relationships between Ugandans and U.S.-American short-term and long-term missionaries. He identifies the problem of prejudgment and “... racism ...”<sup>155</sup> as “sin”<sup>156</sup> according to the Bible.

In Chapter Two, “*Cultural Diversity Was God’s Idea (And So Was Unity)*,” Elmer begins with an assertion that “it was God who authored human diversity.”<sup>157</sup> In fact, Elmer adds, “God looked around, saw a vast array of diversity in all he had created and declared it ‘very good’ (Gen. 1:31).”<sup>158</sup> However with the impact of sin and globalization’s reach in both the local and global context, one will “... experience cultural difference that have the potential to become cultural conflict.”<sup>159</sup> Are most cross-cultural conflicts intentional? The author believes that cultural misunderstanding and

... conflicts resulting in brokenness are caused neither by core theological values being threatened nor by overt sin. Most conflicts that disrupt our lives grow out of innocent misunderstandings, unmet expectations, failure to get all the facts, or minor irritations that fester and become problems.<sup>160</sup>

Elmer’s assessments of the challenges in intercultural and interethnic situation are beneficial for global church partnerships. Part Two and Three are about subject matters of cultural diversity, conflict resolution plus implication for the gospel message. The use and distribution of power in missions is another factor the author tackles ably. Both short

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<sup>154</sup> Ibid.

<sup>155</sup> Ibid., 18.

<sup>156</sup> Ibid.

<sup>157</sup> Ibid., 23.

<sup>158</sup> Ibid.

<sup>159</sup> Ibid., 17.

<sup>160</sup> Ibid., 24.

and long term missionaries plus non-western church and Christian organization leaders who receive financial support from the United States, generally tend to have better standards of living than the average nationals. Regardless of how popular it is to talk about human empowerment, “whether Westerners or Two-Thirds World peoples, humans find it very difficult to give up power. Power is a great seducer; it leads us into illusions about our centrality to the work of God.”<sup>161</sup>

**David Livermore, *The Cultural Intelligence Difference and Serving With Eyes Wide Open***

The field of cultural intelligence is growing as a training model to help people who are working cross-culturally to adapt relevantly to the host culture. David Livermore who is the current president of the Cultural Intelligence Center has written books about the need to be culturally intelligent. His books titled, *The Cultural Intelligence Difference: Master*, and *Serving With Eyes Wide Open: Doing Short-Term Missions With Cultural Intelligence and Cultural Intelligence: Improving Your CQ to Engage Our Multicultural World*, are relevant for this section study. In Livermore’s literature, “Cultural intelligence is the capability to function effectively across national, ethnic, and organizational cultures.”<sup>162</sup> In *Cultural Intelligence Difference*, Livermore writes about what he calls, “research brief”<sup>163</sup> which also introduces the reader to a “CQ self-

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<sup>161</sup> Ibid., 155.

<sup>162</sup> David Livermore, *The Cultural Intelligence Difference Master the One Skill You Can't Do Without in Today's Global Economy* (New York: American Management Association), Kindle Loc. 157.

<sup>163</sup> Ibid.

assessment”.<sup>164</sup> The capstone of Cultural intelligence are the “strategies to improve your CQ”<sup>165</sup> namely “CQ drive, CQ knowledge, CQ strategy and CQ action.”<sup>166</sup>

### **Brian Fikket and Steve Corbett, *When Helping Hurts***

Brian Fikket and Steve Corbett in their book, *When Helping Hurts: How to Alleviate Poverty without Hurting the Poor and Yourself*, raise important issues.

Admittedly, Fikket and Corbett confess to writing primarily to a western evangelical audience, to initially caution American congregations about proper approaches to help people who have fallen on hard times. The book is organized in two parts namely: “Foundational Concepts for Helping without Hurting”<sup>167</sup> and “General Principles for Helping without Hurting.”<sup>168</sup> The premises of the book centers on what they believe are God’s directives to his followers.

Fikket and Corbett write, “The task of God’s people is rooted in Christ’s mission.”<sup>169</sup> However, the book soon introduces what the writers believe is the predicament they seek to tackle: the way poor people tend to describe their condition in terms of “shame, inferiority ... fear....”<sup>170</sup> In progression with this study, the authors identify a key and culturally distinctive approach to problem solving between non-

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<sup>164</sup> Ibid.

<sup>165</sup> Ibid.

<sup>166</sup> Ibid., 41-141.

<sup>167</sup> Brian Fikkert and Steve Corbett, *When Helping Hurts: How to Alleviate Poverty Without Hurting the Poor* (Chicago: Moody Publishers, 2012), 29.

<sup>168</sup> Ibid., 101.

<sup>169</sup> Ibid., 32.

<sup>170</sup> Ibid., 53.

America cultural settings and that of “... mid-to-upper-class, predominantly Caucasian, North American Churches.”<sup>171</sup> People from non-American cultures, “tend to describe their condition in far more [folk bio-psycho-social-cultural-spiritual]... ”<sup>172</sup> ways that follows a holistic worldview in contrast to Americans’ emphasis on material things.<sup>173</sup>

## Conclusion

Unlike the mood present in the literature appraised above, the opinions people have about the Western missionary enterprise in Uganda and other African countries, excitement and participation in various forms of missions continues to grow in the twenty first century. Ugandan missionaries are also enthusiastic about involvement in missions’ activities of a predominately local in-country presence, but not in the highly commercialized and internationalized western missions manner. To that extent, the idea of missions prevails; the sending organizations of Western missionaries need to rethink the assumptions that tend to inform their preparatory processes. According to Woodley,

Modern mission has taken good people with good intentions, who are ready to sacrifice much of their own worldly comforts, and inserted them into a system that most often results in missional hegemony. Power over others may appear via gender, race, ethnicity, or class status but it must depend on and be sustained by the very system which Jesus gave us a direct warning to avoid, namely, lording over others.<sup>174</sup>

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<sup>171</sup> Ibid.

<sup>172</sup> Ibid.

<sup>173</sup> Ibid.

