

CRITICAL CHALLENGES FOR PARTNERSHIP IN MISSION BETWEEN GLOBAL
NORTH AND SOUTH CHRISTIANITY WITH REFERENCE TO A UK CONTEXT

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ABSTRACT

The remarkable expansion of the Christian faith in the continents of Africa, Asia and Latin America has given rise to a Global South Christianity. These new and burgeoning centres of faith, which at the beginning of last century were considered the ‘mission field’, have now become major players in the fulfilment of the Great Commission. In such a milieu, mission is now perceived as flowing from everywhere to everywhere. Besides, current patterns of globalisation and migration have led to the formation of Global South diaspora congregations in the major urban centres in the Global North. At this point, partnership between Global North and South Christians is of paramount importance. However, the relationship between northern and southern Christians has not been straightforward, with reports of misunderstandings and conflicts hampering partnership in mission.

Therefore, by means of a mixed method approach, which combines literary research and autoethnography, together with the author’s reflective personal practice, this dissertation seeks to identify and analyse four critical challenges for partnership between Global North and South Christians. As expected, cultural differences have been found to be a major source of tension in relationships between these two groups. However, this research argues for the existence of other significant and, perhaps, more complex challenges for partnership between northern and southern Christians. Issues related to the history of colonialism and paternalistic attitude of leaders, different understandings of partnership and the inequality between the partners are found to critically influence the formation and ongoing maintenance of partnership in mission. Moreover, these critical challenges have also hampered partnership between indigenous churches and Global South diaspora congregations living side by side in major urban centres in the Global North. This dissertation also argues that, although these challenges have historically been associated to northern leaders’ behaviour, Global South

Christians have also contributed to the troublesome relations with their partners. Finally, key areas for future research are identified. It is understood that the appreciation of these themes will contribute to a better understanding of partnership in mission, and may help mitigate the challenges identified in this dissertation.

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CRITICAL CHALLENGES FOR PARTNERSHIP IN MISSION BETWEEN GLOBAL NORTH AND SOUTH CHRISTIANITY WITH REFERENCE TO A UK CONTEXT

INTRODUCTION

Despite originating in the Eastern Hemisphere, a large part of Christianity's history has taken place in connection with the peoples of Europe and North America.¹ For many centuries the majority of Christians in the world were mainly white Europeans or descended from them.² However, the makeup of Christianity has dramatically changed since the second half of the last century, with a remarkable growth of the Christian faith in the continents of Africa, Latin America and Asia. Concomitantly, there has been marked decline in the number of Christians in the countries of Europe and North America. Recent demographics show that there are now more Christians living in the Southern Hemisphere (over 1.7 billion according to recent statistics) than in the North (less than 840 million).³ Likewise, if these trends persist, by 2050 the number of Christians in the South will surpass 2.6 billion, whereas Christianity in the North will continue to decrease to less than 788 million members.⁴

Scottish missiologist Andrews Walls was one of the first scholars to document this phenomenon in Christianity's history. He talks of a "great shift of the center of gravity"⁵ of

¹ Andrew F. Walls, *The Missionary Movement in Christian History: Studies in the Transmission of Faith* (Maryknoll, NY: Orbis Books, 2004), 16–25.

² Janel Kragt Bakker, *Sister Churches: American Congregations and Their Partners Abroad* (New York: Oxford University Press, 2014), 17.

³ It is worth noting Jenkins' claim that most of the accounts and research into Christianity's decline in the Global North does not take into account the significant growth of Global South diaspora churches in those lands: Philip Jenkins, "Godless Europe?," *International Bulletin of Missionary Research* 31.3 (2007): 118, <https://doi.org/10.1177/239693930703100301>.

⁴ Data collected from Gina A. Zurlo, Todd M. Johnson, and Peter F. Crossing, "World Christianity and Mission 2021: Questions about the Future," *International Bulletin of Mission Research* 45.1 (2021): 15–25, <https://doi.org/10.1177/2396939320966220>. See appendix A for an overview of the changes in Christianity's demographic.

⁵ Walls, *Missionary Movement*, 9.

Christianity, which has moved from the Northwest towards the South and East of the globe.⁶ This exponential numeric growth in that part of the world has created the Global South Christianity.⁷ The implications of such a significant occurrence are still uncertain. However, scholars agree that these recent developments in Christianity will have a far-reaching impact both in the theology and the missional practice of the church. The newly formed fields of polycentric missiology,⁸ diaspora missiology,⁹ reverse mission¹⁰ and Global Christianity¹¹ are only a few examples of how this shift is influencing the theological and missiological reflection in contemporary Christianity.

A New Missionary Force

Unsurprisingly, this revival of the Christian faith in the continents of Africa, Latin America and Asia has been followed by a strong missional fervour. These regions of the world, which were at the receiving end of missions from the sixteenth century to the late twentieth century, are now senders themselves.¹² Recent figures indicated that almost half of

⁶ See graph in appendix B.

⁷ The terms Global North, generally representing Europe, North America and Australia, and Global South, which includes Africa, Asia and Latin America, have been largely used in missionary literature to identify and differentiate the areas that, at the beginning of last century, were considered the 'Christian world' and the 'mission field'. They replace previous terms such as 'old' and 'young churches', the 'two thirds church', 'third world church' or 'four fifths world'. However, some writers have questioned the validity of such terminology due to its inaccuracy and generalisations. It is not a geographical division either as one will find countries located in the Southern Hemisphere which are considered part of Global North and vice versa. See Timothy C. Tennent, *Theology in the Context of World Christianity: How the Global Church Is Influencing the Way We Think about and Discuss Theology* (Grand Rapids, MI: Zondervan, 2007), xx; Kenneth R. Ross, *Edinburgh 2010: New Directions for Church in Mission* (Pasadena, CA: William Carey, 2010), xvii.

With the above definition in mind, I use the terms Global North and Global South, northern and southern Christian or northern and southern church (including their plural forms) throughout this paper.

⁸ See Allen Yeh, *Polycentric Missiology: 21st-Century Mission from Everyone to Everywhere* (IVP Academic, 2016). Kindle.

⁹ See Enoch Wan, *Diaspora Missiology: Theory, Methodology, and Practise*, 2nd ed. (Portland, OR: IDS-U.S., 2014).

¹⁰ Eric Morier-Genoud, "Reverse Mission: A Critical Approach for a Problematic Subject," in *Bringing Back the Social into the Sociology of Religion: Critical Approaches*, ed. Veronique Altglas and Matthew Wood (Leiden, Boston: Brill, 2018), 169–88.

¹¹ See Philip Jenkins, *The Next Christendom: The Coming of Global Christianity* (New York: Oxford Press, 2007).

¹² Afe Adogame, "Transnational Migration and Pentecostalism in Europe," *PentecoStudies* 9.1 (2010): 67, <https://journals.equinoxpub.com/PENT/article/view/7132>.

all the Christian missionary force worldwide is from the Global South.¹³ This represents a remarkable growth considering that they were only 12 per cent in the 1970s. Consequently, the face of the Christian missionary force has changed, and Asian, African and Latin American missionaries are working side by side with their American and European counterparts.¹⁴ In such a milieu, mission, which for many years was understood to be one-directional “from the West to the rest,”¹⁵ has now “become the responsibility of a global church.”¹⁶ Missiologist Nazir-Ali encapsulates this change of paradigm extremely well by calling it the era of mission “from everywhere to everywhere.”¹⁷

Diaspora Christianity

Another significant development that rides on the back of the seismic changes in Christianity’s demographic is the formation of southern diasporic communities in northern countries. Contemporary technological advancements, such as better and low-cost facilities for travel,¹⁸ as well as the increasing levels of poverty and underdevelopment in many parts of the world have driven people to migrate to seemingly better and safer places.¹⁹ Remarkably, contrary to what many would imagine, many of these migrants are themselves

¹³ Zurlo, Johnson, and Crossing, “World Christianity and Mission 2021,” 17.

¹⁴ Samuel Escobar, *A Time for Mission: The Challenge for Global Christianity* (Nottingham: Inter-Varsity Press, 2003; repr. 2011), 17.

¹⁵ Kirsteen Kim, “Mission in the Twenty-first Century,” in *Edinburgh 2010: Mission Today and Tomorrow*, ed. Kirsteen Kim and Andrew Anderson (Oxford: Regnum, 2011), 353.

¹⁶ Escobar, *Time for Mission*, 12.

¹⁷ Michael Nazir-Ali, *From Everywhere to Everywhere: A World View of Christian Mission*, Repr. 2009. (Eugene OR: Wipf and Stock, 1991). See also The Lausanne Covenant, point 9, <https://www.lausanne.org/content/covenant/lausanne-covenant#cov>, which states that “Missionaries should flow ever more freely from and to all six continents in a spirit of humble service.”

¹⁸ Escobar, *Time for Mission*, 14.

¹⁹ Jehu J. Hanciles, “Migration and Mission: Some Implications for the Twenty-first-Century Church,” *International Bulletin of Missionary Research*, 27.4 (2003): 147, <http://www.internationalbulletin.org/issues/2003-04/2003-04-146-hanciles.pdf>. For an overview of the issue of migration and Christian faith see Jehu J. Hanciles, *Beyond Christendom: Globalisation, African Migration and the Transformation of the West* (Maryknoll: Orbis Books, 2008), 180-188. Hanciles also includes the problem of war and violence as a driving force for migration.

Christians.²⁰ Escobar notes that these southern Christians, whether they choose to affiliate with an existing indigenous church, or congregate in what has been commonly called migrant churches, bring a rich and diverse southern expressions of Christianity to the heart of the major urban cities in the world, thereby altering the religious landscape in that part of the world.²¹

Against this backdrop, partnership in mission between Christians from both the Global North and South is not only desirable, but has become a necessity for the church's fulfilment of the Great Commission.²² As Escobar rightly asserts, "Precisely at the point at which the influence of Christianity declines in the West, the new global order has brought the so-called Third World into the heart of North America and Europe. Within that environment Christians from old and new churches are called to new partnerships to participate in mission on their own doorstep as well as in global mission."²³

These new partnerships bring with them timely and necessary opportunities, along with significant challenges. What are, however, the challenges for partnership in mission that Christians from the Global North and South have to overcome in order to work together? Seeking to answer this question, I propose to investigate the theme of partnership in mission found in Christian literature from the second part of last century onwards, with a particular focus on identifying and analytically examining the critical challenges for partnership in mission between Global North and South Christianity.

²⁰ Joel A. Carpenter, "Christian Thinking in an Age of World Christianity, Fresh Opportunities for Theology in the West," in *Seeing New Facets of the Diamond: Christianity as a Universal Faith*, ed. Gillian M. Bediako, Benhardt Y. Quarshie, and J. Kwabena Asamoah-Gayadu (Oxford: Regnum, 2014), 121.

²¹ Samuel Escobar, *The New Global Mission: The Gospel from Everywhere to Everyone* (Downers Grove: InterVarsity Press, 2003), 14. See also, Todd Hartch, *The Rebirth of Latin American Christianity* (Oxford: OUP, 2014), Ch. 10; David Smith, *Liberating the Gospel: Translating the Message of Jesus in a Globalised World* (London: DLT, 2016), 163-164; Samuel Escobar, "Evangelical Missiology: Peering into the Future," in *Global Missiology for the 21st Century: The Iguassu Dialogue*, ed. William D. Taylor (Grand Rapids: Baker Academic, 2000), 118-120.

²² Ross, *Edinburgh 2010: New Directions*, 16.

²³ Escobar, *Time for Mission*, 20.

Scope and Limitation

This study aims to investigate and critically examine the challenges for partnership in mission between Christians from the Global North and South. The importance of partnership in mission and the critical challenges for its implementation have been subject of much research, producing a significant body of literature on the topic.²⁴ Therefore, I will seek to ground this study in the examination of this literary material, allied with autoethnographic research, and further supplemented with reflective personal practice.²⁵

Being myself from the Global South, I have served as a full-time missionary both in my home country, Brazil, as well as abroad. Most of my years serving in mission involved working in partnership with missionaries from the Global North. In 2009 I moved to the United Kingdom (UK) where I serve as the team leader of a multicultural missionary church planting team for one of the largest mission agencies in the world. Serving in this role has given me the opportunity to interact with workers and leaders from both the Global North and

²⁴ Some notable examples of books addressing the issue of partnership in mission are: Phill Butler, *Well Connected: Releasing Power, Restoring Hope through Kingdom Partnerships* (Waynesboro, GA.: Authentic Media, 2005); William D. Taylor, ed., *Kingdom Partnerships for Synergy in Missions* (Pasadena, CA: William Carey, 1994); Kirsteen Kim and Andrew Anderson, eds., *Edinburgh 2010: Mission Today and Tomorrow* (Oxford: Regnum, 2011); Jonathan S. Barnes, *Power and Partnership: A History of the Protestant Mission Movement* (Eugene, OR: Pickwick, 2013); Des van der Water, ed., *Postcolonial Mission: Power and Partnership in World Christianity* (Upland, CA: Sopher Press, 2010); Samuel Cueva, *Mission Partnership in Creative Tension: An Analysis of Relationships within the Evangelical Missions Movement with Special Reference to Peru and Britain from 1987-2006* (Carlisle, UK: Langham Monographs, 2015). Moreover, some periodicals and journals have also covered the subject: “Partnership and Christian Missions,” *Global Missiology* 3.7 (April 2010); “Creative Partnerships in Mission,” *Missiology* 29.1 (January 2001); “Partnership,” *Evangelical Missions Quarterly* 37.3 (July 2001). As well as several master’s and PhD theses, for instance: Detlef Gwinner, “More than Partnership: A Contextual Model of an Organic-Complementary Communion in World Mission under Consideration of Kenosis,” PhD Diss., (University of South Africa, 2013), <http://hdl.handle.net/10500/13097>; Ashley Purcelle Goad, “Mind the Gap: Navigating the Pitfalls of Cross-Cultural Partnership,” PhD Diss., Paper 129 (George Fox University, 2016), <http://digitalcommons.georgefox.edu/dmin/129>. Christian organisations and church denominations have also produced materials and reports on the subject, see for instance, “Doing Mission Together: How Partnership Promotes Gospel Growth,” Report for the Church of England (2019), <https://www.churchofengland.org/about/work-other-christian-churches/our-news/doing-mission-together-how-partnership-promotes-gospel>; “Code of Best Practice for Church to Church Partnerships,” Global Connections, <https://www.globalconnections.org.uk/churches/global-mission/global-mission-resources/c2cp>.

