

ASIA-PACIFIC NAZARENE THEOLOGICAL SEMINARY

**PERCEIVED WAYS IN WHICH THE MULTICULTURAL AND
MULTILINGUAL BACKGROUNDS OF VISAYAN NAZARENE BIBLE
COLLEGE (VNBC) GRADUATES IMPACT THEIR ABILITY TO MINISTER
CROSS-CULTURALLY**

A Thesis Presented to

The Faculty of Asia-Pacific Nazarene Theological Seminary

In Partial Fulfillment of the Requirements for the Degree

Master of Arts in Christian Communication

(Intercultural Studies)

BY

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ASIA-PACIFIC NAZARENE THEOLOGICAL SEMINARY

WE HEREBY APPROVE THE THESIS SUBMITTED BY

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(INTERCULTURAL STUDIES)



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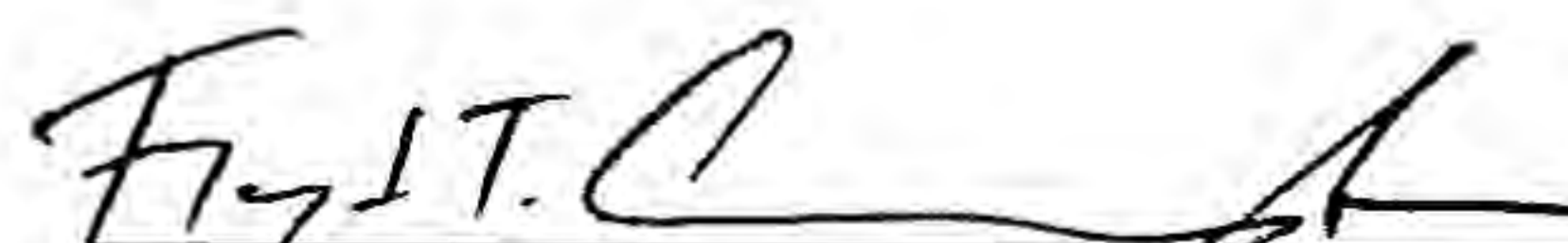
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ABSTRACT

The aim of this study is to unveil the perceptions of VNBC graduates' about their multicultural and multilingual experience while at VNBC and the impact of their perceived abilities to their cross-cultural ministry. This study is significant to those who are planning to learn how to minister to the people in other cultures. The participants of this study are the graduates of VNBC who have ministered cross-culturally outside the Philippines for more than two years. The participants represent the seven Church of the Nazarene districts of VNBC's student body population.

In gathering the data, the researcher used a descriptive, qualitative method of research with unstructured, in-depth, open-ended interview questions. The data was coded and analyzed in light of the Model for Cross-Cultural Ministry Training. The presentation of the data analysis was divided into three categories: first, the Graduates' Perspective of their Multicultural Experience at VNBC; second, the Graduates' Perspective of their Multilingual Experience at VNBC; and third, the Graduates' Perspective of their Multicultural and Multilingual Experience in Cross-cultural Ministry.

The findings of this study provided the following results. First, the graduates learned and experience the differences of different cultures and languages while studying at VNBC. Second, the multicultural and multilingual experience of the graduates is not basically learned through formal education but through informal education. Third, the multicultural and multilingual differences experienced by the graduates while at VNBC enable them to adapt later in their cross-cultural ministry. Fourth, there is a similarity in the graduates' perception of their learning and adapting experience to new cultures and

languages during their VNBC experience to their Cross-cultural ministry. Lastly, VNBC as an institution intended to train pastors and teachers for the Visayas and Mindanao region and not intentionally for Cross-Cultural ministry.

DEDICATION

This intellectual endeavor is dedicated to

*my FATHER,
who made this work possible
through the insurmountable strength, prayers, and resources.
He has bestowed on me strength and the will to go on
as I struggle to finish or not to finish this study
since I cannot see that the completion of this work
will have any effect on His undying love for me
and my relationship with Him for ETERNITY.*

to my two biological grandmothers

Leonora Alintorio Onofre

and

Rosita Balore Dialing

*The first generation Christians in our family
who thought their first mission field is their family*

and to one of my mentors

Dr. Julie Macainan-Detalo

*Who exemplifies servant and relational leadership to us;
giving value on people and molding them to be true servants of the
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CHAPTER 1

THE PROBLEM AND ITS BACKGROUND

Background

The Great Commission is a call for cross-cultural ministry. It is a universal message to all Christians to win people to Christ regardless of their race, cultures, languages, ethics, and nationality. Matthew 28:19-20 said, "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age" (NIV). This is a command that requires instant obedience though, most of the time it was avoided and neglected or in some instances argued with a degree of reasons such as: "I do not fit in that certain culture;" "I do not have enough training for cross-cultural ministry;" "I do not know how to communicate the gospel to a culture different from my own." These are just a few of the reasons that the researcher have heard in conferences and cross-cultural orientations that the lecturers mentioned about those who are being called for cross-cultural ministry have said. However, these are valid reasons if an individual is not equipped to the task ahead as a cross-cultural minister.

One of the problems that church leaders are facing is how and where to train the future cross-cultural ministers. There is a constant call for cross-cultural ministry as this is now the trend in missions. The pulpit of many evangelical and Protestant churches

resounds with a concern for ministering to people outside the country. But the question is how can a person go without proper training to minister cross-culturally? Is there a place or a training institution that can help churches go forward in obeying the call of God? There is a real need for the Christian church to deal with the problem positively in finding an institution that caters to the needs of future cross-cultural ministers. The researcher thought of the Church of the Nazarene in the Philippines where there are two existing undergraduate institutions.¹ Were these institutions prepared to train future cross-cultural ministers? Since the researcher was a graduate of Visayan Nazarene Bible College (hereafter referred to as VNBC), a former college faculty member and librarian for 3 years, the researcher opted to choose VNBC for this study.

This study is important to the researcher as an alumna and former college faculty member, to analyze if VNBC has the capability as an institution of the Church of the Nazarene in the Philippines for the Visayas and Mindanao regions to train future cross-cultural ministers in response to the call that was written in its mission² and vision³ statement. Do VNBC follow its mission and vision statement? Can it be possible that VNBC is out of focus? Or VNBC is obeying the call of training future intercultural and

¹ The Church of the Nazarene in the Philippines has two Bible Colleges: the Philippine Nazarene Colleges (formerly Luzon Nazarene Bible College) in Pico Road, La Trinidad, Benguet, Baguio City for those in Luzon; and the Visayan Nazarene Bible College in Saint Mary's Drive, Apas, Cebu City for those in Visayas and Mindanao.

² As an institution, it is VNBC's mission statement was stated: "Visayan Nazarene Bible College, an institution of the Church of the Nazarene, equips individuals through Christian education to be Christlike, to recognize God's call, and to serve the Church and community with excellence in the fulfillment of the Great Commission and the proclamation of Wesleyan holiness." See *Visayan Nazarene Bible College Student Handbook 2009-10*, 2.

³ VNBC's vision statement said: "A leading institution for excellent Christian leadership development and missions." Ibid.

cross-cultural ministers as missionaries to the world. The VNBC, an institution of the Church of the Nazarene in the Philippines, is located in Cebu City, Philippines.

The Philippines is a unique country with 7,100 islands. It has a population of 84,566,000, 175 individual languages in which 171 are the living languages and 4 are considered to have no known speakers.⁴ This country is known for its many languages precisely because it is composed of many islands and in every island people usually communicate in different languages. The Philippines as a country is diverse in culture and languages yet it can also be unified as a nation through its national language and cultural awareness. The official national languages of the Philippines are English and Filipino (Tagalog)⁵ which enables its inhabitants to understand one another regardless of the differences between them.

VNBC has a student body coming from the Visayas, Mindanao, and a small number from Luzon. VNBC's area of jurisdiction as an institution of the Church of the Nazarene in the Philippines is the Visayas-Mindanao Region⁶ that is composed of seven

⁴“Philippines,” *WikiPilipinas*, online version available from <http://en.wikipilipinas.org/index.php?title=Philippines>, accessed April 5, 2011; M. Paul Lewis, “Languages of Philippines,” *Ethnologue: Languages of the World*, 16th ed. (Dallas, Texas: Summer Institute of Linguistics International, 2009), online version available from http://www.ethnologue.com/show_country.asp?name=PH, accessed July 17, 2009.

⁵ Patrick Johnstone and Jason Mandryk with Robyn Johnstone, *Operation World: 21st Century Edition*, Updated and revised (Gerrards Cross, UK: World Evangelization Council, International, 2001), 520.

⁶ In 1977, the Philippine District Church of the Nazarene Philippines was divided into two: Luzon District under Rev. Andres Valenzuela and Visayas-Mindanao District under Rev. Wilfredo Manaois. Floyd T. Cunningham stated, “For the few years after the division, the growth in the Visayas and Mindanao was among the fastest in the country among evangelical groups and in the Nazarene Denomination as a whole” (p. 258). Since 1958, the talk of starting a new Bible School in the Visayas has been going on. Some consideration was being thought of such as the distance of going to Baguio both in kilometers and in culture including language differences. This plan came into fruition in 1964 when missionaries Stanley and Flora Wilson started a two-year program and in 1973 Visayan Nazarene Bible College became a baccalaureate program. (p. 255) See Floyd T. Cunningham, *Holiness Abroad: Nazarene Missions in Asia*

districts. These districts are the following: (1). Central Visayas District which is in the province of Cebu; the host district and students from here speak Cebuano and Boholano; (2). East Visayas District which is in the province of Leyte and Samar students from here speak Waray-waray and Bisaya; (3). Metro Manila District which originally is the jurisdiction of Luzon Nazarene Bible College' the sister institution of VNBC. However, there are a number of students that come from this district and other parts of Luzon. These students speak Tagalog and Ilocano; (4). Mindanao East District which is composed of the east provinces in the island of Mindanao including churches from Davao to Cotabato and students who are from here speak Bisaya⁷ (broken Cebuano), Hilonggo, and Chavakano (broken Spanish); (5). Mindanao West District is composed of the west provinces in the island of Mindanao which include churches from Surigao to Zamboanga and students from here speak Bisaya (broken Cebuano); (6). Negros District⁸ (formerly a part of Western Visayas District and now a newly established district) which is in the province of Negros were students from here speak Hiligaynon; and (7). Panay District⁹

(Lanham, MD: The Scarecrow Press, 2003): 255-258; *Visayan Nazarene Bible College Catalog, 1990-1992*, 2-3.

⁷ 'Bisaya' is considered as 'broken Cebuano' because it is a combination of many languages such as: Ilonggo, Cebuano, etc.

⁸ The Negros District is a newly organized district since April 13, 1999. During the 26th Annual District Assembly of Western Visayas District, it was decided that the churches in the island of Negros will be called the "Negros District." This district formerly belonged to Western Visayas District. The Western Visayas District was divided into two districts because of the growing population and some complicated matters. The Negros District was situated in the Negros Island and it is just proper to make it as another district. The first District Annual Assembly was held at the Church of the Nazarene, Rizal-Lopez Jaena St., in Bacolod City on March 16, 2000 and was officiated by the Negros District first District Superintendent Rev. Federico Cabansagan, Jr. See *Twenty-sixth Annual Assembly Journal: Church of the Nazarene, Western Visayas District*, sessions held at Punta Villa, Arevalo, Iloilo City Philippines, April 12-13, 1999, 55; *First Annual Assembly Journal: Church of the Nazarene, Negros District*, session held at Rizal-Lopez Jaena St., Bacolod City, March 16, 2000, 14.

⁹ Panay District is formerly known as the Western Visayas District for the past 27 years since it was organized. After years of deliberation of separating the district by islands, in April 13, 1999 at 1:40

(formerly known as Western Visayas District) is in the provinces of Iloilo, Capiz, and Antique and students from here speak Ilonggo or Hiligaynon and Kinaray-a.

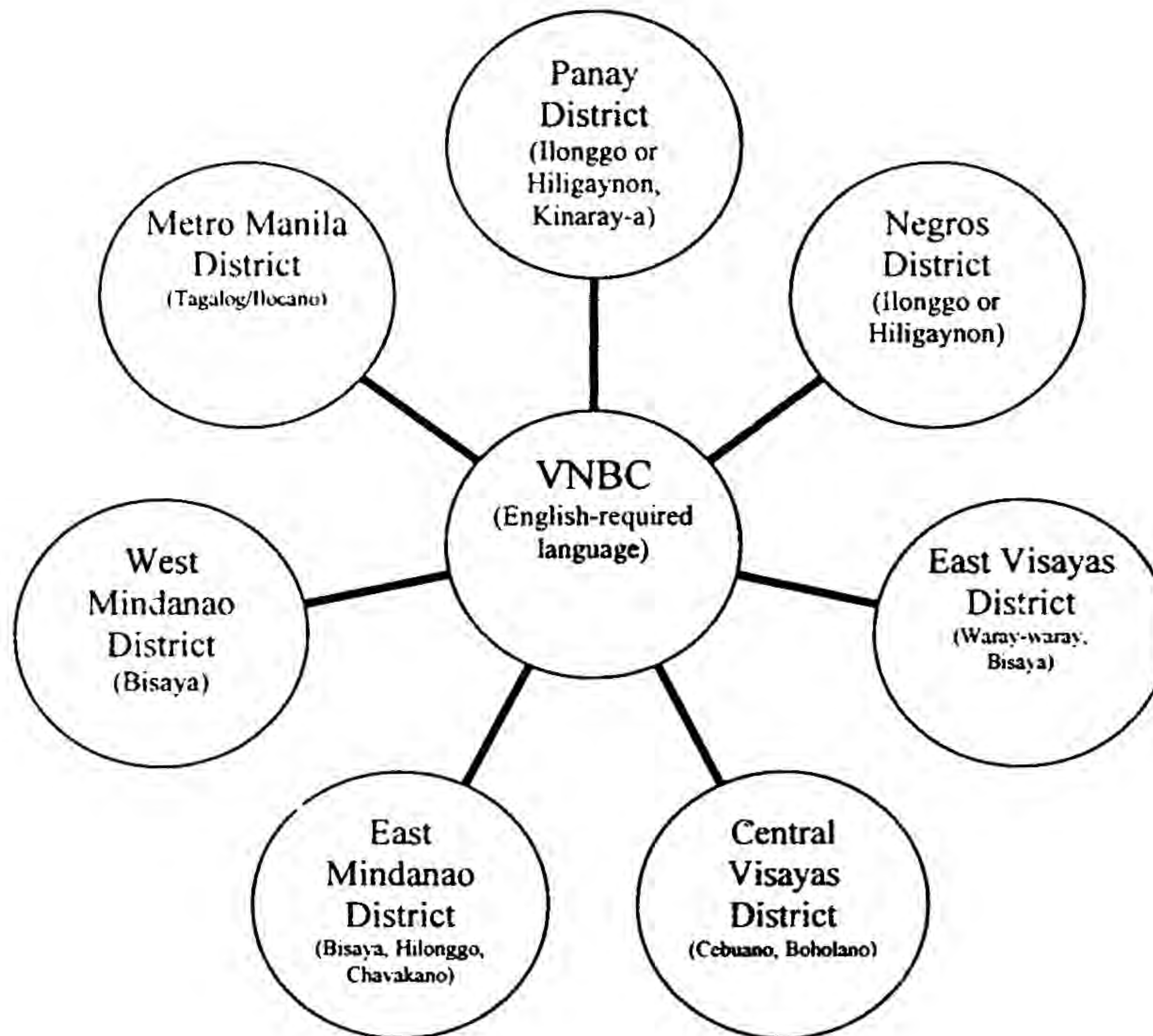


Figure 1. VNBC's Multicultural and Multilingual Setting

Figure 1 above displays that the VNBC student population comes from different parts of the Philippines. Their local churches send them to VNBC for 4 years of training before they go back to their respective districts or in other parts of the world. The diagram shows different and languages brought by students in addition to the required

p.m. during the 26th Annual District Assembly a resolution was made by the District Advisory Board for the separation of the district into two- Panay and Negros. A motion was made and was seconded, and then it was voted and carried by the whole assembly. On this day, two districts was born, and delegates of both districts' separated and meet to talk about their districts, voted for their district superintendent and also discussed matter for the growth of their newly born districts. Meanwhile, the Western Visayas District carried its former name for another year. On the 27th Annual District Assembly, a motion was made to drop "Western Visayas" and the name be changed to "Panay District" covering the islands of Panay and Guimaras islands, it was seconded, voted and carried. And, now it was called the Panay District. See *Twenty-sixth Annual Assembly Journal: Church of the Nazarene, Western Visayas District*, sessions held at Punta Villa, Arevalo, Iloilo City Philippines, April 12-13, 1999, 55; *Twenty-seventh Annual Assembly Journal: Church of the Nazarene, Western Visayas District*, sessions held at Punta Villa, Arevalo, Iloilo City Philippines, March 13-14, 2000, 38.

official language at VNBC which is English. English is the official language of VNBC inside the classroom, Dining Hall, Library, Chapel, and official meetings. During class sessions the students speak English but when they get tired of speaking English all the time, they automatically shifted to their own native tongue. In the dormitories and some social gatherings, the students speak their own languages and have fun learning other students' languages. At VNBC, the students are unofficially allowed to learn other languages besides their own. There is a scheduled district meeting every month where students meet as a district with their faculty adviser. In that meeting, the students have an opportunity to speak their own language.

When students first come to VNBC, they were placed in a situation where people at first glance are totally different. The value systems, practices, cultures, and the languages among students are different from district to district that at first there is difficulty to communicate and understand one another. In the beginning, there is a "culture shock" but as the time go by the students learn to appreciate the diverse differences each person has. In the course of time, the students graduated after 4 years of study and were assigned to different ministries in the Church of the Nazarene. Some became pastors, church leaders, teachers, and cross-cultural ministers.

In this study, the researcher recognized the existence of the different cultures and languages at VNBC. Some of the graduates of the VNBC are situated in different location around the world with diverse ministry. Those who are ministering cross-culturally outside the Philippines became the object of the researcher's interest. It is the aim of this study to unveil the perception of VNBC graduates' impact of their perceived ability in adapting to cross-cultural ministry.

Theoretical Framework

The researcher anchors this study to a combination of two theories: the first is from Etienne Wenger's "Social Theory of Learning" and the second is from David J. Hesselgrave's "Three-Cultural Model of Missionary Communication." Combining the two theories created awareness to the researcher that it is possible to discover a new flow of thought that might give significance to this study and its effectiveness when applied.

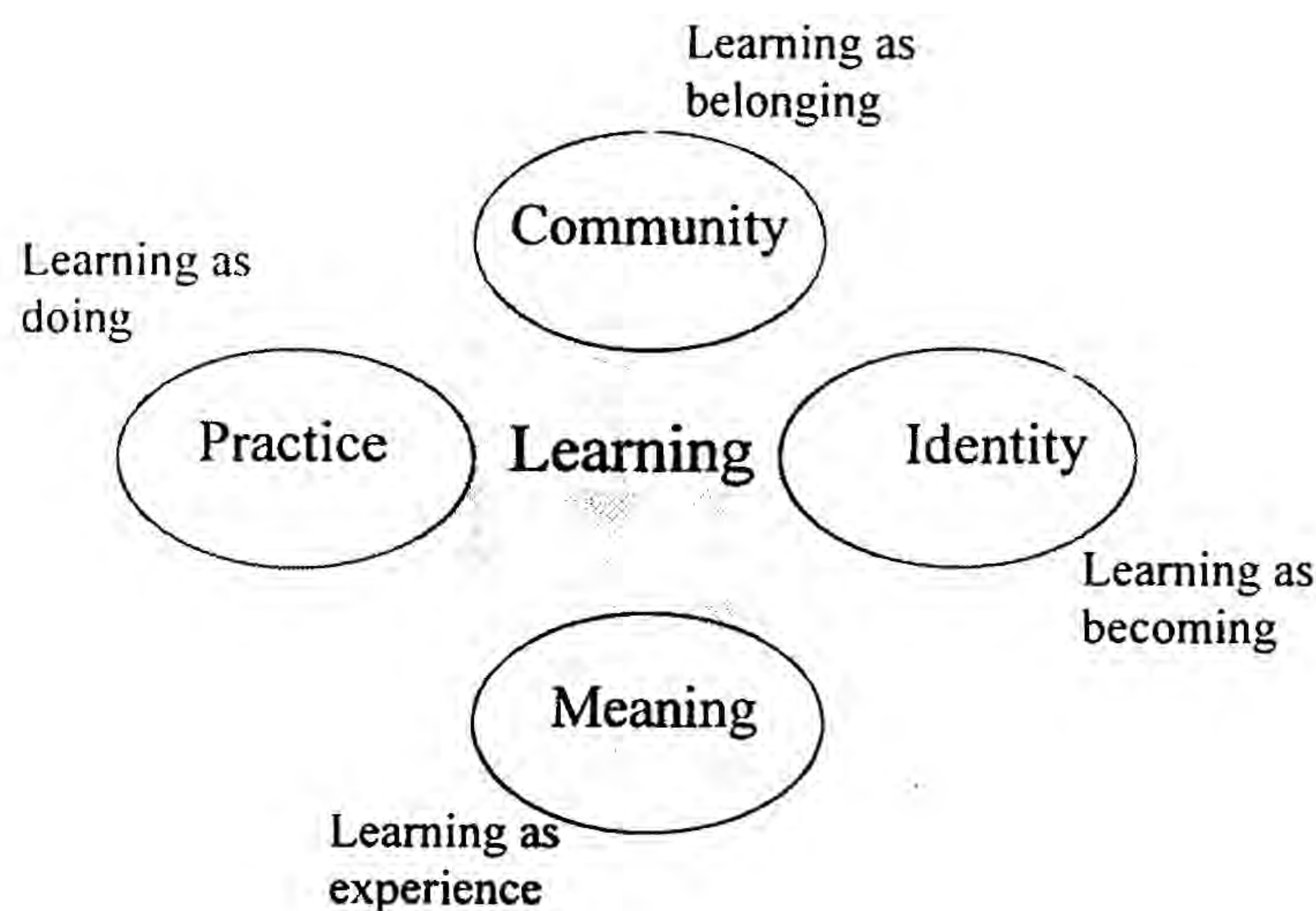


Figure 2. Components of a Social Theory of Learning: An Initial Inventory

Wenger discussed that the "primary focus of this theory is on learning as social participation."¹⁰

This Social Learning Theory started with four premises:

First, we are social beings. Far from being trivially true, this fact is a central aspect of learning. Second, knowledge is a matter of competence with respect to valued enterprises – such as singing in tune, discovering scientific facts, fixing machines, writing poetry, being convivial, and growing up as a boy or a girl, and so forth. Third, knowing is a matter of participating in the pursuit of such

¹⁰ Etienne Wenger, *Communities of Practice: Learning, Meaning, and Identity* (Cambridge: Cambridge University Press, 1998), 4.

enterprises, that is, of active engagement in the world. Fourth, meaning – our ability to experience the world and our engagement with it as meaningful – is ultimately what learning is to produce.¹¹

Furthermore, Wenger discussed that a social theory of learning will “integrate the components necessary to characterize social participation as a process of learning and knowing.”¹² The four components of learning include:

First, meaning: a way of talking about our (changing) ability – individually and collectively – to experience our life and the world as meaningful. Second, practice: a way of talking about the shared historical and social resources, frameworks, and perspectives that can sustain mutual engagement in action. Third, community: a way of talking about the social transfigurations in which our enterprises are defined as worth pursuing and our participation is recognizable as competence. Fourth, identity: a way of talking about how learning changes who we are and creates personal histories of becoming in the context of our communities.¹³

In this research, the four premises and the four components of learning will serve as the guidelines in perceiving the uniqueness of the multicultural and multilingual setting of VNBC and its capacity as the training institution for cross-cultural ministry.

