

**Intercultural Communication as a Predictor for Multi-Ethnic Church Management
in Christian Denominations in Lagos Metropolis Nigeria**

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Certification

This thesis entitled "**Intercultural Communication as Predictor for Multi-Ethnic Church Management in Christian Denominations in Lagos Metropolis Nigeria**" was carried out by **Oladele Olubukola Olabode** with Matric Number **LCU/PG/001567** in the Department of Politics and International Relations, Faculty of Management and Social Sciences, Lead City University Ibadan, Nigeria under my supervision.

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Dedication

This research is dedicated to Jesus Christ, the Prince of Peace
and the entire Olabode Family of Ibadan

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Abstract

Diversity is typical in most churches today based on cultural differences and dispositions with its associated challenges. Culture, Cultural affiliations and Communication have posed many global problems to worshipers in some Christian denominations. Invariably, language barriers and other interrelation factors are making communication more challenging and cultural differences inhibit certain members from being comfortable enough to open up to relate or socialize in the church. Studies on Intercultural Communication from Western and Asian perspectives; Management of Culturally Diverse Workforce from Organizational Perspective and Diversity Management in Nigeria from Corporate and National perspective are done; but there is need to work on multi-ethnic churches management. Therefore, this research investigated intercultural Communication as predictor for multiethnic church management in Christian denominations in Lagos metropolis, Nigeria. The study adopted a convergent mixed-methods research design of (QUAL+QUAN) triangulation approach; sample comprised 500 respondents drawn from ten selected Christian denominational churches in Lagos metropolis using questionnaire, semi-structured interview guides and observational techniques for data collection. Findings revealed that Intercultural communication knowledge is highly deployed among the congregational members; Members displayed high qualities of the characteristics of a healthy multiethnic church and Multi-ethnic congregations in the selected churches experienced the benefits of Intercultural Communication. Members attest to the challenges affecting the deployment of intercultural communication in multiethnic congregations, and there was a significant impact of the deployment of intercultural communication knowledge on the benefits derived in the management of multiethnic churches in the selected Churches in Lagos metropolis. It was concluded that Church Leadership in Lagos metropolis applied all organized and purposeful activities to utilize intercultural communication components to achieve ministry effectiveness irrespective of cultural disposition of the congregation. The research recommended that Government organizations, Christian Association of Nigerian, Faith-based Organizations and Churches should effectively utilize intercultural communication components to manage multi-ethnic based situations.

Keywords: *Intercultural Communication, Competency, Multi-ethnic church, Church management and Christian denominations.*

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List of Acronyms

Abbreviation	Meaning
AA	Affirmative Action
AACC	All Africa Conference of Churches
BRICS	Brazil, Russia, India, China, South Africa
CAN	Christian Association of Nigeria
CAT	Communication Accommodation Theory
CCC	Celestial Church of Christ
CCN	Christian Council of Nigeria
CECNN	Council of Evangelical Churches of Northern Nigeria
CPFN	Christian Pentecostal Fellowship of Nigeria
C&S	Cherubim and Seraphim
CSN	Catholic Secretariat of Nigeria
EAT	Ecumenical Association of Theologian
ECC	Ecumenical Council of Churches
ECWA	Evangelical Church Winning All (originally, Evangelical Church West Africa)
EEO	Equal Employment Occasion
EU	European Union
FNT	Face Negotiation Theory
ICC	Intercultural Communication Competency
ICT	Individualism-collectivism theory
IFCD	International Fund for Cultural Diversity

ILO	International Labor Organization
INT	Identity Negotiation Theory
MCMS	Methodist Church Missionary Society
MFM	Mountain of Fire and Miracle
MNC	Multi-National Corporations
NBC	Nigerian Baptist convention
NCRM	National Centre for Research Methods
NIV	New International Version
NPO	Non-Profit Organization
OAIC	Organization of African Independent Churches
OECD	Organization for Economic Co-Operation and Development
OCLC	Online Computer Library Center
PFN	Pentecostal Fellowship of Nigeria
RCCG	Redeemed Christian Church of God
UCSB	University of California, Santa Barbara
VCG	Victoria Garden City
WCC	World Council of Churches

Chapter One

Introduction

1.1.