²⁵ Patrick O’Byrne, “The Advantages and Disadvantages of Mixing Methods: An Analysis of Combining Traditional and Autoethnographic Approaches,” *Qualitative Health Research* 17.10 (2007): 1381–91, <https://doi.org/10.1177/1049732307308304>.

South in a variety of settings and in many capacities. Therefore, considering my personal journey and experience in ministry, I am able to take on the role of reflective practitioner and participant observer within the sphere of practical theology.

I am aware, however, of the risk of bringing personal views and feelings, which may be biased, into this study. To mitigate this risk, I propose to seek a critical dialogue with the scholarly writings espousing different perspectives on the subject of partnership in mission. Undoubtedly, there will be areas where my personal view will be challenged, and therefore I anticipate this research may offer me the chance to reorientate my theological and pastoral convictions. Additionally, given that I live and serve as a Global South missionary in the UK, I propose to examine how those critical challenges of partnership in mission identified in my literature review influence partnership in the context of mission in the UK.

The objective is that this study will contribute to a better understanding of the complexities Global North and South churches may face when working together, particularly in major urban centres of the Northern Hemisphere. It is expected that, by comprehending the challenges, these two groups can then engage in improving their partnership relations.

Before moving forward, two vital clarifications are required. First is to note the difficulties produced by blunt generalisations and to acknowledge the existence of significant variances between regions and in countries in both the Global North and South. Second, although there is a distinct Global North and Global South, there are also those who fit in between. Those that, even though living in a particular part of the world, do not identify with the mainstream cultural, social or theological tendencies in their societies. Even so, the literature points to the existence of common themes, trends and patterns in those areas of the

globe, which will likely have implications for leaders of these two groups seeking to partner in mission.²⁶

²⁶ Franklin Obeng-Odoom, ed., “Introduction: The Global South in a Compartmentalized World,” in *Property, Institutions, and Social Stratification in Africa*, Cambridge Studies in Stratification Economics: Economics and Social Identity (Cambridge: Cambridge University Press, 2020), 4, <https://doi.org/10.1017/9781108590372.002>. See also Jenkins, *Next Christendom*, for an overview of Global South Christianity.

THE IMPORTANCE OF PARTNERSHIP IN MISSION

Latin American missiologist Samuel Escobar observes that “Christian mission in the twenty-first century has become the responsibility of a global church.”²⁷ With that Escobar alludes to the changes that took place in the geography of Christianity in the last century, and the arrival of the Global South church as a key player in the stage of mission worldwide. Christians in the Global South have a strong missional fervour and are actively engaged in evangelism and church planting all over the world. Against this background, meaningful partnership between Global North and Global South Christianity is considered of paramount importance for the fulfilment of Christ’s Great Commission.²⁸

Moreover, the Bible is unequivocal when it speaks of the unity and interdependence of the believers in the body of Christ. The many biblical passages instructing the believers to live in unity, collaboration, love, to have one-mind, to share with each other, and so on, shows that God expects His church to live and work together in partnership. Butler explains that “these biblical themes suggest that partnerships which allow us to demonstrate at least functional community—to be aware of, pray for, speak well of, and support each other—are not an option: they are *absolutely critical*.”²⁹

At the same time, those passages allude to the fact that partnership is not an easily achievable goal. History shows that, even in a context where people share the same cultural, theological, and social values, working in partnership can be difficult.³⁰ It is no wonder that

²⁷ Escobar, *New Global Mission*, 12.

²⁸ The Lausanne Movement, “The Cape Town Commitment – A declaration of Belief and a Call to Action” (2011), part 2, point IIF, no. 2, <https://www.lausanne.org/content/ctc/ctcommitment>; Escobar, *Time for Mission*, 18.

²⁹ Phillip Butler, “Kingdom Partnerships in the ’90s: Is There a New Way Forward?” in *Kingdom Partnerships for Synergy in Missions*, ed. William D. Taylor (Pasadena, CA: William Carey Library, 1994), 17.

³⁰ See John Stott, *Evangelical Truth: A Personal Plea for Unity* (Leicester: Inter-Varsity Press, 1999), 9-10, 140-44.

partnership between people from different cultural backgrounds becomes even more complicated.

Cultural differences are perhaps one of the most obvious and recognised barriers for people from different countries working together.³¹ However, strikingly, a review of the literature on the topic of partnership showed that the challenges Christians from the Global North and South face in working together are significantly more complex and multifaceted than previously anticipated. As it will be shown below, these critical challenges find their roots in the long history of European colonialism, and more recently, North American neo-colonialism, coupled with the alignment of Christian mission with the domineering colonial powers and cultural hubris. In fact, the existence of a world divided between a Global North and South, each having their own particular characteristics, such as rich-poor and developed-undeveloped, is thought to find its roots in the colonial period.³²

In the following pages, I will critically analyse some of the major challenges for partnership in mission identified in my literature review. Each of these critical challenges will firstly be examined in light of a broader context of partnership in mission. Afterwards, taking into consideration my personal ministry experience serving as a Global South reverse missionary, the challenge is considered in the framework of UK urban mission.

I concur with Butler in his view that these urban conurbations represent a microcosm of the world, and therefore the same problems affecting the global church relations are present there, perhaps even exacerbated.³³ Furthermore, the urgency of the formation of healthy partnerships in mission in the large multicultural conurbations in the Global North

³¹ There exists a vast amount of research on the subject of culture and its implications for cross-cultural partnerships. See, for example, <https://www.hofstede-insights.com/> and <https://globeproject.com/>.

³² See Jason Hickel, *The Divide: A Brief Guide to Global Inequality and Its Solutions* (London: Windmill Books, 2018), loc. 112. Kindle.

³³ Phill Butler, *Well Connected: Releasing Power, Restoring Hope through Kingdom Partnerships* (Waynesboro, GA: Authentic Media, 2005), 305. Also, C. Michael Hawn, "A Little Reverse Missions: In Search of a Global Perspective in Worship," *Review and Expositor* 106 (2009): 210, <https://doi.org/10.1177%2F003463730910600208>.

has been captured by Wan and Tira. They explain that Global South diaspora churches are in great part a thriving and growing community of believers in a somewhat spiritually arid land. Therefore, the synergy created by partnership between southern diaspora congregations and indigenous churches enhances the prospect of Christian ministry in these parts of the world.³⁴

Important Clarifications

Before proceeding to examine some of the critical challenges for partnership in mission between Global North and South churches, it is important to make some clarifications. First, although each challenge is dealt with separately, they are all interrelated. In this regard, one challenge may well influence and reinforce the other. Therefore, when talking about one challenge, there may exist some resemblance of or overlap with another one. The fact that these critical challenges find their roots in the history of colonialism and its long-lasting impact in the world we now live in may explain their interconnectedness.

Second, it should be noted that I quote a variety of sources, both from the Global North and South. I find it important to make this clarification on account of the reaction I often receive from some of my northern colleagues when sharing the findings of this study with them. Some respond with the suspicion that the issues presented here originate from Global South writers who, for some reason, dislike or distrust those from the Global North. Despite such suspicion, these sources are respected and verifiable, and their voices add value to this research.

Having made the above clarifications, let us now consider four of the critical challenges for partnership in mission between Global North and South churches.

³⁴ Enoch Wan and Sadiri Joy Tira, "Diaspora Missiology and Missions in the Context of the Twenty-First Century," *Torch Trinity Journal* 13.1, Torch Trinity Graduate University, Seoul, Korea (2010): 55.

HISTORY OF COLONIALISM AND PATERNALISM

The history of colonialism and the paternalistic attitude commonly associated with the Global North church has been identified as a foundational critical challenge for partnership in mission.³⁵ One needs to understand the complex interplay between colonialism and the missionary enterprise in order to fully grasp its long-lasting impact in the relations between Global North and South. South African missiologist David Bosch, who has written one of the most influential missiological treatises of last century, summarises this point with great perspicacity: “Therefore, since the sixteenth century, if one said ‘mission,’ one in a sense also said ‘colonialism.’ Modern missions originated in the context of modern Western colonialism.”³⁶

Exploring the complex history of colonialism and mission is outside the scope of this paper, however, it is relevant to recognise that much of the history of Christian mission since the 16th century has been somehow influenced by European colonial expansion. Again, Bosch offers a helpful overview:

The Western missionary enterprise of the period under discussion proceeded not only from the assumption of the superiority of Western culture over all other cultures, but also from the conviction that God, in his providence, had chosen the Western nations, because of their unique qualities, to be the standard-bearers of his cause even to the uttermost ends of the world.³⁷

³⁵ See Taylor Walters Denyer, *Decolonizing Mission Partnerships: Evolving Collaboration between United Methodists in North Katanga and the United States of America* (Eugene, OR: Pickwick Publications, 2020); Paul Mueller, “International Partnerships: A Reflective Assessment,” *Lutheran Mission Matters* 24.2 (2016): 181–94, <https://search.ebscohost.com/login.aspx?direct=true&AuthType=ip,url,uid&db=lsdar&AN=ATLAI0V180226000279&site=ehost-live>. Also, Gwinner, “More than Partnership,” 136; Goad, “Mind the Gap,” 164.

³⁶ David Bosch, *Transforming Mission: Paradigm Shift in Theology of Mission* (Maryknoll: Orbis Books, 2011), 309.

³⁷ Bosch, *Transforming*, 305.

Notably, this superiority complex characteristic of the colonial era, which Bosch emphasises, has marred the relationships between the ‘old’ (Global North) and ‘young’ (Global South) churches throughout the last century.³⁸ Lederleitner reminds us that “In missions paternalism is often connected with colonialism,”³⁹ and that in cross-cultural partnerships “the person coming from the more affluent or developed country assumes he or she knows what is best”⁴⁰ (superiority complex). It was in response to this paternalistic and patronising treatment towards the leaders of the ‘churches of the mission field’ that Azariah delivered his memorable speech at the 1910 Edinburgh Missionary conference.⁴¹ However, despite multiple efforts to strengthen the relationships between these two groups, it is understood that these aforementioned issues and expressions of paternalism towards the southern church have lingered throughout the last century and right into the current milieu.⁴²

To this end, the Edinburgh 2010 mission conference makes a sobering acknowledgment: “Asymmetries of power – economic, social, political, military, gender, religious – trouble our world and our churches one hundred years after Edinburgh 1910, reminding us that we have not moved as far or changed as much as the inevitable or wilful

³⁸ Graham Duncan, “The Growth of Partnership in Mission in Global Mission History During the Twentieth Century,” *Hervormde Teologiese Studies* 63 (2009): 1062; Miguel Alvarez, ed., *The Reshaping of Mission in Latin America* (Oxford: Regnum Books International, 2015), 222.

³⁹ Mary T. Lederleitner, *Cross-Cultural Partnerships: Navigating the Complexities of Money and Mission* (Downers Grove, IL: InterVarsity Press, 2010), 18.

⁴⁰ Lederleitner, *Cross-Cultural Partnerships*, 19

⁴¹ V. S. Azariah, an India church leader, was one of the few non-Western delegates invited to attend the 1910 Edinburgh Conference. In concluding his speech, Azariah declared: “Through all the ages to come, the Indian Church will rise up in gratitude to attest to the heroism and self-denying labors of the missionary body. You have given your goods to feed the poor. You have given your bodies to be burned. We also ask for love. Give us FRIENDS!” V. S. Azariah in *World Mission Conference 1910 Edinburgh: The History and Records of the Conference, Vol. 9* (Edinburgh; London: Oliphant, Anderson & Ferrier, 1910), 315. See also, Kenneth R. Ross, *Edinburgh 2010: Springboard for Mission* (Pasadena, CA: William Carey Press, 2009), 32.

⁴² At the beginning of the last century, Roland Allen, *Missionary Methods: St Paul's or Ours?* 3rd ed. (Grand Rapids: Eerdmans, 1962), 142-43, cautioned the church in the Global North against racial and religious pride, and the paternalistic attitude that hampers missional partnership with the churches in the Global South. See also, Eleazar S. Fernandez, “A Theology of Partnership in a Globalized World,” *Review & Expositor* 113.1 (2016): 25–26, <http://journals.sagepub.com/doi/10.1177/0034637315619004>; Daryl Balia and Kirsteen Kim, eds., *Edinburgh 2010: Witnessing to Christ Today*, Edinburgh 2010 Series 2 (Oxford: Regnum, 2010), 133.

limitations of our human understanding permit us to imagine.”⁴³ Writing from within the Evangelical movement, Cooper recognises that colonialism, and its modern equivalent neo-colonialism, are still alive in Christian mission: “Colonialism is an issue that has not been completely extinguished. . . . While the days of Western colonial expansion have seen their end, a neo-colonialism has risen within American evangelical missions.”⁴⁴ Along the same lines, Rieger asserts: “even in a postcolonial age, colonial mentalities have not disappeared; many have simply been pushed underground and have adapted in other ways, frequently taking more vicious shapes than ever before.”⁴⁵ Rieger alludes here to the fact that northern Christians are generally oblivious to these damaging dynamics which negatively impact their ability to partner with the Global South churches.