The second theory that is also used in this research as the basis in perceiving the impact of VNBC graduates’ ability in cross-cultural ministry is the “Three-Culture Model of Missionary Communication” by David J. Hesselgrave. Hesselgrave adapted and modified Eugene A. Nida’s theory of what knowledge should a missionary need to know when coming to a strange culture into a model for the benefits of future missionaries.¹⁴

¹¹ Wenger, *Communities of Practice*, 4.

¹² Ibid.

¹³ Wenger, *Communities of Practice*, 5.

¹⁴ David J. Hesselgrave, *Communicating Christ Cross-Culturally: An Introduction to Missionary Communication*, 2nd ed. (Grand Rapids: Zondervan Publishing House, 1991), 107-108; Eugene A. Nida, *God’s Word in Man’s Language* (New York: Harper & Brothers Publishers, 1952), 45-46.

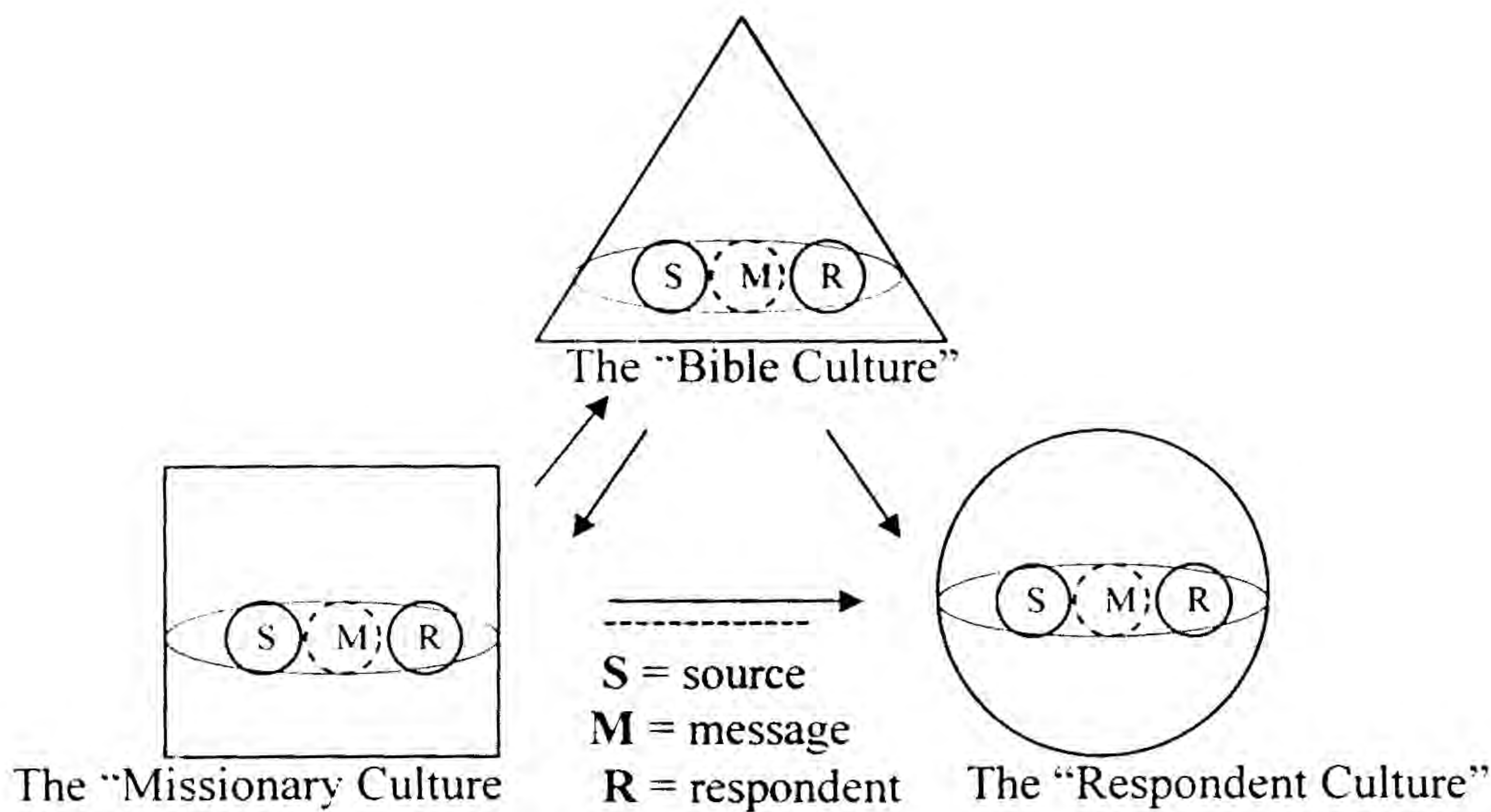


Figure 3. A Three-Culture Model of Missionary Communication¹⁵

The three-culture model includes:

First, the "Bible Culture" (triangular in our model) includes all cultural contexts in which the message of the Bible was originally given, whether Judah at the time of Ezra, Jerusalem at the time of Christ, or Athens at the time of Paul. In those cultural contexts there were sources (Ezra, our Lord Christ, or Paul), messages, and respondents. Second, the "Missionary Culture" (square in our model) which is himself [sic] a citizen of a quite different culture... been brought up in his [sic] own culture and has been schooled in its language, worldview, and value system... has likely received the Christian message in the context of that culture as it was communicated by a source (or sources) who most likely was a citizen of the same culture. Third, the "Respondent Culture" (round in our model) is the third culture or the "Target Culture;" are people of another culture *with their own language, worldview, and value system* (italics added).¹⁶

This Three-Culture Model of Missionary Communication will serve as the guidelines to identify the factors on how the participants' application of their experiences learned at VNBC have contributed to their ability in adapting to cross-cultural ministry.

¹⁵ Hesselgrave, *Communicating Christ Cross-Culturally*, 8.

¹⁶ Hesselgrave, *Communicating Christ Cross-Culturally*, 107-109.

As David Hesselgrave used this to guide the missionaries to be effective and be able to communicate the gospel to the host culture clearly, in this study it will also be applied as a guide in analyzing the setting of VNBC's multicultural and multilingual setting as an appropriate avenue to train cross-cultural ministers.

Conceptual Framework

Having both theories in mind, the conceptual framework of this study is accurately described in this model created by the researcher. There are four elements in the model which are: First is knowledge which represents "knowing" the multiple languages and cultures present in the setting. Second is experience which represents "meaning" the multiple languages and cultures present in the setting. Third is adaptation which represents "becoming" linguist and multicultural educated after the "knowing" and learning the "meaning" of other languages and cultures. Here the person becomes involved in conversation using the languages of the other culture becoming more acquainted with the worldview and value system of another culture and begins to clearly understand and open to change in order to accommodate another culture. Fourth is application which represents "learning" of multicultural and multilingual differences and living like the other culture does when necessary for the advancement of the gospel. This involves accepting the differences and adjusting to live in harmony in the company of one another.

The "Model for Cross-Cultural Ministry Training" concept is the modification of Etienne Wenger's Components of a Social Theory of Learning that serves to identify the experience of VNBC graduates while at VNBC as one of the factors in the molding of the development of the graduates in the Missionary Culture; and David Hesselgrave's Three-

Culture Model of Missionary Communication serves to define one of the many factors in the development of the graduates in Missionary Culture as it was later on applied to cross-cultural ministry. In this concept, only the two culture model¹⁷ (The “Missionary Culture” and The “Respondent Culture”) was applied because it is the aim of this research to unveil the perceptions of VNBC graduates’ impact about their perceive ability to minister cross-culturally.

¹⁷ The researcher did not include the Bible Culture (the triangle) in Hesselgrave’s model because this study seeks only to unveil the graduates’ perception about their experience at VNBC.

This concept can be described in this diagram:

Knowledge + Experience + Adaptation = Application (Cross-Cultural Ministry)
 "Knowing" "Meaning" "Becoming" "Learning"

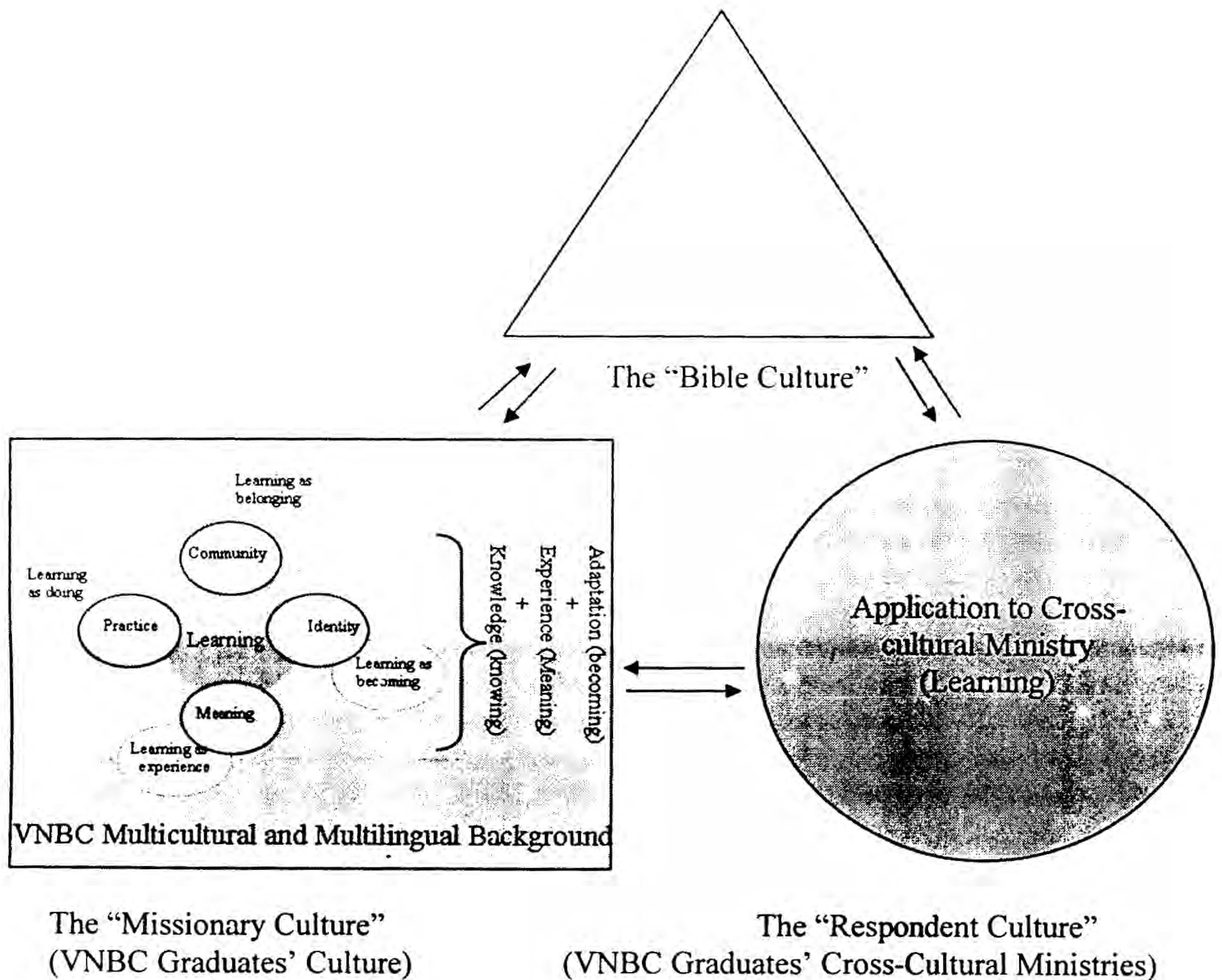


Figure 4. Model for Cross-cultural Ministry Training

The diagram shows multilingual and multicultural experience development into the graduates becoming linguists and multiculturalists enabling them to adapt easily to a new environment. The square represents the formulation of the "Missionary Culture" (VNBC Graduates' Culture) in which knowing, meaning, becoming, and learning are

being developed and the circle represents the “Respondent Culture” (VNBC Cross-Cultural Ministries) where what they have learned is being applied. This concept will remain a concept unless applied, in taking Apostle Paul’s challenge in 1 Corinthians 9:20-22, cross-cultural ministry becomes possible. It says:

When I am with the Jews, I live like a Jew to win Jews. They are ruled by the Law of Moses, and I am not. But I live by the law to win them. And when I am with people who are not ruled by the law, I forget about the law to win them. Of course, I never really forget about the Law of God. In fact, I am ruled by the law of Christ. When I am with people whose faith is weak, I live as they do to win them. I do everything I can to win everyone I possibly can.¹⁸

Problem Statement

The study seeks to unveil the perceptions of VNBC graduates impact in their perceived ability to adapt to cross-cultural ministry. The research is guided with this question: “In what ways did the multicultural and multilingual experiences of VNBC graduates impact their ability to adapt to cross-cultural ministry?” It is the researcher’s aim to be able to find answers through the following open-ended questions:

1. How did the existence of multicultural and multilingual environment at VNBC impact the graduates’ perceived ability to adapt later during cross-cultural ministry?
2. How did the graduates’ own personal experience of learning by adapting and adjusting to multiple culture and languages at VNBC impact their perceived ability later in ministering cross-culturally?
3. How did their multicultural and multilingual experience while at VNBC impact their perceived sensitivity towards other people and towards other culture later in ministering cross-culturally?

¹⁸ 1 Cor. 9:20-22 (Contemporary English Version).

Significance of the Study

The researcher considers this study as significant to the following: First, this study is significant in relation to VNBC as an institution. The perception of the graduates about their cross-cultural ministry might be a help to determine the possibility of VNBC as one of the institutions of the Church of the Nazarene to provide cross-cultural training for the students.

Second, this study is significant to the Church of the Nazarene in the Philippines as a denomination. One of the core values of the Church of the Nazarene is missions. It is important to learn how graduates of VNBC perceived the impact of their training regarding actual cross-cultural ministries they enter.

Third, this study is significant to those who are planning to be cross-cultural ministers. The awareness of the perceptions of the graduates of VNBC about the impact of their perceive ability in cross-cultural ministry might be relevant to their missions education training needs.

Fourth, is the uniqueness of the related literature because it gives more emphasis on contextualization of the message while the study portrays the missionaries and the target people responses during their actual involvement in cross-cultural ministry.

Assumptions of the Study

This study has the following assumptions. The first assumption is: that VNBC stands at a strategic location in training future missionaries for cross-cultural ministry because it located in the center of Visayas and Mindanao regions.

The second assumption is that the personal experience of the participants of this study represents a significant source of information for cross-cultural ministry program since they are already on a cross-cultural ministry.

The third assumption is that doing cross-cultural ministry requires language skills and culture immersion on the part of the missionary.

The last assumption is that when a student studied at VNBC is irrelevant.

Definition of Terms

Acculturation means “an immigrant’s learning and adopting the norms and values of the new host culture.”¹⁹

Adaptability refers to a person with versatile personality or facile in nature and ability to adjust when confronted with a foreign culture. ***Adaptation*** means “immersion to the adapted culture, its lifestyle to a specific cultural context beginning with appropriate thought, word, and action becoming of a minister in a specific culture.”²⁰

Assimilation means “an immigrant’s giving up the original culture identity and moving into full participation in the new culture.”²¹

Church of the Nazarene is “composed of persons who have voluntarily associated themselves together according to the doctrines and polity of the said church, and who seek holy Christian Fellowship, the conversion of sinners, the entire sanctification of believers, their up building in holiness, and the simplicity and spiritual power manifest in

¹⁹ Fred E. Jandt, *An Introduction to Intercultural Communication: Identities in Global Community*, 4th ed. (Thousand Oaks, CA: Sage Publications, 2004), G-1.

²⁰ Larry Poston, “Cultural Chameleon,” *Evangelical Missions Quarterly* 36 (October, 2000): 464.

²¹ Jandt. *An Introduction to Intercultural Communication*, G-1.

the primitive New Testament Church, together with the preaching of the gospel to every culture."²²

Cross-cultural ministry refers to the ministry in "communicating the gospel in alien cultures" and in "communicating Christ across cultural barriers to the various peoples of the world."²³ In this study, it specifically refers to the ministry of VNBC graduates outside the Philippines.

Culture refers to the "sum total of ways of living including behavioral norms, linguistic expression, styles of communication, patterns of thinking, and beliefs and values of a group large enough to be self-sustaining transmitted over the course of operations."²⁴ It also refers to the "development of the person, intellectually, aesthetically and socially, to the full use of his powers, in compatibility with the standards of excellence of his society."²⁵

Language is the "communication of thoughts and feelings through a system of arbitrary signals, such as voice sounds, gestures, or written symbols."²⁶ Neuliep also defined language as a "systematic set of sounds with a combined set of rules for the sole purpose of communicating" while *dialect* is a "language of variety associated with a particular

²² *Manual: Church of the Nazarene 2005-2009* (Kansas City: Nazarene Publishing House, 2005), 39.

²³ Hesselgrave, *Communicating Christ Cross-Culturally*, 15, 26.

²⁴ Jandt, *An Introduction to Intercultural Communication*, G-5.

²⁵ Richard Taylor, *A Return to Christian Culture: Christian Ideals in a Sagging Society* (Kansas City: Beacon Hill Press, 1973), 16.

²⁶ "Definition of Language," *The American Heritage Dictionary*, 4th ed. Online version available from [http:// education.yahoo.com/reference/dictionary/entry/language](http://education.yahoo.com/reference/dictionary/entry/language), accessed August 28, 2009.

region or social group.”²⁷ In this study, the languages refers to the different languages existing at VNBC which are English, Tagalog, Boholano, Cebuano, Chavakano, Bisaya, Kinaray-a, Ilocano, Ilonggo or Hiligaynon, and Waray-waray.

Multilingual backgrounds refer to students who came to VNBC from different languages and were able to learn at least 3 languages in their 4 years of study.

Multicultural refers to a multiple cultures present in one place; each with a diverse origins practicing their own cultural heritage and respecting others while living together, interacting with each other, learning each other culture, experiencing other cultures without losing its own, adapting by becoming involved by associating with other cultures, and practicing the knowledge learned from other cultures by getting involved with other culture.

Perceptions refer to the “process²⁸ by which people select, organize, and interpret sensory stimulation into a meaningful and coherent picture of the world.”²⁹ It is also a “mental interpretation of external stimuli³⁰ via sensation.”³¹ Its nature depends “upon the physical stimuli from the environment combined with our learned reactions.”³²

²⁷ James W. Neuliep, *Intercultural Communication: A Contextual Approach*, 2nd ed. (Boston: Houghton Mifflin Company, 2003), 241.

²⁸ The process of perception construe in the “awareness of objects and events in the external world through our senses” that is usually thought of as: seeing, hearing, feeling, tasting, and smelling. See Donald W. Klopff, *Intercultural Encounters: The Fundamentals of Intercultural Communication*, 4th ed. (Englewood, CO: Morton Publishing, 1998), 76.

²⁹ Ibid.

³⁰ In intercultural communication, “many of the stimuli come from the cultural, microcultural, and environmental context. Once taken through the senses and prior to being stored in memory, the stimuli are passed through at least three perceptual filters, including physiological, sociological, and psychological.” See James W. Neuliep, *Intercultural Communication: A Contextual Approach*, 4th ed. (Los Angeles: Sage, 2009), 155.

³¹ Ibid., 154.

³² Klopff. *Intercultural Encounters*, 77.

VNBC graduates refer to graduates who are now ministering cross-culturally outside the Philippines with at least two years or more of experience.

Scope, Delimitations and Limitations of the Study

This study is intended only for the graduates of VNBC who are involved in cross-cultural ministry outside the Philippines. The population involved in the interviews is also limited to seven VNBC college graduates who are currently engaged in cross-cultural ministry outside the Philippines for more than 2 years. This study involves few VNBC graduates' because this is qualitative method of research and the nature of this research permits less number of participants. Qualitative Research involves individual interview, focus group interview, and participation. However, on this study only interview is used because of two reasons: first, the participants were scattered on different locations around the world and it is not feasible for the researcher's lack of finances to travel to seven different countries; and second, there are few VNBC graduates that are ministering cross-culturally outside the Philippines and there are no possible number of graduates available for the focus group interview besides from the individual interview.

This study is also limited only to the perceptions of the seven VNBC graduates on how their multicultural and multilingual experiences while at VNBC contributed to the impact of their perceived ability to minister cross-culturally. The researcher did not involve the graduates who are in cross-cultural ministry in various places in the Philippines but only those who are outside the Philippines to ensure VNBC's multicultural and multilingual contribution to the impact of their ability in cross-cultural ministry. The researcher limited this study to the Church of the Nazarene, Philippines in the Visayas and Mindanao region only, thus, Luzon is not included because it is the

jurisdiction of Luzon Nazarene Bible College the sister institution of VNBC. It is the researcher's only intent to study VNBC graduates, thus LNBC is not included because that will be another study.

This study does not apply to other study in cross-cultural communication. The researcher did not intend to apply all the theories of Wenger and Hesselgrave faithfully but have it in mind to pick some parts in their theory and integrate what is applicable to the study.

The research interview is conducted for a period of two semesters and one summer via internet by specifically using Skype, Yahoo Messenger Chat or Voice.

CHAPTER 2

REVIEW OF RELATED LITERATURE AND STUDIES

God is full of mystery. His mysterious design of the universe cannot be fathomed by mere human thought. However, God gives human beings the opportunity to be contented with the realization that God though unfathomable, yet gave ways for His creation to make sense of the present situation.

God as the Master Creator of this universe allows languages to be spoken. The Word of God in Genesis 11:1-9 said,

¹At first everyone spoke the same language, ²but after some of them moved from the east ^[a] and settled in Babylonia, ^[b] ³⁻⁴they said: Let's build a city with a tower that reaches to the sky! We'll use hard bricks and tar instead of stone and mortar. We'll become famous, and we won't be scattered all over the world.

⁵But when the LORD came down to look at the city and the tower, ⁶he said:

These people are working together because they all speak the same language. This is just the beginning. Soon they will be able to do anything they want. ⁷Come on! Let's go down and confuse them by making them speak different languages--then they won't be able to understand each other.

⁸⁻⁹So the people had to stop building the city, because the LORD confused their language and scattered them all over the earth. That's how the city of Babel ^[c] got its name. ³³

Consequently, God made the people speak in different languages originally to confuse them and thwart their plan but also to start the beginning of different languages and cultures.

³³ Gen. 11:1-9 (Contemporary English Version).

Thus, it is no wonder that even the Philippines as small country is considered unique with 175 languages³⁴ where every region has its own set of languages with a minimum of at least 5 dialects in every language.

International Literature

Culture and Language

God created languages not to confuse people but to originate a catalyst of change in their way of seeing a new set of norms as an emerging new culture. Out of one language and speech came a vast collection of languages. Every nation's capital, provinces, and cities use a particular set of language to the extent that it is hard for people from different cultural background to communicate.

It requires gift, ability, knowledge or intelligence, and experience to communicate to a particular culture. Steven Pinker in *The Language Instinct: How the Minds Creates Languages* stated that language is tightly woven in human's everyday experience that it is impossible to imagine a life without it.³⁵ While R. Daniel Shaw in *Transculturation: The Cultural Factor in Translation and other Communication Tasks* termed the distribution of languages as "cultural diversity"³⁶ which originated itself in the Tower of Babel episode in the history of human life.

³⁴Lewis, "Languages of Philippines," 1.

³⁵ Steven Pinker, *The Language Instinct: How the Mind Creates Language* (New York: Harper Perennial Modern Classics, 1994), 3.

³⁶ R. Daniel Shaw, *Transculturation: The Cultural Factor in Translation and Other Communication Tasks* (Pasadena, CA: William Carey Library, 1988), 11.

