Theological Review on Multicultural Church of Mission Christian Perspective

Mbange Nnoko NGAAJE
Mbangengaaje01@gmail.com
+234 806 384 4439
Redeemed College of Missions, Ede, Osun State

Abstract

Multicultural theology began in the 1970's as a way of expressing theological mutuality and equality between cultures. Christianity was born in many cultures, as can be seen in the book of Acts of the Apostles. Looking at the eschatological vision of the Church, in the Revelation of Apostle John, is multiracial. Cultural diversity, mission, and the Church were all embedded in the purpose for which Jesus Christ died on the cross, when John 3:16 'For God so loved the world so much that He gave His only begotten Son, so that everyone who believes in Him may not die but have eternal life". In the book of Acts of the Apostles God demonstrated multiculturalism in mission when He sent tongue of fire on the day of Pentecost whereby the apostles were speaking and all people present there could hear their language. This paper explores Christian perspective, relevant theory like the theory of unity in diversity in Christ as possibility of mission as a way of expressing the cultural engagement that is more appropriate. Multicultural mission is relational, mutual, dialogical, open-minded, and creates space for all cultures within the Biblical context and make "all" counts, within which God's mission dei (the mission of God) can be experienced by individual and all. This paper recommends that the Nigeria Church give way to multiculturalism in order to further the misio dei as Christ did and commanded.

Keywords: Christ, Church, Mission, Multicultural, Theology.

Word Count: 233

Introduction

A broad global look at ethnic and cultural diversity, principles in relation to diversity, and challenges for those in global settings today is needed and cannot be over-emphasized. Diversity is a gift from God, and the

Body of Christ needs to learn how to improve in celebrating differences. Ethnic, gender, generational, doctrinal, and theological diversity need to be recognized more intentionally if believers want to advance God's kingdom. This article will focus on multicultural diversity and mission, addressing principles in relation to diversity. I will conclude with some challenges of ethnic diversity in global missions today. God is the one who established diversity. It is remarkable that God, the creator of the universe, enjoys diversity. "In the quest to recognize to appreciate, and evangelize diversity of ethnic groups, care must be taken to avoid ethnic labelling and stereotyping" (Breckenridge and Breckenridge 1995, 89). "There is no Jew nor Greek, no male nor female, no slave nor free. We are all one in Christ Jesus" (Galatians. 3:28, emphasis added). The following elements are needed if we are to work together for the expansion of God's kingdom.

Christ is our inspiration and example. He died on the cross for all our iniquities. His ministry was powerful and his compassion and love for different kinds of people was evident. In the Gospel of John, we find the account of Jesus and the Samaritan woman. Jesus did not reject her because of her nationality; instead, he spoke with her and met her specific need. Jesus revealed himself as Messiah to the Samaritan woman and everything changed (John 4:1-26). When we focus on Christ, we can complete the task regardless of the obstacles and challenges. It is not about us, but it is about working together to bless people who still need to hear the message of salvation regardless of their tribe, race or language.

Conceptual Multicultural
There is no doubt that in this 21st century, multicultural ministry is the new frontier of mission for the Church. The concept of Multiculturalism is the development and implementation of heterogeneous models of communicating the Gospel, through beliefs and behaviours which are sensitive to the needs of the culturally diverse population within a church's field service, creating a community which celebrates unity in diversity in Christ. Intercultural ministry encompasses the needs and challenges of the multicultural. There is a difference between a multiethnic church and a multicultural church. There is a difference between a "multiethnic" church and a "multicultural" church. A Multiethnic Church is one that has a diversity of ethnic groups in the congregation, but the church's "seven Ps" (perspectives, policies,

purposes, programs, personnel, practices, and power) do not necessarily reflect the diversity of the church. A Multicultural Church, on the other hand, is one that incorporates these differences into a holistic program of ministry. It is sensitive to all the experiences and differences that people bring, and not just differences of race, ethnicity and culture. The concern in multicultural ministry is a respect for others and what they bring to the altar to present before God. Multicultural ministry is a proactive model of ministry, which has a clear vision of where society is heading. Multiculturalism is a system of beliefs and behaviours that recognizes and respects the presence of all diverse groups in an organization or society, acknowledges and values their socio-cultural differences, and encourages and enables their continued contribution within an inclusive cultural context which empowers all within the organisation or society.