By contrast, Global South leaders, despite being more aware and frustrated by the attitudes and actions of their northern partners,⁴⁶ choose to quietly bear with them for fear of losing the benefits (financial in most cases) of the partnership.⁴⁷ Far from helpful, this acquiescent attitude of Global South leaders allied with the oblivion of northerners creates a cycle that contributes to the perpetuation of the asymmetric power dynamics in partnership.⁴⁸

⁴³ Kim and Anderson, *Edinburgh 2010: Mission Today*, 149. Notably, more recent studies reveal that these issues of colonialist mentality, paternalism and superiority are still present in modern church relations. See for instance, Young Moo Kim, “Paternalism, Dependency or Partnership? - A Case Study on the Reformed Churches in South Africa,” *Missionalia* 47.3 (2019): 303–18, http://www.scielo.org.za/scielo.php?script=sci_abstract&pid=S0256-95072019000300005&lng=en&nrm=iso&tlng=en; Denyer, *Decolonizing Mission Partnerships*.

⁴⁴ The same may also apply to other parts of the Global North. Michael T. Cooper, “Colonialism, Neo-Colonialism and Forgotten Missiological Lessons,” *Global Missiology* 2.2 (2005): 7, <http://ojs.globalmissiology.org/index.php/english/article/view/105>.

⁴⁵ Joerg Rieger, “Theology and Mission Between Neo- and Postcolonialism,” *Mission Studies* 21. 2 (2004): 207.

⁴⁶ Butler, “Kingdom Partnerships,” 12.

⁴⁷ Denyer, *Decolonizing Mission Partnerships*, 217–23; Mueller, “International Partnerships,” 189.

⁴⁸ Don Fanning, “Dependencies and Partnerships,” *Trends and Issues in Missions* 3 (2009): 1–26, http://digitalcommons.liberty.edu/cgm_missions/.

It is worth noting that, in the present age of polycentric mission, the risk of displaying a superior and paternalistic attitude is everywhere and affects everyone.⁴⁹ For many years, these negative attitudes were ascribed to Global North leaders. However, there exists both qualitative, as well as anecdotal evidence showing that these similarly harmful attitudes of superiority and paternalism are affecting the relationship between Christians from different countries within the Global South.⁵⁰ This serves to remind us that, since the fall, all human relationships, indiscriminate of culture, race, colour or class have been marred by sin. Some authors allude to this usually overlooked subject in current literature of partnership in mission, calling it the heart issue.⁵¹ Hence, White's striking diagnosis: "If we fail to remember this foundational fact, core to our Christian orthodoxy, than [*sic*] real potential for partnership orthopraxy will be severely diminished and self-limiting, in part because of the spiritual oversight or diminishment of sins [*sic*] role and effects."⁵²

Mission From Below

To what extent do these patterns of paternalism and western superiority complex influence partnership in mission between Global South diaspora churches and the indigenous churches in major urban cities in the Global North? There exists both qualitative, as well as

⁴⁹ C. van Engen, "Present-Day Mission Partnerships," *Acta Theologica* 39 (2019): 64, http://www.scielo.org.za/scielo.php?script=sci_abstract&pid=S1015-87582019000400005&lng=en&nrm=iso&tlng=en.

⁵⁰ Kim Nami, "A Mission to the 'Graveyard of Empires'? Neocolonialism and the Contemporary Evangelical Missions of the Global South," *Mission Studies* 27.1 (2010): 27, https://brill.com/view/journals/mist/27/1/article-p3_2.xml; Kang-Hee Han, "'Still We Need Friends!': 'Partnership in Mission' in the History of the World Council of Churches, 1948-2018," *The Ecumenical Review* 70.3 (2018): 488-89, <http://doi.wiley.com/10.1111/erev.12377>.

⁵¹ Paul Mueller, "Multiethnic Ministry: Some Obstacles and Insights to Overcoming Them," *Lutheran Mission Matters* 25.1 (2017): 80, <https://search.ebscohost.com/login.aspx?direct=true&AuthType=ip,url,uid&db=lsdar&AN=ATLAI0170925002511&site=ehost-live>; See also, Cathy Ross, "The Theology of Partnership," *International Bulletin of Missionary Research* 34.3 (2010): 148, <http://journals.sagepub.com/doi/10.1177/239693931003400305>, who avers that "Some of the requirements for authentic partnership are counterintuitive to the human condition."

⁵² Scott White, "Partnership: A Spiritual Battle," *The Lausanne Global Conversation*, <http://conversation.lausanne.org/resources/detail/12434/>.

anecdotal evidence showing that these issues of paternalism and colonial superiority complex have limited the formation and ongoing maintenance of partnership in mission between these two groups.⁵³ Two key elements seem to be fuelling the misunderstandings between them. Firstly, there seems to exist an assumption that mission should come from above, from the “people in positions of power” or from a “superior civilisation.”⁵⁴ The second one rests on the fact that Global South Christians coming to live and minister in the rich Northern Hemisphere are from poorer and less developed nations in the South.⁵⁵ In this regard, Global South missional enterprise in the Global North has been depicted by some as “mission from below”⁵⁶ or “from the margins to the center of global power.”⁵⁷

Against this backdrop, Hanciles argues that partnership between Global South Christians and indigenous churches in the North have been hampered by the condescending and paternalistic attitude of northern leaders.⁵⁸ He illustrates his point with the case of the Nigerian pastor Mathew Ashimolowo who has established one of the largest churches in Britain. Ashimolowo was originally sent to partner with a local church in London. However, challenges with “unequitable treatment” and “conflicting values” hindered the partnership.⁵⁹ In the same vein, Thorsten Prill’s research found that some churches in the UK displayed “a

⁵³ Rebecca Catto, “Reverse Mission: From the Global South to Mainline Churches,” in *Church Growth in Britain: 1980 to the Present*, ed. David Goodhew (London; New York: Routledge, 2016), 91–106; Jehu J. Hanciles, “Migrants as Missionaries, Missionaries as Outsiders: Reflections on African Christian Presence in Western Societies,” *Mission Studies* 30 (2013): 75, https://brill.com/view/journals/mist/30/1/article-p64_6.xml; Joseph Ola, “Reverse Mission: Recognising Limiting Factors and Identifying Creative Possibilities” (MA thesis, Liverpool Hope University, 2017), https://www.academia.edu/40250760/REVERSE_MISSION_Recognising_Limiting_Factors_and_Identifying_Creative_Possibilities.

⁵⁴ Escobar, *New Global Mission*, 19; Ola, “Reverse Mission,” 24.

⁵⁵ Philip Jenkins, *The New Faces of Christianity: Believing the Bible in the Global South* (New York: Oxford Press, 2006), 68; Hanciles, “Migration and Mission,” 147. See also graphs in Appendix C.

⁵⁶ Escobar, *Time for Mission*, 19.

⁵⁷ Werner Kahl, “Migrants as Instruments of Evangelization: In Early Christianity and in Contemporary Christianity,” in *Global Diasporas and Mission*, ed. Chandler H. Im and Amos Yong (Oxford: Regnum, 2014), 72.

⁵⁸ Balia and Kim, *Edinburgh 2010*, 135. They note that Global North churches demonstrates two contrasting attitudes towards diaspora churches: “the colonial attitude and the cooperative attitude.”

⁵⁹ Hanciles, “Migrants as Missionaries,” 76.

lack of genuine of mutuality” and that the leaders in those churches “were too concerned to retain control, too paternalistic”⁶⁰ in their dealings with Global South migrants. Catto is another scholar that alludes to this sense of superiority prevalent among Europeans quoting a Global South missionary in the UK as saying: “the British, some say ‘we are grandfather of mission, so we don’t need you’.”⁶¹ This southern missionary’s experience shows how the old paradigm of mission, which understood mission as ‘from the West to the Rest’,⁶² still lingers in the soul of many Global North Christians, and who find themselves bewildered by the notion of “the West as mission field.”⁶³

That perhaps explains why many Global South leaders in Europe and America end up working separately from the indigenous churches. My first experience of what some would call ‘ministering from below’ came during my first couple of years serving in a local church in the UK.⁶⁴ After we arrived in England, my family and I joined a large evangelical church in the city and we served in one of their missional church planting teams, reaching out to immigrants. I was excited with the prospects of serving and contributing to the church ministry. I counted my experience in church planting and mission, both in my home country as well as abroad, together with my background of pastoral ministry in one of the most vibrant and growing Christian movements in the world, as gifts that could contribute to the

⁶⁰ Quoted in John Corrie, “Migration as a Theologizing Experience,” *Mission Studies* 31.1 (2014): 19, https://brill.com/view/journals/mist/31/1/article-p9_3.xml.

⁶¹ Catto, “Reverse Mission,” 97.

⁶² Timothy C. Tennent, *Invitation to World Missions: A Trinitarian Missiology for the Twenty-First Century* (Grand Rapids, MI: Kregel Publications, 2010), 31.

⁶³ Jonathan S. Barnes, “Whither Partnership? Reflections on the History of Mutuality in Mission,” *Review & Expositor* 113.1 (2016): 35, <https://doi.org/10.1177/0034637315620775>; Ross, *Edinburgh 2010: New Directions*, 16. Ross, *Edinburgh 2010: Springboard for Mission*, 53.

⁶⁴ In her research on reverse mission in the UK, Catto found that “the missionaries coming from the global South to the Global North are not coming with the same degree of power and authority as those missionaries who were sent out from Europe during the colonial era.” Rebecca Catto, “Non-Western Christian Missionaries in England: Has Mission Been Reversed?,” in *Migration and Mission: Papers Read at the Biennial Conference of the British and Irish Association for Mission Studies at Westminster College, Cambridge 2 – 5th July 2007*, ed. S. Spencer (Sheffield: Cliff College Publishing, 2007), 4, https://www.academia.edu/2460155/Has_mission_been_reversed_Reflections_on_sociological_research_with_non-western_Christian_missionaries_in_England.

ministry of that particular local church. However, for most of the two years that I attended the fellowship, my relationship with the local church leadership was minimal and superficial. There was no openness or interest in whatever spiritual input I could offer to the church, leaving me feeling isolated and irrelevant.⁶⁵

My own struggle with what I identify as a colonialist mentality and paternalistic attitude in some Global North leaders seems to mirror the experience that many other Global South missionaries encounter when trying to work in partnership with indigenous churches in Europe and North America. Pastor Ashimolowo's story and Prill's findings mentioned above highlight the same issues. Latin American missiologist and UK-based missionary, Samuel Cueva, points out that his encounter with national church leaders has been a mixed experience, ranging from rejection and retaliation to being welcomed, receiving approval and experiencing collaboration.⁶⁶ In addition, the risk of the church in the Global North assuming a paternalistic and dominant posture toward the 'young' churches in the South has been widely quoted in missiological literature.⁶⁷ It is not surprising, therefore, that this has also become a key issue for church interrelations now that these two churches find themselves coexisting side-by-side in many cities in the North. Hence, the numerous calls for leaders in the Global North to re-examine their attitudes, and appreciate that, despite her youth, the church in the Global South has significant contributions to make and lessons to teach them.⁶⁸

⁶⁵ Notably, Cueva detects that some indigenous Christian leaders in Europe show "little room for interest and openness" to welcome Global South missionaries. Samuel Cueva, "The Need for Reciprocal Contextual Collaboration in Europe," *EMQ* 52.2 (2016): 204, <https://missionexus.org/the-need-for-reciprocal-contextual-collaboration-in-europe/>.

⁶⁶ Cueva, "The Need For," 204–5.

⁶⁷ Lederleitner, *Cross-Cultural Partnerships*, 78; Escobar, "Evangelical Missiology," 108; Butler, *Well Connected*, 304.

⁶⁸ Claudia Währisch-Oblau, "Mission and Church Unity: Migrant Churches in Germany as a Challenge to the Landeskirchen," in *Mission Continues: Global Impulses for the 21st Century*, eds. Claudia Währisch-Oblau and Fidon Mwombeki (Oxford: Regnum, 2010), 195; Cueva, "The Need For," 206. Both Währisch-Oblau and Cueva argue for the development of a receiving paradigm where indigenous northern churches welcome and consider what they can learn from Global South missionaries.

Before proceeding any further, it is important to consider that Global South leaders venturing in mission in the North also risk becoming complacent with pride and showing a condescending attitude towards the indigenous northern churches.⁶⁹ Too often the discourse of southern leaders to justify mission in the North includes mention of the local church being spiritually dead or dying.⁷⁰ That can sound extremely judgmental in the ears of Global North leaders. Assuming that what they bring is better and therefore should replace the ‘old’ can indicate some sort of superior attitude from the southern missionaries.⁷¹ “It may be “from below” in many respects, but it can easily fall back into a “top down” approach to doing mission,”⁷² Corrie thoughtfully avers. Freston is a critic of the judgmental and prideful attitude displayed by some southern missionaries in Europe. For him, Global South leaders often underestimate the difficulties indigenous churches face “to survive in a difficult environment.”⁷³ Likewise, Catto points out that some Global South missionaries serving in the UK are aware of the dangers of pride and judgmentalism towards indigenous Christians.⁷⁴ Against this backdrop, Corrie proposes an intercultural paradigm for partnerships as a helpful expedient for greater mutuality and transformative interactions between Global North and South leaders. Interculturality, according to Corrie, offers the possibility of mutual understanding and transformation as it sees “mission as a two-way process” that “will reshape both sides.”⁷⁵

I cannot but notice the parallel between Corrie’s interculturality paradigm and the transformative encounter between Peter and Cornelius (Acts 10). In this passage, we see that

⁶⁹ Butler, *Well Connected*, 304.

⁷⁰ Adogame, “Transnational Migration,” 68; J. Kwabena Asamoah-Gyadu, “Migration, Diaspora Mission, and Religious Others in World Christianity: An African Perspective,” *International Bulletin of Mission Research* 39.4 (2015): 189–92, <http://journals.sagepub.com/doi/10.1177/239693931503900406>.

⁷¹ Catto, “Reverse Mission,” 98.

⁷² Corrie, “Migration as a Theologizing Experience,” 17.

⁷³ Paul Freston, “Reverse Mission: A Discourse In Search Of Reality?,” *PentecoStudies* 9.2 (2010): 170, <https://doi.org/10.1558/ptcs.v9.i2.8948>.

⁷⁴ Catto, “Reverse Mission,” 94, 98.