Background to the Study

Communication is the lifeblood of any institution, corporation, firm or government establishment, church or faith-based organization, and communication competency is obligatory as the essence of human life; if communication between organizations fails or becomes defective, the entire system will take a nosedive¹. Comparably, the concept of Shema and the commandments in the scriptures present God as an example of a competent Communicator to all church leaders, thus challenging efficient performance for managing a multi-ethnic community². God communicates to express His feelings, passes information and shares His opinions in a straight-forward term to all humans, a perfect example for every church in a cross-cultural sense. However, intercultural communication has become inevitable due to globalization-the concept that characterizes communities, societies and churches today.

Jesus' discipleship model to every tribe, tongue, people and nation is essential today. It transforms the lives of people here on earth and for all eternity. It stresses the most effective means available to prepare every believer in Christ Jesus to make disciples who make others. The Great Commission task hinged on Christ's mandate to the early disciples as recorded in Matthew 28:18-20 which reads thus: Therefore, go and make disciples of all nations, baptizing the individuals in the Name of the Father, Son and Holy Spirit; teaching them to obey everything I have commanded you. And surely, I am with you always, to the very end of the age. The content of this statement summarizes God's

intended plan of spreading the gospel to the end of the earth and Jesus' intention for the disciples to spread the message to every corner of the planet. The task is to make converts and develop them into disciples who will be followers, learners and servants of the master³.

The Church's outstanding commitment to the Great Commandment in Matthew 22:37-40 says, Love the LORD your GOD with your heart, soul and entire mind. Love your neighbors as yourself. All the laws and the prophets hang down on these two commandments. As mentioned above, the Great Commission will build and manage a multi-ethnic church. Rick Warren insists that the critical issue for the church's leadership in the twenty-first century should be driving a healthy multi-ethnic church, not church growth⁴. It is believed that churches, like human beings, possessed vital signs common to health and growth. If these critical characteristics are known, efforts could be made to manage them and avoid illness.⁵ Church growth and health are not synonymous in a multi-ethnic sense; from the researcher's observations, one tends to influence others. It should be wrong to assume that a growing church is healthy or will automatically be strong because every church has its unique identity, especially a multi-ethnic one. Church health is a progeny of the church growth movement, which focuses on the number of people in local churches and the quality of the churches. Church health communicates the adequate functionality of a managed church⁶.

The need for intercultural communication competency in the church communities becomes inevitable because of global citizenship, cultural sensitivity and diversities, trans-cultural communication appropriateness, intercultural communication effectiveness, and cross-cultural adjustment⁷. Thus, these factors are those the researcher opines to

inform the necessity for managing multiethnic church. Multiethnic church management connotes appropriate administration of the church resources to ensure that men and women of ethnic and economic diversity within a congregation are working to effectively and efficiently to accomplish church goals.

Leadership becomes the ideal in the tenets of every existing society or organization for its importance to human society. An institution or organization without supervision is like sheep without a shepherd; there is bound to be confusion, disorderliness and lawlessness and nothing positive can be achieved. Leadership occupies a unique position in every society, organization or community. There is bound to be a misperception, disarrangement, and anarchy with poor leadership⁸.

Hence, the church leadership needs to embark on a managerial mission that will ensure clarity, orderliness, and self-control in the household of God, which comprises different people from different backgrounds and cultural dispositions- the function that depicts multiethnic church management.

Intercultural communication is not the only factor that could necessitate multi-ethnic church management. However, the researcher intends to explore this variable in pursuing multi-ethnic church management in this study. Competency in intercultural communication addresses the complex abilities needed to perform effectively and appropriately when interacting linguistically and culturally differently from oneself⁹. It connotes the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes¹⁰. Therefore, the study investigated intercultural communication as a predictor for multi-ethnic church management in Christian denominations in the Lagos metropolis, Nigeria.