Nigerian Nation

Nigeria is one of the various countries of Africa that is peculiar by its multi-tribes, cultural, racial, ethnic and social composition. This status makes it natural for all mission minded persons to become multicultural, however, they struggle with social and cultural cohesion. Venter (2008:542) identifies this struggle as the disappointing failure of the church and theology to respond appropriately to the complexity and diversity of cultures. Church leaders are not appropriately equipped to deal with multiculturalism and consequently, they are not able to equip their church members with intercultural skills to yield cultural cohesion in the church.

Sharing Venter's views, I believe there is an absence of existing methodological approach in the church and theology to address multiculturalism in African and Nigeria churches in particular. The book of Acts of the Apostles 1:8 shows that the Christian's first sphere of mission is Jerusalem, meaning their direct and immediate community. I assume that the theological framework of training currently used in most Bible schools does not adequately prepare church leaders to methodologically deal with the cultural diversity in the church and so facilitate proper engagement of the believers in a healthy multicultural praxis.

Looking from a biblical point of view the church has a responsibility to welcome all people and facilitate social and cultural cohesion. The church is described in (Matthew 21:13, Isaiah 56:7, NASB)

171

as a house of prayer for all the peoples, therefore, it has a mission to reach out to all people, regardless of their culture. In the book of Matthew 28:19, Jesus says: "Go therefore and make disciples of all the nations, baptising them in the name of the Father and of the Son and the Holy Spirit". This mandate given to the church reflects the mission of the church and to fulfil it, He gave to believers the ministry of reconciliation (1 Corinthians 5:18). The Mission of the Church is God's mission. Beyond the many existing cultural and tribal divide in Nigeria, and not that alone, there is social and economic needs but also, spiritual as well, which need to be addressed and this a major problem. The reality of, globalisation, and urbanization going on in Nigeria, has changed the paradigm of most Nigerian city Churches from being mostly homogenous churches to becoming multicultural churches. The increasing variety and percentage of ethnic groups and cultures within the city churches not only affects interpersonal relationship among believers and their approaches to mission but also impacts how churches are formed and developed.

Contrasting Views on Multiculturalism
Different people have different views on things, like or dislike, agree or disagree. Multiculturalism is a controversial issue in America. Some people think that multiculturalism is negative, whereas some others think that multiculturalism is positive. In my opinion, I agree with the second view, that multiculturalism is positive. Bloemraad (2011) writes that conceptual differences over the meaning of multiculturalism often lead to confusion and outright misunderstanding when people debate its challenges and benefits. The issue of whether multiculturalism is beneficial is often theoretically and empirically debated (Benet—Martinez, 2012). Social Criticism of multiculturalism questions the ideal of the maintenance of distinct ethnic cultures within a country. Critics of multiculturalism may argue against the cultural integration of different ethnic and cultural groups to the existing laws and values of the country.

Alternatively, critics may argue for assimilation of different ethnic and cultural groups to a single national identity. Bloom (1987) states that multiculturalism is commonly accused of being divisive. With different emphases, this accusation comes from the political right and left. Both sides see the interests of minority groups as a social threat. The threat, according to right-wing critics, is against a given notion of "the good". By defending minority interests, then, multiculturalism would be endorsing

"cultural relativism" and undermining the stability of the nation. Modern societies are increasingly confronted with minority groups demanding recognition of their identity, and accommodation of their cultural differences (Kymlicka 1997:10). The issue of social cohesion has been a challenge in many nations in developed and developing nations.

However, the approval argument is of the opinion that it guarantees the full participation of people in public life, and it ensures their loyalty to their remote and their remote environment because their fundamental interests are being protected. In this way, unity and diversity are not opposite poles, as they are based on multiple identities that are equal. All are citizens with full individual rights, at the same time all are free to enjoy "cultural citizenship" of a particular cultural community. It can further be demonstrated as well that in some states in Nigeria, the refusal to recognise ethnic in the church had led to a form of 'racist' practices and 'xenophobia. 'This view is justified by the fact that countries and communities are becoming increasingly multicultural in nature, due to migration, urbanisation, and global mobility.