<sup>174</sup> Woodley Randy. “Mission and the Cultural Other: In Search of the Pre-colonial Jesus,” July 3, 2015, accessed September 14, 2015, <http://mis.sagepub.com/content/early/2015/06/30/0091829615590887.full.pdf?ijkey=nvprfoOGxUIWWiC&keytype=finite>.



What can be done? There are numerous and credible bodies of literature addressing cross-cultural communication, yet a dearth exists in the absence of a stereotype threat theory framework. Cross-cultural missiology literature, with the exception of a few, tends to generally focus on treating “win-lose ...”<sup>175</sup> strategies during the preparation of U.S.-American short-term and long-term missionaries destined for Uganda’s cultural landscape. Other global missions training efforts use the piecemeal methodologies while certain group relay heavily on Western psychometric curriculums as universally archetypal tools of acquiring intercultural intelligence. Such methods are at risk of failing to address threatening accepts of missions and thus setting up missionaries for self-preservation and the glorification of heroism. Additionally, Duane writes that missionaries who adopt a win-lose approach, view every situation as right or wrong with a very small ‘gray’ area and tend not to be very flexible or willing to accept various global perspectives.<sup>176</sup> Similarly, non-western cultural contexts with a multiplicity of ethnic background are viewed from a fear-based outlook and thus missionaries are propped up to react toward the host culture with subversive spiritualities. For example missionaries display traits like, “spiritual one-upmanship-say, [a power trip to] imply that God is on their [cultural] side”<sup>177</sup> against the “other.” However there are another processes from which people involved in global missions can be equipped to navigate through the fears that bedevil the domain of interculturality. This discussion uniquely extends consideration of “... extra pressures that can affect the [the overall wellbeing and

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<sup>175</sup> Elmer, *Cross-Cultural Conflict*, 34.

<sup>176</sup> Ibid.

<sup>177</sup> Ibid., 35.

identities ... [involved in forging intercultural and bicultural global missions relationships between Ugandans and U.S.-Americans.]<sup>178</sup>

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<sup>178</sup> Claude M. Steele, "Stereotyping and its threat are real," *American Psychologist* 53, no. 6: 680. Accessed January 4, 2016, EBSCOhost.

SECTION 3: THESIS  
REFRESHING Roads to travel between  
Interethnic missions for positive interdependent and mutual partnerships

**Introduction: Hope Abounds**

This section of the dissertation will labor to present various ways to redress the problem of stereotype threat unveiled in section one. From the apex of this section, it is essential to state the truth that hope in Jesus Christ, the gospel message and His way, reign supreme over any problem encountered in interethnic and intercultural partnerships. Scripture announces the good news and the magnanimous event at the cross and what it took Jesus to deliver God's love to the world:

For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him.<sup>179</sup>

Jesus's love indeed is the remedial reason for the expulsion of fears associated with any kind of threat that pervades the air and space of interethnic missional partnerships between Ugandans and U.S.-Americans. In many instance, the scriptures instruct the reader to be mindful about mission strategies that fail to promote human flourish and harmony. To this effect, the bible asserts, "there is no fear in love. But perfect love drives out fear, ... the one who fears is not made perfect in love."<sup>180</sup>

Furthermore, fear in a cross-cultural context can be driven out through practical ways that derive their spiritual formal import from scriptural data. The book of Timothy articulates, "...God did not give us *a* spirit of fearfulness, but *of* power and love and *a*

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<sup>179</sup> John 3:16-17.

<sup>180</sup> 1 John 4:18.

sound-mind.”<sup>181</sup> These divine instructions have been given to followers of Christ who make up the church of Jesus Christ in both the local and global context. The current (Gal. 3:23; Col. 3:11) and eschatological global Church (Rev. 7:9) is made up of ethnically, racially, culturally diverse ambassadors and ethnically grounded disciples of Jesus Christ. This has implications for cross-cultural missions. However, as explained in the earlier parts of the study, people’s encounters with different cultures in global missions, tends to yield all sorts of outcomes.

What is culture and what makes up cultures? According to Heskett, culture is “the way we do things around here,” is backed up by efforts to measure behavior and take some kind of corrective action when the behaviors are unacceptable to other member of a society or organization. These assumptions, values, beliefs, behaviors, artifacts, measurements, and actions determine how things get done in groups or organizations.<sup>182</sup> Followers of Jesus Christ along with the rest of humanity belong to communities around the world organized with sociocultural, political, economic and spiritual dynamics that are impacted by stereotypic threats. People in both their local and global societies depend on partnerships as mechanisms to accomplishment similar tasks and goals.

The term partnership could mean many things and so it behooves this study to state a definition of partnerships. “By definition, partnerships bring together different groups and individuals and it is inevitable that there will be some tension, especially in

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<sup>181</sup> 2 Tim. 1:7 (TLB)

<sup>182</sup> James Heskett, *The Culture Cycle: How to Shape the Unseen Force That Transforms Performance* (Upper Saddle River: FT Press, 2012), 17.

situations in which there are historic conflicts based on fundamentally different cultural models.<sup>183</sup>

Any missionary group's ability to navigate and cross cultural borders for the purposes of forging interdependent partnerships is contingent up many aspects. For reiterative reasons, this world that God cares, about is also impacted by the event of the fall of humanity. The book of Romans notes,

For we have already made the charge that ... all [are] under the power of sin. As it is written: 'There is no one righteous, not even one; ... there is no one who seeks God. All have turned away, ... for all have sinned and fall short of the glory of God, ...'<sup>184</sup>

This leads to the difficulties in humanity's ability and capacities to relate, collaborate and partner with one another along interethnic lines and cross-culturally.

In this dissertation the challenge as stated in section one and two is the principle of stereotype threat and cross-cultural missionaries involved in interethnic work cannot just wish and pray it out of the air. In fact not even phrases like, " 'try twice as hard and ignore what other people think 'narrative, ... [have] patience and endurance, the 'just have faith...' and so on'"<sup>185</sup> will do.

The church of the twenty first century as a global body commissioned to participate in God's mission by way of sharing and enacting God's love and the redemptive story of Jesus Christ in contextual ways; needs a paradigm shift. This study argues that Stereotype threat in global church interethnic and interracial relationships between Ugandans Christians and U.S.-Americans, where negative stereotyping is

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<sup>183</sup> Mathew T. Hora, Susan Bolyard Millar, *A Guide to Building Education Partnerships Navigating Diverse Cultural Contexts to Turn Challenge into Promise* (Sterling: Stylus Pub, 2011), 79.