⁷⁵ Corrie, “Migration as a Theologizing Experience,” 17.

both Cornelius, representing the receiving community, as well as Peter, the missionary, were deeply changed. God was breaking the barriers of culture, class, religion and race. Peter who judged himself to be superior, both humanly as well as spiritually, as a Jew, was challenged with the reality that God was in there among the lost Gentiles, moving and manifesting Himself as He had done to the Jews. The same may be true today in the encounter between Global North and South Christianity. As with Peter and Cornelius, Global North and South too, need to open themselves to the deep changes that their encounter will generate in them. For this, humility is an essential ingredient.⁷⁶

In his thought-provoking book *Global Humility: Attitudes for Mission*, McCullough alerts us to the fact that any expedient, strategy or plan of action to overturn arrogance and judgmentalism is bound to fail, unless they are met with humility. Humility is the only antidote to pride. McCullough makes a parallel of the encounter between the Global North and South with that of Judah and Tamar (Gen 38). In their encounter, like Judah, Global North's tendency is "presumption." The Global South, on the other hand, tends toward "despair, or fatalism,"⁷⁷ just like Tamar. Is it possible that, similarly to what happened to Judah and Tamar, these two very different worlds join together and in unity bring Christ's mission to fulfilment? For McCullough, Judah's humbling of himself was key. Likewise, the humbling of the Global North will be essential. "God is always raising up Tamar," McCullough continues, "but very rarely does the Church at the 'centre' know what to do with these voices from the margins."⁷⁸ By humbling himself and assuming a learning posture, Judah experienced change. The union of Judah and Tamar brought forward God's plan for

⁷⁶ I gained this valuable insight into both Peter and Cornelius' transformation during my conversations with my MA supervisor Dr David McCulloch.

⁷⁷ Andy McCullough, *Global Humility: Attitudes for Mission* (Glasgow: Malcolm Down Publishing, 2017), 21.

⁷⁸ McCullough, *Global Humility*, 22.

humanity. There exists a powerful synergic potential when the margins meet the centre.

Nevertheless, the question is “can the centre heed the margins? This demands humility.”⁷⁹

⁷⁹ McCullough, *Global Humility*, 23.

A DIFFERENT UNDERSTANDING OF PARTNERSHIP

Over the past few decades, the differing understandings of partnership which have emerged have often generated confusion and misunderstandings in the relationships between Global North and South Christians. Scholars have noted that, in general, northern Christians tend to approach partnership with a more pragmatic outlook, and therefore are more concerned with the outcome of the partnership.⁸⁰ In those partnerships, the accomplishment of the task becomes the primary objective. In light of this, the relationship between the partners is often seen as a means to an end, becoming peripheral to the partnership.⁸¹

A notable example comes from a well-known book by Daniel Rickett, which aims to provide the northern church with practical insights in partnering with the Global South Christianity. In describing the key elements of partnership, Rickett puts results before relationships and stresses that “every successful partnership has results as its reason for being.”⁸² To illustrate this point, Escobar cites Global North missionaries serving in Latin America who find themselves too absorbed in strategic thinking and techniques to get faster results, but have “no time or energy left to relate with their denominational brothers and sisters about partnering in missionary service.”⁸³ Additionally, the fact that the Global North concept of partnership is rooted in the modern studies of business and economy may

⁸⁰ Butler, *Well Connected*, 4. See also, Goad, “Mind the Gap,” 42.

⁸¹ Marty Jr. Shaw and Enoch Wan, “The Future of Globalizing Missions: What the Literature Suggests,” *Global Missiology* (2004), n.p., <http://www.enochwan.com/english/articles/pdf/The%20Future%20of%20Globalizing%20Missions.pdf>; Gwinner, “More than Partnership,” 26.

⁸² Daniel Rickett, *Building Strategic Relationships: A Practical Guide to Partnering with Non-Western Missions*, updated ed. (Enumclaw, WA: WinePress, 2003), 18.

⁸³ Escobar, *New Global Mission*, 167.

elucidate this strong commitment to the structure and bottom-line results among northern Christians.⁸⁴

Conversely, Global South Christians generally prioritise personal relationships above task performance and achievement.⁸⁵ For these Christians, these efforts to conceptualise and structure partnership represent an exaggeration of technique and tactics at the expense of developing meaningful relationships. Partnership, as DeBorst explains, should not be seen as a more effective way of doing mission, but rather it is the very nature of the church as exemplified in the trinitarian relationship between the Father, Son and Holy Spirit.⁸⁶ Some Global South scholars have even taken issue with the use of the term ‘partnership’, which recalls the negative memories of oppression and colonialism.⁸⁷ For these scholars, the term ‘partnership’ is inappropriate to describe the profound relational intimacy that should characterise the interactions of members of God’s family.⁸⁸

Water captures this concern with great precision: “Noble as they are, the general principles that govern partnerships, such as mutuality, equality and accountability, do not necessarily require the parties concerned to commit to and be in a covenanted relationship with each other.”⁸⁹ Capitalising on V. S. Azariah’s famous speech at the 1910 Edinburgh

⁸⁴ Shaw and Wan, “The Future,” n.p., 5.3.4 The Future of the Mission Agency.

⁸⁵ Sherwood G. Lingenfelter and Marvin K. Mayers, *Ministering Cross-Culturally: A Model for Effective Personal Relationships*, 2nd ed. (Grand Rapids, MI: Baker Academic, 2003), 78–83.

⁸⁶ Ruth Padilla DeBorst, “‘Unlikely Partnerships’: Global Discipleship in the Twenty-First Century,” *Transformation* 28.4 (2011): 241–52, <http://journals.sagepub.com/doi/10.1177/0265378811417531>.

⁸⁷ Barnes, *Power and Partnership*, 405–406, notes the term partnership was “a product of British colonial discourse as far back as the early years of the twentieth century.” See also: William Taylor, “Introduction: Setting the Partnership Stage,” in *Kingdom Partnerships for Synergy in Missions*, ed. William D. Taylor (Pasadena, CA: William Carey, 1994), 6.

⁸⁸ Gwinner, “More than Partnership,” 105; Kai Funkenschmidt, “New Models of Mission Relationship and Partnership,” *International Review of Mission* 91.363 (2002): 558, <https://search.ebscohost.com/login.aspx?direct=true&AuthType=ip,url,uid&db=lsdar&AN=ATLA0001400851&site=ehost-live>. Alvarez, *The Reshaping of Mission*, 124, illustrates this point by citing the difficulty that Latinos have in defining partnership. For them, the term implies the existence of a business and economic oriented relationship.

⁸⁹ Desmond van der Water, “Council for World Mission: A Case Study and Critical Appraisal of the Journey of Partnership in Mission,” *International Review of Mission* 97.386/387 (2008): 319.

Mission Conference,⁹⁰ as well as Jesus' sweeping concept of friendship in John 15, Water articulates a paradigm of friendship which, according to him, offers a true representation of the Christian relationships between the churches of Global North and South. He also calls for the church in the Global North and South to develop a friendship relational motif that surpasses the current superficiality of their working relations.⁹¹

Unsurprisingly, these differing understandings of partnership can generate conflict and hinder collaboration. Hunter explains that “When partnership is only a transaction it can become cold and unfeeling; and at worst an unequal and unjust agreement to which partners must be unwillingly held. . . . When partnership is only a relationship it can become lifeless and stale; admirable intentions, but with no action.”⁹² Consequently, a partnership will only be effective if it stimulates healthy relationships and, at the same time, produces the expected results. The challenge, Hunter alerts, is to manage the tension between these two poles, for overemphasising one of these aspects over the other will generate misunderstandings, therefore hampering partnership.⁹³ Lingenfelter and Mayers agree that striking a balance between relationship and task is desirable. However, they also highlight the fact that, in Christian ministry, people and relationships should take priority over tasks.⁹⁴

With this caveat in mind, it can be argued that that the combination of these contrasting emphases on relationship versus results explored above offers the potential for enhanced missional partnership between Global North and South churches. The risk,

⁹⁰ Azariah, *World Mission Conference*, 315.

⁹¹ Desmond van der Water, “Friendship—a More Excellent Way Towards Global, Regional, and Local Ecumenical Partnership in Mission,” *Review & Expositor* 113 (2016): 51–60, <https://doi.org/10.1177/0034637315619163>.

⁹² Danny Hunter, “Toward a Theological Model of Mission Partnerships,” Annual Meeting of the Evangelical Missiological Society, Dallas, TX (2015), 2, <https://globalchurchpartnerships.org/wp-content/uploads/2020/12/Toward-a-Theological-Model-of-Mission-Partnerships.pdf>.

⁹³ Danny Hunter, “‘Short Time, or Long:’ Best Practices to Turn Short-Term Missions into Long-Term Partnerships,” *Journal of the Evangelical Missiological Society* 1.1 (2021): 1–16, <https://www.journal-ems.org/index.php/home/article/view/1>. See also, Hunter, “Toward,” 2.

⁹⁴ Lingenfelter and Mayers, *Ministering Cross-Culturally*, 85.

however, is that, in the course of working together, people may fall out with each other as the relationships may not be strong enough to overcome the strains that differing opinions and conflict usually bring. To that end, Primuth asserts that building a strong and meaningful relationship may only be possible if people spend time with each other. She further explains that having a common goal and labouring side by side to achieve something together may enable the partners to develop trust in a non-threatening manner and creates an open space where genuine love can grow.⁹⁵

‘We Still Need Friends’

Notwithstanding the numerous efforts of the Global North missionary agencies, churches and leaders in recognising the immense potential that partnership with the relatively ‘young’ but thriving churches in the South present for mission, the cry for friendship is still being echoed throughout the literature on partnership in mission, particularly from those writing from a Global South position.⁹⁶ Robert, for instance, although arguing that some sections of the Christian movement have acted upon Azariah’s plea for friendship after the Edinburgh 1910 Conference, upholds that, later in the century, there was a shift away from brotherhood and friendship towards a more distant working relationship between northern and southern Christians.⁹⁷

Notably, this divergent understanding of partnership is also behind the problematic relations between Global South diasporic churches and the indigenous congregations in the major urban centres in the Global North. For instance, a common complaint among southern

⁹⁵ Kärin Butler Primuth, “Partnership from the Perspective of Younger Leaders,” *The Lausanne Global Conversations Archives*, <http://conversation.lausanne.org/resources/detail/12435/>.

⁹⁶ Han, “‘Still We Need Friends!’,” 484; Balia and Kim, *Edinburgh 2010*, 133; Barnes, “Whither Partnership?,” 42.

⁹⁷ Dana L. Robert, “Cross-Cultural Friendship in the Creation of Twentieth-Century World Christianity,” *International Bulletin of Missionary Research* 35.2 (2011): 100–107, <http://www.internationalbulletin.org/issues/2011-02/2011-02-100-robert.html>.

Christians living in Europe and North America is with regards of the lack of relationship with the local Christians.⁹⁸ I recall the words of one of my African colleagues, a church planter in London, who explained, ‘we don’t want charity, we want relationship’. He was voicing his longing to a group of European leaders in one of the leadership meetings in our mission organisation. It was remarkable to see the other Global South missionaries in the room nodding their heads in agreement. I cannot but notice the parallel between my African colleague’s remark and Azariah’s plea at 1910 Edinburgh. “Still we need friends!”⁹⁹ is the cry of Global South leaders more than a century later.

In my personal experience working alongside Global North leaders in the UK, I observe that our relationship is commonly perceived as a “working” relationship.¹⁰⁰ This also reflects on the quality of the relationship that I have been able to develop with them. Often superficial, it does not involve life outside the boundaries of ministry ‘work’. By contrast, the relationships among the southern missionaries are understood and articulated as us being brothers or sisters, family in Christ. Hence, I have experienced much deeper levels of accountability and relational commitment with these brothers, and to a lesser extent, sisters, than with my northern colleagues.

In conclusion, there seems to exist a general understanding among scholars and practitioners of mission that a return to a more relational motif will lead to deeper sympathy and mutuality among northern and southern Christians.¹⁰¹ However, developing those meaningful relationships will demand time, effort and long-term commitment from the

⁹⁸ Israel Olofinjana, ed., *Turning the Tables on Mission: Stories of Christians from the Global South in the UK* (Watford: Instant Apostle, 2013), Loc. 1999, 2258, 3642, Kindle Edition. Furthermore, a recent report for The Church of Scotland recommends that indigenous Christians make a greater effort to build relationships with the diaspora congregations, see *Migrant and Multi-Cultural Church in Scotland*, Mission Forum Report 2018 (The Church of Scotland, 2018), 6, https://www.resourcingmission.org.uk/sites/default/files/downloads/Mission_Forum_2018_Report_Migrant_and_Multicultural_Church_FINAL.pdf.

⁹⁹ See Han, “‘Still We Need Friends!’” 484–98.

¹⁰⁰ Gwinner, “More than Partnership,” 115.

¹⁰¹ For example, Robert, “Cross-Cultural Friendship,” 100–107; Water, “Friendship,” 46–60.

leaders of both North and South churches. Modern society's zeitgeist for instant communication, quick fixes and short attention spans makes an already laborious task even more complicated. Hence Robert's timely query: "Does anyone have time to make friends today, or is cross-cultural service a kind of global networking that looks good on a résumé? Is friendship now defined by Facebook rather than by walking in someone else's shoes?"¹⁰²

¹⁰² Robert, "Cross-Cultural Friendship," 106.