David Hesselgrave in the article “Great Commission Contextualization”³⁷ in his third process principles said that “if the gospel is to be understood by people of various languages and cultural contexts, the Divine Word must, of course, be transmitted in the thought forms and symbol system of the people.”³⁸ That for those who are going to minister to people with different cultural persuasion and languages Hesselgrave said “we must labor diligently to understand both the original language/culture of the Bible writers and the language/culture of contemporary respondents with a view to proper translation and interpretation.”³⁹ In the Biblical narrative, Hesselgrave summarized:

The Great Commission contextualization process will then be carried forward by learning the significance of local culture language and customs from the villagers; by rehearsing and applying lessons learned from the events and themes of biblical revelation; and by employing and reinforcing the methods of biblical theology in all ministries of the mission and church.⁴⁰

Finally Hesselgrave added that the “most hopeful strategy” in evangelizing the world is in fulfilling the great commission; and in doing so he also expressed that the “greatest missiological strategy” is by telling the ‘Story of Jesus’ in a way that every word of the story is written on the tablets of the people’s hearts.⁴¹ In *Contextualization: Meanings*,

³⁷ David Hesselgrave, “Great Commission Contextualization,” *International Journal of Frontier Mission* 12 (July – September, 1995): 139-144. This is an address to the Tenth Conference of Reformed Missionaries in Latin American on October 15, 1995 in Curacao, Antilles Netherlands and was adapted in this publication. http://www.ijfm.org/PDFs_IJFM/12_3_PDFs/06_Hesselgrave.pdf, accessed October 10, 2010.

³⁸ David Hesselgrave, “Great Commission Contextualization,” 141.

³⁹ Hesselgrave, “Great Commission Contextualization,” 141.; To understand better what Hesselgrave is saying of both the language/culture of biblical writers and respondents refer to “Process Principles, The process Analyzed” and its “Little Improvement,” see David Hesselgrave, “Great Commission Contextualization,” *International Journal of Frontier Mission* 12 (July – September, 1995): 141-143. http://www.ijfm.org/PDFs_IJFM/12_3_PDFs/06_Hesselgrave.pdf, accessed October 10, 2010.

⁴⁰ Hesselgrave, “Great Commission Contextualization,” 143.

⁴¹ Hesselgrave, “Great Commission Contextualization,” 144.

Methods, and Models. Hesselgrave and Rommen gave three presuppositions and one of those is for an unadulterated contextualization of the gospel for the respondent culture.⁴² In this book, Hesselgrave and Rommen provided different kinds of contextualization materials for various cultural contexts. On the other hand, both are urging the readers to be notified of the two important caveats: they recognized that in contextualization no one can claim the final authority and that “contextualization is best done within the receiving cultural context by qualified indigenous.”⁴³ Furthermore, both have come up with the seven-dimension paradigm in communicating the gospel to the respondents’ culture by using Eugene Nida’s Three-Culture Model.⁴⁴

In training cross-cultural ministers, Robert Charles Donahue in *Guidelines for Raising Awareness Among Christian Leaders of the Need for Reconciliation in a Multiethnic Society* prepared guidelines for those who are planning or already in a multiethnic ministry. Donahue raised the “awareness for the need of reconciliation in a multiethnic society”⁴⁵ and encouraged the believers to be serious in their involvement in the ministry. He provided guidelines for the preparation of the believers to be effective ministers; the proclamation of the Word that promote reconciliation; the participation of the minister which means to be physically ministering in the multiethnic areas; the

⁴² Hesselgrave and Rommen stated the third presuppositions this way, “if the gospel is to be understood, contextualization must be true to the complete authority and unadulterated message of the Bible on the one hand, and it must be related to the cultural, linguistic, and religious backgrounds of the respondents on the other.” See David J. Hesselgrave and Edward Rommen, *Contextualization: Meanings, Methods, and Models* (Grand Rapids: Baker Book House, 1989), xi.

⁴³ Hesselgrave and Rommen, *Contextualization*, 197-198.

⁴⁴ Hesselgrave and Rommen, *Contextualization*, 199-204.

⁴⁵ Robert Charles Donahue, *Guidelines for Raising Awareness among Christian Leaders of the Need for Reconciliation in a Multiethnic Society: Leader’s Guide* (Alameda, CA: New Beginning Family Services, 1995), 64.

involvement that included multicultural fellowship: the service that exemplified Jesus servanthood with the “symbolic towel and basin:” and lastly is the commitment that intentionally committing with a conscious effort to honor one another.⁴⁶

Communicating Cross-Culturally

Richard Taylor said, “Culture is the development of the person, intellectually, aesthetically and socially, to the full use of his powers, in compatibility with the recognized standards of excellence of his society”⁴⁷ while Donald Leroy Stults stated culture as the “total, comprehensive and all-pervasive plan and pattern of living for a particular society.”⁴⁸

As a cross-cultural minister, a multi-lingual missionary translates the message to the vernacular language of the recipient culture in order to be understood. Lamin Sanneh in *Translating the Message: the Missionary Impact on the Culture* affirmed that, “Translability is the source of the success of Christianity across cultures.”⁴⁹ Lamin encouraged his reader to give importance in translating the message from its original form, the Aramaic and Hebrew to the language of the people adapting their cultural forms to make it understandable.⁵⁰ David Livermore, in *Cultural Intelligence: Improving Your CQ to Engage Our Multicultural World* noted that in the realm of Christendom,

⁴⁶ Donahue, *Guidelines for Raising Awareness*, 65-70.

⁴⁷ Taylor, *A Return to Christian Culture*, 16.

⁴⁸ Donald Leroy Stults, *Developing an Asian Evangelical Today* (Mandaluyong, MM: Overseas Missionary Fellowship Literature, 1989), 226.

⁴⁹ Lamin Sanneh, *Translating the Message: The Missionary Impact on the Culture* (Maryknoll, NY: Orbis Books, 1989), 51.

⁵⁰ Sanneh, *Translating the Message*, 1.

missionary when coming to a culture different from their own or shall we say in foreign lands have insisted that the locals should adopt to their own cultures. Livermore has labeled this as the “most notable example of cultural ignorance” for insisting the locals to “dress, use music, and build churches that mirror their own.”⁵¹ Livermore goes on to say that in today’s world cultural intelligence is the focus of many field of discipline. He further explained:

The business world is tapping into the research to become successful in culturally diverse market. Government officials are being trained in cultural intelligence to become better at “winning” in foreign settings. And educational institutions want to know how to accomplish learning objectives among students coming from different cultural backgrounds.⁵²

“The Christendom,” as Livermore mentioned, “is now facing a dilemma on how to contextualize the gospel in various cultural contexts to avoid being entangled in controversies as some of today’s churches and various ministries are.” He, therefore, introduced that there should also be a cultural intelligence in the Christian Faith.⁵³

Paul G. Hiebert in “Missiological Education for a Global Era,” told that in “training missionaries for a global work” they need to be taught to contextualize the gospel to the culture of the people for them to understand clearly.⁵⁴ He discussed, “We must contextualize the message and the methods of evangelism for people to hear the gospel in ways they understand, but we must go beyond contextualization to an

⁵¹ David Livermore, *Cultural Intelligence: Improving Your CQ to Engage Our Multicultural World* (Grand Rapids: Baker Academic, 2009), 19. “CQ” means “cultural quotient.”

⁵² Livermore, *Cultural Intelligence*, 19.

⁵³ Ibid.

⁵⁴ Paul G. Hiebert, “Missiological Education for a Global Era,” in *Missiological Education for the Twenty-first Century: The Book, the Circle, and the Sandals: Essays in Honor of Paul E. Pierson*, edited by J. Dudley Woodberry, Charles Van Engen, and Edgar J. Elliston (Maryknoll, NY: Orbis Books, 1996), 38-39.

inculturation in which the prophetic call of the gospel leads to personal and corporate transformation."⁵⁵

Sherwood G. Lingenfelter in *Transforming Culture: A Challenge for Christian Mission* believed that transformation is not bridging one system to another or transferring a Christian system to another place and people. He rather said, "Transformation means a new hermeneutic – a redefinition, a reintegration of the lives of God's people (the Church) within the system in which they find themselves living and working."⁵⁶ In his study of transforming the culture, Lingenfelter found Mary Douglas Model of grid and group beneficial as a theoretical framework for his research because it focuses on structuring the society instead of in interpersonal relationships.⁵⁷ Lingenfelter in addition said.

The final aspect of the transformation of culture is in those who are his ambassadors, witnesses to other peoples in other cultures and contexts. Those cultural workers must undergo two transformations. They must live transformed lives within their own cultures, and they must be able to see through their own cultural blindness to live transformed lives in the sociocultural environment of the people whom they serve.⁵⁸

In contextualizing the gospel, Ralph D. Winter in "Christian History in Cross-cultural Perspective," recalled the story of the church and its perspective in the evangelization of the world by way of contextualizing the Gospel and equated it as "recloning." Winter expressed, "the fact that contextualization or "recloning" can be accomplished and has

⁵⁵ Hiebert, "Missiological Education for a Global Era," 39.

⁵⁶ Sherwood G. Lingenfelter, *Transforming Culture: A Challenge for Christian Mission* (Grand Rapids: Baker Book House, 1992), 19.

⁵⁷ Lingenfelter, *Transforming Culture*, 10.

⁵⁸ Lingenfelter, *Transforming Culture*, 212.

been done, that it must be done, does in no way imply that the task is easy, or it involves no dangers, nor does this mean that beyond the Bible there have never been any mistakes in the process.”⁵⁹ Winter said that one of the “durable common denominator” among those who associated with McGavran is in the amorphousness of Church Growth School of thought. That there is a cultural diversity within the community of humankind and to be sensitive is very important for it is considered as the basis of cross-cultural perspective.⁶⁰ Furthermore, Winter discovered in his analysis of the Bible that by means of cross-cultural perspective the Bible is internally multicolored.⁶¹

Multicultural and Multilingual Minister

A person who spoke, wrote, and communicate in different languages is considered as having a multi-lingual personality. Learning another language is very important in order to communicate to other people cross-culturally. Marlene LeFever in “Growing the Next Generation’s Translators” believed that to “communicate across language and cultural boundaries is a necessity.”⁶² Consequently, Victor T. Valbuena in *Philippine Folkmedia in Development Communication* stated that to be an accomplished communicator, the nature of communication is to be intentional in influencing knowledge, attitude, and behavior with a goal to improve the quality of human life.⁶³

⁵⁹ Ralph D. Winter, “Christian History in Cross-Cultural Perspective,” *International Journal of Frontier Missions* 12 (July-September, 1995): 128, http://www.ijfm.org/PDFs_IJFM/12_3_PDFs/03_Winter.pdf, accessed October 10, 2010.

⁶⁰ Winter, “Christian History in Cross-Cultural Perspective,” 127.

⁶¹ Winter, “Christian History in Cross-Cultural Perspective,” 129.

⁶² Marlene LeFever, “Growing the Next Generation’s Translators,” *Interlit* 42 (June 2005): 3.

⁶³ Victor T. Valbuena. *Philippine Folkmedia in Development Communication* (Singapore: Asian Mass Communication Research and Information Center, 1986). 7.

Louis J. Luzbetak in *Church and Cultures: An Applied Anthropology for the Religious Worker* emphasized that the educator, social worker, technician, doctor, and any other mission specialist is all the time engaged in a direct personal communication with the people and therefore must be equipped to gear themselves with interpersonal relation ability for the effectiveness of their work. It is suggested that all workers must be professional and skillful in understanding human behavior by respecting the culture and the language of the people by communicating in the manner that people understood. He said that a missionary needs to have a professional knowledge and skills to understand the new human surrounding.⁶⁴ He stated:

The missionary cannot bring about a change, whether it be in spiritual or temporal matters, unless his [sic] themselves desire the change. Effective communication is vital for successful apostolic work; the Church must communicate her social and religious doctrine. However, if communication is to be effective it must be transmitted on the proper "wave length," the socio-cultural context of the receiving society."⁶⁵

Luzbetak simply told that to be a successful communicator of the gospel to another culture, the messenger of the gospel must know the "wave length" or the way the people communicate with each other. It means that if it is needed for the missionary to be acquainted with the languages of the host culture, then, by all means possible learn the language of the people. This also included knowing the value system of the people so that they will not feel being violated by ignoring their value system.

⁶⁴ Louis J. Luzbetak, *The Church and Cultures: An Applied Anthropology for the Religious Worker* (Pasadena, CA: William Carey Library, 1970), 14.

⁶⁵ Luzbetak, *The Church and Cultures*, 16-17.

Adaptability in Cross-cultural ministry

In adapting to a new culture, Aylward Shorter in *Toward A Theology of Inculturation* acknowledged that a missionary or a cross-cultural Christian minister in an acculturation setting begins to accommodate or adapt the Christian message by seeking the local expression in order to make the message understood.⁶⁶ The message should be formulated and interpreted to the language of the recipient culture to make the Christian message transform a culture. Furthermore, he added that for the cross-cultural minister to be more understandable, using elements from the local culture in order to communicate is basically necessary. For God wants His message to be understood correctly by the people, so that proper response can be obtained.

Wenger emphasized the social participation as the theory's primary focus.⁶⁷ To effectively communicate, participating in the existing culture and learning the value system of that culture is necessary. The first premise of this theory stated that we are social beings. In understanding this premise, it implied that human beings learn by participating in the activity and in living together with other human beings. As the saying said, "no man is an Island."⁶⁸ The fact told that a central aspect of learning is learning together. The second premise is knowledge as a matter of competence with respect to the valued enterprises of a certain culture which leads to the third premise that knowing is a

⁶⁶ Aylward Shorter, *Toward a Theology of Inculturation* (Maryknoll, NY: Orbis Books, 1988), 14.

⁶⁷ Wenger, *Communities of Practice*, 4.

⁶⁸ This idea is from John Donne an *English clergyman & poet (1572 – 1631)*, *Meditation XVII* quote. "No man is an Island, entire of itself; every man is a piece of the Continent, a part of the main; if a clod be washed away by the sea, Europe is the less, as well as if a promontory were, as well as if a manor of thy friends or of thine own were; any man's death diminishes me, because I am involved in Mankind; And therefore never send to know for whom the bell tolls; It tolls for thee." <http://www.quotationspage.com/quote/29901.html>, accessed October 10, 2010.

matter of participation. This emphasized that knowing to participate with active engagement in the pursuit of such enterprises is an effective way to learn and develop knowledge. This simply meant that to have a certain degree of knowledge about a certain culture and language, the aspiring minister for cross-cultural ministry must immerse oneself in that culture in order to learn best and to gain the respect of the host culture. The fourth premise is the meaning which is to experience the world in order to engage meaningfully and to find ultimately what learning can produce.⁶⁹

In addition, Wenger explained the social theory of learning “integrate the components necessary to characterize social participation as a process of learning and knowing.”⁷⁰ In this case the four components of learning include meaning, practice, community and identity. He discussed the importance of these four components by emphasizing that meaning is a way of experiencing the world as meaningful as it could be while practice is about the sharing of historical and social resources, frameworks and the perspective that can sustain mutual engagement in action. So with community, that in participating to gain recognizable competence social transfiguration should take place; as a result identity emerge out of immersing in that certain culture. The person now was identified with that culture which creates personal histories of becoming in the context of the community.⁷¹

Hesselgrave in his adaptation and modification of Nida’s theory of what knowledge should a missionary to a strange culture need to know has created an

⁶⁹Wenger, *Communities of Practice*, 4.

⁷⁰ Ibid.

⁷¹ Wenger, *Communities of Practice*, 5.

invaluable contribution by developing the Three-Culture Model of Missionary Communication. This model was being used and adapted to better communicate the gospel to other culture. This theory tells the probable response of the host culture if this model is followed by the missionary before going to the field.⁷² The three-culture model of missionary communication includes the Bible Culture, Missionary Culture, and the Respondent Culture.⁷³ This model emphasized that the missionary has to learn the culture of the people to be effective in sharing the gospel to avoid the misrepresentation of the gospel to the host culture. For what seems best to the missionary in presenting the gospel can be interpreted differently by the people for they have their own set meaning in any particular object and situation. Hesselgrave further stated that cross-cultural ministry refers to the ministry in “communicating the gospel in alien cultures” and in “communicating Christ across cultural barriers to the various peoples of the world.”⁷⁴

International Studies

Cultures and Languages

C. Peter Wagner in “Culturally Homogeneous Churches and American Social Pluralism: Some Religious and Ethical Implications” expressed his view as a Missiologist said “Missiology as an academic field which attempts to develop the science of cross-cultural communication of the Christian Faith.”⁷⁵ He emphasized that Missiologist

⁷² Hesselgrave, *Communicating Christ Cross-Culturally*, 107-108; Nida, *God's Word*, 45-46.

⁷³ Hesselgrave, *Communicating Christ Cross-Culturally*, 107-109.

⁷⁴ Hesselgrave, *Communicating Christ Cross-Culturally*, 15, 26.

⁷⁵ C. Peter Wagner, “Culturally Homogenous Churches and American Social Pluralism: Some Religious and Ethical Implications” (PhD diss, University of Southern California, 1977), 4.

“strive to develop a high degree” of people sensitivity recognizing the people’s different perceptions of reality; respect and tried to understand the diversities of human lifestyle. Also, Missiologist absorbed the insights from anthropology, linguistic, phenomenology, communications and social psychology; and in all these trying to relate the gathered data from studying the spread of Christianity to “virtually every nation of the earth throughout the centuries.”⁷⁶ Furthermore, Wagner stated that Missiologist need to recognize that “all cultures are dynamic, not static.”⁷⁷ Wagner stated that chapter 4 “wrestles with theological issues related to Christian liberty (liberation) and Christian unity (reconciliation), relating this concept to specific problem of ethnicity in the United States. It further introduces the missiological concept of “contextualization” and shows how it can relate to American theology.”⁷⁸ He mentioned Charles Kraft as a Missiologist who made “substantial contribution” in understanding the methodology of contextualization by using “dynamic equivalence.” That this cue was taken from “linguistics and Bible translation theory” as Kraft recognized Eugene Nida’s “dynamic equivalence translation” as “the closest natural equivalent to the Source-language message.”⁷⁹

Communicating Cross-Culturally

John Mustol and his wife, medical missionaries in Africa from 1984 to 1993 in the article “What Language to Learn First: Missionary Language Learning in

⁷⁶ Wagner, “Culturally Homogenous,” 4-5.

⁷⁷ Wagner, “Culturally Homogenous,” 162.

⁷⁸ Wagner, “Culturally Homogenous,” 12.

⁷⁹ C. Peter Wagner, “Culturally Homogenous Churches and American Social Pluralism: Some Religious and Ethical Implications” (PhD diss, University of Southern California, 1977), 167; [see also Charles H. Kraft, “Dynamic Equivalence Churches,” *Missiology* 1 (:39-58). 43.]

Multilingual” Contexts related their experiences in not learning right away the “heart” language of the people whom they are ministering everyday. It is evident that they are well-trained in the official language of the African culture but not the “heart” language of the people. There is a missing part though they often use an interpreter. He later discovered that the ultimate purpose of cross-cultural missions is to be able to communicate the gospel of Jesus Christ clearly; and doing that to learn to speak the “heart” language of the people is one of the utmost importance and is considered as appropriate and culturally accepted.⁸⁰ As John Mustol discovered the heart of mission by knowing the heart of people in order to communicate the gospel so that people can understand, Jim Williams also in “Accurate Contextualization – Prerequisite to Church Growth in Taiwan” study presented that “Church growth, as a result of total church mobilization, will only be possible ministry, and Christian consecration are accurately contextualized within the cultural milieu of Taiwan.”⁸¹ Jim Williams said that there is a need of accurate contextualization of the biblical truth for the “Christian Communicator”⁸² who is going to minister if the “Truth” is going to be understood by the people clearly. Williams based his definition of “contextualization” on Hesselgrave that said that the Christian message should be “...made relevant and meaningful in a given

⁸⁰ John Mustol, “What Language to Learn First: Missionary Language Learning in Multilingual Contexts,” *Evangelical Missions Quarterly* 40 (January 2004): 74-75.

⁸¹ Jim Williams, “Accurate Contextualization – Prerequisite to Church Growth in Taiwan.” (M.A. thesis, APNTS, 1987), 4.

⁸² For Williams “Christian Communicator” refers to all “Christians who are involved in communicating the Christian message to other Christians and non-believers” and Williams also advocate that to “contextualized” is to be sensitive to the complexities of the culture of the people whom the Christian Communicator is ministering. See Williams, “Accurate Contextualization,” 23-24.

culture.”⁸³ That a Christian communicator has to face the “multi-cultured world” that refers to the subcultures existing in a “larger cultural milieu” in order to learn and process an accurate contextualization perspective that need needs to be applied in a certain culture.⁸⁴

In sending the missionary to every part of the world for cross-cultural ministry, Hyun Gyou Shin in “Dispatch and Management of Missionaries” dissertation expressed that a “missionary candidates did not take time to research the basics of missionary life and mission works, they succeeded in making many mistakes.”⁸⁵ Shin’s purpose for this study is to study the world mission in practice; he said “the expansive treatment of the fundamental challenges in mission fields will comprise the significant part of the thesis. In other words, the thesis will provide the practical world mission basics in a comprehensive format, for the benefits of missionary candidates and Christians interested in world missions.”⁸⁶

Shin added that it is “absolutely essential” for the aspiring missionary candidate to “acquire a good understanding of mission works before the he [sic] embark in his adventurous journey midst dark adversaries” and therefore he (Shin) provided in this

⁸³ Williams, “Accurate Contextualization,” 8; see also David J. Hesselgrave, *Communicating Christ Culturally* (Grand Rapids: Michigan: Zondervan Publishing House, 1978), 82.

⁸⁴ Williams, “Accurate Contextualization,” 13.

⁸⁵ Hyun Gyou Shin, “Dispatch and Management of Missionaries” (Doctor of Missiology diss., Midwest College and Theological Seminary, 2000), abstract [2]. Note: The whole dissertation is in the Korean language character and only the abstract is written in English.

⁸⁶ Shin, “Dispatch and Management of Missionaries,” abstract [3].

study a practical guide of the world mission basics in a comprehensive format for the benefits of those who are interested in missions.⁸⁷

There is a need for contextualization if one has to minister in a people with different culture and languages and a contextual theology is also the next necessary need. In this aspect, Neville Robert Bartle in his “Developing a Contextual Theology in Melanesia with Reference to Death, Witchcraft, and the Spirit World” theoretical framework of contextualization said that “theology must be relevant if Christianity is to have a transforming impact upon people’s lives.”⁸⁸ He said that there is a need to contextualize the theology that the ministers are teaching the people “if the church is to make a lasting impact in the lives of Papua New Guineans.”⁸⁹ In the contextualization of theology to a given culture there is a “fear” of “miscontextualization” that will lead to “syncretism” and this is one of the concerns in this study. Bartle explained, “Contextualization done poorly may lead to syncretism, but failing to contextualize will without doubt lead ‘to inadequate or faulty grasp of the message’ and almost certainly guarantee a syncretistic result.”⁹⁰ Bartle also recognized that church leaders of widely

⁸⁷ Shin, “Dispatch and Management of Missionaries,” abstract [4].

⁸⁸ Neville Robert Bartle, “Developing a Contextual Theology in Melanesia with Reference to Death, Witchcraft, and the Spirit World” (Doctor of Missiology diss., E Stanley Jones School of World Mission and Evangelism, Asbury Theological Seminary, 2001), 71.

⁸⁹ Bartle, “Developing a Contextual Theology,” 72.

⁹⁰ Bartle recognized that Terry Read’s “Bring the Plant, Not the Soil” concerns that the term “contextualization” is a suspect among classical theological scholars because of the possibility of the danger of compromising biblical norms; see [Terry Read, “Bring the Plant, Not the Soil.” *Holiness Today* 2/8 (2000): 36-37), 36]. Schwarz also has the same concern when he says, “One of the greatest hindrances to contextualization is the fear of syncretism.” See [Brian Schwarz, “Contextualization and the Church in Melanesia,” in *An Introduction to Ministry in Melanesia*, edited by Brian Schwarz (Point Series No. 7 Goroka, Papua New Guinea, The Melanesian Institute, 1985), 104-20), 111.] ; Bartle, “Developing a Contextual Theology,” 72.

different theological persuasion have argued “for the need of contextualization.” He quoted Pope Paul VI in his emphasis for the importance of contextualization that said, “Evangelism loses much of its effectiveness if it does not take into consideration the actual people to whom it is addressed, if it does not use their language, their signs and symbols, if it does not answer the questions they ask and if it does not have an impact on their concrete life.”⁹¹

In communicating cross-culturally, Daniel Jeyaraj in his essay of the book “Christians and Missionaries in India: Cross-cultural Communication Since 1500”⁹² related how the gospel was communicated to the people of India. This article portrayed the beginning and the progress of Christianity as well as the accompanying challenge of cross-cultural presentation of the gospel. This also illustrated the way Indian Christian has interacted with the Indian cultures, its religions, languages, and even the people groups. He told that there is an exploration of caste system and Western colonialism and its impact to the Indian Christians. It described the “complexities of conversion and proselytism” that mainly “elucidate the plural identities of Indian Christians and their enormous variety of experience, including different degrees of acceptance and adaptation, as well as of rejection, even derision, alienation and suffering.”