<sup>184</sup> Rom. 3:9-12, 23.

<sup>185</sup> Steele, *Whistling Vivaldi*, 154.

existent, can be prevented and alleviated through following roads to faithful friendship and interdependent partnership.

The impact of Stereotype threat in missions has already been articulated and now the following ideas are also practical roads of learning experiences that can bolster the process of building international cross-cultural partnerships. According to Dweck's groundbreaking study on *mindset: The New Psychology of Success*, there is a difference between learning goals and performance goals. Learning goal are practical roads of growth to travel, but performance driven goals are efforts from a fixed mindset. As opposed to the embracing the significant of incremental learning of reliable roads to navigate in intercultural setting, the performance driven missions models insist on the following self defeating attitude. Case in point, notions like- 'after all, if you have it you have it, and if you don't you don't.' However, the practical roads as a principles of learning experiences, will position individuals towards growth mindsets that lead to Aha! experiences were one's cross-cultural qualities can be cultivated.<sup>186</sup>

### **ROAD 1: Reframing**

Language is a direct channel through which stereotype threats are emitted and transmitted. The use of stereotypes, especially negative ones in cross-cultural spaces can increase people's vulnerability to identity threat. Therefore, it is crucial for missionaries on both the Ugandan and U.S.-American side to identity stereotype language and remove the cue that serve to trigger stereotype threat. The elimination of any communication infused with threats is paramount in missions and ministry related tasks during the

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<sup>186</sup> Carol S. Dweck, *Mindset: The New Psychology of Success* (New York: Random House, 2006), 10, 24.

formation of interdependent partnership across cultures matters. Scripture implores Christ's followers, especially those in a teaching position to take precautions. James instructs,

Not many of you should become teachers, my fellow believers, because you know that we who teach will be judged more strictly. We all stumble in many ways. Anyone who is never at fault in what they say is perfect, able to keep their whole body in check. When we put bits into the mouths of horses to make them obey us, we can turn the whole animal. Or take ships as an example. ... Likewise, the tongue is a small part of the body, but it makes great boasts. Consider what a great forest is set on fire by a small spark. The tongue also is a fire, a world of evil among the parts of the body. Can both fresh water and salt water flow from the same spring? ... Neither can a salt spring produce fresh water.<sup>187</sup>

Whether during the process of teaching theology or common interaction, stereotype happens in cross-cultural situations where social identities are singled out. Phrases like “we are going to teach African pastors”, “my orphan sponsor child” and so on need to be rethought and reframed because they heighten otherness. Woodley also raises other examples when he writes,

The ethos of conquest as expressed in missional hegemony has become normalized in our times through the language of conquest. We go on “evangelistic crusades.” We are taught to “win” others for Christ. We “make” a disciple. The Western worldview understands the binary choices in very clear and strategic terms. They (the cultural other) are lost and we are saved.<sup>188</sup>

When language is used in cross-cultural missions and the related tasks, it reflects values, attitudes and beliefs of people. For example one of the participants in this study's stereotype survey who is of American descent noted, “Africans have spirit, and we [Americans] have truth”<sup>189</sup> Admittedly such generalizations are not an accurate representation of Americans, which underscore the need for conscious raising in

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<sup>187</sup> James 3:1-12.

<sup>188</sup> Randy Woodley, “Mission and the Cultural Other,” 7.

<sup>189</sup> Paul Smith, interview by author September 11, 2014, Portland, Oregon.

missions. The discipline of discourse offers some hope in the direction of repentance and therefor reframing of language in cross-cultural missions. Potter and Wetherell, note, that if a certain negative attitude is expressed on one occasion, it should not necessarily determine one's inability to make the respectful changes.<sup>190</sup> Reframing and formulating language of solidarity and mutuality on both the Ugandans and U.S.-Americans' side, can pave the way for reimagining fresh concepts that can aid faithful and friendly partnerships.

### **ROAD 2: Deemphasizing Threatened Social Identities**

Most Ugandans and U.S.-Americans missionaries, value their nationality, ethnic and cultural identities. These social identities can be conversational cultural intermediaries, but if not stewarded with both a biblically reconciliatory, cross-culturally and socially responsible way, they can lead to conflict. Global missions are characterized by constant interfacing of people from all walks of life and with diverse ethnic backgrounds. Preventing and reducing stereotype threat requires the awareness of how and which identities are standardized to threat and the practice of the elimination of the threat. It is worthy to question what values might be added or subtracted when an U.S.-American missionaries is known by the term, “muzungu” as it is defined in section one. Such a learning approach is not an endorsement of a performance driven “strategic colorblindness” tactic in cross-cultural missions. According to research,

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<sup>190</sup> Jonathan Potter and Margaret Wetherell, *Discourse and Social Psychology: Beyond Attitudes and Behavior* (London: Sage Publications, 1987), 45.



Color blindness is rooted in the belief that ethnic group membership and race-based differences should not be taken into account when decisions are made, impressions are formed, and behaviors are enacted.<sup>191</sup>

Cross-cultural missionaries who practice the art of knowing and being known in flexible ways as they relate and service people in intercultural contexts, can find encouragement in scripture. According to Paul, a posture of learning has a real advantage since one freely and happily becomes a servant of anyone to give testimony to Christ's love and the gospel. Paul further illustrates, that when he is relationally present with people of Jewish culture and those of gentile ethnicities, he seems adept as one of them while also bearing witness to the gospel.<sup>192</sup>

### **ROAD 3: Introduce Christocentric Training about Self-perception Beyond Simplistic Views of Identity in Missions**

Among Christian circles and therefore missions, there is a generally shared self-identity in the term Christian. This can be translated into the one's identity is in Christ. However, area of race, culture and ethnicity are usually the tricky areas ideas of identity to navigate in intercultural missions between Ugandans and Americans. To illustrate further, Richard Twiss' who is a Native American's story is appropriate in the regard. He writes,

I remember that a few months after I had begun living at the training center in the beautiful Matanuska Valley north of Anchorage, I began to wonder how my Lakota heritage could be part of my new Christian experience- ... so one afternoon I asked one of the pastoral leader how I was supposed to relate to my Native culture as a Christian. I distinctly remember him opening the Bible he was carrying and reading from Galatians 3:28 (NIV), where Paul wrote, "There is

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<sup>191</sup> Evan P. Apfelbaum, Michael I. Norton, and Samuel R. Sommers, "Racial Color Blindness: Emergence, Practice, and Implications," *Current Directions in Psychological Science* 21, no. 3, (2012): 205. Accessed January 15, 2016, EBSCOhost.