UNEQUAL PARTNERSHIP

It is understood that partnership in mission must imply the existence of equality between the partners.¹⁰³ However, there exists a huge economic, social and developmental disparity between the Global North and the South.¹⁰⁴ In face of blatant inequality, scholars ask whether true partnership can ever be achieved.¹⁰⁵ Lederleitner summarises this preoccupation with great finesse:

A concern in missiology is how there can be effective cross-cultural partnerships, with vast sums of wealth coming from affluent donors and nations, without fostering a new form of colonialism now known as ‘neo-colonialism’. Neo-colonialism implies that although there is no physical occupation by a foreign power, wealth and resources are given in ways that still dominate others. Some on the receiving end of mission funding feel demeaned and controlled by the process. For these partners there is a sense that they are losing their right to make their own decisions and they are losing their voice. Because of this there is a concern whether true partnership, the kind that models genuine mutuality, can ever take place given such a vast disparity of wealth.¹⁰⁶

Duncan shows that the issue of inequality between the churches of the Global North and South has been at the forefront of most of the discussions on partnership in mission during the twentieth century. However, notwithstanding all the discourse on equality and

¹⁰³ Colin Marsh, “Partnership in Mission: To Send or to Share?,” *International Review of Mission* 92.366 (2003): 371, <https://search.ebscohost.com/login.aspx?direct=true&AuthType=ip,url,uid&db=lsdar&AN=ATLA0001459824&site=ehost-live>. Gwinner, “More than Partnership,” 143. J. David Lundy, “Moving Beyond Internationalizing the Mission Force,” *International Journal of Frontier Missions* 16.3 (1999): 154.

¹⁰⁴ Several studies point to a significant economic and social disparity between the Global North and South, for instance: Hickel, *The Divide*. See also appendix A and C, with the latter revealing the dimension of the growing economic gap between Global North and South, and the former showing that, today, the majority of Christians live in the poorer South. Also, The Center for Global Christianity, “Christianity in its Global Context, 1970–2020 Society, Religion, and Mission” (Gordon-Conwell Theological Seminary, 2013), 85, <https://www.gordonconwell.edu/center-for-global-christianity/christianity-in-global-context/>, points out that, despite accounting for sixty percent of all Christians in the world, the Global South church hold only 17% of all Christian financial resources.

¹⁰⁵ Kai Michael Funkschmidt, “Partnership Between Unequals - Mission Impossible?,” *International Review of Mission* 91.362 (2002): 395, <http://doi.wiley.com/10.1111/j.1758-6631.2002.tb00354.x>; DeBorst, “Unlikely Partnerships,” 241; Shaw and Wan, “The Future,” n.p.

¹⁰⁶ Quoted in Balia and Kim, *Edinburgh 2010*, 132.

mutuality, deep-rooted colonial assumptions and practises have hindered the effectuation of mutuality and equality between them.¹⁰⁷

The wealth and affluence of the Global North church has been highlighted in missiological literature and it has been considered a “missionary problem”¹⁰⁸ that severely limits partnership in mission.¹⁰⁹ To that end, the Lausanne Covenant, regarded as one of the most significant documents in recent church history, states: “All of us are shocked by the poverty of millions and disturbed by the injustices which cause it. Those of us who live in affluent circumstances accept our duty to develop a simple life-style in order to contribute more generously to both relief and evangelism.”¹¹⁰

Unfortunately, the history of partnership in mission is beset with conflict and hurt arising from the interplay between affluence and power that Lederleitner alludes to above.¹¹¹ Lederleitner also identifies the danger of considering financial resources as the most valuable asset brought into the partnership. For her, an overvaluing of financial contribution causes the affluent partner to have a sense of entitlement and a demand for control. It also leads to the under-valuing the non-financial contribution of the other partner.¹¹² The problem is that, since Global North partners are usually the ones with greater financial resources, their contribution virtually always involves the funding of joint projects or activities. While that is noble and praiseworthy, the caveat here is that, in general, the Global North partner often exerts

¹⁰⁷ See Duncan, “The Growth of Partnership,” 1033–65.

¹⁰⁸ Jonathan J. Bonk, *Missions and Money: Affluence as a Western Missionary Problem* (Maryknoll, N.Y: Orbis Books, 1992).

¹⁰⁹ C. René Padilla, “The Future of the Lausanne Movement,” *International Bulletin of Missionary Research* 35.2 (2011), 87, posits that the affluence of the Northern church is the main obstacle to true partnership. For Samuel Escobar, “The Global Scenario at the Turn of the Century,” in *Global Missiology for the 21st Century: The Iguassu Dialogue*, ed. William D. Taylor (Grand Rapids: Baker Academic, 2000), 44, “Gross inequalities make partnership impossible.”

¹¹⁰ The Lausanne Movement, “The Lausanne Covenant,” par. 9, <https://lausanne.org/content/covenant/lausanne-covenant#cov>.

¹¹¹ Mueller, “International Partnerships,” 186, notes that, despite much criticism, the practice of “tying resources and decision-making power to partnerships” is still common.

¹¹² Lederleitner, *Cross-Cultural Partnerships*, 125-126. She also makes an interesting point by noting that Westerners grow up hearing quotes like ‘money talks’ or ‘He who pays the piper calls the tunes’, thus creating an assumed reality.

excessive control leaving the other partner as a mere coadjutant in the partnership.¹¹³ Aware of this problem, Butler calls for a renewed approach to partnerships: “Too often material and technical resources are perceived as having higher value than, say, vision, spiritual energy, and power in prayer. Members of the global church need to see each other as great deposits of Kingdom resources that, linked effectively together, can have remarkable impact.”¹¹⁴

If Butler is right, equality in partnership is achieved not in the equal possession of resources, but in the recognition that what the other brings is as valuable as what I am bringing myself. Myung Kim agrees with Butler stating: “Partnership does not mean that each party should be equal in terms of ability or possession [but] means that each party has its own unique status and tasks.”¹¹⁵ In this sense, mutuality, and not equality, becomes the important motif for partnership between Christians, as Whitehead and Whitehead explain: “Being partners does not mean that we bring the same thing to our relationship or that each of us contributes equally. . . . More than on strict equality, partnership depends on mutuality. . . . In a mutual relationship, each party brings something of value; each receives something of worth.”¹¹⁶ However, while such an ideal is commendable, is it practical and achievable?

Some authors show concern with contemporary structures and systems found in missional cross-cultural partnerships, and which tend to replicate the longstanding paradigm of control characteristic of donor/recipient relations mentioned above.¹¹⁷ Take for instance the financial accountability system commonly in place in partnerships between Global North

¹¹³ Tinyiko Sam Maluleke, “North-South Partnerships - the Evangelical Presbyterian Church in South Africa and the Département Missionnaire in Lausanne,” *International Review of Mission* 83.328 (1994): 93–100, <http://doi.wiley.com/10.1111/j.1758-6631.1994.tb02345.x>; Mueller, “International Partnerships,” 186; Akinyemi O. Alawode, “Challenges and Prospects of Partnership among Local and Foreign Christian Missionaries in Nigeria,” *HTS Theological Studies* 76.3 (2020): 4, http://www.scielo.org.za/scielo.php?script=sci_abstract&pid=S0259-94222020000300012&lng=en&nrm=iso&tlng=en.

¹¹⁴ Butler, *Well Connected*, 303.

¹¹⁵ Quoted in Lundy, “Moving Beyond,” 154.

¹¹⁶ Evelyn Eaton Whitehead and James D. Whitehead, *The Promise of Partnership: A Model for Collaborative Ministry* (Lincoln, NE: iUniverse, 2000), 8.

¹¹⁷ Duncan, “The Growth of Partnership,” 1063. Gwinner, “More than Partnership,” 145.

and South churches. They usually emphasise the reporting of donations received. However, the other equally important non-financial resources brought into the partnership by the southern partners are usually not taken into account. Customarily, the affluent partner dictates the parameters for accountability in partnerships. In such partnerships, accountability is typically unidirectional, and only one of the partners, the one receiving funds is accountable.¹¹⁸ To this end, Lederleitner advocates for a broader view of accountability that encompasses all the resources the partners bring, and not only finances. She also urges all the parts to be accountable to each other. This means that, not only the southern partner is accountable to the northern partner, but the northern partners should also be accountable to the southern partner.¹¹⁹

Inequality also limits partnership in mission between indigenous and Global South diaspora churches living together in many cities in the North.¹²⁰ Very often, Global South diaspora congregations turn to the indigenous churches for help, particularly regarding access to buildings for their meetings. As a response, indigenous churches rent their buildings to these migrant churches, or even allow them to use their premises free of charge.¹²¹ While at a first glance, this seems a good arrangement, the reality is that in most part the relationship between these indigenous and migrant congregations does not move beyond that of a landlord/tenant. In rare occasions, there may exist some intercultural exchange, like having

¹¹⁸ Lederleitner, *Cross-Cultural Partnerships*, 77-85.

¹¹⁹ Lederleitner, *Cross-Cultural Partnerships*, 127-28.

¹²⁰ Stefan Paas, "Mission from Anywhere to Europe: Americans, Africans, and Australians Coming to Amsterdam," *Mission Studies* 32.1 (2015): 13, https://brill.com/view/journals/mist/32/1/article-p4_2.xml. He notes that Global South "missionaries come from the bottom of the socio-economic ladder," and therefore look at the indigenous church in the North for support. Danielle Koning, "Treasures in Tension: Immigrant Churches," *Journal of Adventist Mission Studies* 7.2 (2011): 17, observes that Global South migrants in Europe are perceived as lower class and marginal. Writing on the UK context, Olofinjana, *Turning the Tables*, loc. 3642, criticises the stereotyping of people from the Global South as victims in need of help.

¹²¹ However, the relations between these indigenous and diaspora congregations are often problematic. There are reports of indigenous churches overcharging rents, as well as showing unequal and unfair treatment and imposing stringent and unjustified requirements. Issues regarding noise levels or cleanness are often raised against diaspora churches. See Claudia Währisch-Oblau, "From Reverse Mission to Common Mission... We Hope," *International Review of Mission* 89.354 (2000): 474, <http://doi.wiley.com/10.1111/j.1758-6631.2000.tb00234.x>; Hanciles, "Migrants as Missionaries," 78.

the choir of the southern church singing during the host church's service. Nonetheless, more than ever, these relationships rarely reach any level of coequal relations, thus hampering the formation of genuinely equal partnerships.¹²² Hence Escobar's timely advice to the indigenous churches in the Global North: "For the old, traditional denominations, partnership with the new immigrant churches brings the need for serious self-appraisal. This is not easy for respectable, middle-class evangelical churches that have a steadier, institutionalized, well-mannered, predictable kind of church."¹²³

Even though partnership with Global South diaspora churches represents a significant challenge for the northern indigenous churches, as Escobar rightly identifies, Global South leaders may also need to evaluate their attitude towards the indigenous churches. Some indigenous church leaders I work with in the UK have complained that some migrant churches are just interested in the material resources the indigenous churches can give them. That they show little interest to learn from the indigenous Christians and to contextualise, particularly in areas that challenge their worldviews.¹²⁴ Therefore, Escobar's advice for self-appraisal is perhaps what the Global South leaders also need. If equal partnership is the aim, it must involve a two-way process that will likely transform both partners.

There are however some encouraging exceptions that provide a source of hope for cross-cultural partnership in the UK. In spite of acknowledging that inequality hampers partnership between diaspora congregations and indigenous churches, Olofinjana shows that some churches have managed to move past the landlord/tenant relationship and started to

¹²² Kim, "Mission in the Twenty-First Century," 359, notes that "when migrant communities are poor, they may be seen as targets of humanitarian aid rather than as partners in mission." See also Hanciles, "Migrants as Missionaries," 78.

¹²³ Escobar, *New Global Mission*, 20. In a recent report, Jim Memory, "Europe 2021: A Missiological Report," European Christian Mission (2021), 46-47, <https://www.ecmi.org/l/mailling2/link/c1efd99d-1ed2-4897-8ab0-48ad10e025e1/22127>, fitly asserts that partnership should move beyond the renting out of buildings to a more mutual form of fellowship.

¹²⁴ Paas, "Mission from Anywhere to Europe," 12, 18; Claudia Währisch-Oblau, *The Missionary Self-Perception of Pentecostal/Charismatic Church Leaders from the Global South in Europe: Bringing Back the Gospel* (Leiden: BRILL, 2009), 309. Both Paas and Währisch-Oblau note that this is a recurrent issue in the relations between indigenous and Global South leaders in Europe.

work together in mission.¹²⁵ He also mentions that many of the Global South diaspora churches have grown and became financially viable. Some have even been able to acquire their own buildings. The financial independence of these southern diaspora churches seems to make a difference in the relationship with the indigenous churches. Olofinjana goes as far to say that there has been “an equal partnership”¹²⁶ between some northern indigenous churches and Global South diaspora congregations.

¹²⁵ Israel O. Olofinjana, *Partnership in Mission: A Black Majority Church Perspective on Mission and Church Unity* (Watford: Instant Apostle, 2015). Loc. 1516. Kindle edition.

¹²⁶ Olofinjana, *Partnership in Mission*. Loc. 1678, Kindle edition.

CULTURAL DIFFERENCES

There exists some consensus that misunderstandings and confusion arising from cultural¹²⁷ differences severely limit cross-cultural partnerships.¹²⁸ Cultural misunderstandings erode trust and foment divisions that, in turn, hinder partnerships. Therefore, it is important to acknowledge the partner's cultural values, as well as understand how cultural differences affect the relationship. Rickett stresses that: "Intercultural partnership success requires some understanding of the worldview, ways of being, and interacting used by members of the partner ministry."¹²⁹ However, a complicating factor here is that individuals generally fail to understand their own cultural frame of reference. Culture is so ingrained in the individual and the society he or she represents, that it often goes unacknowledged. It is not until one finds himself or herself in contact with another culture that he or she becomes aware of their own cultural values.¹³⁰ For this reason, Rickett rightly encourages cross-cultural partners to not only learn about each other's culture, but also to understand their own cultural frame of reference.¹³¹ Doing so will result in better understanding of their own cultural gaps and the strengths and value that partners bring through their culture.

While language is considered the most obvious and elementary indicator of a culture, speaking the same language does not mean communication has been achieved. Lingenfelter and Mayers explain that "language itself is, in effect, a vast oversimplification of the world

¹²⁷ Culture can be defined as an "integrated system of ideas, feelings, and values encoded in learned patterns of behaviour, signs, products, rituals, beliefs, and worldviews shared by a community of people." Paul G. Hiebert, *The Gospel in Human Contexts: Anthropological Explorations for Contemporary Missions* (Grand Rapids, MI: Baker Academic, 2009), 18.

¹²⁸ Taylor, *Kingdom Partnerships*, 10.