Adaptability in Cross-cultural Ministry

In the *Evangelical Missions Quarterly*, Don Dents in “Cross-cultural Challenge” said that one of the challenges of cross-cultural ministry is learning the language and the

⁹¹ Bartle, “Developing a Contextual Theology,” 74; see also Joseph Healey and Donald Sybertz, *Toward an African Narrative Theology* (Mary Knoll, NY: Orbis Books, 1996), 77.

⁹² Daniel Jeyaraj, “Christians and Missionaries in India: Cross-cultural Communication Since 1500: An Essay,” *International Bulletin of Missionary Research* 29 (January 2005): 45.

worldview of the people. Along with that adapting to the host culture's lifestyle, actions, and values is a necessity to communicate accurately the gospel of Christ. In addition, Dent stated, "While more Christians are making valuable contributions through short-term missions, many elements of the mission task are still best accomplished by those committed to living as incarnational, cross-cultural ambassadors of Christ."⁹³ In correlation with this, Larry Poston in the article "Cultural Chameleon" introduced Pauline view of adapting to the culture of one is ministering. It means immersing to the adapted culture, its lifestyle, to a specific cultural context beginning with an appropriate thought, word, and action becoming of a minister in a specific culture. Furthermore, he clearly stated, "Deliberate cultural adaptation, knowledge of the revealed Word of God, and the dynamic internal working of the Holy Spirit together produce a "contextualized" individual."⁹⁴ For a Cross-cultural minister, the word adaptability is one of the keys to communicate the gospel successfully. Adaptability can be best understood from the word adaptation. Adaptation means "emersion to the adapted culture, its lifestyle to a specific cultural context beginning with appropriate thought, word, and action becoming of a minister in a specific culture."⁹⁵

Megan Brown in "Survival at Work: Flexibility and Adaptability in American Corporate Culture"⁹⁶ analyzed the recent trend of the American business world by using

⁹³ Don Dent, "Cross-cultural Challenge," *Evangelical Missions Quarterly* 4 (July 2005): 315, 314.

⁹⁴ Poston, *Cultural Chameleon*, 464.

⁹⁵ Poston, *Cultural Chameleon*, 464.

⁹⁶ Megan Brown, "Survival at Work: Flexibility and Adaptability in American Corporate Culture," *Cultural Studies* 17 (September 2003): 713, Online version available from <http://web.ebscohost.com/ehost/pdfviewer/pdfviewer?hid=13&sid=891f6c09-9558-4f6f-b4aa-3706ece820b8%40sessionmgr12&vid=5>, accessed November 7, 2009.

the Darwinian discourse focusing on two arguments: adaptability and flexibility. This article was clearly for the survival at work in American society yet quite relevant in cross-cultural context. It talks about the survival of the worker that is also related to the survival of cross-cultural missionaries in the field. Brown demonstrated survival by using the TV shows “Survivor” or “The Weakest Link” in which she specified that very rarely that the individual who is strong enough to withstand the test of strength and endurance and is able to answer the most trivial questions correctly are the ones who come out the winner. Instead, she said that “survival takes a certain amount of strategizing: making oneself appears to be non-threatening and mediocre until the last possible moment.”⁹⁷ Brown said that the “ultimate adaptation is neither physical strength nor intellectual prowess, but the ability to eliminate your competition before it eliminates you.”⁹⁸ In addition, Brown clearly illustrated adaptation and flexibility in a story “Who Moved My Cheese?” by Spencer Johnson that said,

A tale of two mice (named ‘Sniff’ and ‘Scurry’) and two ‘littlepeople’ (named ‘Hem’ and ‘Haw’) who live in a maze. The mice, as rodents are wont to do, run through the maze in search of food to eat each day. The littlepeople, however, ‘used their brains, filled with many beliefs and emotions, to search for a very different kind of Cheese – with a capital C – which they believed would make them happy and successful’ (Johnson, 1998: 26). Hem and Haw eventually fall into a routine, going to the same place each day, where Cheese always awaits them. Finally, one day, they are shocked to discover that the Cheese is gone. Fear and resentment paralyze them as they wait in vain for the Cheese to return. Finally, when they find themselves on the brink of starvation, Haw decides to take action and bravely ventures forth into the maze in search of new Cheese. As he travels, he writes affirmations and guidance on the walls: ‘If You Do Not Change, You Can Become Extinct’ (Johnson, 1998: 46) and ‘The Quicker You Let Go Of Old Cheese, The Sooner You Can Enjoy New Cheese’ (Johnson, 1998: 4). In the end, he learns to laugh at his predicament, finds new and improved Cheese and

⁹⁷Brown, “Survival at Work,” 720.

⁹⁸ Ibid.

learns to enjoy life again. Hem never reappears, but the end of the tale suggests that he is on his way to meet the now enlightened Haw.⁹⁹

This story emphasized that for a cross-cultural missionary to adapt to a new culture and to be flexible means to leave behind one's own culture at home. Megan Brown said,

"Johnson's version of survival of the fittest is fairly straightforward: personal reluctance toward change is a potentially fatal flaw, but everyone has the capacity to learn how to adapt to new situations."¹⁰⁰

Local Literature

Cultures and Languages

In Article XVI, section 7 of the 1987 Constitution of the Republic of the Philippines¹⁰¹, it was decreed that for "communication and instruction, the official languages of the Philippines are Filipino and, until otherwise provided by law, English."¹⁰² All over the Philippines, both languages are the common medium of instruction in public and private schools from pre-school, elementary, high school, colleges, and universities. It is very common to see people speaking in different languages in addition to their mother tongue.

⁹⁹ Brown, "Survival at Work," 724-725. Or read the whole story from [Spencer Johnson, *Who Moved My Cheese?: An A-Mazing Way to Deal With Change in Your Work and in Your Life* (New York: G. P. Putnam's Sons, 1998.)

¹⁰⁰ Brown, "Survival at Work," 725.

¹⁰¹ "Language," *1987 Constitution of the Republic of the Philippines*. Online version available at <http://www.lawphilnet/consti/cons1987.html>, accessed April 5, 2011.

¹⁰² Read full details of Article XIV (Education, Science and Technology, Arts, Culture and Sports), section 7 of the *1987 Constitution of the Republic of the Philippines*. See online version at <http://www.lawphilnet/consti/cons1987.html>.

Melba P. Maggay in the book *Understanding Ambiguity in Filipino Communication Patterns* quoted Emy M. Pascasio by saying, "It has been noted that Filipinos when speaking to their peers use Taglish [Tagalog and English combination]; to those below, Filipino; and to authority figures, English."¹⁰³ Maggay said that the effect of these indicate a "vast distance in universe of discourse between those who are bilingual and those whose consciousness have remained outside the intellection of English language system."¹⁰⁴

Communicating cross-culturally

Lee Wanak in "Christians Education for Philippine Missions: Challenging Senders, Training Sent Ones" introduced the idea that the Asian Church is a "fertile soil for the growth of missions."¹⁰⁵ He emphasized the need to reach out to the 10/40 window that was popularized by Luis Bush in identifying "the least evangelized countries, the three great religious blocks resistant to the gospel, the poorest nations, and the nations with the least quality of life."¹⁰⁶ Lee Wanak emphasized that those that are in the 10/40 windows can only be reach out by Christians who are willing to do 'cross national, cultural, and ethnic boundaries."¹⁰⁷ He introduced preparing cross-cultural

¹⁰³ Emy M. Pascasio, "Philippine Linguistic Research: Theological and Methodological Trends," paper presented at the 1981 NRCF Conference, UP Los Baños.

¹⁰⁴ Melba Padilla Maggay, *Understanding Ambiguity in Filipino Communication Patterns* (Quezon City: Institute for Studies in Asian Church and Culture, 1999), 35.

¹⁰⁵ Lee Wanak, "Christian Education for Philippine Missions: Challenging Senders, Training Sent Ones," *Phronesis* 5 (1998): 3. See also Luis Bush, *The 10/40 Window: Getting to the Core of the Core* (Colorado Springs: AD 2000 and Beyond Movement, n.d.).

¹⁰⁶ Wanak, "Christian Education for Philippine Missions," 5

¹⁰⁷ Wanak, "Christian Education for Philippine Missions," 8.

missionaries as tentmaker to reach out to this group of people. He also called for Christian educators to prepare tent makers for they “represents a tremendous potential for spreading the gospel.”¹⁰⁸

Miguel Alvarez in “Missionary Training: A Discipline” said that the importance of “missionary training for cross-cultural ministry” was recognized by field missionaries, by the church, and professional mission leaders, though in the past it is considered as “merely emergency event” by traditional denominational leaders.¹⁰⁹ Herein, Alvarez addressed this issue as a “natural discipline and responsibility of the church.”¹¹⁰

Alvarez cited that “if the church of the future wants to continue to be effective in reaching out to the lost world, cross-cultural training and equipping of its leaders at all levels of leadership must take place.”¹¹¹ He encouraged having a “creative missionary training program” within every denomination for he acknowledged the deficiency of the church today is in the “lack of qualified personnel for cross-cultural service.”¹¹²

Elizabeth Ruth Peever in “English Evangelism: A Tool for the New Century Mission”¹¹³ wrote that English language can be an evangelism tool for tentmaker cross-cultural missionaries because English language “now dominates international business,

¹⁰⁸ Lee Wanak, “Christian Education for Philippine Missions: Challenging Senders, Training Sent Ones,” *Phronesis* 5 (1998): 15.

¹⁰⁹ Miguel Alvarez, “Missionary Training: A Discipline,” *Journal of Asian Mission* 2 (March 2000): 91.

¹¹⁰ Alvarez, “Missionary Training: A Discipline,” 91.

¹¹¹ Alvarez, “Missionary Training: A Discipline,” 97.

¹¹² *Ibid.*

¹¹³ Elizabeth Ruth Peever, “English Evangelism: A Tool for the New Century Mission,” *Journal of Asian Mission* 5 (January 2003): 65-73.

entertainment, research and other field of communication.”¹¹⁴ Peever pointed out that English was used by tentmakers¹¹⁵ for years and now it even dominates the people in the cyberspace. Since it is the global market place or the global capitalism that is behind the motivating force to make English as the international language, the opportunity of using English language is a “greater responsibility than ever to use it for God’s glory and the expansion of his kingdom.”¹¹⁶

Peever told that Bishop Efraim M. Tendero, the National Director of the Philippine Council of Evangelical Churches in his keynote address to the International Symposium on Asian Mission said that the “Philippine church would like to send out 200,000 tentmakers by the year 2010 and overseas workers in 181 countries of the world.”¹¹⁷

Meanwhile, the Filipino Church in the Philippines as of 2001 edition of the *Operation World* is becoming more a “significant missionary-sending church” with the existence of over 35,000 evangelical churches and the additional “Filipino cultural flexibility” and the use of English language and simple lifestyle, the potential of sending cross-cultural missionary is great.¹¹⁸ In 1978, the DAWN (Discipling A Whole Nation)

¹¹⁴ Peever, “English Evangelism,” 65.

¹¹⁵ Peever described tentmakers as: “mission-motivated professional people who support themselves doing secular work as they do cross-cultural evangelism on the job and their free time. They maybe business people, salaried professionals, for example, teachers, doctors, lawyers, etc. They maybe involved in exchange programs, funded research by a company or university, or doing internship or study programs abroad” (p.72). Peever further stated that these tentmakers takes no expense from the church because they are already receiving salaries from their work; and to top that, they do “greater work” in spreading the gospel and in “extending” God’s kingdom. See Peever, “English Evangelism,”72.

¹¹⁶ Peever, “*English Evangelism*,” 66-67.

¹¹⁷ Elizabeth Ruth Peever, “English Evangelism: A Tool for the New Century Mission,” *Journal of Asian Mission* 5 (January 2003): 72.

Philippines set a goal that by the year 2000, there will be 2000 cross-cultural missionaries. The DAWN did not only reach that goal but it exceeded that there was an “estimated 2,700 cross-cultural missionaries nearly 900 are serving in other countries.”¹¹⁹ Kim, Byung-Yoon in his article in the *Journal of Asian Mission* entitled “‘Asia Vision-STM 2015’: A Case of Mobilizing Filipino Christians for Short-term Mission” acknowledged that Filipinos are a great prospect to evangelize the continent of Asia as missionaries because Filipinos are: multi-lingual, multi-cultural, resilient; intelligent and highly educated; non-threatening; adventurous; and Filipino churches have experienced rapid growth in the last three decades.¹²⁰

Adaptability in Cross-cultural ministry

In adapting to a new culture, the cross-cultural missionary needs to know beforehand of what is expected in the adapted culture. Here are some invaluable insights from Donald Leroy Stults in *Developing as Asian Evangelical Theology* that can be of a great help for cross-cultural missionary. He said:

Cultures are complex, far more complex than we can imagine cultures combines a perspective for life (way of thinking, worldview, etc.) and a mode of living (learned behavior that effects even the seemingly insignificant actions of life.) it is persuasive, - it affects every aspect of human existence. It is integrative; it fits together and has a mutual relationship with every other area of life. It is constantly changing. Not all the parts change at the same rate or at the same time.

¹¹⁸ Patrick Johnstone and Jason Mandryk with Robyn Johnstone, *Operation World: 21st Century Edition*, updated and revised (UK: Authentic Media, 2001), 523.

¹¹⁹ Johnstone, *Operation World*, 523.

¹²⁰ Kim, Byung-Yoon, “‘Asia Vision-STM 2015’: A Case of Mobilizing Filipino Christians for Short-term Mission,” *Journal of Asian Mission* 6 (September 2004): 197. For further understanding of why send Filipino missionaries to Asian countries, see the entire article pages 195-212.

But what theologians [cross-cultural missionaries] are most concerned about is the way culture effects thinking about values and truths.¹²¹

Dennis Teague in *Connect: Cultural Keys in Evangelism and Mission* believed that all believers are communicators of the gospel, and that training for cross-cultural communication is not only for missionaries.¹²² Teague encouraged his readers to “think” about culture especially those who are going to minister cross-culturally. He said that some factors that need to be considered are the culture, customs, and habits of the people.¹²³ One thing that can open the heart of the people is if the missionary speaks the language of their hearts. Verbal and written communication must be interpreted and translated in the heart language of the local. Teague said, “Translating the Word of God, tracts, and teaching materials in the local dialect is top priority in reaching out to them.”¹²⁴

Local Studies

Cultures and Languages

The Philippines’ multiple languages separate people from islands to islands although Filipino and English is the declared national languages. It is a common understanding that both language and culture symbolized the distinction between different groups of people. Larry Caldwell in “Cross-Cultural Bible Interpretation: A View from the Field” stated that in cross-cultural ministry communication focuses on a

¹²¹ Stults, *Developing an Asian Evangelical Today*, 93.

¹²² Dennis Teague, *Connect: Cultural Keys in Evangelism and Mission* (Manila, Philippines: Overseas Missions Frontier Literature, 1999), 7.

¹²³ Teague, *Connect*, 52-55.

¹²⁴ Teague, *Connect*, 96.

receptor-oriented basis of communication.¹²⁵ It is important to remember when ministering to people cross-culturally; the communicator needs to use the home language of the receptor in order to spread the message of the gospel and its biblical truth clearly. The sender or the missionary must be acquainted with the cultural forms of the target audience before entering a certain culture.

A sociolinguistic survey known as Language Policy Survey conducted by the Language Study Center of the Philippine Normal College in 1968 directed by Fe T. Otanes and Bonifacio P. Sibayan affirmed that the native tongue is more preferred by the people than speaking the known second or third language.¹²⁶

Emy M. Pascasio in *The Filipino Bilingual from a Sociolinguistic Perspective* stated that one of the major features of the Philippine language is its diversity. She said that Filipinos' are living in a multilingual and multicultural environment. In a various language survey, Pascasio found out that at home, neighborhood, and community vernacular dominates the conversation; in school English followed by Filipino dominates the 'official talk'; professionals and semi-professionals used more English than Tagalog interchangeably; and non-professional use more of a Filipino vernacular and a little of English.¹²⁷ Filipinos by nature of cultural setting, environment, and background are multilingual.

¹²⁵ Larry Caldwell, "Cross-Cultural Bible Interpretation: A View from the Field," *Phronesis* 3(1996): 13-14, 31.

¹²⁶ John Stephen Quakenbush, *Language Use and Proficiency in a Multilingual Setting: A Sociolinguistic Survey of Agutaynen Speakers in Palawan, Philippines* (Manila: Linguistic Society of the Philippines, 1989), 11-13.

¹²⁷ Emy M. Pascasio, "The Filipino Bilingual from a Sociolinguistic Perspective," *Current Issues in Philippine Linguistics and Anthropology*, edited by Hsin-chuan Liao and Carl R. Galvez Rubino (Manila: The Linguistic Society of the Philippines and SIL Philippines, 2005), 136, 139.

Communicating cross-culturally

Met Castillo the current president of Philippine Association of Bible and Theological Schools (PABATS) in the article “Missiology: The Missing Vitamin in Theological Education” related that missions is no longer the top priority of the Western Churches for it became “less and less their concern.”¹²⁸ He expressed the idea that the Third World churches are moving with “great strides” to evangelize the whole world. He even quoted Peter Wagner’s description of “beautiful feet” as “These white feet will be joined by a vastly increasing number of brown, black, red and yellow feet.”¹²⁹ Castillo added that the global phenomenon in missions now involves multicultural participants and the Philippine church is one of the active players in sending missionaries around the world. He stressed that an estimate of over “25,000 career, short-term and tent-maker Filipino missionaries today were scattered all around the world.”¹³⁰ The mentioned career short term and tent maker missionaries are now taking place in various strategic places of the mission field all over the world.

The Philippine Missions Association recognized the emerging missionary movement and in response launched the PM3 (Philippine Missions Mobilization Movement) to help the Filipino church get involved in sending missionaries overseas. However, a healthy concern arose in how to train the future missionaries. Castillo further stated,

¹²⁸ Met Castillo, “Missiology: The Missing Vitamin in Theological Education,” *PABATS Today* 2 (May-August, 2008), 1.

¹²⁹ Castillo, “Missiology,” 1.

¹³⁰ *Ibid.*

In the midst of **the** current missions advance in our country, there seems to be a serious need emerging from the horizon which we tend to suppress in the midst of our excitement. This need has nothing to do with money or organization. The need I am referring to is in the area of missiological training or education. God has gifted the **Philippine** churches with available manpower. Certainly, we are grateful to our Lord for many Filipinos who have already joined the missions march and those **who** are in the process of joining. But we need to ask this question – Are we to send them off without adequate pre-filed missiological preparation, thus repeating the mistakes of certain older missions from the past?¹³¹

He further disclosed that according to the current list of the PABATS membership list there are over 300 theological schools. He said that the nature of the curriculum of most of these existing theological schools reveals their limitation in preparing cross-cultural missionaries because the curriculum was designed to “train pastors, deaconess or Christian Education workers.”¹³² Castillo also challenged the theological schools to “consider a paradigm shift both on their curriculum to equip them in training not only pastors and Christian education workers, but also missionary personnel.”¹³³ The need for formal missiological training is evident in Castillo’s statement. It is a call for the theological institutions to offer missiological course be a part in the emerging cross-cultural globalization of **the** world for Christ.

David S. Lim in “Leading the Shift Towards Tentmaker Missions: Investigating the Filipino Evangelical Diaspora” recognized that the shift of missions is now centered on the Filipino Evangelicals Diaspora. Lim goes on to say that Filipinos is rising to take a vital part in various significant roles in shaping the Christendom globally.¹³⁴ In a

¹³¹ Castillo, “Missiology,” 1-2.

¹³² Met Castillo, “Missiology: The Missing Vitamin in Theological Education.” *PABATS Today* 2 (May-August, 2008), 3.

¹³³ Castillo, “Missiology,” 3.

¹³⁴ David S. Lim, “Leading the Shift Towards Tentmaker Missions: Investigating the

survey done for the “Status of the Philippine Missions” as of October 2006, the study focused on the “mainstream Evangelical” and it indicated that there was 1, 900 Filipino missionaries in 70 countries and 1, 055 of those are working overseas. Lim related,

These are organized by 360 mission agencies, 72 missionary-sending churches, 188 Global Filipino churches, and 19 OFW pastors. An indicator of spread can be determined by the fact that just over 60 percent of missionaries are located in four countries – China (159, 21 percent), Thailand (126, 16 percent), USA (106, 14 percent), and Cambodia (81, 11 percent) – while nearly 40 percent are spread between 16 other countries.¹³⁵

The Philippine Missions Association (PMA) estimated that from 2001 to 2010 at least 8 million Filipinos are working outside the Philippines. Based on this statistics, the Philippine Missions Mobilization Movement (PM3) aimed that by 2010 there will be 200,000 tentmakers that were effectively mobilized and equipped as career missionaries.¹³⁶

In the book *Scattered*, Rosalinda Dimapilis-Baldos in “The overseas Filipino Workers (OFW) Phenomenon” described the “exodus” or “diaspora” of the Filipinos as documented in the Philippine Overseas Employment Administration. The record shows that the average of 3, 000 at “low day” and 5, 000 at “peak day” of Filipinos seeks jobs everyday.¹³⁷ In *Ulat ng Bayan*, in a Pulse Asian Survey on a first quarter of 2002, the findings said that one out of five Filipinos wanted to leave the country and this

Filipino Evangelical Diaspora,” *Journal of Asian Mission* 11 (2009): 63.

¹³⁵ Lim, “Leading the Shift,” 63-64.

¹³⁶ Lim, “Leading the Shift,” 67.

¹³⁷ Rosalinda Dimapilis-Baldos, “The Overseas Filipino Workers (OFW) Phenomenon.” in *Scattered: The Filipino Global Presence*, edited by Luiz Pantoja, Jr., Sadiri Jo y B. Tira, and Enoch Wan (Manila: LifeChange Publishing, 2004), 39.

phenomenon triggers the mass exodus of Filipinos out of the country.¹³⁸ This Filipino Diaspora has missiological implications according to Enoch Wan in “The Phenomenon of Diaspora: Missiological Implications for Christian Missions.” Wan described the diaspora phenomenon and delineate some possible emerging implication for the future of Christian missions.¹³⁹ On the other hand Tereso C. Casiño in “Is Diaspora Missions Valid? Disciple-Making Among Filipino Kababayans” explored the legitimacy of the Filipinos to minister to their countrymen. After studying various implication regarding this issue, he concluded saying “Diaspora missions among Filipino *kababayan* has a strong case. As long as Filipino missionaries are faithful in fulfilling the central task of making disciples of Filipinos and other nationalities across the world.”¹⁴⁰

Paul E. Pierson in “The New Context of Christian Mission: Challenges and Opportunities” said that the new phenomenon today in the missionary movement is the “extraordinary growth of the number of cross-cultural missionaries from Asia, Africa and Latin America.”¹⁴¹ These cross-cultural missionaries were defined as those who “cross a significant linguistic and/or cultural barrier to communicate the gospel.”¹⁴² Pierson cited in the “Third World Mission Agencies” the research done by Pentecost, Wong, and

¹³⁸ Ibid.