<sup>192</sup> 1 Cor. 9:19-21.

nether Jew nor Greek, slave nor free, male nor female, for you are all on in Christ Jesus.” After reading the passage, this pastoral leader commented on how cultures should all blend together for us as Christians He then concluded, “So, Richard, don’t worry about being Indian; *just be like us*.<sup>193</sup>

Richard’s example demonstrates the complexities that surround identity in cross-cultural Christianity. In Richard’s story above, the pastor, was not able to satisfactorily answer the question at hand. Missionaries, who uphold and accept the various accidental differences inherent in people groups, are positioned to positively participate in the development to intercultural partnerships. Research notes, that individuals who actively participate in both the intellectual and emotional process of identifying and uniting characteristic shared by in-group and out-group members in particularly threatened domain, appeared to be less vulnerable to developing stereotype threat in condition that normally produce it<sup>194</sup>

In Uganda the utilization of a cardinal and culturally inbred social imaginary of *obuntu* which means *shared humanness*, is highly advantageous in forming positive partnerships. Cross-cultural groups can adapt a satisfying interethnic framework of reference as a beginning place aimed at attenuating stereotype threat. According to Orbe and Harris, the following are practical themes groups can discuss:

**Worldview theme:** It involves sharing common experience and interests seen as crucial to communication satisfaction.

**Acceptance theme:** Is where interethnic interactions are regarded as satisfying because of the perception that one’s ideas and culture were accepted, confirmed, and respected.

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<sup>193</sup> Richard Twiss, *One Church, Many Tribes* (Ventura: Regal, 2000), 34.

<sup>194</sup> Natalie R. Hall, Richard J. Crisp, and Mein-Woei Suen, “Improving Performance Expectancies in Stereotypic Domains: Task Relevance and the Reduction of Stereotype Threat,” *European Journal of Social Psychology* 37, no.3 (July-September, 2009): 588. Accessed December 4, 2015, EBSCOhost.

**Negative stereotyping:** This is a main source of dissatisfying interethnic relationship and communication. Being categorized solely through the limits of ethnicity only (as opposed to being seen as a whole person and human being loved and created by God) creates barriers between persons.

**Relational solidarity:** Relates to the positive values attributed to developing close interracial relationship.

**Expressiveness:** Interethnic communication was characterized as satisfying when both parties developed a comfortable climate. In other words, individuals could express themselves openly, honestly, and fully without a fear of rejection, judgment, or retaliation.<sup>195</sup>

#### **ROAD 4: Elevate Positive Contextual Role Models from Diverse Groups**

Most missions groups from the United States of America tend not to be ethnically diverse. Yet the desire for diversity for diversity's sake is not productive. However partnerships, between Ugandans and Americans by nature lead to and need to involve an experience of God's love and presence in ethnically diverse communities. Diversity already exists naturally as a fact not a sought after goal. A positive experience of Christocentric diverse setting can nurture a joyful ethos of unity. Scripture reassures, "how wonderful it is, how pleasant, when brothers [and sisters] live in harmony!"<sup>196</sup> Christ's love breaks down dividing barriers and builds up communities of people. When people in missions can be thankful for their unique qualities and cherish difference in self in relational to the other, positive outcomes are likely. Studies also show,

By reducing category-differentiation the boundaries between groups become blurred and the representation of the two groups become overlapping. Strategies that reduce category differentiation remove one of the cognitive prerequisites for intergroup bias. Reducing the distinction between "us" and "them" means that

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<sup>195</sup> Mark P. Orbe and Tina M. Harris, *Interracial Communication: Theory into Practice* (Los Angeles: SAGE Pub., 2008), 299.

<sup>196</sup> Psalm 133:1.

“they” cannot be evaluated less positively than “us’.” Thus far, research in intergroup relations suggests that reducing category differentiation can decrease explicit bias.<sup>197</sup>

Stereotype threat is an affront to the already prevailing love of God. Positive and diverse role models can avert threats. The unique emphasis here on the elevation of positive and diverse role models in cross-cultural missions partnership context are significant for the following reasons. According to researchers,

The effectiveness of a successful ingroup role model might lie not in attributes of the person but rather in attributions made by the perceiver, using well-known principles of causal attribution. According to attribution theories, “deservingness” is defined as having achieved success through causes that are relatively internal rather than external, and stable rather than unstable.<sup>198</sup>

Cross-cultural missions organizations and churches need inclusive structures.

Otherwise stereotype threat will conformably enjoy the atmospheric warmth that the absence of positive, diverse and contextual role models provides. The numbers of missionaries who are sent and travel to Uganda on both short and long term missions overwhelmingly favor the demographic presentation of the majority culture of American.

How are partnerships supposed to equitably form without prior experience with members of diverse groups in one’ local setting or national context? Most importantly, since cross-cultural partnerships are formed for the benefit of diverse groups, doesn’t it follow then that the partnerships reflect the diverse opinions, cultural and various input?

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<sup>197</sup> Hall, Crisp, and Suen, “Improving performance expectancies in stereotypic domains,” 246.

<sup>198</sup> Cheryl A. Taylor, Charles G. Lord, Rusty B. McIntye, and René M. Paulson, “The Hillary Clinton effect: When the same role model inspires or fails to inspire improved performance under stereotype threat.” *Group Processes & Intergroup Relations* 14, no. 4 (July 2011): 449. Accessed January 16, 2016, EBSCOhost.