Christian Perspective on Multiculturalism
Christian perspective of multiculturalism is essential because it is the context in which this study is based. Chaplin (2011:19) says that the goal of presenting a *Christian* perspective on cultural and religious plurality in a *public* debate may seem self-defeating. How can a perspective on multiculturalism have public traction if it proceeds from just one of the many faith positions present in multicultural Nigeria? Don't we need to start from some neutral, objective standpoint to offer a non-partisan assessment? And, Fessler (2008) writes that the word "multiculturalism" seems as if it should fit well with a Christian worldview. However, Chaplin (2011:48) argues that the place of cultural identity in Christian theology is complex. Fessler (2008:1) contends that "Christian academics and historians, in particular, should forthrightly challenge the ideology of multiculturalism and lay out a clear alternative for cultural discernment from a distinctly Christian perspective." Fessler (2008:2) emphasises that it is becoming increasingly clear that if Christian historians do not offer an understandable, comprehensive critique of multiculturalism, our students, our communities, and our readers will be left to either embrace the dominant ideology of multiculturalism of the left or opt for the often closed minded, triumphalist critiques of the right.

From a Christian theological perspective, ethnic diversity is part of the beautiful creation of God (Manickam, 2008:723). And so, the Scripture establishes a trajectory, which moves from a mono-ethnic Garden of Eden to a multi-ethnic city of God, a place where a great multitude of people from all tribes and nations are brought together to worship the Lamb (Rev. 7:9–12). Van Es (Tarus and Lowery, 2017:306) write:

Ethnic diversity is not a postlapsarian reality. Before "the Fall" (widely interpreted as the expulsion of humans from the Garden due to their disobedience), God's creation is depicted as an intricate world of vibrant diversity in which humans existed in an interdependent relationship with one another and with God's other creation. The Fall greatly distorted this unique diversity but did not eradicate it. God told Abraham that he would be the father of many nations (Genesis 15:5; 22:17–18) and reminded the Jews to treat the *aliens* as citizens (Leviticus 19:34), to love the stranger (Deuteronomy 10:18–19), and to be hospitable to the needy stranger (Leviticus 19:9–10; 23:22). Furthermore, the Jews were explicitly prohibited from oppressing the alien (Exodus 23:9; Deuteronomy 24:14) or denying them justice (Deuteronomy 24:17–18). The prophets too emphasized justice, mercy, and compassion to the alien (Jeremiah 7:6).

According to the Scriptures, multicultural, in the sense of practical diversity, is exactly what we will see in heaven. It is simply an expression of God's creativity. The Bible contains a vision of human beings created to live in harmony with God. It speaks of a vast number of prople "from every nation, tribe, people and language" praising God at His throne (Revelation 7-9).It calls us to seek to unite diverse people. The Christian vision of diversity is based on two fundamental doctrines of Scriptures (1) unity of the human race, and (2) the universality of the christian Church. Christian communities face significant challenges in applying these truths and expressing the need for a changed heart to overcome the prejudice that dominates so many believers and nonbelievers. In the Bible (Genesis 1:27) we see that God created human beings in His image and He made them different from each other. The principle of multiculturalism is seen in the Bible's teaching that race, culture, and gender do not separate us in God's eyes (Galatians 3:28; Romans 1:16).

Fessler, (2998) opines that Christian historians should advocate studying the rich diversity in creation because the Bible says much about

multiculturalism. Multiculturalism is defined as the presence, or support for the presence, of several distinct cultural or ethnic groups within a society. It is diversity, and the Bible certainly teaches that God created and loves people from every culture and every ethnic group. From the beginning, God planned that "all the families of the earth shall be blessed" (Genesis 12:3). At the end of time, this picture of diversity comes to life in Revelation where we read that there was "a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb" (Revelation7:9). The book of Genesis (11:1-10) speaks of a story of the tower of Babel which involves the people of Babel attempting to build a tower that will reach to heaven. It is one of the saddest and most significant stories in the Bible. It is sad because it reveals the widespread rebellion in the human heart and significant because it brings about the reshaping and development of all future cultures. In my perspective, this story originates the birth of cultural diversity including the diversity of languages. From the creation up until this point in the Bible, the whole world had one language, meaning there was one common speech for all people. The people of the earth had become skilled in construction and decided to build a city with a tower that would reach to heaven. Pondering on this narrative, diversity is God's idea and God's great strategy. A multilingual, multinational humanity is God's intention.