¹³⁹ Enoch Wan, “The Phenomenon of Diaspora: Missiological Implications for Christian Missions,” in *Scattered: The Filipino Global Presence*, edited by Luiz Pantoja, Jr., Sadiri Joy B. Tira, and Enoch Wan (Manila: LifeChange Publishing, 2004), 118. See the whole article for further details in 103-118.

¹⁴⁰ Tereso C. Casiño, “Is Diaspora Mission Valid? Disciple Making Among Filipino Kababayans,” in *Scattered: The Filipino Global Presence*, edited by Luiz Pantoja, Jr., Sadiri Joy B. Tira, and Enoch Wan (Manila: LifeChange Publishing, 2004), 123-128, 136.

¹⁴¹ Paul E. Pierson, “The New Context of Christian Mission: Challenges and Opportunities,” *Journal of Asian Mission* 4 (September 2001): 148.

¹⁴² Pierson, “The New Context of Christian Mission,” 148.

Larson that in 1972 there were 3,404 missionaries and the statistics grows rapidly to at least 35,924 in 1989. Pierson estimated that there was a range from 100,000 to 120,000 cross-cultural missionaries today from Asia, Africa, and Latin America.¹⁴³

Adaptability in cross-cultural ministry

In 2005, Melba P. Maggay wrote “Towards Contextualization from Within: Some Tools and Culture Themes”¹⁴⁴ where contextual communication is understood as “developing a message and communicating it within the thought forms of culture.”¹⁴⁵ Maggay explained that this is not “merely adapting” in order to communicate well with the local people but it is in searching “within the Scripture as *text* and culture as *context* a “gospel” that is fit for the needs of a specific people.”¹⁴⁶ Larnie Sam Tabuena in his *Developing a Wesleyan Theological Paradigm for Cross-cultural Ministry in the Philippines Context* study emphasized Christianity as Countercultural in which he quoted Richard S. Taylor that said, “Christianity impregnates culture with its own principle, purifies culture’s ethics, humanites it by infusing it with Christian love.”¹⁴⁷ Tabuena expressed that “contextualization does not capitalize cultural value system but uses the elements having no contradiction to Christian ideals.”¹⁴⁸ He added that the principle of

¹⁴³ Pierson, “The New Context of Christian Mission,” 149.

¹⁴⁴ Melba P. Maggay, “Towards Contextualization from Within: Some Tools and Culture Themes,” *Journal of Asian Mission* 7 (September 2005): 155-168.

¹⁴⁵ Maggay, “Towards Contextualization from Within,” 162.

¹⁴⁶ Ibid.

¹⁴⁷ Larnie Sam Aldea Tabuena, “Developing a Wesleyan Theological Paradigm for Cross-cultural Ministry in the Philippine Context” (AB Theology thesis, Asia-Pacific Nazarene Theological Seminary, 1994), 16. See also Richard S. Taylor, *A Return to Christian Culture: Christian Ideals in a Sagging Society* (Kansas City: Beacon Hill Press, 1973), 24.

¹⁴⁸ Ibid.

contextualization recognizes the use of cultural bridge in communicating the gospel to the host culture. In this cultural bridge to contextualization, he suggested the following three guidelines:

1. As aspect of culture having no religious overtones or connotations may be allowed to remain unchanged.
2. We can alter the form and content of a particular aspect to eliminate error or abuse.
3. We can use functional substitute for that aspect of the culture having religious overtones on animistic practices.¹⁴⁹

Harold Cole in *Stories Aren't Just for Kids Anymore: A Case for Narrative*

Teaching in Missions wrote that missionaries to communicate the gospel to the tribal people *must be sensitive to respect and use the host culture's* (emphasis added by the researcher) "learning style."¹⁵⁰ Cole said that "stories and narrative teaching can be a key communication and teaching tool in many communities of the world." He added, that missionaries have to find and use appropriate tool as communication and teaching methods in order to bridge the communication gap between them and the host culture.¹⁵¹ He concluded that storytelling is an "effective *tool* (mine) for cross-cultural evangelism, especially among non-literals and concrete-relational thinkers."¹⁵² In a similar event, James F. Eden, in an ethnographic study of the Cuyonon ethnic group in Palawan,

¹⁴⁹ Tabuena, "Developing a Wesleyan," 18-19.

¹⁵⁰ Harold Cole, "Stories Aren't Just for Kids Anymore: A Case for Narrative Teaching in Missions," *Journal of Asian Mission* 7 (March 2005): 26-27. See related story told by Ruben A. Alves about the missionaries who brought their "set of western doctrines" to tribal people, their way of thinking, and its result.

¹⁵¹ Cole, "Stories Aren't Just for Kids Anymore," 27.

¹⁵² Cole, "Stories Aren't Just for Kids Anymore," 35.

Philippines recognized both the “ethnolinguistic diversity” and cultural differences of Filipinos that distinguished ethnic groups from one another.¹⁵³

In conclusion, this chapter focused on the following: first is on the process of contextualization about the message of the missionaries are bringing to the people; second, it gives the evidence that each culture is different and it emphasized the need for contextualizing the word of God for the benefits of the receiving culture; third, it emphasized the uniqueness of Filipino cultures and the opportunities that awaits for the Filipinos as the future missionaries to evangelize the world; and fourth, it talked about the methods used in doing cross-cultural ministry, while this study focused on the people- the missionary and the receiving people (target people). Fifth, there are not enough existing scholarly materials on the story of the target people on how the gospel was presented based on their own local cultures, thus this study literature raised the awareness of the prospect future missionaries ^{of} ~~of the~~ need _{to learn} to learn the culture and language of the people ^{to them} before engaging _{in} cross-cultural ministry.

¹⁵³ James F. Eden, “Who are the Cuyonon? Ethnic Identity in the Modern Philippines,” *The Journal of Asian Studies* 63 (August 2004): 626.

CHAPTER 3

RESEARCH DESIGN AND PROCEDURE

This chapter aims to deal with the strategies used in executing the research which includes the following: method of the study, sources of data, research-gathering procedure, data-gathering instruments, and treatment of the data.

Method of the Study

The researcher used qualitative descriptive method of research with interview as the specific tool. A qualitative research is used because it “seeks to understand the meaning of a phenomenon from the perspective of the participant and it lies with the idea that meaning is socially constructed by individuals in interaction with their world.”¹⁵⁴ It is also interested in understanding of the interpretation of the particular point and context.

An in-depth, open-ended, unstructured question is used for the interview. Open-ended questions implicitly ask for a response from the respondents to give an in-depth and meaningful answer and reaction to the questions as based on their cross-cultural ministry experience. It also allows the respondents to include more information with feelings, attitudes, and understanding of the subject. David Silverman agrees with

¹⁵⁴ Sharan B. Merriam, “Introduction to Qualitative Research,” in *Qualitative Research in Practice: Examples for Discussion and Analysis* (San Francisco, CA: Jossey-Bass, 2002), 12, 3.

J. McLeod that to ‘enter, in an emphatic way, the lived experience of the person or group being studied’ an open-ended interview is essentially needed.¹⁵⁵ He added:

Both the ‘in-depth’ accounts apparently provided by the ‘open-ended’ interview and the apparently unequivocal measures of information retention, attitude and behavior that we obtain via laboratory or questionnaire methods have a tenuous basis in what people maybe saying and doing in their everyday lives.¹⁵⁶

By using open-ended questions the participants were able to answer freely and express confidently what is in their minds in relating their personal experience on their ability to adapt in cross-cultural ministry.

The interview question is designed to ask the respondents to reconstruct their experience and to explore their meaning. Irving Seidman writes that interview method “provides access to the context of the people’s behavior” and the basic assumption is that “the meaning people make of their experience affects the way they carry out that experience.”¹⁵⁷ It also allows the researcher to “put behavior in context that provides access to understand the respondents’ behavior.”¹⁵⁸ The open-ended questions are employed in this study to probe deeper in the thoughts of the participants, allowing them to express freely their responses to the questions, allowing them to interact and give their views on how their multicultural and multilingual experience while at VNBC impacted their perceived ability to adapt in cross-cultural ministry.

¹⁵⁵ David Silverman, *Doing Qualitative Research: A Practical Handbook* (London: Sage Publications, 2000), 94-95; J. McLeod, *Doing Counseling Research* (London: Sage, 1994), 89.

¹⁵⁶ Silverman, *Doing Qualitative Research*, 94-95.

¹⁵⁷ Irving Seidman, *Interviewing as Qualitative Research: A Guide for Researchers in Education and the Social Sciences*, 3rd ed. (New York: Teachers College Press, 2006), 10; cf Herbert Blumer, *Symbolic Interactivism: Perspective and Method* (Englewood Cliffs, NJ: Prentice Hall, 1969), 2.

¹⁵⁸ Ibid.

Sources of Data

As mentioned, interview questions are used to determine the important information needed for this research to gather information about the perceived ability of the VNBC graduates to adapt to cross-cultural ministry. The source of this study included the graduates of VNBC who are now involved in cross-cultural ministry outside the Philippines. The researcher interviewed five¹⁵⁹ selected VNBC instead of the intended 7 graduates from each district that represent the student body population for a more comprehensive and detailed analysis for this study. The following are the detailed cultural identity of the five participants: (1). Graduate 1 is from Western Visayas District (for Panay District) both parents are Ilonggo, grew up in Iloilo City, speaks Ilonggo, Kinaray-a, Tagalog, and English before coming to VNBC. This graduate learned another two languages at VNBC which are Cebuano and Waray-waray (a little bit). During this graduate stay at VNBC, there were students from six¹⁶⁰ districts with all the languages present (the languages listed in the background of this paper) with the addition of an American missionary professor. Present ministry location is New Zealand and before is Samoa; (2). Graduate 2 is from Western Visayas District (for Negros District), speaks Kinaray-a, Ilonggo, English, and Tagalog before coming to VNBC. This graduate learned Cebuano while at VNBC. During this graduate's stay at VNBC, there were

¹⁵⁹ The researcher with the help of the VNBC personnel in choosing 7 graduates had sent out e-mails to the graduates to ask their help for the interview. At the beginning all of them are willing to be interviewed and the researcher had set the date. However, one graduate asked apology not to be interviewed because of some matter that cannot be mentioned here; the other graduate is unavailable and cannot be interviewed because of location problem. The researcher tried to find other graduates as participants but found out that these two districts have no one else as alternate participants in the field doing cross-cultural ministry outside the Philippines.

¹⁶⁰ There were only six districts at this time; the Negros District (it was still Western Visayas District) was not yet a part of VNBC because it was organized in 1999.

students from almost six districts with all the languages present (the languages listed in the background of this paper) with the addition of one Korean student. Present ministry is Cambodia and is learning to read, speak, and write Khmer language; (3). Graduate 3 is from East Mindanao District, born and grew up in Mindanao with Bisaya community, speaks Cebuano, Tagalog, and English before coming to VNBC. This graduate learned a little of both Ilonggo and Waray-waray while at VNBC. During this graduate stay at VNBC, there were students from almost six districts with all the languages present (the languages listed in the background of this paper) with the addition of an American missionary professor and two Korean students. Current ministry is in South Korea and is also learning to read, write and to speak Korean language; (4). Graduate 4 is from Metro Manila District, born to cross-cultural parents, mother is from Samar and father is Tagalog, grew up in Manila, speaks Tagalog, Ilocano, English, and a little bit of Waray-waray before coming to VNBC. This graduate learned Cebuano, Ilonggo while at VNBC. During this graduate stay at VNBC, there were students from almost seven districts with all the languages present (the languages listed in the background of this paper). Present ministry location is Japan; and (5). Graduate 5 is from East Visayas District, born to both Samaritanian (from Samar) parents, speaks Cebuano, Waray-waray, English and Tagalog before coming to VNBC. This graduate has learned Ilonggo while at VNBC. During this graduate stay at VNBC, there were students from almost six districts with all the languages present (the languages listed in the background of this paper) with the addition of an American missionary professor and two Korean students. Present ministry is New Zealand.

The researcher considered those who are outside the Philippines with at least two years or more of cross-cultural experience to ensure the possibility of receiving a more accurate adaptability response of actual cross-cultural ministry. The research is done through interview using the web through Skype, Yahoo mail Chat and Voices.¹⁶¹ Pseudonym is assigned to the participants for confidentiality.

Research-Gathering Procedure

As the procedure of gathering research information, the researcher sent an E-mail to the President of VNBC to inform the president to ask for the help from the Registrar for the records of the graduates who are now involved in cross-cultural ministry.¹⁶² The president of VNBC responded to the letter¹⁶³ positively copying the Academic Dean and the Registrar so that they may attend to the researcher's request. After sometime of waiting for the response from the registrar asking to select the 7 graduates from each district that represents VNBC population, the researcher wrote a follow-up letter¹⁶⁴ in which five days later the researcher received a letter of response.¹⁶⁵

After the information about the graduates is acquired, the researcher sent an

¹⁶¹ In the proposal, the researcher includes Skype to be used for the interview with the participants. The researcher was prepared to record the video conferencing, however, the participants prefer to have it in Yahoo chat as they can appear offline to other contacts while doing the interview. In some cases, Yahoo chat is the only available means of medium that can be use and in one occasion, the researcher was in the computer lab doing the interview and cannot connect with the Skype. The researcher also contacted the participants through Facebook as all of them were members but they still preferred to be interviewed through Yahoo chat.

¹⁶² Refer to Appendix A for the letter to the President of VNBC.

¹⁶³ Refer to Appendix C for the response letter from VNBC President.

¹⁶⁴ Refer to Appendix E for the follow-up letter to the President of VNBC.

¹⁶⁵ Refer to Appendix F for the response for the follow-up letter to the President of VNBC.

E-mail to the graduates asking for their help and cooperation in conducting an interview about their personal experience in cross-cultural ministry.¹⁶⁶ Since the researcher is physically separated from the participants of the study, the interview questions were sent through e-mail for those who wanted to know the interview questions in advance, and the interview was done through the Internet, specifically using yahoo mail chat as this is preferred by the participants because it is the easiest access and the one available for them in the field.

The participants of the study are separated and scattered around the world because they are career missionaries and some are in tent-making ministry in the countries outside the Philippines. Therefore, the researcher took advantage of the advanced technology of our times through the use of Internet as a valuable help in conducting this study. The interview questions¹⁶⁷ were e-mailed to some of the participants before the interview to give them enough time to think and formulate their responses to the questions.

Data-Gathering Instruments

The in-depth, open-ended, unstructured interview questions were used as an instrument in gathering the data. The purpose of the interview questions is to perceive the ways on which the multicultural and multilingual experience of the graduates while at VNBC impacts their ability in cross-cultural ministry.

The questions were formulated in such a way as to unveil VNBC graduates' perceived ability to adapt in cross-cultural ministry. The interview questions contained

¹⁶⁶ Refer to Appendix B for the letter to the VNBC graduates.

¹⁶⁷ Refer to Appendix D for the interview questions.

the information pertaining to the relationship between culture and languages that the graduates speak and its relationship to cross-cultural ministry. The questions also asked the participants' cross-cultural ministry experience and how the multicultural and multilingual experience of VNBC environment contributes to their perceive ability to adapt in cross-cultural ministry.

Treatment of the Data

Seven graduates were asked to participate in this research, one graduate from each district that represents the population of VNBC student body. However, out of the seven graduates only five were interviewed, the two cannot be interviewed because of some reasons that cannot be disclosed by the researcher. The data was recorded efficiently during the interview and was translated by the researcher. In this research, the interview was done through 'chat' so taking notes or using the tape recording is unnecessary. Thus, the researcher printed the interview conversations with the participants to document the whole interview process. Catherine Marshall and Gretchen B. Rossman¹⁶⁸ in *Designing Qualitative Research* suggests that in qualitative approach treatment of the data the researcher should "practice and build the habits for labeling audiotapes, carrying extra batteries, finding quiet places for taking notes" to ensure a complete, organized, intact, and accessible data. In addition, it was stated that the "process of preserving the data and meanings on tape and the combined transcription and preliminary analysis greatly increased the efficiency of data analysis."

¹⁶⁸ Catherine Marshall and Gretchen B. Rossman, *Designing Qualitative Research*, 3rd ed. (Thousand Oaks: Sage Publications, 1999), 148-149.

In treating the data, the researcher carefully review the notes, translated the data, coded, and analyzes in the light of the Cross-Cultural Ministry Training Model in treating the data a "narrative approach to access various stories or narratives through which people describe their world"¹⁶⁹ and summarized the results of the interview.

¹⁶⁹ Silverman, *Doing Qualitative Research*, 154.

CHAPTER 4

PRESENTATION, ANALYSIS, AND INTERPRETATION OF DATA

The information in this chapter was gathered through unstructured, in-depth, open-ended questions. These questions revealed the VNBC graduates' perspectives about their experience at VNBC and about their cross-cultural ministry. The researcher after the interview using the internet through chat conversation, have following the interview, the researcher translated the interview transcript into English, coded and analyzed the data. The interpretation of the data will be presented with the corresponding narrative analysis.

The researcher coded the data from the interview using the concept of the Model for Cross-cultural Ministry Training. The data was coded and analyzed using the Model of Cross-Cultural Ministry Training concept. The interpretation of the data is presented in three categories: the Graduates' Perspective of their Multicultural Experience at VNBC, second is the Graduates' Perspective of their Multilingual Experience at VNBC, and the last is Graduates' Perspective of their Multicultural and Multilingual Experience in Cross-cultural Ministry. The interpretation of the data was presented through narrative analysis.

Graduates' Perspective of their Multilingual Experience at VNBC

Multicultural Knowledge

A. VNBC is more on interpersonal relationship.

1. Impressed with VNBC campus. When they first came to VNBC, before meeting any people, the graduates noticed the physical environment of the campus. As one graduate expressed, "I was impressed with the physical appearance of the campus." Another graduate also said, "The beauty and the ambiance of the place are impressive." The first thing that people tended to see was the place, followed by the people.

2. The people are hospitable. One graduate noticed the attributes of the residents and said "I was impressed with the hospitality of the people...."

3. VNBC is conducive for future academic enhancement. On the other hand, another thought about the future academic probability and said, "I thought to myself, it can cater my need for further study."

4. The people are accommodating. When asked why, the participant said that "the people were accommodating and it seemed like a second family to me." The next thing that came to mind was being at ease, one graduate said, "I feel at home" and one stated "I guess because the people in VNBC are so close."

5. There is a family relationship type or camaraderie. The graduates thought that there were healthy interpersonal relationships among the people at VNBC because there were familial-type relationships – camaraderie.

6. Open and healthy relationship. As one stated, "The relationship among students, faculty and staff are so open and healthy." Another graduate agreed by saying,

“Right. I would say more on the inter-personal relationship in VNBC since we had some non-Filipinos there.”

7. VNBC operates more on relationship than technicalities. Another graduate observed, “I notice that we (VNBC) operate more in the area of relationship rather than technicalities.” However, there is a discrepant case in this area because one of the graduates disagree and said that VNBC operates more on technicalities by expressing, “All rules... there are so many rules... exactly, it’s been a long time already (since this graduate was a student at VNBC), but... then, mostly of what I can recall are negative.”

B. Different cultures existed at VNBC

1. Composition of students from different regions in the Philippines. When asked how many cultures there were at VNBC during their time, one graduate answered, “mainly, Luzon, Visayas, Mindanao, and one International: a Korean.” The student body is not only Filipinos for it happened that there is one Korean in their time.

2. Students are composed of different cultures and worldviews. With student coming from different regions, it is also apparent that there is also a composition of cultures and worldviews. A graduate described, “There is a composition of students from different regions which are all composed of different cultures and worldviews....”

3. Every student belongs to a district. One graduate, also pointing out that there were groups existing in the campus, said, “I notice that each student have their own group. Like Metro Manila district, Cebu (Central Visayas), Eastern Visayas.....etc.”

4. There is a spirit of regionalism. To a first timer, the existence of different cultures would look like a division among the student body. One graduate expressed, “At first there is a spirit of regionalism that I felt. But only when I first came.”

C. Response to different cultures existed at VNBC

1. Respecting each others differences. The graduates' response after knowing that there were different cultures existing at VNBC is to respect their differences. The first response of the graduates is to respect the different cultures by saying, "It is very important to respect each others differences." By seeing for the first time the differences in their culture now that it is tangible in their own eyes and it is not only in books, one of the graduates said that Filipinos are really different from each other.

2. Acknowledging differences as Filipinos. One graduate expressed upon knowing the differences in their culture by saying, "Though we are all Filipinos yet different in so many ways." It is interesting to discover that there are different responses to cultural differences.

3. Impressed and challenged of cultural difference. The graduate when asked about the differences of culture found at VNBC responded that it is "interesting but challenging as well. It really helped me to value our very own culture and challenged me to get to know my culture better." While it is interesting and challenging to this graduate, a discrepant case was also found when one graduate said, "I am overwhelmed and lost."

4. Feeling good about being in a multi-ethnic school. However, another graduate feels good about the differences said, "...I felt good being in a school with inter-ethnic groups...."

Multicultural Experience

A. Experience different cultures in the dormitory

1. There is a feeling of cultural insensitivity to the present culture. Their first experience is being with different cultures while living in the dormitory together. A

graduate related an experience of feeling cultural insensitivity to the present context about the individual who told people that “in my culture it is like this.” The graduate reflected by saying, “It seems to me that he [sic] was culturally insensitive at one time...he [sic] kept saying, ‘in my culture, in my culture’.”

2. Living in the dorm is the coolest thing to experience. Another graduate also related that living in the dorm is the coolest thing said, “I think that’s the coolest thing to experience.”

3. Building relationship and getting along with people. When it comes to building relationships and getting along with people, another graduate expressed, “Dormitory life is cool... when it comes in building relationship and getting along with people (*pakikisama*).” When asked how living in the dorm becomes the coolest thing, the graduate continued, “I guess, having no room at all and being in one place was also an advantage for me. I could just go around and make friends with everyone. I guess walking an extra mile is what you develop.”

4. There is a good and memorable experience. In addition, living in the dorm with people from different cultures brought good memorable experiences to the students as told by the graduate saying, “I would rate it as a good and memorable experience. We’re so close to the point that we know each other GF (girlfriend) or personal matters because you could just post it in your bed headboard.” The graduates related that their bed headboard serve as a bulletin board for their daily lives. It served as their personal property where they can put their belongings since the dormitory is a one big room with beds lined up for the student occupants. Everyone can just see and observed everyone because it is an open dormitory. To live in the dorm is an opportunity to know and

experience different cultures. The graduates of VNBC learned more about the different cultures by first hand experiences and challenges in the dorm.

5. Very handy getting to know each other experience. When asked about the challenges of living in the dorm, one graduate said, “Tough...(laugh!) No, it is very handy, getting to know each other 24/7. It is actually a good way of knowing somebody or something, when you live with that person.” The graduate felt that living in the dorm is more challenging and tough compared to the classroom.

6. There are no tough times in the classroom like in the dorm. When asked about classroom experience, the graduate answered, “I don’t remember tough times there.” But then after sometime of reflection about classroom experience added, “Uhhmmm...I guess, in some ways, yes, coz you have to aim there in getting good grades...” While the classroom serves as the formal training for the students with theories learned, the dormitory, and others places outside the classroom became a place where they can apply what they have learned from the classroom.

7. Experience of applying classroom theories in the dorm and in the dining hall. The classroom experience for the graduates is more about theory but in the dorm and dining hall, the theories are applied. One graduate said, “In the dorm and dinning hall, it’s more on practical application of what we learn in the classroom – of how to get along with others.” The researcher discovered that most of the participants though some have never met during their time at VNBC, have answered that they have learned more about cultures and languages in the dorm.

8. Learned how to get along with each other. When asked why there is a need to learn to be able to get along with others, one graduate explained, “Learning to get along

with other people is really very important. like when you are not self-centered – but you respect others and enjoy what others like.”

B. Experience in cross-cultural learning

1. Cross-cultural ministry is not taught at VNBC. When asked about their cross-cultural experience at VNBC and where have they learned it, two of the graduates tells that the ability to minister cross-culturally is not taught at VNBC. One said, “...the ability to minister cross-culturally, I learned so much at ---- (not VNBC) coz that’s where I took courses on that matter and met people of different cultures.”