1.2. Statement of the Problem

Diversity is typical in most churches today based on cultural dispositions, which any organization could not ignore its possible challenges. Culture, cultural differences, and communication posed many global problems to worshipers in some Christian denominations. Language barriers make communication more challenging, and cultural differences inhibit certain members from being comfortable enough to open up, socialize, or relate in the church. Therefore, this study's problem stems from the communication lapses and challenges resulting in discrimination, discontent and ethnic divisions arising from cultural affiliations of the members, which hinders relationships in churches, thus creating unhealthy church tendencies, leading to the proliferation of tribalized churches across the globe.

Meanwhile, there are studies on the general overview of culture and cultural diversity perspectives at workplaces; Management of a culturally diverse workforce from organizational perspectives; Intercultural communication from Western and Asian perspectives; and Diversity Management in Nigeria from Corporate and National perspectives. However, there are churches and other religious organizations in Nigeria with members from different ethnic groups and cultural backgrounds in the congregation but with few studies on managing those unique churches.

This study aimed at developing proficient and skillful communication among church leaders and members across cultures within the Christian fold to manage a multi-ethnic community. Therefore, the study seeks to explore intercultural Communication as a

predictor of multi-ethnic church management among Christian denominations in the Lagos metropolis.

1.3. Aim and Objectives of the Study

The research investigated the responses of church leaders and members in the exploration of intercultural communication as a predictor for multi-ethnic church management in Christian denominations in Lagos metropolis in Nigeria. The specific objectives of the study are to:

- i. ascertain the extent of deployment of intercultural communication knowledge among selected Churches in the Lagos metropolis;
- ii. identify the characteristics of a healthy multi-ethnic Church in the selected churches in Lagos metropolis;
- iii. ascertain the benefits of intercultural communication competency in the management of multi-ethnic congregations in the selected Churches in Lagos metropolis;
- iv. find out the challenges affecting the deployment of intercultural Communication in the management of multi-ethnic congregations in the selected Churches in the Lagos metropolis;
- v. determine the correlation between intercultural communication knowledge and intercultural communication competency benefits and how the link affects the management of multi-ethnic churches in the selected Churches in the Lagos metropolis;

1.4. Research Questions

The following research questions are addressed in this study:

1. To what extent is intercultural communication knowledge deployed among selected Churches in the Lagos metropolis?
2. What should characterize a healthy multi-ethnic church in the selected churches in the Lagos metropolis?
3. How beneficial is intercultural communication competency in the management of multi-ethnic churches in the selected Churches in the Lagos metropolis?
4. Are there challenges that could affect the deployment of intercultural communication in the management of multi-ethnic churches in the selected Churches in the Lagos metropolis?
5. How could the relationship between intercultural communication knowledge and intercultural communication competency benefit affect the management of multi-ethnic churches in the selected churches in the Lagos metropolis?

1.5. Significance of the Study

This outcome of this research would expand the knowledge of intercultural communication as a predictor for multi-ethnic church management among Christian denominations leaders in the Lagos metropolis and other environments. The leaders would utilize the intercultural communication skills learnt in managing their different churches. The study would enlighten religious institutions, Christian bodies and other faith-based organizations to foster cross-cultural and intercultural relationships to sustain a healthy multi-ethnic faith community. The output of the study will be valuable to missionaries and mission organizations involved in cross-cultural missions across the globe to establish and strengthen intercultural relationships toward developing a healthy global church.

The research outcomes could be included as part of the curriculum for intercultural studies and intercultural leadership and administration students in the Religious and Intercultural studies departments in universities and seminaries across the nation. The research would also enlighten the leadership of the Christian Association of Nigeria and other religious bodies on utilizing the intercultural communication components to strengthen the umbrella body, using its model for managing a healthy multi-ethnic Christian community in the nation.