### **ROAD 5: Provide Affirmation and Care for Attributions**

The emotional stakes are high for people under stereotype threat. Some of the emotional outcomes range from dejection, to sadness, anxiety, shame, confusion and guilt. A collaborative approach to pastoral guidance can play a pivotal role in undermining the effect of threats. Sometimes the origins and reasons of conflict from threatening situations require explanation. Schmidt argues that a collaborative style of communication recognizes the productive potential of conflict and encourages people to engage in dialogue thoughtfully. This is active affirmation of the importance of relationship and a partner approach.<sup>199</sup>

Through counseling, explanation, comfort and prayer, Elmer suggests a the use of a strategy called “Carefronting”<sup>200</sup> He further comments that,

Carefronting means directly approaching the other person in a caring way so that achieving a win-win solution is most likely. With this approach both party loses anything important and the relationship does not suffer. However, several conditions must be met to achieve a mutual win situation through carefronting.<sup>201</sup>

Elmer additionally offers practical ways to conduct the process of caring for people who are experiencing any identity threat in the cross-cultural context. It is arguably the case that care fronting also seeks to flesh out principles from in the scriptures. According to Matthew,

If a brother sins against you, go to him privately and confront him with his fault. If he listens and confesses it, you have won back a brother. But if not, then take one or two others with you and go back to him again, proving everything you say by these witnesses. If he still refuses to listen, then take your case to the church<sup>202</sup>

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<sup>199</sup> Wallace V. Schmidt, *Communicating Globally: Intercultural Communication and International Business* (Los Angeles: Sage Publications, 2007), 110-111.

<sup>200</sup> Elmer, *Cross-Cultural Conflict*, 42.

<sup>201</sup> Ibid., 43.

<sup>202</sup> Matt. 18:15-17 (TLB).

Elmer's steps are:

1. The two parties can come together, meet face to face and talk with open honesty.
2. They each make a commitment to preserve the relationship and dispassionately explain the values/goals that each wishes to protect or achieve.
3. They can creatively find a solution in which they can both be equally understand one another, with neither giving up anything of value, and thus preserve the relationship.
4. They can do this with reason, keeping emotions under control.
5. They are both able to separate the person from the issue and speak objectively to that end.
6. Neither will be satisfied with a solution until the other is also completely at peace with it.<sup>203</sup>

Other pointers and questions to prayerfully reflection on and that are helpful to ponder over and can serve to arouse one's empathy and compassion particularly in non-western context like Uganda are:

- Be a prayerful person; cherish the story of Jesus Christ by being a witness of the gospel.
- Practice the art of peripheral discernment and maturity. (1 Corinthian 13)
- Be open and willing to be known, to know and listen to the other person's views.
- Practice generosity by building up people and families with no strings attached.
- Practice self-leadership both in private and public life.
- How conscious are you about the cultural motifs of respectfulness, gentleness, honor and composure?
- Are you willing to acquire basic indigenous language skills and a cultural idiom since they are clear doors to processing intercultural adaptability?

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<sup>203</sup> Elmer, *Cross-Cultural Conflict*, 43.

- Practice forgiveness and mercy. Avoid unhealthy habits of withdrawal and bitterness in your heart.

### **Randy Woodley's Guidelines for Mission**

As cross-cultural missionaries traverse the roads mentioned above towards faithful friendships and interdependent partnerships in the global church while reducing stereotype, openness and the embrace of structural changes in global missions is vital. In favor of a paradigm shift in missions, Woodley proposes missiological guidelines that are worthy of reflection and implementation in missions' education and practices. Woodley's ten guidelines are:

1. There is no place we can go where Jesus is not already present and active. Jesus is eventually recognized by many of the writers of the New Testament as Creator. The efficacy of Christ in creation as Creator (John 1:1–4, 10–14; Col. 1:15–20; 1 Cor. 8:6; Heb. 1:1); the fact that God has always had covenantal relationship with all peoples (Amos 9:7); the fact that Jesus is the truth, meaning all truth points to him and he fulfills all truth, these point to the inescapable reality that Jesus is everywhere present.
2. Since Jesus is present and active everywhere, the first responsibility of mission among any culture is not to teach, speak, or exert privilege but to discover what Jesus is doing in that culture (John 5:19).
3. Realize God expects two conversions out of every missional encounter: (1) our conversion to the truths in their culture, and (2) their conversion to the truth we bring to the encounter (Luke 7:36–50; 10:25–37).
4. Our humility as servants of Jesus should naturally lead us to convert first to the truths in their culture everywhere we see Jesus is at work (Acts 10:23–48).
5. Through the work of culture guides (people of that culture), earnest study, prayer, and experiential failures, it is our responsibility to first adapt to and then embrace their culture, and as much as possible, their worldview (Acts 17).
6. Realize that conversion is both instantaneous and a process and think through those implications as we begin to consider our timelines. Then, throw out our timelines (Rom. 13:11).

7. During this time, also read, study, discuss with others ways that you can continue to deconstruct your own worldview and culture. This is a long, painful, and yet freeing process (Eph. 4:23; Rom. 12:2).
8. Our own process of conversion may take years, so be patient with yourself and with God (Gal. 2:12).
9. When and if, they invite us to share the gospel they have noticed us living out, then the process formally known as cultural contextualization should occur (1 Cor. 9:20).
10. Their process of conversion may take years, so be patient (Eph. 4:2).<sup>204</sup>

### **Conclusion**

Claude Steel along with other stereotype threat researchers has and continues to provide formidable information about the nature of stereotype threat. This study endeavors to propose the need to consider the role that stereotype threat plays in interethnic, cross-cultural and intercultural settings of the global church's missions events. Conscious rising in mission of both local and global church communities about living peaceful and harmonious lives while serving the purpose of the totality of gospel is beneficial. The practice of global missions will improve with the consistent reevaluation of old structures, paving the way to reduction of conflict, to the realization of harmony.

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<sup>204</sup> Randy Woodley, "Mission and the Cultural Other," 7.