¹²⁹ Rickett, *Building Strategic Relationships*, 77.

¹³⁰ Hiebert, *The Gospel in Human Contexts*, 18.

¹³¹ Rickett, *Building Strategic Relationships*, 78.

around us.”¹³² Besides, communication is not only words. Non-verbal communication is considered as important as verbal, as it plays an important role in giving meaning and context to spoken words.¹³³ Nevertheless, regularly, these non-verbal signs are guided by and find meaning in the individual’s cultural framework. So, having an understanding of the culture allows for a correct interpretation of both the spoken words, as well as non-verbal signs.¹³⁴

Hence, the importance of increasing the cultural awareness of all the parts involved in cross-cultural partnerships. To this end, scholars have sought to identify cultural differences among the peoples of the world, and create a framework whereby these differences are recognised, compared and contrasted, thereby allowing for a better understanding of each other’s behaviour and attitudes.¹³⁵ Although these studies point to various cultural differences that likely influence cross-cultural partnerships, the dimension of Individualism versus Collectivism¹³⁶ has been found to significantly impact partnership between Global North and South Christians.¹³⁷ To clarify this point, I offer below a short overview of this cultural difference together with some implications for partnership in mission between these two Christian groups.

Individualism versus Collectivism

Lederleitner asserts that in cross-cultural partnerships “a misunderstanding of individualistic and collectivistic worldviews is often at the heart of our most destructive

¹³² Lingenfelter and Mayers, *Ministering Cross-Culturally*, 28.

¹³³ Paul G. Hiebert, *Anthropological Insights for Missionaries* (Grand Rapids, MI: Baker Academic, 1986), 143–45.

¹³⁴ Gwinner, “More than Partnership,” 149-51.

¹³⁵ The most recognised ones are Geert Hofstede, Fons Trompenaars, and the Globe Project. Sebastian D. Tocar, “Comparative Analysis of Some Cultural Dimensions Systems: A Qualitative Value-Based Approach,” *Cross-Cultural Management Journal XXI.1* (2019): 22, https://seaopenresearch.eu/Journals/articles/CMJ2019_I1_3.pdf.

¹³⁶ See Appendix D for an overview of these two cultural dimensions.

¹³⁷ Evelyn Hibbert and Richard Hibbert, *Leading Multicultural Teams* (Pasadena: William Carey, 2014), 4. See also Lederleitner, *Cross-Cultural Partnerships*.

ministry conflicts.”¹³⁸ Individualistic cultures value independence and in those societies “everyone is expected to look after him/herself and his/her immediate family.”¹³⁹ To need help from others is perceived as a failure. From very early, children are taught to think of themselves as ‘I’, and to make personal decisions based on his or her benefit.¹⁴⁰ Hofstede notes that “Individualism tends to prevail in developed and Western countries.”¹⁴¹ He also shows the existence of a strong correlation between wealth and individualism.¹⁴² Hibbert and Hibbert note that in individualistic societies are generally task oriented, with “relatively little emphasis on relationships except as an instrumental factor in achieving tasks.”¹⁴³

Collective cultures, on the other hand, stress the importance of group values, like harmony and solidarity. In collective societies the “interests of the group prevail over the interests of the individual.”¹⁴⁴ Hofstede explains that in collective societies “personal opinions do not exist – they are predetermined by the group.”¹⁴⁵ In these cultures, he continues, “people from birth onwards are integrated into strong, cohesive in-groups, often extended families (with uncles, aunts and grandparents) that continue protecting them in exchange for unquestioning loyalty, and oppose other ingroups.”¹⁴⁶ Notably, the majority of those from the Global South live in collective societies.¹⁴⁷

Since individualism is usually more prevalent in advanced and wealthier societies, some people tend to assume that individualistic cultures are somewhat superior. However,

¹³⁸ Lederleitner, *Cross-Cultural Partnerships*, 34.

¹³⁹ Geert Hofstede, “Dimensionalizing Cultures: The Hofstede Model in Context,” *Online Readings in Psychology and Culture* 2.1 (2011): 11, <http://dx.doi.org/10.9707/2307-0919.1014>.

¹⁴⁰ Lederleitner, *Cross-Cultural Partnerships*, 35.

¹⁴¹ Hofstede, “Dimensionalizing Cultures,” 12.

¹⁴² Hofstede, “Dimensionalizing Cultures,” 17.

¹⁴³ Hibbert and Hibbert, *Leading*, 21.

¹⁴⁴ Lederleitner, *Cross-Cultural Partnerships*, 35.

¹⁴⁵ Geert Hofstede and Gert Jan Hofstede, *Cultures and Organizations: Software of the Mind*, 2nd ed. (New York: McGraw Hill Professional, 2005), 87.

¹⁴⁶ Hofstede, “Dimensionalizing Cultures,” 11.

¹⁴⁷ Hofstede and Hofstede, *Cultures and Organizations*, 75.

research shows individualism as a produce of affluence,¹⁴⁸ which can only be sustained if “there is a healthy, growing economy and a well-developed national infrastructure.”¹⁴⁹

Nevertheless, Lederleitner argues that both individualism and collectivism have positive as well as negative aspects attached to them. Both work and fit well in the contexts in which they operate. She also maintains that the Bible supports both worldviews.¹⁵⁰

However, Lederleitner’s sympathetic view of individualism seems at odds with the perspective of a number of scholars and practitioners of mission. For them, individualism is a deviation of the communal biblical paradigm, and the source of many of modern society’s problems.¹⁵¹ Individualism is also considered a significant hindrance to partnership in mission. Butler, for instance, calls individualism a sin and a strategy of Satan to deviate God’s people from living in community.¹⁵² He also scores that individualism in the West has had a distorting effect in the church’s missional strategy and practice.¹⁵³ Griffiths states that western individualism is comparable to a “carcinoma” in the body of Christ.¹⁵⁴ Davies shows his grievance against individualism as it affects “many relationships within missions, as well as the way Western missions view the possibility of partnerships with non-Western agencies.”¹⁵⁵

Notwithstanding the threats associated to individualism, when people come together to form cross-cultural partnership, there exists a real danger that these differing cultural

¹⁴⁸ Geert H. Hofstede, *Culture’s Consequences: Comparing Values, Behaviors, Institutions and Organizations Across Nations*, 2nd ed. (Thousand Oaks, CA: Sage, 2001), 255.

¹⁴⁹ Lederleitner, *Cross-Cultural Partnerships*, 38.

¹⁵⁰ Lederleitner, *Cross-Cultural Partnerships*, 37-39.

¹⁵¹ Bosch, *Transforming*, 279; Kim and Anderson eds., *Edinburgh 2010: Mission Today*, 35, 138, 147, 180.

¹⁵² Butler, *Well Connected*, 60, 66, 204, 300, 304.

¹⁵³ Butler, “Kingdom Partnerships,” 16.

¹⁵⁴ Michael Griffiths, “Preface,” in *Kingdom Partnerships for Synergy in Missions*, ed. William D. Taylor (Pasadena: William Carey, 1994), viii.

¹⁵⁵ Stanley Davies, “Responding to Butler: Reflections from Europe,” in *Kingdom Partnerships for Synergy in Missions*, ed. William D. Taylor (Pasadena: William Carey, 1994), 44.

worldviews create misunderstandings and conflict. The effects of these contrasting cultural dimensions of individualism and collectivism is understood to pervade deeply into the fabric of the society, therefore influencing every aspect of the culture within which it operates. Apart from relationships, they influence leadership, decision making, business and organisations, education, and even religion.¹⁵⁶ For instance, in collective cultures relationships are extremely important and people are expected to look after each other. Thus, it is common that individuals would give preference to extended family members and friends when hiring an employee or striking a business deal. For those in individualistic society, this practice tends to be seen as a form of nepotism, or injustice. On the other hand, the collective group would consider the individualistic partner to be uncaring and detached from the relationship, when, having the chance to help someone close, he or she preferred a stranger.¹⁵⁷

Lederleitner offers an interesting overview of how this cultural dimension affects partnership in the context of finances. In collective societies people see money as a communal asset. In those societies, funds tend to be used indiscriminately to cover the needs of the group or community. Collective people would find it difficult to have assets or money in the bank, and not use them to remediate an emerging need in the community.

Individualistic cultures tend to see material possession as a personal matter, and funds are generally allocated to specific needs. When working with an individualistic partner, the collective group may feel that its partner shows little care and love. On the other hand, the individualist may judge the collective partner as lacking honesty and mishandling of funds.¹⁵⁸

¹⁵⁶ Fons Trompenaars and Charles Hampden--Turner, *Riding the Waves of Culture: Understanding Cultural Diversity in Business*, 2nd ed. (London: Nicholas Brealey Publishing, 1998), 50–68.

¹⁵⁷ Gwinner, "More than Partnership," 154.

¹⁵⁸ Lederleitner, *Cross-Cultural Partnerships*, 39-43. For another notable illustration on this cultural differences and the handling of funds, see James E. Plueddemann, *Leading Across Cultures: Effective Ministry and Mission in the Global Church* (Downers Grove, IL: InterVarsity Press, 2009), 27.

Notably, I have been in heated conversations where Global South leaders showed great discontentment with the strictness that local partners in the UK demonstrate with the use of funds. Likewise, Olofinjana quotes some Global South diaspora churches having difficulties with the UK government because of the way funds received have been handled. He notes that in most cases the issues have been cleared and no signal of financial mismanagement have been found. However, such incidents have led to bad press and stereotyping of diaspora churches as whole.¹⁵⁹

Therefore, the prevalent individualistic worldview in the United Kingdom¹⁶⁰ demands that Global South diaspora churches operate differently than they would in their home countries. Apart from the handling of funds, southern diaspora churches have also been challenged to adjust their missionary strategy. These southern Christians come from collective societies where personal methods of outreach, such as door to door or bus evangelism, are often appropriate and productive. However, these methods seem not to work in individualistic societies.¹⁶¹ In this context, partnership with indigenous Christians offers Global South diaspora churches the opportunity to gain invaluable insights into culturally appropriate ways to operate and minister in the host culture.¹⁶²

On the other hand, the partnership with Global South Christians offers the indigenous church in the Global North the possibility to rediscover the biblical meaning of community and mutuality.¹⁶³ It is thought that individualism in western societies has led to a loss of

¹⁵⁹ Olofinjana, *Partnership in Mission*, pts. 566–601. Kindle.

¹⁶⁰ The United Kingdom is considered one of the most individualistic countries in the world according to Hofstede. See results of country comparison at <https://www.hofstede-insights.com/country-comparison/the-uk/>.

¹⁶¹ Afe Adogame, *The African Christian Diaspora: New Currents and Emerging Trends in World Christianity* (London: Bloomsbury, 2013), 154.

¹⁶² Olofinjana, *Partnership in Mission*, pt. 746. Kindle.

¹⁶³ Harvey C Kwiyan, “Blessed Reflex: African Christians in Europe,” *Missio Africanus: The Journal of African Missiology* 3.1 (2017): 48, https://decolonisingmission.com/wp-content/uploads/2019/05/Harvey_Kwiyan_Blessed-Reflex-African-Christians-in-Europe.pdf; Allan H Anderson, “What European Christians Can Learn from African Pentecostal Christians: Issues of Plurality, Identity and Community,” in *African Pentecostal Christians* (Birmingham: University of Birmingham, 2007), 14,

connection, mutuality and commonality in their populations. Loneliness, which has become a widespread issue in the UK,¹⁶⁴ is one of the consequences brought by individualism.¹⁶⁵ Sadly, there is evidence that the church in those places have not only assimilated, but also propagated the individualistic cultural values.¹⁶⁶

Global South diaspora churches, on the other hand, place strong emphasis on relationship and community. Being themselves from, in general, collective cultures, these southern Christians “are more likely to grasp the corporate and communal dimensions of the New Testament.”¹⁶⁷ Therefore, the growing presence of these Global South diaspora Christians in the major urban centres in the UK, coupled with their strong commitment to community and mutuality, enhances the prospect of significant transformation in both practice and theology among the wider Christian community in those places.¹⁶⁸

Synergy in Cultural Diversity

Despite the challenge that cultural differences present for cross-cultural partnerships, it is important to recognise the great potential that these partnerships offer for the global church. The synergetic potential of cross-cultural partnerships lies exactly in the different ways of doing things, the different questions asked and the different approaches to problem solving that cross-cultural partners bring.¹⁶⁹ Very often in northern societies, cultural differences are interpreted as a negative feature in people or organisations, and there exists a

https://www.academia.edu/22528943/What_European_Christians_can_learn_from_African_Pentecostal_Christians_Issues_of_Plurality_Identity_and_Community.

¹⁶⁴ Jo Griffin, *The Lonely Society* (London: The Mental Health Foundation, 2010), https://www.mentalhealth.org.uk/sites/default/files/the_lonely_society_report.pdf.

¹⁶⁵ Kwiyani, “Blessed Reflex: African Christians in Europe,” 48.

¹⁶⁶ Bosch, *Transforming*, 279.

¹⁶⁷ Carpenter, “Christian Thinking,” 124.

¹⁶⁸ John M. Hitchen, “Theological Education and Formation in Mission: An Evangelical Response,” in *Edinburgh 2010: Mission Today and Tomorrow*, eds. Kirsteen Kim and Andrew Anderson (Oxford: Regnum, 2011), 243; Anderson, “What European Christians Can Learn,” 10-14; Kwiyani, “Blessed Reflex,” 48.