Chaplin (2011) believes that Christian practice has frequently fallen short of biblical imperative; this is due to Christians and Christian churches having sometimes, as in the Balkan wars, supported exclusivist ethnic or nationalist movements, and the shameful history of anti-Semitism among Christians is a terrible stain on Christianity's reputation for intercultural respect. I believe that Chaplin's views on multiculturalism are biased because it is limited to the context of the church in Britain and does not guarantee his judgement concerning the church perspective on multiculturalism. However, Chaplin was able to refer to the Scriptures as the true perspective which reflects how Christian should have perceived multiculturalism. Chaplin (2011:48) writes:

The New Testament itself has a fundamentally universal, culturally inclusive intent. Christianity is founded on the declaration that "in Christ, there is neither Jew nor Greek". (Galatians 3:28) It testifies to a promised future in which all peoples and nations will be united in a new kingdom of justice and peace. The book of Revelation celebrates the

presence of people "from every nation, tribe, people and language" on the "new earth". (Revelation 7.9) At the same time, the New Testament rests upon the Hebrew scriptures, which affirm ethnic diversity as an expression of God's good creation and continuing providential beneficence. Indeed, the vehicle through which God chose to reveal himself to the whole world was an unpromising and fractious assemblage of Semitic tribes who became the "covenant people". (Genesis 17:1-8).

The church is called to be the community of believers, that communion of love and life that brings together peoples from many nations, languages and races to praise the Lamb (Rev 5, 9). Before He ascended into heaven, the Lord gave His followers one very clear mandate: "Go, therefore, and make disciples of all nations, baptising them in the name of the Father, and the Son, and the Holy Spirit, teaching them to observe all that I have commanded you" (Mt. 28:19-20). In other words, the church exists to evangelise, to go and to make disciples. So, a church that does not go out of herself that does not reach out to many diverse peoples to bring them into her bosom, is either dead or has lost her purpose, like salt that has lost its taste

Bible Perspective on Tribe and Race

Sanou (2015:94) writes that ethnic, tribal, and racial identities are a challenge not only to society in general but to the Christian church in particular. As bearers of cultural differences, ethnic and racial differences are often seen as a difficulty to overcome rather than a gift from God to be treasured. Chan (2005:1) points out that the world is a different place than it was a generation ago. The forces of postmodernism, post-colonialism, pluralism, multiculturalism and globalisation have created in our collective mindset a greater awareness of the disharmony within the human race. The church is also affected by these changes, especially as the face of Christianity gradually becomes less white and more non-white worldwide.

Using South Africa Apartheid to drive home my points, Buehrens (Farisani, 2014:208) writes that the Bible is open to abuse by the powerful, and we have allowed the powers and principalities of both secular and spiritual oppression to usurp its spirit and use it to legitimise economic and environmental exploitation, racism, sexism, and other forms of abuse. It is indeed a fact that the Dutch Reformed Church supported and justified the segregation policy of apartheid in wrongly using biblical verses. Farisani (2014: 208) pursues that biblical texts such

as Philemon and 1 Corinthians 7:21-24 have been used to justify slavery in Africa and the USA. The literal use of these texts to justify slavery and its negative consequences is unfair since it fails to take into consideration the religious, economic and political conditions out of which these two biblical texts emerged. And, Maimela (Farisina, 2014:209) reminds us that the advocates of apartheid used Scripture to justify their ideology:

Their favourable text was the story of the Tower of Babel (Genesis 11:1-8) which tells us of the confusion of tongues. It was deduced from the story that it is the spirit enabled God's will that different races. I believe that the biblical perspective on race is as the Council Fathers affirmed in Gaudium et Spes:

All men are created in God's image; they have the same nature and origin and, being redeemed by Christ, they enjoy the same divine calling and destiny; there is here a basic equality between all men and it must be given ever greater recognition. For those who believe in God, all human beings, even the least privileged, are sons of the universal Father who created them in his image and guides their destinies with thoughtful love. The fatherhood of God means brotherhood among men: this is a strong point of Christian universalism, a common point too with other great religions and an axiom of the highest human wisdom of all times, that which involves the promotion of man's dignity. For a Christian, no man is excluded from the possibility of being saved by Christ and of enjoying the same destination in the Kingdom of God. It is therefore inconceivable for those who accept the gospel message, even taking into account physical, intellectual or moral differences, to deny fundamental human equality in the name of the alleged superiority of a race or ethnic group. and nations should be separated to live far from each other. As the will of God, this separation was not revoked in Christ's reconciliating work. Hence the Acts of Apostles (Acts of the Apostles 2:4) narrates the speaking of different tongues at the Pentecost the difference being only that different races to hear one another.

The principle of multiculturalism is seen in the Bible's teaching that race, culture, and gender do not separate us in God's eyes (Galatians 3:28; Romans 1:16). The Bible even encourages cooperation with cultural norms, so long as they do not conflict with God's commands (1 Corinthians 9:22; 10:33). So, in the sense that there are many colours, cultures, and races that God has created and that He values, multiculturalism is an extremely biblical concept. What God creates and values, we should also value. Romero (1996:189) opines that the house

of God should be a safe and secure place for all God's children not as an escape, but as a place where people are free to be who they are without pretence. At a very basic level, the local church as an agent of mission should extend hospitality to all who seek a place where God's love is present and unconditionally available. The church is called to be the community of believers, that communion of love and life that brings together peoples from many nations, languages and races to praise the Lamb (Revelation 5 & 9).

Intercultural Theology

The term 'Intercultural Theology' is one that is associated with mission studies and inter-religious dialogue. It was coined in the 1970s and was usually associated with a liberal and pluralistic approach to theology. It is normally taken to mean that theology should pay attention to the cultural embeddedness of all language, thought and practice and by doing soachieve greater openness and dialogue because of the relativity that such recognition obtains (Cartledge, 2008:93). Price (2002:64) writes that intercultural theology does not jumble together languages and cultures but rather chooses a cultural framework and sticks to it without assuming that the theologian's cultural background is universal. It searches for 'a body of Christ', contributing to the body without assuming that it is the most important or the most academic. It is a way of doing theology that escapes the Western religious and academic ghetto and places it in the world in which we live. Teron (2015:4) argues that 'intercultural theology' contributes to the self-understanding of believers, of Christian communities and pastors in relation to the global Christian community – and in this light also contributes to a renewed understanding of God. Van der Toren (:6) adds that intercultural theology shows that religious beliefs are relevant in a way that secular people can understand because these beliefs play a major role in providing meaning and supporting community cohesion and social engagement. It is not only a discipline that fits a globalising world and a global church, but also a discipline that reflects a number of typical late-modernor post-modern Western values.

Intercultural theology is articulated in seven presuppositions: (1994:27-34) all theologies are contextually conditioned; (McGavran, 1970: 198) there is nothing wrong with theology being contextually conditioned; it may take others to show us how conditioned, parochial, or ideologically captive our own theology is; (4) even if once we could

ignore such voices, now we can no longer do so; (5) the point of contact between our traditions and the new theologies of the Third World is Scripture; (6) only in creative tension with the widest possible perspective can we develop theologies appropriate to our own particular situations; and (7) since within the church the ultimate loyalty is not simply to nation, class, culture, the universal church is uniquely suited to provide the context in which the task of creative theologizing can take place (Cartledge, 2008:97). For Toren (2015:4), intercultural theology is appropriate for a context of globalisation in which different regions of the world are becoming increasingly intertwined. It fits a context in which economic developments in China impacts the stock market in Amsterdam.