## SECTION 4: TRACK 02 ARTIFACT DESCRIPTIONS

Western mission strategy often presents a one-sided view of partnership, resulting in unhealthy relationships with non-Western partners. The term “partnership” itself has become controversial, both in Christian and international development circles. A healthy place to start is to ask partnership for whom and by whom? “Partnership” is most commonly used in the Western world, and much of the definition of “partnership”, even in the context of the church, derives from a business vocabulary. Although the business perspective of the term “partnership” has value, one of the major challenges is the viewpoint of one doing something tangible for the other. The partnership ceases to exist upon completion of the project.

“Partnership” does not likely mean the same thing to an American or European Christian as it does to a Ugandan. It is not that one’s understanding of “partnership” is better than the other; the word simply has different meanings in different cultures. If a Western Christian leader insists on using the term, even to the extent of indoctrinating his or her non-Western counterparts in a Western understanding of “partnership,” yet another problem arises. This is why we resonate with Dr. Patrick Murunga’s critique and seek to use a word other than “partnerships.”<sup>205</sup> For our artifact, Ashley and I consider a working modification of to the term “partnership.”

The West, especially the American Church, has historically, and currently, dominates the short and long term missions market. We would like to contribute to the discussion by emphasizing the necessary shift away from a one-sided model of

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<sup>205</sup> Dr. Patrick Murunga is the Principal of African Theological Seminary in Nairobi, Kenya. During his lecture in Capetown, South Africa, he challenged the DMINLGP students to rethink cross-cultural missions and create a new understanding of the word partnership.

partnership in missions. By bringing this to the forefront of missional thought, we will be sensitive to avoid a monopoly model of “partnership”, especially since church partnerships around the world are increasingly with non-Western communities of faith in Jesus Christ.

Additionally, our artifact will capture an understanding and willingness to look at the cross-cultural life of Christ-followers from around the world with a global perspective of unity within diversity. For example, even though we are using the English language for our academic artifact, we are mindful in choosing words that communicate universal values, feelings and concepts about what partnership looks like in non-Western communities, such as Haiti and Uganda.

In step with the Scriptures, partnership will embody Christian principles of unconditional love, respect, trust, truthfulness, listening, sharing in joys and sorrows (suffering together), equality, mutuality, repentance, and good works of service. This results in what we would like to call “faithful friendship and interdependent partnership” in mission and the gospel. The Apostle Paul writes, “I thank my God every time I remember you. In all my prayers for all of you, I always pray with joy because of your partnership in the gospel from the first day until now...” (Philippians 1:3-5)

Lastly, the phraseology of “faithful friendship and interdependent partnership” points back to the foundation and fundamental reason for a discussion about “partnerships in missions,” which is the gospel of Jesus Christ. Many have made “partnerships” transactional and contractual in nature because modern church missions are frequently equated to only short-term visits and doing projects. Worse yet, partnerships in missions usually promote the understanding of the Western donor

church's goals and ideals to work towards the implementation of its programs. However, a biblical understanding of any rationale for the global church to be united in service is about the proclamation of the gospel. This includes our love for God and one another and our identity as ambassadors of Christ and citizenship in the Kingdom of God, from where the acts of good works of service to the world proceed. Because of the love of Jesus Christ, the gospel, and its liberating power, which God has lavished on us, Jesus calls us friends: "You are My friends if you do what I command you. No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends." (John 15:14-15) As friends of Jesus Christ, we are called to extend this friendship to our sisters and brothers in the global church particularly for gospel partnerships. In Paul's sociocultural context, the concept of partnership was *koinonia*. However, *koinonia*, or joint participation, calls for "faithful friendship and interdependent partnership" transformed by the gospel of Jesus Christ.

To exemplify this concept, Ashley Goad and I have produced an eight-part video study to guide Western mission leaders and organizations in thinking about their future "faithful friendships and interdependent partnerships." Together, we present a unique point-of-view, as I am a Ugandan, and Ashley is an American. We have embodied this artifact and dissertation through attempting to humbly cultivate a faithful friendship and interdependent partnership. We recognized early on that working together to complete the artifact was not a means to an end, but only the beginning of a lifelong interdependent partnership to achieve something greater and change the way Western Christians view missions.

## SECTION 5: ARTIFACT SPECIFICATION

Our dissertation artifact is an eight-part video commentary, each video not exceeding two and a half minutes. They are practical tools to begin a conversation to promote a change of heart and a change of mind. Included with the videos are a number of questions for mission leaders to ask their groups to challenge their current understanding of partnership. Below are the audience, goals and strategies, scope and content, and a description of each video:

### **Audience**

- The primary audience of this dissertation is church mission committees, short-term mission teams, and mission or non-profit organizations.

### **Goals and Strategies**

- Christian community depends upon authentic relationships. This artifact and dissertation will be helpful to Western churches and groups looking to create cross-cultural relationships. It will provide a starting point to build a foundation for a spiritual and relational formative journey.
- The series will challenge American church mission teams and leaders to rethink how their church and their teams participate in cross-cultural mission. Are they looking to complete a project only, or are they ready to build a faithful friendship and interdependent partnership?
- A collaborative mission strategy will help Western churches avoid the practice of cultural superiority, and foster healthy relationships between Western and non-Western partners.

- As a result, cross-cultural partnerships will transform lives by encouraging unity and bolstering respect, with significant roles for each member, empowerment of local leaders, and appreciation of the need to learn cultural norms, communication, and trust.

### **Track 02 Artifact Scope and Content**

My dissertation examines the impact of stereotype threat in missions' partnerships between Ugandan churches and U.S.-American missions minded groups from Churches.

The content is organized simply in eight videos. Each session includes a narrative that illustrates the topic or question. A series of questions accompany the videos for the mission committee or church group to discuss amongst themselves. Shonnie Streder, a professional videographer from First United Methodist Church in Shreveport, Louisiana, filmed and edited the video series, "Cross-Cultural Conversations: Faithful Friendship and Interdependent Relationships":

1. "Introducing the Cross-Cultural Conversations Series"
2. "What are Faithful Friendship and Interdependent Partnership?" In this video, we unpack this alternative phrase for traditional mission partnerships.

Christian community depends on personal relationships. In today's world of instant communication, short attention spans, and material development mistaken as mission, the sacrificial practices of friendship stand as evidence of God's love for all people. Despite the dangers of unreflective paternalism, friendship remains the proof and the promise of Christianity as a multicultural, worldwide religion.