Another graduate expressed,

“Honestly, I didn’t remember anything. But I think it is the lessons that I learn in school at least even if it is little contribution. But there is a limited learning in school when it comes to missions. I think the school should work out on their curriculum. If VNBC is looking forward for mission-minded graduates they should start now. Make sure that their graduates are ready for missions, local or international. In the classroom, more on books and theory.”

The graduate based on its cross-cultural ministry experience cited a significant futuristic idea for VNBC and to the Church of the Nazarene as a denomination in the Philippines - to establish a “creative missionary training program”¹⁷⁰ as Miguel Alvarez proposed to the current leaders of various denominations. Alvarez expounded the idea as a “natural discipline and responsibility of the church” rather than to be treated as a “merely emergency event.”¹⁷¹

2. VNBC taught basic ministry skills. Another graduate observed that VNBC taught the students basic ministry skills. Classroom learning experience was cited as, “...VNBC are just the basic ministry skills – like how to teach, how to preach, preparing

¹⁷⁰ Alvarez, “Missionary Training: A Discipline,” 97.

¹⁷¹ Alvarez, “Missionary Training: A Discipline,” 91.

lessons/sermons... academically there is a good training and discipline.” In addition, another graduate expressed, “VNBC was my foundation in Christian belief/faith...I think my Christian values were strengthened at VNBC... I have grown as a Christian during my years at VNBC. Now, my ministry benefits it.”

3. The ability to adjust to other people’s differences. One of the impacts of multicultural experience at VNBC is the understanding of people that came from different regions and provinces all over the country. One graduate related, “my experience at VNBC I think had the greatest impact on me from the start... understanding other people because though we are all Filipinos but we came from different regions and provinces.” The graduate continued to mention that Filipinos from other places have different ways of doing things as observed in the school.

4. Experience in food differences. Some students acted differently, decided on matters differently, did things differently, and even brought different practices with them that looked strange to others. Another graduate said, “we have some differences in our practices.” With these differences present at VNBC, the graduates were aware of the possibilities of ministering to people with different cultural persuasion. Met Castillo expressed the idea that the Philippines is now emerging as an active player in a global phenomenon in sending missionaries around the world, thus, calling denominational institution to train them.¹⁷² During their time, the graduates were given the opportunity to cook their own food by district. Each of their districts provided finances for the purchase of the cooking materials so that the students have a chance to cook their own food. It was

¹⁷² Castillo, “Missiology,” 1-3.

evident that even in the foods that each district cooked was different from one another. One graduate said, “of course, there are differences in the kind of food we like to eat.”

5. Exposures to international teachers. Another thing that impacted the multicultural experience of the graduates is their exposures to international teachers. One graduate related that during their time there were still missionary teachers at VNBC and said “we have exposures to international teachers.” Part of the multicultural experience of the graduates is building some friendship relationship with different students from another district. A graduate from Panay District described, “Most of my first close friends at VNBC were not Ilonggo, first I got a Waray, then Bisaya and then Ilonggo...” The graduate, while at VNBC, learned to build relationships with different cultures and even have been close friends with students from another districts. Aside from being friends with other cultures, acceptance of these differences was another issue. One graduate expressed, “I learned to make friends with people regardless of their differences.

Multicultural Adjustment and Adaptations

A. Adjusted to the different cultures while at VNBC

The graduates, while at VNBC, have learned to adjust to the different cultures that they have found while they were still a student. It is apparent that the graduates have adjusted to the differences in the cultures that they have found existed at VNBC.

1. The graduates’ enjoyed what is going on. One graduate have learn to enjoy everything that exist in different cultures and have learned to adapt to some. When asked in what aspect did the adjustment occurred, the graduate replied, “I just enjoy what is going on in my surrounding, and most of all acceptance of differences.”

2. Acceptance of differences. When asked what kind of differences existed at VNBC, one graduate replied, "The way the individuals behave based on their upbringing and cultural background." The graduates' did not only accept the differences as their way of adjusting to the cultures but they also learn the attributes of adapting to the differences that they have had.

3. Development of toleration and appreciation of differences. One graduate said that they cannot do something like changing the person or the culture of the person because it is already part of the person. As they realized that culture is the person, one graduate said that everyone develops the attitude of toleration and appreciation of their differences. A graduate describe their dormitory experiences in adjusting to different culture as "Whatever the smell, the noise, the lights, the fights and everything it develops toleration and appreciation." Either force toleration or willingly, they graduates admitted that somehow they have learned to accept and even adapt to their differences. Some even disclosed that somehow they learned to practice or do the same practice of the others. As some said that it is fun to know that I can be like them in some way.

B. Adapted to different cultures.

As the graduates learned that they can eventually adjust to a different culture. They also realized that they had learned to adapt to different cultures as well.

1. Adjusting to other cultures by not asserting oneself. When asked what it means to adjust to another culture, the graduate replied, "I learned that as a Christians we should live in a Christian way of life or a Christian culture rather than living and wanting others to do the same." The graduate believed that as a Christian, they have the duty live a Christian way, and part of that is to live peaceably with other people regardless of their

differences. In addition, the graduates also believed that not asserting their own culture can be considered adapting to other cultures in a Christian way, instead of letting others do what they do on their own culture. The graduate tells that somehow they have to meet halfway or either in some way has to learn the culture of another for them to understand their differences.

2. Adapting to other cultures is not difficult. One graduate expressed, "it is easy for me to adapt to cultures." In fact, the graduate disclosed of the experience of learning to adapt through interpersonal relationships. In adapting to the culture of the people, and by doing what the host culture did, a positive result was established that gives impact to the relationships between the graduates and the host culture. Their adaptability amazed the host culture that they were accepted and received wholeheartedly. Also, one of the graduates, when asked about cultural experience at VNBC replied, "I learn the ability to adjust to other people's differences and being able to do the things they do and understand their culture."

3. Interest in learning new culture. One graduate said that it is very interesting to learn new cultures and since they can learn different cultures as much as they wanted, they have taken advantage of the opportunity. One graduate expressed it this way, "seeing a new culture is always a learning experience."

4. Not imposing of one's own culture, values, and standards to others. Another graduate said, "I am not imposing my own language, values, or standards to others" instead the graduate related the opportunity of experiencing another culture by always mingling with students from different culture. One graduate recalled feeling at home in a

different culture said, "For me. I feel at home maybe because it is easy for me to adapt to cultures."

C. Relationship and interaction.

The third assertion is the feature of the graduates' cross-cultural adjustment and an adaptation is in their relationship and interaction with the different culture.

1. No difficulty in interacting with other culture. One aspect that relationship and interaction is possible for them in that they did not have difficulty with other cultures.

One graduate said, "I did not have difficulty interacting with other cultures."

2. Started to build relationship. Since most of the graduates did not have difficulty with different cultures, they were able to build relationship with one another and knew other culture by heart as one graduate related, "Well, I started to build relationships and explore whether my impressions were wrong or if it was just a feeling." However, building a relationship with another culture is not easy. The researcher found a discrepant case in this area as one graduate replied, "I felt that the people at first are quite prejudice even my own district, so it took me a lot of time to build a rapport." Building a relationship with another person is not always easy and it is apparent that to build a relationship and interact with another culture takes time.

3. The ability to build relationship and trust. Another graduate expressed that building a relationship with another culture includes trust said, "I guess if I will remember it right, in Eastern Visayas District I was able to build a relationship and trust."

4. Using similarities to interact with people. Furthermore, one graduate disclosed that in interacting and building relationship using the similarities to interact with people is necessary, the graduate expressed, "Basically, I was using something similar to the

people I was interacting with as a point of entry to build relationship.” When asked how, the graduate answered, “If the people are Waray I would say I am half Waray and would speak few phrases that learned from my Mom; if the people loves basketball, I would also play with them. Anything that that would be a bridge to build relationship so that they will feel that I can be a part of the group.”

D. Cultural adjustments’ incidences.

The fourth assertion is the graduates’ description of the incidences that requires cultural adjustment.

1. Individual upbringing. The first incident that requires cultural adjustment is the behavior of individual based on their upbringing. One graduate expressed, “Individuals behaved based on their upbringing.” When a student’s behavior differs from one another, it is noticeable by people who are not used to it.

2. Culture clash. Another incident that requires adjustment is when tensions are building because of culture clash. One student described the experience said, “Tensions build when there is clash of culture. The clash of culture comes when member of the group have a feeling of superiority to the other.” It is apparent that even in a Christian community, those who have one goal in coming to VNBC, to be a minister, some of them will act superior to one another. It is later on identified by the graduates as a “culture clash” instead of the “I am better than you are” behavioral attitude. However, the presence of the different regions and districts creates also a mode of superiority complex that can be called as one of the incident that requires cultural adjustment.

3. Regionalism and superiority. One graduate expressed, “Regionalism begins when one culture acts superior to one another.” When asked how each group solved the

problem, the graduate replied, "As I recall, each district has leaders. They are the ones talking and making everybody cool down, then relationships are more strengthened."

4. Regional cultures. One of the graduates is a little bit disgusted with the Filipino regional differences in culture and so related incidences that need specific adjustment as "aww... Another could be our own Filipino differences of regional culture." It is obvious that even Filipinos sometimes have a hard time adjusting with each culture's differences even if it was taught in school that in the Philippines there were different cultures. One student explained that it is different when you are face-to-face, confronted by another culture even if you are all Filipinos.

E. Dealing with differences

The last thing that the graduates have to do is to deal with the differences that exist in VNBC.

1. Acceptance of differences. When asked about their response to the differences that they have encountered as a student, one graduate replied, "There's always a compromise but the Bible gives us guidelines how to live, so two different persons can come to a point of acceptance and understanding. More so, it will be more on my side, because I am the one that is in the midst of people with different languages and cultures." It is individual perceptions and accountability that drove the graduate to deal with their differences instead of asking the other culture to act like them.

2. Understanding of differences. Understanding cultures and their differences is very important. As one graduate said, "it is very important to understand our differences." It even amazed the graduates that even in the Philippines as a small nation there are so many different cultures. The graduates also understand that the country is made up of

many different islands that separate people from each other, thus, making different cultures.

3. Learning of each others differences. In addition, another graduate added that “learning” is very important and expressed, “You can join together under one roof but learning is different. Learning is when you are open, not ethnocentric. The more you know about other cultures the more you are open-minded. When they behave differently, ask first, maybe that’s their culture.”

The Graduates’ Perspective of Their Multilingual Experience at VNBC

Multilingual Knowledge

A. Before the graduates’ came to VNBC they could already speak languages aside from their own.

1. The graduates’ came from different places with different languages. When they came to VNBC, the graduates were confronted with languages different from their own. Before coming to VNBC, they could already speak English, Filipino, and their own native language.

2. Discovered more languages at VNBC. When the graduates arrived at VNBC for the first time they learned that there are more languages spoken at VNBC. And when asked about it, their usual reply of the graduates is because we came from different places. One of the graduates expressed it this way, “... I mean we came from different places all over the Philippines with different languages, it’s a great privilege....” For them, it is a great privilege to know about the other languages that they have only read in books.

3. Different languages spoken among students and faculty. When asked what kind of languages is present at VNBC, one of the graduates replied. “There were different languages spoken among students and faculty – Waray, Cebuano, Ilonggo, Tagalog and English.”

B. Impression of different languages.

Second is the impression of the graduates of VNBC about the different languages used by the students when they first came.

1. Privileged to be in a multilingual school. Their first impression is being grateful that they are privileged to be one of the students in a multilingual school. One graduate said, “I am privileged to be in a multi-lingual school, and knowing that I am in a unique country, though we are all Filipinos, we are all so different in many ways, we still respect and accept each others’ differences.” R. Daniel Shaw termed the distribution of language as “cultural diversity”¹⁷³ and the graduates significantly perceived the importance of being one of the privileged students in a multilingual setting.

2. There is no language barrier. The researcher discovered that some of the graduates did not at all mind the differences of languages in VNBC. One of the graduates said, “... at VNBC we are already familiar with each other and there’s no languages barrier.” However, the researcher found a contradiction in that statement when another graduate replied, “I feel lost because of the language barrier.” It seems that some of the graduates did not really have difficulty in dealing with language differences while another felt that the languages present at VNBC became a barrier.

¹⁷³Shaw, *Transculturation*, 11.

C. Impression of different languages known at VNBC.

The third is the graduates' learning expression of knowing the different languages present at VNBC.

1. Preparation in learning new languages. The first expression of the graduates is that it prepares them to learn new languages. One of the graduates said, "VNBC having different dialects and languages prepares me to have a good catch¹⁷⁴ (or to pick up easily) in learning new languages." Steven Pinker said that language is tightly woven in every human being's everyday experience;¹⁷⁵ and VNBC graduates' was impressed of the new languages they have found were eager to learn more languages to be added to what they already have.

2. The impression of being challenge. The existence of the different languages at VNBC challenged the graduates to learn. One of the graduate said, "I am always interested to learn a new language."

3. Not bothered by new languages. Upon knowing the different languages at VNBC, one of the graduates expressed, "...it didn't bother me – I know it's a challenge but I love it, I'm always keen to learn other languages and cultures." One graduate, with some further reflection on their time at VNBC said, "...learning new languages is fun."

Multilingual Experience

A. Experienced differences at VNBC.

The graduates, while studying at VNBC experience the language differences.

¹⁷⁴ This graduate told that at VNBC there were different languages. The experience to learn new languages and applying it in conversation with other students while at VNBC was a great help later in their cross-cultural ministry.

¹⁷⁵ Pinker, *The Language Instinct*, 3.

1. Easier experience because of the common language-*Tagalog* (Filipino). Experiencing differences in their languages, VNBC graduates' responded that it is easy because they can use a common language. If they cannot understand what the other is talking about. One graduate replied, "At VNBC, it's easier because we have a common language – Tagalog." Tagalog (Filipino), as one of the official languages in the Philippines, is a common language that everybody can speak and understand.¹

2. Experiencing different dialects and languages spoken students, faculty, and staff. One of the graduates, when asked about the experience of learning new languages replied, "Hiligaynon was kind of funny because of the tone; they were all new to me." When asked if she were able to communicate with other students in their languages, she answered, "not with Waray, Ilonggo was a little understandable to me, but Karay-a was also too hard to understand."

B. Learned new languages through listening and talking.

1. Learning other dialects and languages fro

¹ "Language," *1987 Constitution of the Republic of the Philippines*, Online version available from <http://www.lawphil.net/consti/cons1987.html>, accessed April 14, 2011.

considered learning new languages as a necessity if they have to communicate well with other students.

2. Learning and talking with new languages were done outside the classroom.

When asked how they learned to talk new languages, one graduate replied, "Learning and talking with new languages were done outside the classroom." When asked why, the graduate answered, "Uhhhhmmm...I guess, in some ways, coz in the classroom its all English and you aim to have good grades." Talking in other languages besides English and Filipino is prohibited in the classroom; the students have to speak in English especially if they really aim to get good grades. For a student, to speak with good English means he or she is brilliant.

3. To be able to speak and understand other languages. VNBC students take it as their responsibility to speak the language of other students. As one said, "...being able to speak and understand their language is cool." Therefore, the "coolest" thing to learn new languages is outside the classroom by mingling with students from different districts. To learn a new language is termed "cool"¹⁷⁷ by the graduates. It made them to mingle with other students from another districts. This is what Marlene LeFever called a "necessity" for a person to wants to know another culture and language. One has to communicate and learn another language or culture in order to "cross language or cultural boundaries."¹⁷⁸

¹⁷⁷ Anything that is new and enjoyable is considered "cool." It means that it pique their curiosity and interest for the moment.

¹⁷⁸ LeFever, *Growing the Next Generation's Translators*, 3.

Multilingual Adjustment and Adaptations

A. Responses to multilingual differences.

The graduates learned to adjust and adapt to the different languages that they found at VNBC. The graduates have different responses to the multilingual differences that they have had.

1. Learning of the different word meanings. It amazed them that through their learning of the new languages they have found that there are words though the same have different meaning in their respective cultures. When asked about the incidences of language differences that require adjustment, one of the graduates replied. "There's none that I can recall but when it comes to languages, there are different word meanings, for example, –the word "*mangutaw*" in Bisaya (Cebuano) means "to iron clothes" but in Ilonggo it means "to dip your hands in water as in 'playing in the water'." In Waray, "*lagas*" means "old" (refer to persons), but in Ilonggo it means "chase" (running after someone)." The graduates had fun in recalling the incidences of the different word meanings. For them, it was fun to think the awkwardness of their first attempt to learn another language.

2. Always keen on learning other languages. However, the graduates really liked to learn new languages at VNBC, one graduate expressed, "I liked learning other dialects and languages and also I learned early in life to just make friends with people regardless of differences."

3. Keep asking and learning the language of others. When something is new, one is always curious and eager to learn the new thing. So, the graduates, while still students

at VNBC did not stop at their first learning experience but keep on learning more. One graduate said, "I like asking about and learning the language of the other people."

B. Incidences on language differences that requires adjustments.

The second multilingual adjustment and adaptation of the graduates here in the incidence of languages that require adjustment.

1. Cannot speak but can understand when people are talking. Some of the graduates learned faster from others and had a good mastery of the other languages. However, in learning new languages, there are always new things and therefore some adjustments need to be made on the part of the student. Some of the graduates became fluent and were able to have a good grasp of specific languages, however one graduate replied, "No, not really, but I could understand a lot when people are converse."

2. Cannot remember other except language adjustment. One of the graduates, when asked about incidences that require adjustment said, "I cannot remember anymore except the language." The graduates remembered that it is tough to learn new languages, as one graduate said, "I don't understand them, especially Waray-waray."

3. Cannot understand other languages. Some languages are hard to learn. One graduate said, "Right, like adjusting to the language...I think I had a hard time understanding them."

4. Tried to speak the language of the person being talk to. One of the graduates related that, in order to know another language one has to learn to adapt. Another replied, "...in my case, I always try to speak the language of the person I'm talking to." A discrepant case emerged as one graduate said, "It is really hard; ...how did I adjust???"

I don't think I really got adjusted...hehe I mean, I didn't get to the best of it... it is so hard..."

C. The effect of learning new languages.

The third assertion of the multilingual adjustments and adaptations of the VNBC graduates' is the effect of learning new languages to the graduates.

1. It took time to understand. One of the effects to the graduates of VNBC in learning new languages is the hardship of trying to understand. Some of them say that it consumes a lot of time.

2. Have learned the word even if it was difficult. One of them, when asked about the effect of learning new language answered "It took me time to understand them. Eventually, I learned the words... it was hard." When asked how it is with learning new languages, another graduate answered, "It's really hard, very different from English."

3. Needs the ability to identify terms. There are reasons why sometimes learning new languages is really very hard, one of the graduates expressed that "They were using different terms and we were able to identify those terms depending on the circumstances."

4. Learning new language is interesting. Another graduate said that it is very interesting to learn other languages but there is "difficulty most of the time." Learning new language can be difficult, especially the language of the host culture. However, as John Mustol said that it is the only way to be able to communicate clearly with the people. He further said that to speak the "heart" language of the people is considered important, appropriate, and culturally accepted.¹⁷⁹ In addition, one graduate said, "It is

¹⁷⁹ Mustol, "What Language to Learn First," 74-75.

also wonderful when people talk to you in their own language.” However, when the host talks to the graduates in their native language they became sad because it required concentration in listening and thinking how to answer correctly.

D. Adapting to new languages.

The last assertion of multilingual adjustments and adaptations of the graduates is adapting to the new language. The graduates did not only stop adjusting to the language, they also tried their best to adapt to the new language.

1. Trying to speak one word at a time. It is noticeable from the responses of the graduates that they learned new languages best from talking with the children. As one of them said, “I tried speaking like one word like one word at a time to children.” They said that it is best to talk with the children because children even though at times they cannot keep themselves from laughing, will teach you how to speak correctly.

2. Listening diligently to understand when people are talking. The next evidence about the method that the graduates used to adapt to the languages was by listening diligently when people were talking. The gift of listening is very important in learning new languages. One graduate expressed “I have to listen diligently so I can understand what people are saying.” A discrepant case was that one graduation felt lost. The graduate described “...hehehe, once I lose my concentration in listening, I really get lost.”

The Graduates Perspective of their Multicultural Experience in Cross-Cultural Ministry

Application to Cross-Cultural Ministry

A. Experience at VNBC applied to Cross-cultural ministry.

After knowing, experiencing, and learning how to adapt to the different culture and languages. The VNBC Graduates' applied what they have learned. In relation to the application to cross-cultural ministry, the first assertion that the researcher found was the impact of VNBC graduates' experience applied to cross-cultural ministry.

1. Understanding cultures. The first impact is the understanding of the different cultures. As one graduate said, "it helps me to understand each culture." To understand other people's culture is very important in cross-cultural ministry. Another graduate related, "It's basically understanding that culture and being able to do things that is not offensive to them."

2. Respecting opinions and worldviews. Aside from understanding the other culture, respecting the opinions of others and their worldviews is also necessary in cross-cultural ministry. One graduate expressed its importance in this statement, "Respecting others opinions and worldviews is very important, and one thing that needs to be avoided is not being so opinionated." One of the challenges in cross-cultural ministry is learning the worldview of the people as Don Dents mentioned in *Evangelical Missions Quarterly*.¹⁸⁰ The graduates however, did not only learn the worldview of the people but have gone further to "respect" them.

3. Breaking walls of prejudice. In cross-cultural ministry, one has to learn how to break the stereotype patterns or the walls of prejudices and considerate of the culture of

¹⁸⁰ Dents, "Cross-Cultural Challenge," 315.

others. One graduate expressed, “there should be a consideration to others and breaking the walls of prejudices.” The graduate continued saying, “I started to appreciate each person and learn more about them. In fact, I was able to tour around many places in Visayas and some in Mindanao.” When asked what did he learned during the tour, he laugh and answered, “I learned that the people in Capiz are not witches (*aswang*) at all. People in Mindanao are not all Muslims. Waray people are not drunkard (*basagulero*). So, prejudices and misconceptions are being corrected.” These are some of the examples of the kinds of prejudices people had before even meeting the people from certain places. Some of the stereotypes and prejudices may be true, but not all of them. Labeling a group of people according to the perceptions of others is a big blunder in cross-cultural ministry.

4. New Cultural Context experience. When asked how his VNBC experience impacted his cross-cultural ministry, the graduate replied, “Basically, it is like VNBC; Filipinos from different places also formed a VNBC culture. It helps in the sense that the cultural experience in my new context is no longer foreign to me after VNBC. May changed (the experience in a new context) in some ways but the principles are interconnected.”

5. Learning to understand others. After learning the differences of culture and languages while experiencing it one graduate disclosed, “I am not sure if sympathetic is the right word to use, but I learned to be more understanding of others.” Another graduate added, “I notice that in some areas (place), people are just simple and shy but it doesn’t mean they are snobbish or mean.” Another graduate expressed, “I also notice that the churches in the provinces are so hospitable...”

6. Developing the “not impose attitude to” on others. Lastly, some of the graduates learned the attitude of not imposing their own culture to others. One graduate said, “I learned to have the attitude of not to impose...if that make’s sense to you.” Another added, “But thinking openly, not imposing and, not being self-centered helps a lot...” This raises the question, why the graduates keep uniformly using the same words such as “impose” and “imposing” as if they have one mind when they were not interviewed at the same time.

B. Ability to adjust to different cultures.

The second application to cross-cultural ministry is the graduates’ ability to adjust to different cultures.

1. Cultural adjustments. Some of the graduates say that they have had no big cultural adjustment. “I didn’t have a big adjustment culturally here” as one graduate expressed about her present cross-cultural ministry. Another graduate articulated, “I believe adjusting to culture is not necessarily adapting to everything.” The graduate tells that cultural adjustment is not at all that big and difficult.

2. Threats and Comforts. One of the perceived ability of some of the graduates in adjusting to different cultures is not being threatened or uncomfortable in mingling with different types of people. One of them said, “I could relate in a way that I am not threatened or uncomfortable in mingling with different types of people.”