¹⁶⁹ Taylor, *Kingdom Partnerships*, 6.

tendency to create uniformity.¹⁷⁰ In these environments, the different ‘other’ is perceived as a threat, which needs to be modified to adjust to the cultural majority. However, differences are in reality a very positive and prolific component in multicultural partnerships. As Cunliffe details, cultural “differences are rich opportunities to learn something about ourselves and others, because differences make us aware not only of what we take for granted in our own culture, but also of new ways of seeing, saying and doing.”¹⁷¹

Christians in particular should pay special attention to the synergetic potential that cultural differences bring to missional partnership, for God is the architect behind ethnic and cultural diversity in the world.¹⁷² In the Bible, God repeatedly affirms His commitment to cultural diversity.¹⁷³ Moreover, the human drive to quash differences and make people ‘the same’ is in reality a consequence of sin.¹⁷⁴ In this light, it can be argued that the critical challenge for partnership is not the cultural differences in themselves, but rather how the partners deal with these differences.¹⁷⁵

However, notwithstanding the benefits that partnership between indigenous churches and Global South diaspora congregations bring for both groups, there has not been much interaction between them.¹⁷⁶ For the reasons explored before, partnership between the UK indigenous churches and southern diaspora congregations, as Justin Brierley avers, has been

¹⁷⁰ Chris Grey, *A Very Short, Fairly Interesting and Reasonably Cheap Book about Studying Organizations* (London: Sage, 2010), 66-68.

¹⁷¹ Ann L. Cunliffe, *A Very Short, Fairly Interesting and Reasonably Cheap Book about Management* (London, Sage, 2009), 87.

¹⁷² Hibbert and Hibbert, *Leading*, 51.

¹⁷³ Hiebert notes that: “The Gospel... calls Christians to be citizens of the kingdom of God, in which people from all nations and cultures are brought into common fellowship without destroying their ethnological distinctives.” Hiebert, *Anthropological Insights for Missionaries*, 16.

¹⁷⁴ Hibbert and Hibbert, *Leading*, 51-6.

¹⁷⁵ Volf offers an excellent theological examination of the issue of otherness, as well as valuable practical insights for those involved in cross-cultural partnerships. Miroslav Volf, *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation* (Nashville, TN: Abingdon Press, 1996).

¹⁷⁶ Paul Davies, “The Relationship Between Ethnic and Diaspora Churches and the Native Churches in the British Church Scene,” *Global Connections Paper* (n.d.), <https://tinyurl.com/4d3r9w7s>. See also Abraham Nam Jung, “Ethnic and Diaspora Churches in the UK: A Response to Paul Davies’ *Paper, Global Connections* (n.d.), <https://tinyurl.com/3yyax52n>.

minimal or, when they exist, they tend to be superficial.¹⁷⁷ At times, there may exist some partnership where Christians of these two groups work together in social projects or evangelistic activities. However, from my research, observation and reading, these partnerships are often short and task oriented. Therefore, they do not seem to contribute to deeper levels of relational interactions and mutuality between them.¹⁷⁸

¹⁷⁷ Justin Brierley, “The Great Divide: Can we reunite a segregated Church?” *Premier Christianity Magazine* (17 February 2017), <https://www.premierchristianity.com/home/the-great-divide-can-we-reunite-a-segregated-church/2403.article>.

¹⁷⁸ I have been involved in a number of different activities which involved partnership between these two groups. Some of these thoughts reflect my personal experience, as well as what I hear from other people participating in them. There have been some initiatives which seek to bring these two groups together in partnership. Some notable examples are Street Pastors, Cinnamon Network and Gather. However, Olofinjana, *Partnership*, Loc. 1723, Kindle, notes that these ecumenical initiatives focus on mission rather than on building relationships.

CONCLUSION AND RECOMMENDATIONS FOR FUTURE RESEARCH

This study offers an examination of four critical challenges relating to partnership in mission between Global North and South Christians. It has sought to demonstrate that, for the most part, these challenges find their roots in the association between colonialism and Christian mission, and its long-lasting legacy and influence on Western Christianity. The evidence from this research seeks to demonstrate that partnership in mission between the churches of the Global North and South is being hampered by these critical challenges.

Additionally, with the use of a mixed method approach,¹⁷⁹ which combined literary research and autoethnography, the author examined how each of these challenges influence and limit partnership in mission between indigenous churches and Global South diaspora churches living side by side in major urban centres in the Global North. It has become apparent that, despite the geographical nearness, partnership in mission between indigenous and diaspora churches suffer from the same shortcomings and limitations found in historic partnership relations between Global North and South churches. Furthermore, although the literature highlights the key role that Global North negative attitudes play in the hampering of partnership in mission, this study emphasised that Global South leaders have also their share of blame and therefore must take responsibility to mutually improve the relationship with their northern counterparts.

As indicated previously, these critical challenges for partnership in mission arise from multiple complex and intertwined factors. In these circumstances, simplistic or symptomatic solutions may not suffice. I note a tendency among scholars and mission leaders to emphasise cultural differences as the main issue for cross-cultural partnership between Christians. However, without disregarding the serious challenge that these bring to cross-cultural

¹⁷⁹ O’Byrne, “The Advantages and Disadvantages of Mixing Methods.”

partnerships, it is evident that culture is only one of many challenges for partnership in mission between Global North and South Christians. Thus, any solution that does not involve dealing with deeper and uncomfortable issues of institutional transgression such as ethnocentrism, paternalism and inequality, risks only treating the symptoms and not the root cause of the problem, and will not bring lasting change.¹⁸⁰

In view of these significant challenges, some scholars have asked whether true partnership in mission is even possible.¹⁸¹ Such a sense of powerlessness may be a good thing, for it may lead us to trust, not in our own devices and strength, but in Him who is able to do it (Eph. 3.20). Encouragingly, according to Olofinjana, there are signs that things are improving, with many communities actively pursuing the opportunity mutuality between Global North and South churches brings. Olofinjana has seen some reassuring examples of ‘equal partnerships’ taking place between indigenous British churches and southern diaspora congregations.¹⁸² It seems that, with these diaspora churches growing and becoming affluent, in fact some of them are significantly better off than many indigenous churches, they may earn the respect and be granted right to speak to their indigenous counterparts in a position of equality.

Moreover, if worked well, the partnership between Christians from different countries, races and languages becomes a powerful testimony to the transformative and reconciliatory influence of the Gospel. That is particularly relevant in the context of a world marked by social and racial fractures.¹⁸³ For many years, the church’s credibility has been tarnished by division, inequality and lack of mutuality between Christians. The Cape Town Commitment states: “A divided Church has no message for a divided world. Our failure to

¹⁸⁰ DeBorst, “Unlikely Partnerships,” 248.

¹⁸¹ Escobar, *Time for Mission*, 169, calls partnership an impossible task. DeBorst, “Unlikely Partnerships.” Barnes, *Power and Partnership*, 419, posits that true partnership is an unattainable goal.

¹⁸² Olofinjana, *Partnership in Mission*, Loc. 1678, Kindle.

¹⁸³ Escobar, *Time for Mission*, 168.

live in reconciled unity is a major obstacle to authenticity and effectiveness in mission.”¹⁸⁴

Thus, partnership in mission between Christians from the Global North and South offers the global church an opportunity for redemption, and at the same time, may turn out to be the church’s most significant strategy to evangelise the world ‘in this generation’.¹⁸⁵ In conclusion, I would like to make some final considerations, as well as provide some suggestions for future research.

First, it must be noted that, although not included in this research, the existence of substantial theological differences between Global North and South Christianity have been pointed as a critical challenge for partnership in mission. Some scholars point out that Global South Christians demonstrate a shared theological framework which is, by western standards, considered morally and ethically conservative.¹⁸⁶ As a result, there have been reports of conflict and the severing of relationship between Global North and South churches because of theological discrepancies.¹⁸⁷ I have been personally involved in one of these instances, providing support to some Brazilian church leaders who, after many years working in partnership with the Methodist church in Britain felt they could not agree with recent decisions that led the UK denomination to accept same sex-marriage.¹⁸⁸ The leaders, together

¹⁸⁴ The Lausanne Movement, “The Cape Town Commitment,” Part IIF 1. Unity in the Church, <https://lausanne.org/content/ctcommitment#p2-6>.

¹⁸⁵ ‘The evangelisation of the world in this generation’ was the motto which inspired the 1910 Edinburgh Missionary conference. One of the major criticisms directed towards the Conference is with regard to a widespread assumption that the success of Christian mission was associated with the superior ideology and power of the West. Also, that it failed to recognise and appreciate the role that the newly formed churches in the non-Western world would play in the fulfilment of the Great Commission. See Ross, *Edinburgh 2010: Springboard for Mission*, 26-33; Jurgen Schuster, “Edinburgh 1910 and Beyond Mission in Unity, Historical, Theological and Practical Reflections,” *Edinburgh 1910 Revisited: ‘Give Us Friends,’* edited by Frampton F. Fox (Pune: CMS/ATC, 2010), 1, <http://www.edinburgh2010.org/fileadmin/files/edinburgh2010/files/Resources/UBS%20Schuster-%20Newbegin%20%20Mission%20in%20Unity.pdf>.

¹⁸⁶ Tennent, *Theology*, 14-15; Lamin Sanneh, *Disciples of All Nations: Pillars of World Christianity*, Illustrated ed. (Oxford; New York: Oxford University Press, 2007), xxi.

¹⁸⁷ Philip Jenkins, “Reading the Bible in the Global South,” *International Bulletin of Missionary Research* 30.2 (2006): 67, <http://journals.sagepub.com/doi/10.1177/239693930603000204>.

¹⁸⁸ See details of the resolution here: <https://www.methodist.org.uk/about-us/news/latest-news/all-news/conference-confirms-resolutions-on-marriage-and-relationships/>. Same-sex marriage is a highly contentious and contested issue for Christians and churches all across the world. Christians in both the Global North and South show different views on the subject, although there exist evidence showing that people in the

with the whole diaspora congregation left the Methodist denomination, and the partnership between the Brazilian missionaries and UK Methodists ceased.¹⁸⁹ Hence, this research suggests that theological differences and their potential limiting influence on partnership in mission be investigated.¹⁹⁰

Second, although this paper examined the impact of Individualism versus Collectivism in partnership in mission, it does not include other significant cultural differences that can have a significant bearing in the relations between Global North and South Christians. Variances in the dimensions of Power Distance, Uncertainty Avoidance, Masculinity versus Femininity, Long Term versus Short Term Orientation and Indulgence versus Restraint¹⁹¹ may create misunderstandings or conflict in cross-cultural partnerships. Therefore, investigating whether and how these differences affect partnership between churches in the Global North and South may contribute to theme of partnership in mission.

Third, another theme not included in this research, and which I understand would contribute to the discourse, as well as praxis of partnership in mission, relates to the recognition that partnership between Christians is a spiritual endeavour.¹⁹² Consequently, it seems fundamental that Christians have a solid biblical, as well as theological understanding of partnership in mission before even attempting to engage in partnership. Thus, the study of important motifs such as the *Missio Dei*, *koinonia* and universality of the Body of Christ may strengthen the formation and maintenance of partnership in mission. Moreover, I posit that

North tend to be less critical of homosexuality. See <https://www.pewresearch.org/global/2020/06/25/global-divide-on-homosexuality-persists/>.

¹⁸⁹ This incident highlights that partnerships can become fragile, and there is a real danger that differences, whether theological, cultural or social, no matter how small, can have a huge impact in the prospect of churches working in partnership.

¹⁹⁰ Some scholars argue that theological differences significantly affect collaboration between northern indigenous churches and southern diaspora congregations in Europe and North America. See Währisch-Oblau, "From Reverse Mission," 476; Harvey C. Kwiyani, *Sent Forth: African Missionary Work in the West* (Maryknoll, NY: Orbis Books, 2014), 180.

¹⁹¹ Hofstede, "Dimensionalizing Cultures," 8.

¹⁹² Chin Do Kham, "Partnership Issues and Challenges in Asian Mission," *Journal of Asian Mission* 5:2 (2003): 179, makes a distinction between the secular and Christian models of partnership.

Christian leaders, both from Global North and South, would benefit from a better understanding and application of servant leadership motif in their partnerships.¹⁹³ Servant leadership's strong emphasis on serving others first,¹⁹⁴ and its distinct characteristics, such as humility, authenticity, interpersonal acceptance and stewardship,¹⁹⁵ may help mitigate the aforementioned critical challenges for partnership in mission.¹⁹⁶ Therefore, future research into the role of servant leadership, as well as its potential mitigating effects on the challenges for partnership in mission, is needed.

Fourth, streaming from the history of colonialism,¹⁹⁷ ethnocentrism¹⁹⁸ is understood to also constitute a critical challenge for partnership in mission.¹⁹⁹ Notwithstanding its extreme relevance for modern society,²⁰⁰ the issue of race and ethnocentrism is very complex and far too big to be dealt in this research. Nevertheless, given its prevalence in much of the literature on partnership in mission,²⁰¹ the issue is not to be ignored either. Therefore, I acknowledge the challenge that ethnocentrism presents for partnership in mission between Global North

¹⁹³ Larry C. Spears, "Character and Servant Leadership: Ten Characteristics of Effective, Caring Leaders," *Journal of Virtues & Leadership* 1.1 (2010): 25, https://www.regent.edu/acad/global/publications/jvl/vol1_iss1/Spears_Final.pdf.

¹⁹⁴ S. Sendjaya and J.C. Sarros, "Servant Leadership: Its Origin, Development, and Application in Organizations," *Journal of Leadership & Organizational Studies* 9.2 (2002): 60, 57–64, <https://doi.org/10.1177%2F107179190200900205>.

¹⁹⁵ Dirk van Dierendonck, "Servant Leadership: A Review and Synthesis," *Journal of Management* 37.4 (2011): 1232, doi:10.1177/0149206310380462.

¹⁹⁶ Some scholars have argued for the universal application of the servant leadership. See, Mary Ho, "The Transcendent Culture of Servant Leadership," *Lausanne Global Analysis* 9.2 (2020), <https://www.lausanne.org/content/lga/2020-03/transcendent-culture-servant-leadership>; Fons Trompenaars and Ed Voerman, *Servant-Leadership Across Cultures: Harnessing the Strength of the World's Most Powerful Management Philosophy* (New York: McGraw-Hill, 2010).

¹⁹⁷ Bosch, *Transforming*, 297-317.

¹⁹⁸ Hibbert and Hibbert, *Leading*, 49, explain that ethnocentrism happens when a person assumes that his or her "ethnic group's ways of doing things are right and true and that other groups are uncivilized or somehow less human."