3. “Mission and the Gospel” - Do we really need each other? What is the difference between transactional mission and transformational mission? What guidance do you receive from Philippians 2?
4. “Assumptions” - How do assumptions influence relationships?
5. “Prayer” – How do you pray for your friends and partners?
6. “Worship” - How does worship affect partnership?
7. “Generosity” - Can you give without loving? Can you love without giving?
8. “Closing Thoughts” - How do you walk through tension instead of going around it? How are *Koinonia* and *agape* love illustrated in partnerships?

### **Standards of Publication**

The video series will be available online at Vimeo. We have also developed a website - [www.crossculturaltalks.com](http://www.crossculturaltalks.com). This houses all of the videos with corresponding questions for group discussion and biographical information about the authors to encourage interaction and feedback.

### **Artifact Development Process**

Expert adviser, Dave Merwin, coached us through the Alpha-Beta-Gold evaluation process. We developed a specific timeline for script review, filming, and editing, and chose six individuals to help us hone the scripts for each video. The evaluators accompanied us as we edited, added “B Roll”, and developed the website. This was a team effort between two students, six evaluators, one videographer/editor, and one assistant editor. Shonnie Streder donated her time and equipment to film and edit the eight videos, and Emily Andrews donated her time in building the website. Other than

buying the domain name, [www.crossculturaltalks.com](http://www.crossculturaltalks.com), we did not spend money developing the Artifact.

### **Artifact Promotion**

The Artifact will be available on [www.crossculturaltalks.com](http://www.crossculturaltalks.com). We will primarily promote it through social media. Ashley has also arranged for the Louisiana Volunteers in Mission network to use the videos in their team leader training, and for Solar Under the Sun to incorporate the videos into their partnership development course. Even before completion, we had requests from various non-profit and cross-cultural ministries to use the video series in their management and leadership trainings. As we continue to expand the video series and discussion questions, we have discussed moving the artifact into a marketable resource for mission teams, churches, and anyone interested in participating in cross-cultural partnerships.

## SECTION 6: POSTSCRIPT

The doctoral process in the DMIN track of Leadership and Global perspective at George Fox University has been of great benefit to me. I have learned a lot and still feel like I have just begun. I have traveled this road with wonderful cohort mates. The administrators, professors and advisors are outstanding. The past years of study and research have been valuable for the following reasons: I believe that I understand the Scriptures more to the advantage of both my private and public practice of theology both locally and globally. Additionally, my relationship with Jesus Christ, as well as my academic and professional experiences, has been strengthened along with my steady appreciation for the global church. The body of Christ has a wonderful opportunity of sharing the love and peace of Christ to everyone. The Gospel of Jesus Christ is for every person, every tribe, every tongue and nation.

For over fifteen years, I have worked and lived in cross-cultural contexts around the world. My family background is intercultural and interethnic; I have been immersed in an indelible and intense experience of a wide range of ministries across East Africa, Haiti and America.

I believe that God's biblical Church is intercultural and multiethnic in its DNA (Eph. 2; Rev. 7:9). I highly value the unity, harmony and solidarity in God's community. My hope is that this dissertation and Artifact, will make contribution to the global church's process of conscious rising in intercultural missions and even inspire more reflection and inquiries.



## APPENDIX A: FIELD RESEARCH INTERVIEWS

During the course of my studies, I have participated in numerous field research interviews with both Ugandans and Americans about stereotypes. What follows are copies of surveys of different individuals from Uganda and the United States. The survey is made up a total of seven questions—one version was tailored for Ugandan interviewees, and another for U.S.-Americans. Each interview format was prepared with the aim of collecting general data about stereotypes. I interviewed pastors, parents, past missionaries, current missionaries, and expatriates, as well as people working in the for-profit and non-profit sector. The following are the survey transcripts from which data quote in this study were originated.

**Survey Transcript**  
**Conducted June 6, 2014**  
**Janet Nakamate, Kampala Uganda**

**1. What are some stereotypes you've heard about U.S.-Americans?**

A *muzungu* (Foreigner with European and U.S.-America origins) from the United States lives in an expensive way because he or she is rich.  
 I see that American missionaries have everything they need, and I think they are showing Ugandans how to be successful in missionary work.

**2. Where did you learn them [stereotypes]?**

Stereotypes come from the news, missionaries and politics campaigns. From daily life, videos and friends.

**3. Do you think they're true? Why or why not?**

Some of the stereotypes have truth to them, while others are not true.

**4. Have you had any personal experiences with (a group) that challenged or confirmed your stereotypes?**

Most of the things I know about people from the United States, I have learned from watching videos and other media sources.

**5. Do you think ALL U.S.-Americans fit the stereotypes?**

Yes, since stereotypes also exemplify the different ideas about and among various people groups in the United States.

**6. Do you think stereotypes are harmful to persons from that group?**

They are harmful to people because they make people feel bad.

**7. How do you think people should go about overcoming their stereotypical beliefs?**

Respect each other and care for each other.

**Survey Transcript**  
**Conducted June 6, 2014**  
**Peace Apiyo, Kampala Uganda**

**1. What are some stereotypes you've heard about U.S.-Americans?**

Most are negative although there are a few positive ones. Americans are wealthy but do not know world geography. They think they're better than the rest. They are shallow, superficial at relationships. They're materialistic. They're hard working people, politically engaged, law abiding, and value democracy. They're patriotic.

**2. How did you learn more about (the group)?**

Honestly, I did not make any effort to learn more about the group. I just went by my own different experiences. Any learning came from me, as a Ugandan/black/African/immigrant/woman/ with an accent, knowing what it felt like to be on the receiving end of stereotypes. I don't like it, and I don't think others do. That's the only learning I got and it's gone such a long way in the way I view people now.

**3. Do you think they're true? Why or why not?**

I don't think they're necessarily true, I guess that's why there are stereotypes. They're gross generalizations that squeeze a country of 300 million people into one homogeneous entity. The US is a very diverse country and each state and city has its own personality. There's always a spark that leads to a stereotype, but I've found that they're more often the exception and not the rule.