Lastly, the research would be valuable to the Policymakers at State and Federal levels, as the content could become a governmental approach to building a healthy nation. The study excerpt would eventually be published in local and international academic journals and serves as materials for seminars and workshops for enlightening the general populace on intercultural-related matters.

1.6. Scope of the Study

The study explored intercultural Communication as predictor for multi-ethnic church management in Christian denominations in Lagos metropolis. This study focused on dimensions of intercultural communication competencies, features of organized, healthy multi-ethnic churches and how intercultural communications proficiency would be utilized for managing healthy multi-ethnic churches. The study focused on Lagos being the former capital of the Federal Republic of Nigeria, one of the most populous states in the nation. Lagos accommodates people of different tribes with multicultural backgrounds as an important commercial center. These people are church members, managed by leaders, and entitled to a healthy church with multi-ethnic dispositions. Lagos metropolis comprises the Island and mainland areas of Lagos. The research is also

limited to leaders and members of ten Christian denominational churches (Mainstream and New Generational Churches) from the Christian Association of Nigeria blocks.

1.7. Limitation of the Study

The limitations of a study are those characteristics of design or methodology that could impact or influence the application or interpretation of the results of the study. Generally, the major constraint that affected the result outcome or the general usage of the findings of this study is that of reaching out to churches with a balanced multicultural setting. However, the researcher had to assess the situation found in each church and applies scholastic wisdom to achieve the desired goal of the study.

Churches in Lagos metropolis are seemingly multicultural in nature because of the location, but the distribution of the different cultures depends on the tribe and exposure of the leaders as well as the nature of the church. These factors have effect on the characteristics of respondents on tribes from other geo-political zones in Nigeria and on other nationalities. Leaders of particular tribe attract higher numbers of members from the tribe to the church with people from other tribes attending in minority on relationships. There are other churches with tribal attachment or their origins being traced to a particular geo-political zone in Nigeria with extension in Lagos, those churches attract more members from those zones in the church with few members joining from other zones.

There are other churches whose founders or apex leaders have made strong impact globally; these groups attract members across the nation and other nationalities who reside in Lagos during the course of the study. This was the initial challenge encountered when the researcher got to the field; it became difficult to locate an evenly-distributed

multicultural church in Lagos metropolis. In most churches, the researcher needs trusted assistants to help locate people of different tribes to reach out to because of seemingly similarities in appearance on worship days, except on church special events days where individuals come on tribal or traditional attires to churches. However, the researcher took the challenge by establishing relationship by proxy based on ministerial and academic identity, moving with friends that are familiar with Lagos church terrains.

The challenge of certain protocols established by some churches in accessing the apex leaderships of some churches due to tight schedule, the researcher had to book unfailing appointments, sometimes the church pastor sends representatives to attend the interview scheduled, while others are not available for the meetings. However, some pastors that could not host the researcher physically opted for interviews by WhatsApp Messenger and other internet facilities.

1.8. Operational Definitions of Terms

Church Management: Church management is the appropriate administration of the church resources, thus working together with available human and material resources to accomplish church goals effectively and efficiently.

Communication: Communication is the process of sharing thoughts, ideas or values in such a way as to affect the recipient's life. Communication consists of all the methods by which information is transmitted and received. The primary purpose of Communication is to make the receiver understand what is in the sender's mind.

Culture: Culture is the habitual way of thinking, feeling and reaching characteristic of how a particular society meets its problem at a specific time.

Diversity Management: Diversity management is a set of organizational programs and practices aimed at recruiting, retaining, and managing workers of different backgrounds and individualities and creating a culture where everybody is inversely enabled to perform and achieve organizational objectives and individual development.