It is not an overemphasized statement, to say, the existing theories of ICC at the exception of intercultural theology which is a theological reflection upon the process of the interconnectedness of cultures (Western, Eastern or Southern cultures) or dealing with the factual overlaps between people, are mostly developed in the context of education and language learning, media, business, global engineering, foreign students, tourism, employee expatriation, etc. but no church context or mission in particular. Theories such as cross-cultural adaptation can indeed be applied in all cases, but there are certain things which are proper for the church and mission. Ferraro (Leavitt, 2005:1) writes: "In practice, cultural competence acknowledges and incorporates—at all levels—the importance of culture, the assessment of cross-cultural relations, the need to be aware of the dynamics resulting from cultural differences, the expansion of cultural knowledge, and the adaptation of services to meet culturally unique needs. Cross et al., (1989, np) point out that: cultural competence is a set of behaviours, attitudes, and policies that come together in a continuum to enable a health care system, agency, or individual practitioner to function effectively in transcultural interactions. In practice, cultural competence acknowledges and incorporates—at all levels—the importance of culture, the assessment of cross-cultural relations, the need to be aware of the dynamics resulting from cultural differences, the expansion of cultural knowledge, and the adaptation of services to meet culturally unique needs.

Conclusion

This work concludes that the Bible is in favour of multiculturalism in the sense that it sustains that all people, of all cultures, are equally valued by God and that race, tribe, culture, and gender do not separate us in God's eyes (Galatians 3:28; Romans 1:16). The Christian gospel contains a multicultural vision for the church. Mphaphuli (2006:84) points out to the Antioch church as the first multicultural model local church in the New Testament. Unlike the Jerusalem church, we learned that the Antioch church leadership team was multicultural in its composition and reflective of its community (Acts of the Apostles 13: 1- 3). To have a multicultural vision for the church, however, is to go further and work towards valuing cultural diversity in all dimensions of church life.

Indeed, all that is said above being the ideal, the main concern is then the "how to get there". This paper argues that the main political issue present and possibly that the future generations will be facing is the quest to find ways in which people from different cultural and religious traditions can co-exist peacefully. A city church in South Africa naturally become multicultural due to the cultural diversity of city dwellers. However, church leaders are not appropriately equipped to deal with multiculturalism and consequently they are not able to equip their church members with intercultural skills to yield cultural cohesion in the church. Cochrane et al (1991: nd) assert that churches, seminaries and faculties of theology in South Africa need to create and enhance aesthetic space in building a new culture out of diversity. No matter how one looks at the multiculturalism in the church, I believe that intercultural competence is needed to eradicate cultural conflicts and prevent social ills such as racism, xenophobia, discrimination and division. Field (2017: nd) explains that the often shocking manifestations of xenophobia challenge the churches to deep self-examination as to their participation in the emergence of a xenophobic culture, to practical engagement to counter xenophobia and to develop theological resources to respond to xenophobia. Pillay (2017:10) writes that in addressing the issues of racism and xenophobia in South Africa the church has to lead the way, in conjunction with others, so that all may have the fullness of life in the context of racial harmony, economic justice, peace and inclusivity. Pillay (2017:16) adds: Wherever there is division, enmity or discrimination, the reconciliation must be the mission of the Church. When the Church is not about the task of reconciliation, it has lost its way, working at cross purposes to its own identity and misunderstanding its fundamental task.

The researcher also believes that healthy multiculturalism is part of the mission of the church. Bosch (1991:390) explains: "Mission is thereby seen as a movement from God to the world. The church is viewed as an instrument for that mission". Bosch (:391) adds that in this view, the whole purpose of the church is to support the *missio Dei*. Bevans and Schroeder (2004:299) conclude that church structures exist to serve the community in mission. God's will is for different cultures to live together in harmony. In Isaiah 56:7 and Matthew 21:13, we read: "My house will be called a house of prayer for all the peoples" (NASB). The emphasis on 'all peoples' excludes any sort of discrimination based on cultural background, races or nation. The mission of the church is to reach out to all the nations (Matthew 28:18- 19). Therefore, theology should not only focus on knowing who God is, but also uniting his creation in one body called the church. Donohue (2010:7) argues that the Kingdom of God has a distinctively city and multi-ethnic focus, a focus that engages the brokenness of the city. The church's role is to work towards the renewal of the city. In doing so, the church can return to the culture-shaping role it once held in the early church.