3. Cultural persuasion. The graduates were aware that when a cross-cultural minister went to another culture, the minister also brought his or her personals’ persuasion and understanding of culture. In coming to another culture, one graduate expressed, “I now lived here, I did not bring my own thinking (culture) so people here,

will not think the way I think, instead I tried to find out their (the people) way of thinking for me to adjust to it.” Adjusting to another culture’s way of thinking is a way to gain the interest of the host culture, thus, giving way to the favorable passage of the gospel.

4. Interest to learn. The ability to adjust to culture is about having the interest to learn the language of the people and doing the things that the host culture did. One graduate expressed, “I try to learn their language, their way of doing things, their songs, dances, etc.”

5. Reading books. When asked about adjusting to language differences one graduate responded that she loved to learn new languages. She said, “When I got to ----- (country) I bought a book so I could learn the language...” When asked what specific book the graduate answered, “Books about the culture, most written by Non-Nationals married to the nationals.”

6. Getting along with people. Lastly, the ability to get along with people regardless of the differences is one of the impacts to the cross-cultural ministry that the graduates learned. One of them said, “I get along with them and enjoy doing things with them.”

C. Engaging in relationship and interaction with people.

The third application to the graduates’ cross-cultural ministry is their ability in the area of relationship and interaction with people from other cultures.

1. Establishing friendship. One graduate speak about the importance interaction with people and its use in establishing friendships even in a difficult environment. The graduate said, “The situation is not really good because here we interact to establish friendship...in the end we can create an opening for the gospel.” This usually happens

when one is new to the place and there is no other choice but to try to do something in order to communicate.

2. Interaction is more cautious. A graduate disclosed, “The way I interact with them is more cautious....” When a cross-cultural missionary enters another culture, it is necessary to be cautious at first in order to avoid offending the host culture. It is better to learn first the culture of the people, know the people, and interact with them in the manner that is acceptable or inoffensive.

3. Culturally acceptable. It is always necessary for the graduates to ask first before doing anything to avoid violating the culture of the people. One graduate said, “I always ask them, ‘is this acceptable in your culture?’ But usually they are not really mindful of the foreigners even if their culture is violated.” However, the graduates’ quips that a person really needs to be very careful because in some places, it will not always be permitted.

4. People’s way of thinking and adjustment. The graduates’ sometimes need to find out the host culture’s ways of thinking and doing things in order to adjust. When asked if that is always the case, one graduate replied, “In VNBC, I’m not impose (imposing) of my own language, values or standards to others- I’d like to respect others’ ways of thinking rather than me imposing what I think and let them think the way I think. In the same way, that’s how I adjust here overseas.”

5. Owns culture, host culture, and Biblical culture. Lastly, one of the graduates had to learn to adjust in balancing the three areas of the learned culture: the graduates’ own culture, Christian culture, and the host culture or tradition. One graduate recalled that at one time there was an incident in the area of balancing the graduate’s own culture,

host culture, and the Biblical culture. The graduate seriously said, "Of course, balancing your own culture with Christian culture is very important too. So, the training in the Bible College of getting to know your Bible is very important because, when you're out there, there are so many challenges in the issues of what you believe versus culture."

When asked what particular challenge, the graduate replied, "...for me, in particular, something that really took a big piece of me, is the Samoan Culture of putting a pastor/pastor's wife in high pedestal (being looked up to) versus servant leadership in the Bible." The pastor's wives were asked to dress like the others pastor's wives did, as if there was certain dress code for pastor's wives. The graduate tells, "I was asked to dress like other pastor's wives so people can identify that I'm one of them, and thus give me the respect they should give to people in high positions."

D. Effective techniques in the ministry.

The last application to the graduates' cross-cultural ministry is in finding some of the effective ways on how to minister to people cross-culturally.

1. Friendship ministry. One of the graduates told that one of the effective techniques in the mission field is being friendly to people of the host culture. When asked why, the graduate replied, "...friendship is the best way to become effective in the mission field."

2. Teaching English. One graduate added that to make friends with the people, one needs a point of entry like teaching English and expressed, "Yes, make friends first. Teaching English is the easiest way to make friends." The graduate points out that in their case, teaching English is a very effective way of communicating with the people because if they can speak English it will be easy for them to find work. The graduate

related, “If they can speak English, they can find a good job because our area is a tourist spot.” The graduate also explained that since the people are interested to learn English in order to find a better job, one way is to use the gospel to teach English. Using the gospel by teaching English can be one of the tools for evangelism as Elizabeth Ruth Peever proposed for tent-maker missionaries.¹⁸¹ Another graduate said, “In school, it is easy to teach them the lesson because it is simple *but* communication between us is hard in English congregations or churches. However, communication is fine because at least they can understand and talk a little, but people here, especially the old ones, cannot speak to us in English.”

3. Communicating in the host culture’s language. In addition, another effective way of communicating the gospel to the people is by learning the language of the host culture to be able to communicate with them. One of the graduates expressed, “Language wise, even if we don’t have formal training, it is easy for us to learn language although we are still elementary in language, at least we can communicate a bit (laugh). I have many wrong grammars because we don’t have budget to go to their school.”

Impact of VNBC Experience to the Graduates Cross-Cultural ministry

A. Sensitivity towards people with different cultures.

The first impact of VNBC graduates’ experience in cross-cultural ministry is their sensitivity towards people with different cultures.

1. Learning sensitivity and acceptance. The graduates learned to be sensitive towards the people with different cultures. One of them said, “I learned to be sensitive, patient and non-judgmental, accept persons for who they are, and not for what they are.”

¹⁸¹ Peever, *English Evangelism*, 65.

Sensitivity towards the people of different cultures is very important for the graduates because they do not want to offend the host culture. It is also important to consider according to Dennis Teague, to be sensitive to the culture, customs, and habits of the people.¹⁸²

2. Being observant. They also learned to be observant in how things were done. when asked how that became important, one of the graduates' replied. "It helps to be observant of what they're doing, how they do things and respect their heritage, traditions, culture. Many things look and sound funny but we need to respect them or they will be offended." One graduate explained that when one is in another culture it pays to be observant if your intention is to relate with the people in order to communicate the gospel.

3. Knowing the difference of formal and informal conversations. Another part of sensitivity on the part of the graduates is to know the difference of using the language in formal and informal conversations. When asked if there is difficulty in using with the language of the host culture, the graduate replied, "Yes, most of the time... especially with Samoans, there's a difference between the formal language and the informal language." Another graduate said, "Their words are divided depending on status of the person. There is a word for kings, monks, gods, the elderly and people of the same age." There is also a difficulty in not knowing how to use the words in conversation. One of the graduates disclosed, "Sometimes I'm unable to catch the meaning when they are saying formally."

¹⁸² Teague, *Connect*, 52-55.

4. Knowing the Do's and Don'ts. The graduates learned the Do's and Don'ts of culture. One graduate expressed, "Be sensitive to the do's and don't's." As Louis J. Luzbetak emphasized in *Church and Cultures*, a missionary should be able to know the "wavelength" of the host culture to avoid violating their culture. It is necessary for a missionary to be professional and skillful in understanding the culture and behavior of the host culture in order to be effective in communicating the gospel in the "wavelength" of the people.¹⁸³ This is followed by handling of sensitive matters in the way that it will not be offensive to another culture.

5. Handling sensitive matters. In handling sensitive matters, one of the graduates related,

"I have a mixed crowd in my Bible study... the topic was about circumcision... and knowing that some members of the group are not, I handled the topic in a way that is not offensive to them. Some of the people in the Bible study are already despising those who are not and of course, insensitively, they do not know that some are not circumcised. If I was not sensitive, I might hurt some... and may inject the feeling that they are less and be uncomfortable."

6. Listening carefully when people talk. To listen attentively when other people speak is also a part of sensitivity towards other cultures on the part of the graduates.' One of them expressed, "It helps me to be sensitive to others, to listen carefully to what they really mean when they speak, because of difference of languages..." To be sensitive towards other culture is very important; in fact, Ralph Winter considered this as the basis of cross-cultural perspective.¹⁸⁴ Listening is very important in order to avoid the hazard of wrong interpretation.

¹⁸³ Luzbetak, *Church and Cultures*, 14-17.

¹⁸⁴ Winter, "Christian History in Cross-Cultural Perspective," 127.

B. Understanding the people's cultures, values, and practices.

The second impact of VNBC graduates' experience of cross-cultural ministry is the understanding of people's cultures, values, and practices.

1. Avoidance of offending the other culture by not asserting oneself. One of the assertions in understanding of people's cultures, values, and practices is not offending the other culture by asserting oneself as one of the graduates said, "You cannot just assert yourself, you must understand them, so you'll get along well with them." Another graduate said, "as long as you don't bring your own culture to the people, it seems normal."

2. Understanding culture and upbringing. In every culture there is always a uniqueness that cannot be found in another. In relation to that, one must understand that each culture and upbringing is unique. This was evident when one of the graduates expressed, "it help me to understand that each culture and upbringing is unique and therefore should be appreciated rather than judge."

3. Appreciating differences. Knowing that there are differences and uniqueness in every culture, evidence tells that culture needs to be appreciated. One of the graduates said "differences should be appreciated." Appreciation of the differences is very important because it leads to having patience when encountering new differences. Appreciation of another culture is very important because not doing so will lead to being judgmental of the other culture as evident in the following discrepant case. One participant expressed, "Differences should be appreciated rather than be judgmental in dealing with them" and another added, "Don't judge them according to your background...we cannot use our culture as an excuse to offend others."

4. Understanding people with patience. It is always necessary to extend patience when there is no understanding between each others culture and there is confusion.

When asked how it helped, one graduate replied, "I have more patience, its more on extending patience when we don't understand each other... it is more on language and talking issue." Another graduate expressed, "It gives me an opportunity to understand behavior that is contrary to mine."

5. Participation or involvement in the host culture's daily lives. The final evidence in understanding people's cultures, values, and practices is when the graduates learned to eat the food of the host culture which is one of the most important parts of their daily lives. One graduate related the event by saying, "They're surprised that we can eat and like spicy food." However, a discrepant case emerged that there were also food that the graduate cannot eat when the graduate said, "They're surprised too that we cannot eat food that they really love."

C. Strong factor is being a Filipino.

Finally, the last impact of VNBC graduates' experience of cross-cultural ministry is their being a Filipino factor.

1. Exposure to different cultures. As Filipinos, VNBC graduates' are exposed to different cultures. Although other people would consider this ordinary because Philippines is made of different cultures, however, the graduates asserted that "...being Filipinos, we are already exposed to different local cultures the same as in all VNBC's different sub cultures."

2. Looking like other cultures or the host cultures. Another factor is that as an Asian, Filipinos often look likes other cultures, as described by Kim, Byung-Yoon. He

acknowledged that Filipinos are a great prospect for evangelizing the world.¹⁸⁵ It is considered as a big factor in cross-cultural ministry when the missionary looks the same as the host culture as one graduate expressed, “If I look like them, they would not be hesitant to speak to me, and they will not be afraid to talk to me. Many are afraid to speak in English.”

Reflection of the Graduates with their time at VNBC and Cross-Cultural Ministry

A. Responses of people when sensitive to their culture.

The first reflection of the graduates’ upon their time at VNBC and cross-cultural ministry is the response of the people when they are sensitive to their culture.

1. The people are happy. When the graduates are sensitive to their culture the people responded in a positive way. One graduate expressed, “They are happy. They felt they are respected and they felt you are interested to them.” When the people see that the graduates are doing their best to be sensitive to their culture, they saw the sincerity and the result is that they were happy and ready to accept them as good friends.

2. The people acceptance and becoming good friends. When asked how people responded when one is sensitive to their culture, one graduate answered, “They are happy of course, (to) accept you and become good friends. When you become good friends, it’s quite okey to start talking about the Bible, God, Jesus, etc. Most of the time they will learn to listen to you. Listen to them first and they too will do the same.” When the people notice that the graduates’ are attentive to them they also listen when they talk.

3. People listen when they talk. In conversation, communication is always a two way process, one has to talk and another has to listen. People learned to listen to the

¹⁸⁵ Kim, “Asia Vision-STM 2015.” 197.

graduates' conversation when the graduates had listened to them first. One of the graduates said, "People learn to listen when you talk to them."

4. The people are happy when the graduates do things they did. When the graduates were sensitive to the host culture, the people of the host culture were happy to see the graduates doing the things that they were doing. One of the graduates related, "They're happy to see me doing things the way they do, learning their language as well, it makes them accept you, if you ask them to teach you their language, practices, et cetera. Then they also will ask you of your language and culture, et cetera. Put them first, not yourself." However, as a discrepant case, one graduate expressed frustration in making so many mistakes in trying to learn the culture and the language of the host culture. The graduate is flustered and frustrated for having made so many mistakes. The graduate expressed, "oh, and I have done so many mistakes... (laugh). Because even in sitting down there are specifications. Like, its rude to talk to somebody while you're standing or sitting on a chair, you've got to sit on the floor especially if you're talking to someone older than you or someone in a position like a chief. But they forgive me because I am not one of them." The host culture understands that the graduates are doing their best to learn in order to be accepted in the culture.

5. The people are happy and interested when communicated using their own language. The determination and the actions of the graduates did not go unnoticed in the eyes of the host culture as one of the graduates told that the people are happy and interested every time they tried to communicate to them in their own language. One graduate said, "Ya, they are happy and interested. Oh, their language is one of the hardest to learn, especially in writing and reading." Even if the host language is very hard to

learn and pronounced the effort of the graduates were appreciated by the people. Again, another graduate felt frustrated for not being able to talk the language of the people regardless of the many attempts to communicate. The graduate expressed frustration in this way, "Here, its difficult because some of those who talk to us in their language can't talk in English. We feel very helpless and frustrated that we can't understand and talk to them in their language." When asked what measure they used to communicate, the graduate replied, "we use English to those who can understand. We speak few native words to those who can't understand English, most of the time, we don't talk to those who can't understand and vice versa."

6. The graduates were appreciated. The next response when the graduates were sensitive to other cultures was appreciation. One graduate said, "They appreciate you a lot and will treat you as their own. You are becoming like a special stranger until you bridge the gap and become friends with them."

7. The people treat them as their own. In addition to being appreciated, the host culture welcomed the graduates' friendship and treated them as their own. One graduate affirmed, "They will treat you as their own."

8. The people love having them. Another graduate said, "They love having me." One of the graduates explained that the reason the host culture will not treat well (not being good to) a foreigner is when that person become insensitive to the host culture. "Insensitivity puts an end to a potential relationship" one graduate says. Potential friendly relationship can be ruined by insensitivity towards the host culture.

B. Making good impression on people is necessary.

The second reflection of the graduates was that making a good impression on people is necessary.

1. Learning the basic respectful greetings. The graduates, before going to another country, learned the basic respectful greetings. One graduate said, “First of all, I have to learn the basic respectful greetings. For example, when I first arrived in Samoa, a kiss, cheek to cheek is the cultural practice whether with family or friends, which I am not used to. But I have to do it or else they will be offended.” The graduate added that it is not so bad at all, even if one is not use to do it. However, for the sake of making a good impression, she has to learn the necessary respectful greetings.

2. Greeting first the older people. The next thing in making a good impression in another culture is understanding the respect given to older people. Giving the greetings of respect first to the older people is necessary to make a good impression the host culture. One graduate related, “I have to go around and greet first the older people (clean or dirty, whether they smell good or not – sounds funny, and also offensive if you show you don’t like it) but anyway I made a good impression on them because I did.”

3. Being mindful before doing anything. Lastly, it is important to be mindful of ones actions before doing anything to avoid offending the host culture.

C. Good experience at VNBC applied to ministry.

The third reflection of the graduates on their time at VNBC and cross-cultural ministry was the good experience at VNBC applied to ministry.

1. Good, happy, exciting, and educational. One graduate described VNBC experience as good, happy, and exciting. When asked in what way, the graduate replied,

“Most of it, probably 99% were good, happy, and exciting and educational (both spiritual and social) because it helped me to deal with people who were different from me.”

2. Helped in dealing with people. The graduates regarded their VNBC experience as the source information when they later deal with people in their cross-cultural ministry.

3. Treating people from different culture with love and respect. Another application of their experience is in their treatment of people from other culture with love and respect. One graduate expressed, “It helps me to treat other people with different culture with love and respect. Just think of how Jesus will treat different, difficult, unlovable people in this world.” As a Missiologist, C. Peter Wagner agreed with this kind of application, in fact, he said that missiologists should “strive to develop a high degree” of sensitivity to people in other culture with respect and understanding to the diversity of human lifestyle.¹⁸⁶

4. Being a good Christian neighbor/friend. The graduates, with their multicultural and multilingual adjustment experience at VNBC learned to be a good neighbor to people in another culture. One of the graduates expressed, “I learned being a good Christian neighbor and friends always.”

5. Awareness of the diversity of cultures. Another experience that is applied to their cross-cultural ministry is their awareness of the diversity of cultures. Since they already knew the uniqueness of culture that they have experience at VNBC during their time as a student, the graduates were already aware that in their cross-cultural ministry there is a possibility of encountering diverse cultures. The experience at VNBC brought

¹⁸⁶ Wagner, “Culturally Homogenous,” 4-5.

a positive outlook to the graduates as one of them expressed, “because I’m already aware of the diversity of cultures so I am always mindful before doing anything.”

6. The opportunity to understand contrary behavior. Aside from the awareness of the diversity of cultures, the graduates also took the experience as an opportunity to understand behavior that is different from theirs. One graduate said, “I appreciate things that may differ from my culture or upbringing. This gives me opportunity to learn new things and even understand behavior which is contrary to mine.”

7. VNBC provided the picture of ministering to people. VNBC graduates commended their VNBC experience for giving them a picture of ministering to anyone. One of the graduates recalled, “VNBC gave me the picture of ministering to anyone and accepting them as they are and from there build my plan for ministering to them. Without it (the VNBC experience), I guess, I may not be sensitive to other feelings and worldview and I may see things only in my own perspective.”

8. Change of outlook. In addition, another graduate expressed, “Superiority, racism, fades away. Only humility and strategy and compassion took place (took over).”

9. Good training and the ability to get along with others. Finally, the last experience of VNBC graduates’ was their good training and ability to get along with the different cultures. One graduate said, “Academically, there is a good training at VNBC.” On the other hand another graduate described the ability of getting along with different cultures when asked about present cross-cultural ministry answered,

“It’s more multicultural here or so many cultures, there’s a lot of freedom if we want to keep our own traditions, and we can. But the thinking and the mindset of people is more open, there’s always consideration to others. It is like that in the church, workplaces, schools, everywhere... And the ability to get along with different cultures is more challenging here because there are more cultures here.”

D. Responses of people when actions are contrary to the host culture.

The fourth reflection of the graduates was being aware of the response of the people when actions are contrary to the host culture.

1. The host culture is very strong. The first response of the people when the actions of the graduates are contrary to their culture is to resist and stay firm. One graduate said, “to culture, they are very strong.” The host culture is strong when it comes to their cultural practices and values. One cannot just go there and create chaos in their culture by violating the known culture of the people. Violating the known culture of the people can be considered as a grave mistake. This is what David Livermore called as the “most notable example of cultural ignorance.”¹⁸⁷

2. They people will say you cannot do that in our culture. The time is changing and some culture may change for the better but a foreigner has to be careful and always needs to be mindful before doing anything to change the culture of the people violating their cultural traditions. A graduate described a sacred tradition of the host culture where he is ministering, “Some say cannot do that in our culture, and especially the head. For them the head is very sacred.” For this culture, the head is sacred, and one way to degrade that culture is by touching their head. As a foreign cross-cultural missionary, one needs to be aware of the traditions of the host culture in order to avoid offending them. To avoid offending the host culture, Shin, Hyun Gyou provided guidelines for the aspiring missionaries. Shin noted that missionaries, in their eagerness to minister to people have

¹⁸⁷ Livermore, *Cultural Ignorance*, 19.

instead “succeeded in making many mistakes” because they are not aware of the culture of the people.¹⁸⁸

3. The elders are very strict when it comes to their culture. And finally, one thing that a cross-cultural minister needs to be aware of is not to offend people. He or she must know that the elderly are very strict to their culture and therefore there is a need to communicate first before doing anything that might be labeled as contrary to the host culture. One graduate said, “for the elderly, it was being observed strictly, but the new generation is not really that strict.”

E. Responses of people when speaking to them in their own language.

The fifth reflection of the graduates on their time at VNBC and cross-cultural ministry is the response of the people when speaking to them in their own language.

1. They were impressed that the graduates’ can speak their language. The people’s first response when graduates spoke to them in their own languages was that they were impressed. One graduate said, “they love having me and were impressed that I can actually speak their language and of course, that opens the way for them to open up their lives to me, which is an avenue for ministry.”

2. They were confident that the graduates’ can relate to them. Second is that they are confident that the graduates can eventually communicate with them. As one of the graduates, when asked about the people’s first reaction when being talked using their language smile and immediately replied, “of course they were impressed and they’ve got the confidence that I can easily relate to them.” Victor T. Valbuena agreed that speaking the language of the people is a necessity in order to be an “accomplished

¹⁸⁸ Shin, “Dispatch and Management of Missionaries,” abstract [2].

communicator.”¹⁸⁹ It means that the nature of communication should be intentional by talking to the people in their “heart language” as John Mustol described the experience together with his wife as medical missionaries in Africa.¹⁹⁰

3. The people talk. The graduate also informed the researcher that when people knew that she spoke their language, they always talked to her.

¹⁸⁹ Valbuena, *Philippine Folk Media in Development Communication*, 7.

¹⁹⁰ Mustol, “What Language to Learn First,” 74-75.

CHAPTER 5

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary

This study aimed to unveil the perceptions of VNBC graduates' about the multicultural and multilingual background and its impact on their perceive ability to minister cross-culturally. This result study is significant to VNBC as institution, to the Church of the Nazarene as a denomination, and to those who are planning to learn on how to minister to the people in other cultures. The participants of this study are the selected graduates of VNBC who are at present on cross-cultural ministry outside the Philippines for more than two years. Every participant represents the seven districts of VNBC's student body population.

This study was described in the form of narrative analysis using the Model for Cross-Cultural Ministry Training concept. The following interview questions were investigated with their corresponding summarized analysis.

The first question was: How did the existence of multicultural and multilingual environment at VNBC impact the graduates' perceive ability to adapt later during cross-cultural ministry?

In their multicultural knowledge, the graduates' first impression of VNBC is more on interpersonal relationship. They were impressed with physical appearance of the school; its beauty, hospitality and the accommodation of the people. They expressed that the people at VNBC treated them as a second family, they were close to each other, and

there is a familial-type relationship among students, faculty, and staff. The graduates' noticed in their first impression, that VNBC might be able to accommodate their need for future study. They noticed as well that VNBC operates more on relationship rather technicality. The graduates' learned that different cultures existed around the campus by the composition of the student body that came from different regions, cultures and worldviews. The graduates' learned to respect each others differences. They were impressed with the existence of different cultures, though they are all Filipinos yet different in so many ways. They also felt good to be in inter-ethnic groups, though others expressed being overwhelmed by their differences.

In their multicultural experience, the graduates experienced being with different cultures while living in the dormitory together. They said living in the dorm is the coolest experience, build relationships, and get along with people. Some acted insensitively to the present context, yet living in dorm is the easiest way to get to know each other. They said it is tough to live in the dorm compared to their classroom experience. They expressed that their cross-cultural learning experience is not gained in the classroom. They were taught basic ministry skills in the classroom, but not cross-cultural ministry. Their informal training taught them the ability to adjust to other people's differences. They were able to understand people from different regions, provinces and their different practices. Some were exposed to international teachers, have acquired close friends from different cultures, and make friends with people regardless of their differences.

In their multilingual knowledge, the graduates before coming to VNBC already spoke language aside from their own native tongue. They came from different places with

different languages spoken among them. They felt privileged to be in a multilingual school that prepared them to learn new languages. Some however, said that there is no language barrier at VNBC though for some of them felt lost because of language barrier.