Healthy Church: Church health is a continuous process of the interplay of multiple forces and conditions where no single part or group promotes health or illness. Everyone contributes to the congregation as a unit of health or disease¹¹. A healthy church is an assembly where every fellowship member grows, serves, builds others and reaches out. All four must come from life –the indwelling life of Christ in each believer's life (John 15:4-5; Eph. 4:16; Col. 2:19) as each of us grows, serves, builds others and reaches out.

Healthy Multi-ethnic Church: A healthy multi-ethnic church is one in which men and women of ethnic and economic diversity walk to work and worship God together to advance a credible witness of God's love for all people.

Healthy Multi-ethnic Church Management: The appropriate administration of the church resources to ensure that men and women of ethnic and economic diversity are working to effectively and efficiently to accomplish church goals.

Intercultural: Intercultural refers to all interaction/communication between two social/cultural group members.

Intercultural Communication: Intercultural Communication connotes verbal and nonverbal interaction between people from different cultural backgrounds, in other words, it is communicating with people among various cultures. Intercultural Communication is much more than just language since communication could also be nonverbal. Intercultural Communication denotes communication between people from two or more

different cultures. Intercultural communication is a symbolic, interpretive, transactional, contextual process where people from different cultures create shared meanings.

Intercultural Communication Competency: Intercultural Communication Competency is the complex abilities needed to perform effectively and appropriately when interacting linguistically and culturally different from oneself.

Intercultural Relationship: All relationships to some extent, cross-cultural in that both parties come together from different families to establish a new unit.

A multi-ethnic comprises people with various backgrounds in an environment relating to, reflecting, or adapting to diverse cultures.

Multi-ethnic Church: A multi-ethnic church is made of people of various ethnic groups in a congregation.

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Chapter Two

Literature Review

In this chapter, scholarly works were reviewed and examined from the perspectives of diverse opinions of scholars in various disciplines, all geared toward the goal of coming up with a rich exposition. Consequently, by adopting a holistic approach distilled from concepts, ideas and theoretical submissions that have evolved from diverse field such as communication, intercultural studies, diversity and church management, among others, there was an attempt at filling the gap that appears in intercultural communication, particularly with respect to the use of skills for managing multi-ethnic churches.

Thus, this approach brought about a prescription of well substantiated recommendations that could result in workable solutions to the problems arising from the study. This chapter is subdivided into the following subsections:

- 2.1 Conceptual Review**
- 2.2 Theoretical Framework**
- 2.3 Review of Empirical Studies**
- 2.4 Conceptual Framework Model**
- 2.5 Summary of Gap in Literature Reviewed**

2.1. Conceptual Review

2.1.1. Culture and Intercultural Relationship

Intercultural communication as predictor of healthy multi-ethnic church management among Christian denomination in the Lagos metropolis does not exist in a vacuum. It is a mission where people of various cultural backgrounds and dispositions interrelate for coexistence. Therefore, it is expedient to interact with multiple scholars on culture from different perspectives, intercultural relationships and other related terms.

The Concept of Culture

Culture is mainly about crucial values that need to be understood and the rules of behavior that guide that particular group¹. Furthermore, the culture of a group can be well-defined as the accrued shared learning of a specific group as it solves its problems of external adaptation and internal integration. An excellent account of the change in this term, culture was a noun of process, especially in crops or animals. This meaning can be commonly found in agriculture, horticulture and viticulture. Furthermore, it is noted that in the sixteenth century, culture was used with regards to "cultivating" the human body through training and later on "cultivating" the non-physical aspects of a person². Moreover, in the nineteenth century, the meaning was broadened to include the general state of human intellectual, spiritual and aesthetic development, giving rise to the artistic works and practices, meaning which is associated with music, literature, painting, film and theatre". After this term originated from agriculture, the same term emerged from other disciplines like anthropology, sociology and others³.