The researcher also is of the opinion that studying multiculturalism in the church is a recommendable scientific endeavour as the church forms a great part of our society today. Writing on the role of Christianity in civilisation, It can be argued that throughout its long history, the Church has been a major source of social services like schooling and medical care; inspiration for art, culture and philosophy; and influential player in politics and religion. The papers presented at the 11th NIC conference1 on "The intercultural Perspective in a Multicultural World" indicate that intercultural communication is both a scientific field in its own right and that it is being applied in a multitude of settings where people with different cultural backgrounds meet and exchange ideas and information, work and do business together, study or in any other way are engaged in intercultural encounters.

Recommendations

In the light of this work, the researcher gives the following recommendations:

This paper recommends that the Nigeria Church should give way to multiculturalism in order to further the *missio dei* (the mission of God) as Christ did and commanded. Another recommendation given is that every culture, tribe, language, gender and other aspects of individualism

that advocates and advances the Biblical contexts of 'Go ye into the entire world'. It was recommended that human differences should not be a barrier in reaching out to the unreached. As a step further, it is recommended that Mission schools in Nigeria should add cultural studies, including languages other than that of a missionary in training to their curriculum. Furthermore, each local church should research and locate a link between cultures present in that local church and locality fur the furtherance of the Gospel in the neighbourhood.

References

Bennett, M., (2017). Development model of intercultural sensitivity. In Kim, Y (Ed) *International encyclopedia of intercultural communication*. Wiley. June 2017. DOI: 10.1002/9781118783665.ieicc0182.

Bevans. S. B. and Schroeder. R. P. (2004). *Constants in Conflict: A Theology of Mission for Today.* Maryknoll. NY. Orbis Books.

Bloemraad, I. (2011). *The Debate Over Multiculturalism: Philosophy, Politics, and Policy. Migration Policy Institute*. September 22, 2011.https://www .migrationpolicy. org/ article/debate-over-multiculturalism-philosophy-politicsand-policy. Retrieved on the 17th of January 2023.

Bloom, Allan. (1987). *The Closing of the American Mind*. New York: Simon and Schuster.

Bosch, D.J., (1991). *Transforming Mission, Paradigm Shifts in theology of Mission*. Maryknoll: Orbis.

Cartledge, M. J. (2008). Pentecostal Theological Method and Intercultural Theology. *Transformation*, April and July 2008, Vol. 25, No. 2/3 (April and July 2008), pp.92-102. Sage Publications, Ltd.

Chan, F. (2005). "Biblical Materials for a Theology of Cultural Diversity: A Proposal."*InUnderstanding Diversity: Theological Views on Diversity*, edited by Annie N. Mundeke.Dubuque: Kendall / Hunt Publications.

Chaplin, J. (2011). *Multiculturalism: a Christian retrieval*. Theos. London. https://www. theosthinktank.co.uk/cmsfiles/archive/files/Reports/Multiculturalism. pdf. Retrieved on the 13th of September. 2022.

Cochrane J., J. De Gruchy and R. Petersen, (1991). *In word and deed. Towards a practical theology in social transformation.* (Pietermaritzburg: Cluster Publications, 1991), 1, 6, 36-37.

Cross, T.L., Bazron, B.J., Dennis, K.W., Isaacs, M.R., (1989). *Towards a Culturally Competent System of Care: A Monograph on Effective*

Services for Minority Children Who 308 *Are Severely Emotionally Disturbed*. Vol 1. Washington, DC: Georgetown University, National Technical Assistance Center for Children's Mental Health.

Donohue, Patrick, (2010). *The suburban church's role in the city missions*. A Thesis submitted to the faculty in fulfilment of the requirements for the degree of Master of Arts. At Reformed Theological Seminary. Charlotte, North Carolina (unpublished).