In their multilingual experience, the graduates' experienced language differences at VNBC. They said it easier because they have a common language-Tagalog. They expressed that there are different dialects or languages spoken among students, faculty, and staff. They learned new languages by listening and talking with other students and by learning other dialects and languages from friends. However, learning and talking with new languages were done outside the classroom.

The second question that was given emphasis on the interview was: How did the graduates own personal experience of learning by adapting and adjusting to multiple culture and languages at VNBC impact their perceive ability later in ministering cross-culturally?

In their multicultural adjustments and adaptations, the graduates' learned to adjust to the different cultures at VNBC. They enjoyed everything that goes on, accepted differences, as toleration and appreciation of their differences developed. The graduates' also learned to adapt to different cultures by adjusting to other cultures by not asserting themselves, for some it is easy to adapt to cultures. They were interested in learning new cultures, and learned not to impose their own language, values, or standards on others. In their relationship and interaction, the graduates did not have difficulty with other cultures. They started to build relationships and trust to one another. They used their similarities to interact with one another to build a rapport. They encounter cultural adjustment incidences such as: individual behaving based on their upbringing; tensions built by

culture clash; regionalism superiority; differences of regional cultures vs. Christian culture. However, the graduates dealt with their differences by accepting each other by understanding and learning from each other.

In their multilingual adjustments and adaptations, the graduates' responded to their multilingual differences by learning of the different languages. They experienced incidences on their languages differences that require adjustment. Some of the graduates' cannot speak other's language but were able to understand what they are saying. The graduates' learned to adjust to the different languages around them. Sometimes there are differences in their formal and informal conversation. There were effects of learning new languages such as: it took time to understand; difficulty of learning the words; and the need of the ability to identify the terms depending on the circumstances. However, for some learning new languages is interesting.

The third question that was discussed in the interview was: How did their multicultural and multilingual experience while at VNBC impact their perceived sensitivity towards other people and towards other culture later in ministering cross-culturally?

The impact of the graduates' perceived sensitivity of their multicultural and multilingual experience, at VNBC, applied to their cross-cultural ministry helped them to: understand the different cultures they have encounter; respect the opinion and worldview of others; break the wall of prejudice between cultures; learned the attitude of "not to impose" on others; and ability to adjust to different cultures. They were not threatened or uncomfortable in mingling with different types of people. In their relationship and interaction with the people, they learned to established friendship, be

more cautious; ask things about other cultures, and discover the ways people think and adjust to it. They learned that the effective way to establish friendship in the mission field is to teach English and communicate to people in English.

The impact of VNBC experience to the graduates' cross-cultural ministry was their sensitivity towards people with different cultures. They were able to accept other people of who they are. The graduates also learn to handle sensitive topics in a way that is not offensive, sensitive to the Do's and Don'ts, and to listen carefully to what the people mean when they speak. They learned to understand people's cultures, values, and practices by doing their best not to offend by not asserting themselves. They learned to be sensitive to other cultures by understanding that each cultures and upbringing is unique, appreciating differences instead of being judgmental, extending more patience, and by surprising the host culture in eating food they like. For them, another advantage as a cross-cultural minister is the strong factor of being a Filipino. They were exposed to many cultures, added by their looks like the host cultures, and their opportunity to understand behaviors that is contrary to theirs.

The reflections of the graduates' of their time at VNBC, and their cross-cultural ministry was when they are sensitive to the host culture, the people were happy and were able to accept them in friendship. The people learned to listen when they talk and were happy to see them doing things that they did. The people became interested to them when they communicate to them in their own language. The people learned to appreciate them, to treat them as their own, and to love them even if sometimes they have committed some mistakes. In making good impression to the people, they learned the necessary respectful greetings. To learn the basic greetings before coming to a different

culture like greeting first the older people. It is necessary to be always observant before doing any actions to avoid offending the people. Their experience at VNBC, helped them to deal and treat people from different cultures with love, respect. It helped them to be always aware of the diversity of cultures; understanding contrary behavior, learning to put aside superiority and racism. However, when the graduates' actions are contrary to the host culture, the host culture opposed them and said you cannot do that. The graduates expressed that the elder people are very strict when it comes to their culture. Finally, when the graduates spoke to them in their own language, the response of the people was they were impressed because they were able to communicate to them in their own language. The people became confident that the graduates can relate to them.

Findings and Conclusion

The researcher found out the following results through the analysis of the data:

1. The graduates of VNBC learned and experience the differences of different cultures and languages while they are studying at VNBC. It is evident in their response that they have encountered different cultures and languages at VNBC and it challenged them to learn and enjoy being with the people from different cultures.
2. The multicultural and multilingual experience of the VNBC graduates is not learned through formal education (classroom) but through informal education while they are interacting and living with other students, faculty, and staff especially in the dorm and in the dining hall. The graduates' classroom experience is basically for ministerial and teaching training only as based on their responses. It is evident that they learned new languages in their interaction with other students when they are outside the classroom. They considered that their interaction in the dining hall and in the dorm was responsible

of their learning other languages. For them to learn other languages is necessary to build good relationships with other students, faculty, and staff from other districts. Living in the dorm together is one of the factors that made them aware of their cultural differences. Thus, their experience helps them to learn and adjust to different cultures if they are going to live in the dorm harmoniously.

3. The multicultural and multilingual differences experienced by the graduates while at VNBC enable them to adjust and adapt later to their cross-cultural ministry. Based on the graduates' responses their experience while they are students at VNBC helps them to adjust to the different cultures and languages when they were in their cross-cultural ministry. The graduates were grateful that they have encountered different cultures and languages at VNBC because of those experiences, they did not have great difficulty in adjusting and adapting in their cross-cultural ministry.

4. There is a similarity in the graduates' perception of their learning and adapting experience to new cultures and languages during their VNBC experience to their Cross-Cultural ministry. The researcher discovered that there are similarities in their response to their learning and adapting process while they are at VNBC to their cross-cultural ministry. For them, their cross-cultural ministry is like an extension of VNBC, and the same process of learning and adapting to languages and cultures was done.

5. VNBC as an institution intended to train pastors and teachers for the Visayas and Mindanao region and not intentionally for cross-cultural missionary.

In conclusion, the researcher discovered through the response of the participants that the graduates did not experience big adjustments on learning the languages of the host culture. Although they have tried hard to learn and speak the languages of the

people. They learned that they can also communicate with the people in broken English when communicating in the language of the people fails. Also, the researcher found out that the graduates equate their cross-cultural adjustment and adaptability experience during their cross-cultural ministry as similar to their cultural adjustment and adaptability while at VNBC. For them, their cross-cultural ministry experience is an extension of their VNBC experience.

Recommendations

The following recommendations were considered based on the findings:

1. That since VNBC is located in a strategic place with multicultural and multilingual environment a degree in mission with cross-cultural concentration can be one of the possible degree added to the baccalaureate program.
2. That VNBC should encourage the multicultural and multilingual identity of the students to be appreciated as unique traits through informal education by providing activities such as cultural and languages every month that promotes learning about their culture and language differences.
3. That VNBC as an institution needs to be intentional in training future cross-cultural missionary by offering courses related to missions in response to the mission statement of the college.
4. That a further study be done with all of the graduates that are now in cross-cultural ministry inside the country and those who are in other countries to compare the impact of their perceived ability in ministering cross-culturally. The research will include a triangulation of individual interviews, group interviews, and ethnographic observation.

5. That VNBC should consider seeking a partnership with mission organizations in and outside the sphere of the Church of the Nazarene in the Philippines to be able to build strong alliances.

APPENDIX A

Letter to the President of Visayan Nazarene Bible College

Asia-Pacific Nazarene Theological Seminary
Ortigas Avenue Extension, Kaytikling, Taytay, Rizal
December 21, 2009

Dear Dr. Julie M. Detalo:

Greetings in the name of our Lord and Saviour Jesus Christ!

I am writing to inform you that I am going to conduct an interview for my study with the graduates of Visayan Nazarene Bible College who are now involved in cross-cultural ministry outside the Philippines. The title of my thesis is: "Perceived Ways in which the Multicultural and Multilingual Backgrounds of Visayan Nazarene Bible College (VNBC) Graduates Impact their Ability to Minister Cross-culturally." This study is in pursuit of the 'Master of Arts in Christian Communication-Intercultural Studies' degree at Asia-Pacific Nazarene Theological Seminary.

My research will involve an interview of 7 selected VNBC graduates. I am asking you to partner with me in selecting 7 graduates from each district (including Metro Manila) who are now involved in cross-cultural ministry outside the Philippines. I also need to obtain the contact information of the graduates from the Registrar. The recipient of this study will be VNBC and my thesis adviser is Dr. Robert Donahue. All information involved in this study will be treated confidentially.

I request for your support in my studies and look forward to your reply. Thank you for your kind support and consideration.

God bless you.

Respectfully yours,

Resally O. Dialing

APPENDIX B

Letter to the Graduates of the Visayan Nazarene Bible College

Asia-Pacific Nazarene Theological Seminary
Ortigas Avenue Extension, Kaytikling, Taytay, Rizal
February 17, 2010

Dear fellow VNBC graduates:

Greetings in the name of our Lord and Saviour Jesus Christ!

I would like to request your kind heart to please help me in my research study entitled: "Perceived Ways in which the Multicultural and Multilingual Backgrounds of Visayan Nazarene Bible College (VNBC) Graduates Impact their Ability to Minister Cross-culturally," as partial fulfillment of my requirements for the 'Master of Arts in Christian Communication-Intercultural Studies' degree at Asia-Pacific Nazarene Theological Seminary.

As one of the graduates of VNBC, I need your perception of how your multi-lingual experience during your years as a student of VNBC's impacts your ability to adapt in cross-cultural ministry. Your response will be valuable in this study and be treated with confidentiality.

May I ask you to please allow me to interview you as my participant for this study by the third to fourth week of February 2010 by yahoo messenger chat or Skype.

I would deeply appreciate your kind and immediate support for this study.

God bless you.

Respectfully yours,

Resally O. Dialing

PS.

Please tell me the day and the time you will be available. Thanks

APPENDIX C

Response Letter from the VNBC President

Re: Letter to the President of VNBC

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YAHOO! MAIL
Classic

Re: Letter to the President of VNBC Tuesday, December 22, 2009 10:27 PM

From: "julie detalo" <jmdetalo5@yahoo.com.ph>
To: "Resally Dialing" <rhess767@yahoo.com>
Cc: ajmontecastro@yahoo.com, vnbc_registrar@yahoo.com

Resally, am copying the VNBC Academic Dean and Registrar so they may attend to your request.
 Congratulations for coming to this point in your higher education!

Julie M. Detalo

From: Resally Dialing <rhess767@yahoo.com>
To: jmdetalo5@yahoo.com.ph
Sent: Sunday, December 20, 2009 9:41:07
Subject: Letter to the President of VNBC

Letter to the President of Visayan Nazarene Bible College

Asia-Pacific Nazarene Theological Seminary
 Ortigas Avenue Extension, Kaytikling, Taytay, Rizal
 December 21, 2009

Dear Dr. Julie M. Detalo:

Greetings in the name of our Lord and Saviour Jesus Christ!

I am writing to inform you that I am going to conduct an interview for my study with the graduates of Visayan Nazarene Bible College who are now involved in cross-cultural ministry outside the Philippines. The title of my thesis is: "Perceived Ways in which the Multilingual and Multicultural Backgrounds of Visayan Nazarene Bible College (VNBC) Graduates Impact their Ability to Minister Cross-culturally." This study is in pursuit of the 'Master of Arts in Christian Communication-Intercultural Studies' degree at Asia-Pacific Nazarene Theological Seminary.

My research will involve an interview of 7 selected VNBC graduates. I am asking you to partner with me in selecting 7 graduates

Done

APPENDIX D

Interview Questions

1. How did your experiences at VNBC impact your ability to adapt later during cross-cultural ministry?
 - 1.1. What was your first impression when you came to VNBC?
 - 1.2. Were there any incidences you can recall at VNBC that required a cultural adjustment?
 - 1.3. What impact did your experience at VNBC have in your cross-cultural ministry?

2. Can you relate the relationship of way you interact with people in your cross-cultural ministry and your interaction with people while you are at VNBC?

3. How did your multicultural and multilingual experience while at VNBC impact your sensitivity towards other people and towards other culture later in ministering cross-culturally?
 - 3.1. Cite some of your experience.
 - 3.2. How do people respond when you are sensitive to their culture?
 - 3.3. What are some of your reflections of your time at VNBC and cross-cultural ministry?

APPENDIX E

A follow-up Letter to the President of Visayan Nazarene Bible College

Re: Letter to the President of VNBC - Yahoo! Mail - Mozilla Firefox

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http://us.mc773.mail.yahoo.com/mc/showMessage?sMid=205&fid=Sent&filterBy=&.rand=1982292794&midIndex=5&mid=1_114844_AN8Nw0MAAN8LS1ah

YAHOO! MAIL
Classic

Re: Letter to the President of VNBC Wednesday, January 20, 2010 3:42 PM

From: "Resally Dialing" <rhess767@yahoo.com>
To: "julie detalo" <jmdetalo5@yahoo.com.ph>
Cc: ajmontecastro@yahoo.com, vnbc_registrar@yahoo.com, "Dr. Robert Donahue" <robertd83542@yahoo.com>

Hi Maam Juls,

Greetings!

I am writing to follow-up my request regarding the graduates information for my thesis. All I need is the address and e-mail address of 1 graduate per district in the jurisdiction of VNBC who were presently having a cross-cultural ministry outside the Philippines. The districts that I have included in my thesis are: Central Visayas, Panay, Negros, East Visayas, East Mindanao, West Mindanao, and Metro Manila.

I need to have all this information so that I will be able to graduate this April.

Thank you once again and God bless you.

In Christ,

Resally

Resally Onofre Dialing
Asia-Pacific Nazarene Theological Seminary
Ortigas Ave. Ext., Kaytikling, Taytay, Rizal
1920 Philippines

--- On Tue, 12/22/09, julie detalo <jmdetalo5@yahoo.com.ph> wrote:

From: julie detalo <jmdetalo5@yahoo.com.ph>
Subject: Re: Letter to the President of VNBC
To: "Resally Dialing" <rhess767@yahoo.com>
Cc: ajmontecastro@yahoo.com, vnbc_registrar@yahoo.com
Date: Tuesday, December 22, 2009, 10:27 PM

Resally, am copying the VNBC Academic Dean and Registrar so they may attend to your request.
Congratulations for coming to this point in your higher education!

Done

APPENDIX F

Second Response Letter from the VNBC President

Re: Letter to the President of VNBC

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http://us.mc773.mail.yahoo.com/mc/showMessage?sMid=128&fid=ThesisOnFire&filterBy=&.rand=2121627254&midIndex=128&mid=1_9518_ANENw0MAAD

YAHOO! MAIL
Classic

Re: Letter to the President of VNBC Monday, January 25, 2010 11:50 AM

From: "julie detalo" <jmdetalo5@yahoo.com.ph>
To: "Resally Dialing" <rhess767@yahoo.com>
Cc: ajmontecastros@yahoo.com, "VNBC Registrar" <vnbc_registrar@yahoo.com>

My dear Resally:

I did pass your first request on to the Registrar's office and I will do the same again. Our Registrar has now resigned for a more preferred employment in line with his training. Please bear with us. Ma'am Jean with a competent student assistant are manning the office at present. We'll do what we can to serve you.

Ma'am Julie

From: Resally Dialing <rhess767@yahoo.com>
To: julie detalo <jmdetalo5@yahoo.com.ph>
Cc: ajmontecastros@yahoo.com; vnbc_registrar@yahoo.com; Dr. Robert Donahue <robertd83642@yahoo.com>
Sent: Tuesday, January 19, 2010 10:42:06
Subject: Re: Letter to the President of VNBC

Hi Ma'am Juls,

Greetings!

I am writing to follow-up my request regarding the graduates information for my thesis. All I need is the address and e-mail address of 1 graduate per district in the jurisdiction of VNBC who were presently having a cross-cultural ministry outside the Philippines. The districts that I have included in my thesis are: Central Visayas, Panay, Negros, East Visayas, East Mindanao, West Mindanao, and Metro Manila.

I need to have all this information so that I will be able to graduate this April.

Thank you once again and God bless you.

In Christ,

Done

APPENDIX G

Graduates' Perspective of their Multicultural Experience at VNBC Coding

Coding	Assertion	Evidence	Discrepant Case
K N O W L E D G E	The graduates first impression of VNBC is more on interpersonal relationship	Impressed with physical appearance/beauty/ambiance	
		Hospitality of the people	
		It can cater need for future study	
		People were accommodating, seems like second family, feeling at home	
		People are so close, there were family relation type	
		Relationship among students, faculty and staff are open and healthy	
		VNBC operates more in the area of relationships than technicalities	All rules
	When coming first to VNBC, the graduates learned that there were different cultures existing at the school	The composition of students from different regions	
		Students is composed of different cultures and worldviews	
		Each student have their own group...e.g. districts	
		At first there was a spirit of regionalism	
	Graduates response after knowing that there were different cultures existing at VNBC	Respect each others differences	
		Acknowledge that though they are Filipinos yet different in so man y ways	
		Impressed and challenge with cultural differences	overwhelmed
Feeling good in school with inter-ethnic groups			
E X P E R I	The graduates experience being with different cultures while living in the dormitory	Feeling cultural insensitivity to the present context	
		Dorm is the coolest thing to experience	
		It is building relationships and (pakikisama) getting along with people	
		Good memorable experience	
		Very handy, getting to know each other 24/7	
		Don't remember tough times in the classroom like in the dorm	
		In the dorm and dining hall, it's more practical application of what's learned in the classroom	

E N C E		Learning how to get along with each other	
	Experience in cross-cultural learning	The ability to minister cross-culturally is not taught at VNBC	
		VNBC taught basic ministry skills	
		Ability to adjust to other people's differences	
		Differences of the kind of food we eat	
A D J U S T M E N T S and A D A P T A T I O N S	The graduates learned to adjust to the different cultures while at VNBC	Enjoy what is going on	
		Accept differences	
		Toleration and appreciation of differences develops	
	The graduates learned to adapt to different cultures	Adjusting to other cultures by not asserting ourselves	
		Easy for me to adapt to cultures	
		Interest in learning new culture	
		I am not imposing my own culture, values and standards to others	
	Relationship and interaction	Not having difficulty interacting with other culture	
		Started to build relationship	Took me a lot of time to build a rapport
		Able to build relationship and trust	
		Using similarities to interact with people	
	Incidences that requires cultural adjustments	Individual behaved based on their upbringing	
		Tensions build when there is culture clash	
		Regionalism begins when one culture acts superior	
		Our own Filipino differences of regional culture	
	Dealing with differences	Acceptance of differences	
Understanding			
learning			

APPENDIX H

Graduates' Perspective of their Multilingual Experience at VNBC Coding

Coding	Assertion	Evidence	Discrepant Case	
K N O W L E D G E	The graduates before coming to VNB already speaks languages aside from their own	Came from different places with different languages		
		Found more languages at VNBC		
		Different languages spoken among students and faculty		
	Graduates first impression at VNBC of the different languages	Privilege to be in a multilingual school		
		At VNBC, no languages barrier	Feeling lost because of language barrier	
	Graduates impression of the different language known at VNBC	Prepares in learning new languages		
		Impression to differences,		
		Didn't bother		
	E X P E R I E N C E	Experiencing language differences at VNBC	It is easier because we have a common language-Tagalog	
			Different dialect/languages spoken by among students/faculty/staff	
The graduates learned new languages by listening and talking with other students at VNBC		Learning other dialects and languages from friends		
		Learning and talking with new languages were done outside the classroom		
		Being able to speak and understand their languages		
A		Response to multilingual differences	Learning of the different word meanings	
	Always keen to learn other languages			

D J U S T M E N T AND A D A P T A T I O N S		Keep asking and learning the language of the people	
	Incidences on languages differences that requires adjustments	Cannot speak but can understand when people are conversing	
		Cannot remember except languages	
		I don't understand them especially Waray	
		Adjusting to language	
		Trying to speak the language of the person I am talking to	I didn't get the best of it
	The effect of learning new languages	It took time to understand	
		Have learned the words but it was hard	
		I need the ability to identify the terms depending on the circumstances	
		Very interesting to learn other languages	
	Adapting to new languages	I tried speaking new language one word at a time to children	
		I listen diligently so can understand when people are talking	Lost concentration in listening when I talk

APPENDIX I

Graduates' Perspective of their Multicultural and Multilingual Experience
in Cross-cultural Ministry Coding

Coding	Assertion	Evidence	Discrepant Case
A P P L I C A T I O N to Cross- cultural M I N I S T R Y	The impact of VNBC experience applied to cross-cultural ministry	Help me to understand each cultures	
		Respecting others opinion and worldview	
		Breaking the wall of prejudices	
		Cultural experience in my new context is no longer new to me after VNBC	
		Learned to be more understanding to others	
		I learned to have the attitude of not being impositive	
	Ability to adjust to different cultures	There is no big cultural adjustment	
		I am not threatened nor uncomfortable in mingling with different types of people	
		I live here not bringing my own thinking to people	
		Try to learn their languages, their doing things, their songs, dances, etc.	
		Read books	
		Learned to get along and enjoy doing things with them	
	Relationship and Interaction	Interact with people to establish friendship	
		Interaction is more cautious	
		Always ask them if this is acceptable in their culture	
I try to find their own way of thinking and adjust to that			
Balancing own culture, host culture with Biblical culture			
Effective technique in the ministry	Friendship is the best way to be effective in the mission field		
	Teaching English is the easiest way to make friends		

		Communicate in the host culture's language	
Impact of VNBC E X P E R I E N C E to graduates' CROSS- cultural ministry	Sensitivity towards people with different cultures	Learned to be sensitive to others and accept persons of who they are	
		To be observant in what they are doing and how they do things	
		There is a difference in formal and informal conversation	Unable to catch the meaning of the conversations
		Being sensitive to Do's and Don'ts	
		Handling of sensitive topics in a way that not offensive to other cultures	
		To listen carefully in what they mean when they speak	
	Understanding people cultures, values, and practices	Not to offend other culture by not asserting yourself	
		Help me to understand that each cultures and upbringing is unique	
		Differences should be appreciated	Not to be judgmental
		I have more patience or I extend my patience when we cannot understand each other	
		The host culture is surprised that I can eat their spicy food	I cannot eat the food that they really like
	Strong factor is being a Filipino	Exposed to different cultures	
Looking like the host culture helps			
R E F L E C T I	Response of people when sensitive to their culture	They are happy	
		Accept you and become good friends	
		People learn to listen when you talk to them	
		The host culture is happy to see me doing things that they do	I have done so many mistakes
		The people are happy and interested when communicated in their own language	We feel frustrated that we can't understand an talk to them in their own language
		They appreciate you	
		They treat you as their own	Insensitivity puts

<p>O N of the graduates' with their time at V N B C and CROSS- cultural m i n i s t r y</p>			an end to a potential relationship
		They love having me	
	<p>Making good impression on people is necessary</p>	Learning the basic respectful greetings	
		Greeting first the older people	
		Always mindful before doing anything	
	<p>Good experience at VNBC applied to ministry</p>	Good, happy, exciting and educational (both spiritual and social)	
		It helps me how to deal with people	
		It helps me to treat other people from different culture with love and respect	
		Being a good Christian neighbor/friends always	
		Awareness of the diversity of cultures	
		Opportunity to understand behavior that is contrary to mine	
		VNBC gave me the picture of ministering to anyone	
		Superiority and racism fades away, instead humility, strategy, and compassion took place	
		Good training	
		The ability to get along with different cultures is more challenging here because there are more culture here	
	<p>Response when actions are contrary to the host culture</p>	The host culture is very strong	
		They say you cannot do that in our culture	
		The elderly is very strict to their culture	
	<p>Response of people when speaking to them in their own language</p>	They were impressed that I can actually speak their language	
		They were confident that I can relate to them	
They always talk to me			

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