**4. Have you had any personal experiences with (a group) that challenged or confirmed the stereotype?**

Anytime you diversify the circle of people you spend time with, you see things differently. I have to say though that it's still taking a lot longer for me to move past the notion that Americans are generally geographically ignorant.

**5. Do you think ALL U.S.-Americans fit the stereotypes?**

No. I think the more diverse and the more metropolitan, the less valid the stereotypes are. It's a huge country. You can't use oversimplified blanket characteristics to define such a vast populace.

**6. Do you think they are harmful to persons from that group?**

We've seen how stereotypes work and it's not pretty. I think stereotypes are harmful because they limit people's worldview, their ability to associate and assimilate.

**7. How do you think people should go about overcoming their stereotypical beliefs?**

Take people as individuals and be willing to learn what makes a particular people unique or more like you. Being able to visit American made me realize how much more diverse the people in that country are. Traveling to different states and cities also allows you to appreciate the different nuances.

Thinking of the areas in which I have been the subject of a negative stereotype, makes me question my own biases and at least try to be deliberate in my view of others. Challenge what you hear and ask questions. My favorite American is a conservative Mormon guy who had no shame in asking questions about Africa and being black. He had a genuine intention to learn and see things differently and I appreciated the opportunity to clear some things up.

**Survey Transcript**  
**Conducted January 14, 2013**  
**John Muhumuza, Kampala Uganda**

**1. What are some stereotypes you've heard about American Christians from a Ugandan's point of view?**

Rich, confident, intelligent, enterprising, military experts, happy, trendsetters, adventurous, democratic, liberal, givers of money and resources, of class, manufacturers of high quality products

**2. Where did you learn these stereotypes?**

From school, church, my colleagues at work and Ugandan media.

**3. Do you think they're true? Why or why not?**

While many U.S.-Americans embody some of the aspects of the stereotypes, most the stereotypes remain generalization of their identity and they are not accurate.

**4. Have you had any personal experiences with (a group) that challenged or confirmed the stereotype?**

Yes, I have. For example, when a Ugandan who is financially wealthy, he or she will often be referred to as, "Oyo Mumerika" (That is an "American"). Another example is high interest in manufactured products from the United States as durable and strong. They are commonly regarded as "Ekya Kyamumerika" (That is for an "American"—literally, "that is an American product.")

**5. Do you think ALL (a group) are like that?**

Is it the group of Africans or Americans? The above question is a bit hard to interpret. But if it is a group of Africans, a vast majority would endorse the stereotypes. A few educated and travelled Africans will be slow to stereotype Americans.

It is important to stress personally that not all Americans fit into those specific stereotypes. Here in Kampala I have interacted with Americans who are broke, laid back, un-enterprising, conservative, and other opposite characteristics of the stereotypes.

**6. Do you think they are harmful to persons from that group?**

All false information when acted upon is harmful to the holders and recipients of the same. Ignorance of any form is one of the worst experiences anyone would have. These attitudes may escalate ethnical tensions and racism. Yes, stereotypes, by being the epitome of deception and false labeling about another group of people, are harmful and dangerous.

**7. How do you think people should go about overcoming their stereotypical beliefs?**

We have stereotypes because one group stays in ignorance about another, while at the same time the other portrays only a single sided beautiful/edited view of themselves. People should be educated (or they should educate themselves). In a world of internet and wide spread media connectivity and ease of transport, individuals are able and should acquire firsthand information about other groups.

**Survey Transcript**  
**Conducted March 15, 2015**  
**Matthew Johnson, Vancouver Washington**

**1. What are some stereotypes you've heard about Ugandans?**

I would say my perception has been that they are poor, hungry, simple, in need.

**2. Where did you learn these stereotypes?**

I think they came from media mostly. I would say that charity work whether in its advertising or fundraising efforts has shaped the stereotypes the most. Whether it was a song from "band aid" or from Christian conferences sponsored by compassion and world vision. I also learned some of these ideas from missionaries from the mission "field".

**3. Do you think they're true? Why or why not?**

Yes and no. There are poor and hungry people in Africa, just as there are in the US. The difference I would say is that my initial perception I received from the media/church was that most all people in Africa were poor and hungry and uneducated. I had a huge misperception that was corrected when I started spending time with my East African friends.

**4. Have you had any personal experiences with (a group) that challenged or confirmed?**

Ha! Yes. My preconceived notions of Africans fell hard my first semester of graduate school when I realized that my East African classmates were highly intelligent, wealthy, capable, and funnier than me.

**5. Do you think ALL Ugandans fit the stereotypes??**

No.

**6. Do you think stereotypes are harmful to persons from that group?**

Yes.

**7. How do you think people should go about overcoming their stereotypical beliefs?**

Friendship with others that are not from your culture quickly helps

**Survey Transcript  
Conducted September 11, 2014  
Paul Smith, Portland Oregon**

**1. What are some stereotypes you've heard about Ugandans?**

Relational, family orientated, tribal, laid back, not western in time keeping, lazy at times hardworking, suppressed by white colonialism.

**2. Where did you learn them?**

Through books, media, Christian media and missionaries. When I was a missionary in an African country, my fellow American missionary friends used to say that Africans are emotionally driven in their spirituality, but Americans and Europeans are Bible-based. "African have spirit, we have truth."

**3. Do you think these stereotypes are true? Why or why not?**

No. They are not true because they are simplistic and do not represent people's whole lives.

**4. Have you had any personal experiences with (a group) that challenged or confirmed?**

Yes, I used to work with an East African Pastor who used Americans and their reasons for his own gain. He also used the stories of orphans and widows to manipulate American into giving him money.

**5. Do you think ALL Ugandans fit the stereotypes?**

No but some are like that.

**6. Do you think stereotypes are harmful to persons from that group?**

Yes they are harmful. Most stereotypes come from fear and are negative.

**7. How do you think people should go about overcoming their stereotypical beliefs?**

That's a big question, but I think that people should face the truth. We have stereotypic beliefs about others and that a challenge in the American culture. We need to start by acknowledging the problem everywhere including missions and then go from there.



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