Farisani, E.B. (2014). Histories of African Christianity: Interpreting the Bible in the context of apartheid and beyond: An African perspective. *Studia Historiae Ecclesiasticae* vol.40 n.2 Pretoria Dec. 2014.
http://www.scielo.org.za/scielo.php?script=sci_arttextandpid=S10 17-04992014000300014. Retrieved 16th February 2023.

Fessler, P. (2008). "*What's Wrong with Multiculturalism: Christian Scholars and Cultural Diversity,*" Pro Rege: Vol. 36: No. 3, 1 - 11.

Heywood, A. (2007). *Political Ideologies. 4th Edition*. Palgrave Macmillan: New York.

Kymlicka, W, (1997). *Multicultural Citizenship*. Oxford: Oxford University Press.

Lane, Patty. (2002). A Beginner's Guide to Crossing Cultures: Making Friends in a Multicultural World. Downers Grove, Ill.: InterVarsity Press.

Manickam, J. A. (2008). "Race, Racism, and Ethnicity". In *Global Dictionary of Theology: A Resource for the Worldwide Church*, edited by William A. Dyrness and Veli-MattiKärkkäinen, 718–24. Downers Grove, Ill: InterVarsity.

Nissen, Johannes. (1997). "Unity and Diversity: Biblical Models for Partnership." Mission Studies 14: 121-146.

Sanou, B. (2015). Ethnicity, Tribalism and Racism: A Global Challenge for the Christian Church and its Mission. *The Journal of Applied Christian Leadership*. Vol. 9, No. 1 Spring 2015.

Bosch, D.J., (1991). *Transforming Mission, Paradigm Shifts in theology of Mission*. Maryknoll: Orbis.

Cartledge, M.J., (2008). Pentecostal Theological Method and Intercultural Theology. *Transformation*, April and July 2008, Vol. 25, No. 2/3 (April and July 2008), pp.92-102. Sage Publications, Ltd.

Cochrane J., J. De Gruchy and R. Petersen,(1991. *In word and deed. Towards a practical theology in social transformation*. (Pietermaritzburg: Cluster Publications, 1991), 1, 6, 36- 37.

Cross, T.L., Bazron, B.J., Dennis, K.W., Isaacs, M.R., (1989). *Towards a Culturally Competent System of Care: A Monograph on Effective Services for Minority Children Who 308 Are Severely Emotionally Disturbed*. Vol 1. Washington, DC: Georgetown University,

Field, D.N., (2017). God's Makwerekwere: Re-imagining the church in the context of migration and xenophobia. *Verbum Eccles. (Online)* vol.38 n.1 Pretoria, 2017. http://dx.doi.org/ 10. 41 02/ve.v38i1.1676.

Leavitt L. R., 2005. *Developing Cultural Competence in a Multicultural World, Parts 1 and 2*. Semantic Scholar. https://pdfs.semanticscholar.org/ (viewed 07/02/20)

Mphaphuli, N. J. 2006. *The changing face of South Africa: the Challenge of multiculturalism in the local Churches and the early church.* A Thesis submitted for the degree of Doctor of Philosophy School of Religion and Culture in the Faculty of Humanities at the University of KwaZulu-Natal.

Pillay, J., 2002, *The Church and development in the new South Africa: Towards a theology of development,* University of Cape Town, Cape Town.

Galatians 3:28

John 4:1-26

Matthew 2:1-13

Isaiah 56:7 NASB

Matthew 28:19

1 Corinthians 5:18

Wikipedia (bloom)

Revelation 7:9-12

Leviticus 19:34

Deuteronomy 10:18–19

Leviticus 19:9–10; 23:22

Exodus 23:9

 Deuteronomy 24:14

Deuteronomy 24:17–18

Jeremiah 7:6

Revelation 7:9

Genesis 1:27

Romans 1:16

Genesis 12:3

Genesis 11:1-10

Genesis 17:1-8
Revelation 5:9
Matthew 28:19, 20
Genesis 11:1-8
Acts 2:4
1 Corinthians 9:22; 10:33
Revelation 5&9
Acts of the Apostles 13: 1- 3
Isaiah 56:7 and Matthew 21:13