¹⁹⁹ Lundy, "Moving Beyond," 153; Steve Spencer, *Race and Ethnicity: Culture, Identity and Representation* (London: Routledge, 2006); Volf, *Exclusion and Embrace*, 36.

²⁰⁰ There has been some concern with racial discrimination in churches and Christian organisations. See Church Mission Society, *Anvil* 36.3 (2020), <https://churchmissionsociety.org/resources/editorial-faultlines-in-mission-reflections-on-race-and-colonialism-anvil-vol-36-issue-3/>.

²⁰¹ Lederleitner, *Cross-Cultural Partnerships*, 79; Lingenfelter and Mayers, *Ministering Cross-Culturally*, 22; Kirst Rievan, "Uncovering Discrimination in Missions," *Lausanne Global Analysis* 10.1 (2020), <https://lausanne.org/content/lga/2021-01/uncovering-discrimination-in-missions>.

and South Christianity, and aspire to further consideration of this topic beyond this dissertation.

Lastly, although partnership in mission reveals critical challenges, it also provides rich opportunity to bring glory to God and express gospel truths. In light of this, it would be helpful for case studies to be explored and shared of Global South and North churches working in harmony and mutual love and respect. Such case studies could provide a road map for other churches who desire to grow in this area.

Word Count: 14,981

APPENDIX A
CHRISTIANITY'S DEMOGRAPHIC DATA ²⁰²

Table 4. Christians by Continent and Christian Mission and Evangelization, 1900–2050

	1900	1970	2000	% p.a.*	mid-2021	2025	2050
Christians by Continent							
Global North	459,901,000	703,710,000	816,017,000	0.10	832,729,000	827,529,000	787,352,000
Europe (including Russia; 4 regions)	380,647,000	492,068,000	562,140,000	0.01	563,906,000	556,483,000	501,724,000
Northern America (1 region)	79,254,000	211,642,000	253,877,000	0.27	268,822,000	271,046,000	285,628,000
Global South	98,445,000	525,599,000	1,172,950,000	1.82	1,712,851,000	1,833,045,000	2,633,755,000
Africa (5 regions)	9,640,000	140,023,000	382,510,000	2.81	684,931,000	760,781,000	1,324,601,000
Asia (5 regions)	21,966,000	95,758,000	279,960,000	1.50	382,829,000	406,689,000	571,364,000
Latin America (3 regions)	62,002,000	271,568,000	486,111,000	1.14	617,295,000	636,854,000	703,255,000
Oceania (4 regions)	4,837,000	18,250,000	24,369,000	0.63	27,796,000	28,721,000	34,536,000
Christian Mission and Evangelization							
National workers (citizens)	2,100,000	4,600,000	10,900,000	0.92	13,200,000	14,000,000	17,000,000
Foreign missionaries	62,000	240,000	420,000	0.11	430,000	450,000	600,000
Foreign mission sending agencies	600	2,200	4,000	1.62	5,600	6,000	7,500
Christian martyrs per 10 years ¹	344,000	3,770,000	1,600,000	-2.70	900,000	900,000	1,000,000
% in Christian countries ²	95.0	76.0	59.1	-0.39	54.4	54.6	48.6
Non-Christians who know a Christian (%)	5.3	13.2	17.3	0.24	18.2	18.5	19.7
Unevangelized population ³	880,122,000	1,650,954,000	1,843,175,000	0.90	2,223,956,000	2,321,273,000	2,739,879,000
Unevangelized as % of world population	54.3	44.6	30.0	-0.29	28.2	28.4	28.0

1. Ten-year total for decade ending in the given year. World totals of current long-term trend. See David B. Barrett and Todd M. Johnson, *World Christian Trends* (Pasadena, CA: William Carey Library, 2001), pt. 4, "Martyrology."

2. Percentage of all Christians living in countries $\geq 80\%$ Christian.

3. Defined in *World Christian Trends*, pt. 25, "Macroevangelistics."

* Column % p.a. trend. Average annual rate of change, 2000–2021, as % per year.

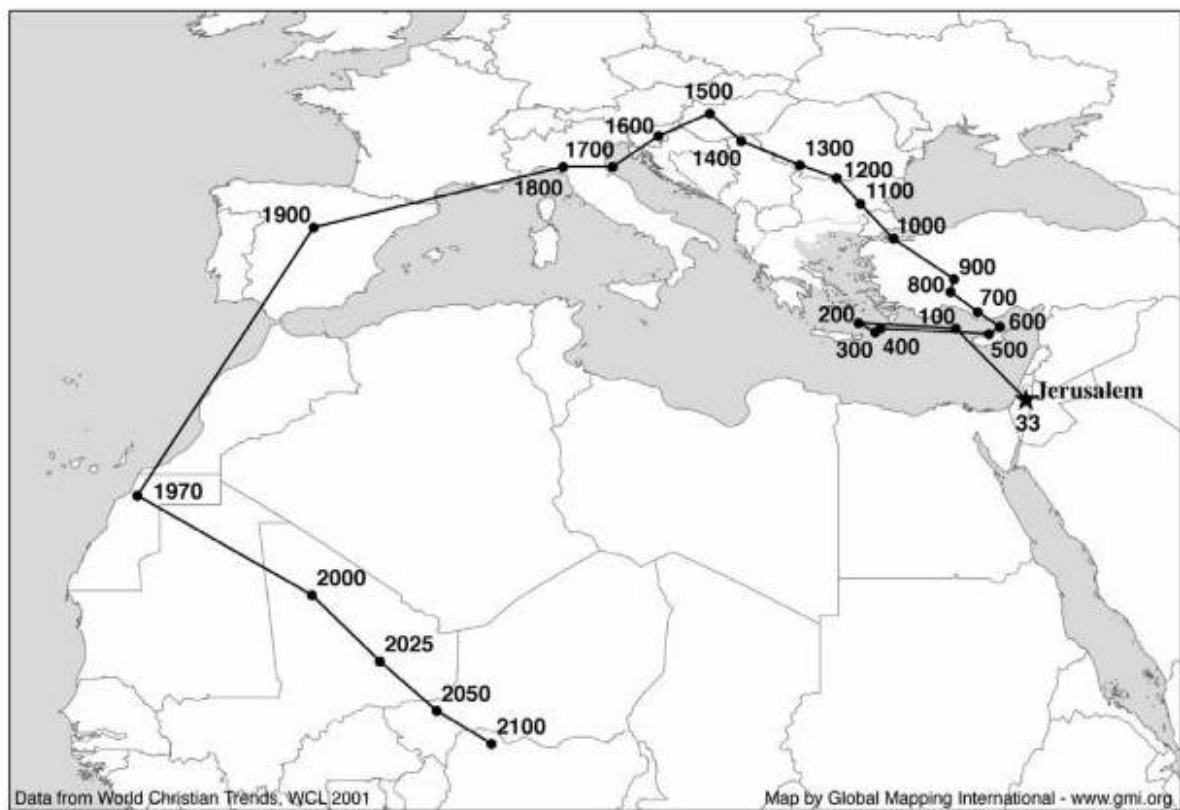
Source: Todd M. Johnson and Gina A. Zurlo, eds., *World Christian Database* (Leiden: Brill, accessed July 2020).

IBMR 45(1).

²⁰² Gina A. Zurlo, Todd M. Johnson, and Peter F. Crossing, "World Christianity and Mission 2021: Questions about the Future," *IBRM* 45.1 (2021): 23, <https://doi.org/10.1177/2396939320966220>.

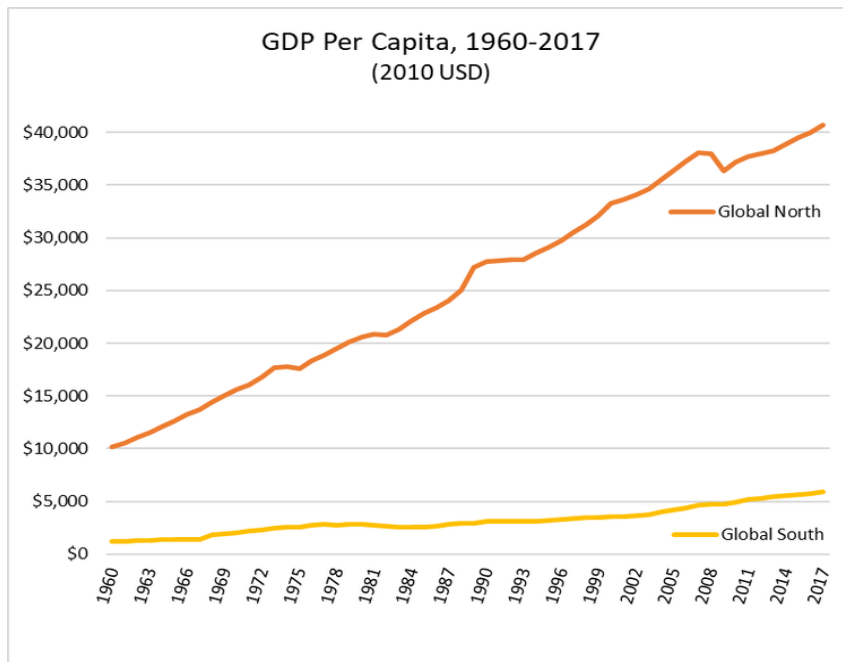
APPENDIX B
CHRISTIANITY'S CENTRE OF GRAVITY GRAPH

Map 1. Trajectory of the Statistical Center of Gravity of Global Christianity, AD 33-AD 2100.

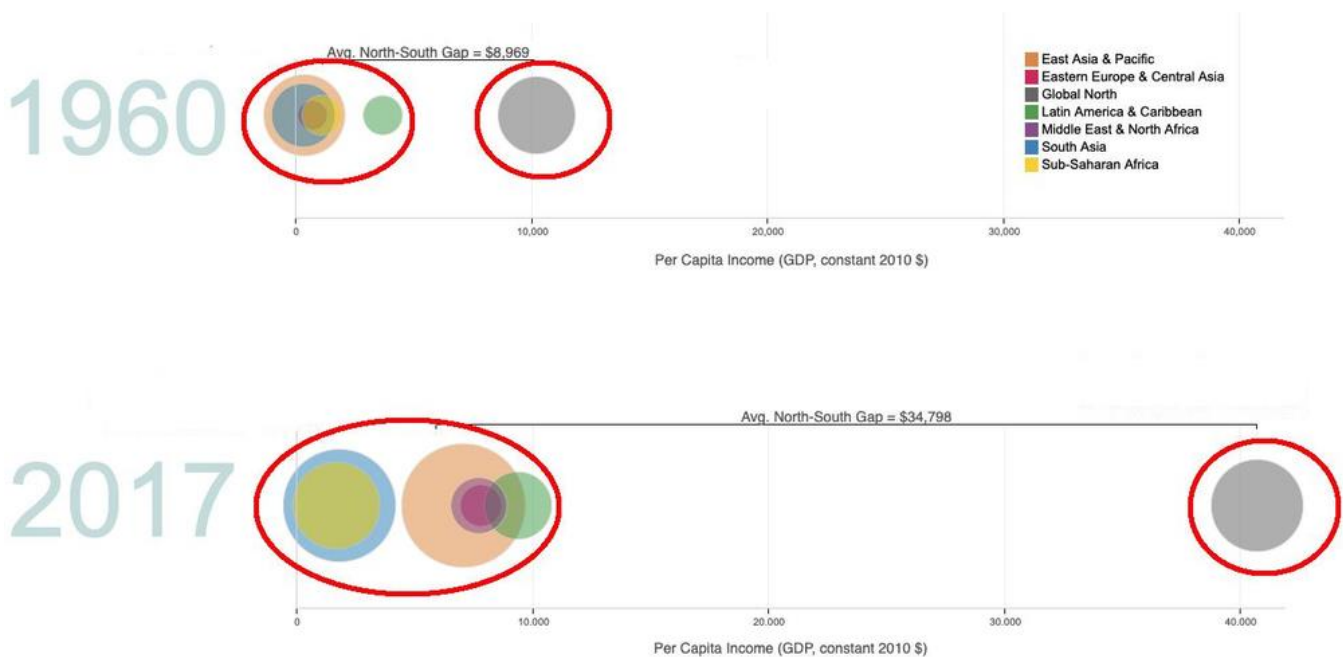


From Todd M. Johnson and Sun Young Chung, "Tracking Global Christianity's Statistical Centre of Gravity, AD 33-AD 2100", *International Review of Mission*, Vol. 93, No. 369, April 2004, pp. 166-181.

APPENDIX C
FINANCIAL GAP BETWEEN THE GLOBAL SOUTH AND NORTH



203 Graphic 1.



204 Graphic 2

²⁰³ Jason Hickel, “Apartheid in the Global Governance System”, (16 October, 2019), <https://www.jasonhickel.org/blog>.

²⁰⁴ Jason Hickel, “Global Inequality: Do We Really Live in a One-Hump World?” (17 March, 2019), <https://www.jasonhickel.org/blog/2019/3/17/two-hump-world>.

APPENDIX D
INDIVIDUALISTIC VERSUS COLLECTIVIST CULTURES²⁰⁵

Ten Differences Between Collectivist and Individualist Societies

Individualism	Collectivism
Everyone is supposed to take care of him- or herself and his or her immediate family only	People are born into extended families or clans which protect them in exchange for loyalty
"I" – consciousness	"We" –consciousness
Right of privacy	Stress on belonging
Speaking one's mind is healthy	Harmony should always be maintained
Others classified as individuals	Others classified as in-group or out-group
Personal opinion expected: one person one vote	Opinions and votes predetermined by in-group
Transgression of norms leads to guilt feelings	Transgression of norms leads to shame feelings
Languages in which the word "I" is indispensable	Languages in which the word "I" is avoided
Purpose of education is learning how to learn	Purpose of education is learning how to do
Task prevails over relationship	Relationship prevails over task

²⁰⁵ Hofstede, "Dimensionalizing Cultures," 11.

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