Furthermore, culture is so similar to an iceberg, that is, the deeper layers (such as traditions, beliefs, values) hidden from the way of viewing things, and one is only able to

see and hear the uppermost layers of cultural artifacts (such as fashion, trends, pop music) and verbal and nonverbal symbols⁴. It is argued that culture is often perceived as the core idea in intercultural Communication; this means many elements are underpinned under a single culture⁵. This view is elaborated in a classical iceberg analogy on hidden cultural factors. Thus, it was pointed out that on a typical level, culture refers to a patterned way of living by a group of interacting individuals who share similar sets of traditions, beliefs, values and norms⁶. In the iceberg analogy, there is a depiction of the visible and the hidden layers of culture towards individuals and groups of a particular culture. This iceberg analogy is applicable in multicultural environments like in these selected churches and any other Christian organizations that hold a variety of cultures.

Culture is the exclusive distinctive of a social cluster; the values and norms shared by its members are set apart from other social groups and are influenced by conscious beliefs. Culture could also be defined by communities or societies, which structure how people view their world. It involves a specific set of beliefs, norms, and values concerning relationships, how people live their lives, and how they organize their environments. Understanding the complexity and richness of culture requires a willingness to examine and grasp its many elements and comprehend how they come together⁷. General elements that constitute a culture are identified as follows⁸: Symbols which are illustrations that represent a particular meaning of something that people who share the same culture can easily recognize; Corporate legacy and history that is passed from one age group to the next; Shared values that culturally defines principles of desirability, goodness, beauty and many other things that serve as broad guidelines for social living and beliefs that are certain words that people hold to be true^{9,10}. A typical pattern or style of communication

or language, a system of symbols that permits people to communicate with one another; Geographic location of residence (e.g., country; community; urban, suburban, or rural area); Patterns of dress and diet, customs, conduct, traditions, institutions, arts, folklore, and lifestyle constitute norms that form rules and expectations by which society directs the behavior of its members and similar relationships and socialization patterns.

However, culture is not a definable concept to which individuals do not belong or belong. Within a nation, race, or community, persons belong to numerous cultural groups, each with its own set of cultural norms (i.e. spoken or unspoken rules or standards that indicate whether a particular behavior, attitude, or belief is appropriate or inappropriate)¹¹. The word culture can also be applied to describe the ways of life of groups formed based on age, profession, socioeconomic status, disability, sexual orientation, geographic location, membership in self-help support groups, and so forth^{12,13}. Moreover, the focus is on cultural groups shaped by a dynamic interplay among specific factors that shape a person's identity, including race, ethnicity, religion, socioeconomic status, and others. In addition, to explore the communicative aspects of culture, culture becomes ongoing negotiation of learned and patterned beliefs, attitudes, values, and behaviors, which should not be conceptualized as stable and unchanging. Culture is negotiable, culture is dynamic, and cultural changes can be traced and analyzed to understand better why our society is the way it is^{14,15}.

The description points out that culture could be learned, which accounts for the significance of socializing institutions like family, Church, institute, peers, and media outfits. Culture is modeled in that there are identifiable widespread similarities among people within cultural clutches. There is also deviance from and opposition to those

patterns by personalities and subgroups within a culture, which is why cultural practice changes over time. Finally, the definition recognizes that culture stimulates beliefs about what is true and false, attitudes, including likes and dislikes, values regarding right or wrong, and behavioral patterns. It is these cultural influences that inform identities^{16, 17}.

Sociological Perspective on Culture

The most widely used notion in sociology is the concept of culture. From the perspective of sociologists, culture goes beyond such activities as art, literature, music and painting; it refers to the ways of life of the members of society or groups within a community. It includes dress patterns, marriage customs, language and family life, the patterns of work, religious ceremonies and leisure pursuits^{18, 19}. Cultural sociology is one of the primary and most popular areas of the American Sociological Association. The sociology of culture is established from the intersection of sociology, as shaped by early theorists like Marx, Durkheim, and Weber. With the rising specialization of anthropology, where researchers lead the way in an ethnographic approach for unfolding and examining different cultures worldwide, culture can be conceptually distinguished from society. Still, there are very close connections between these notions. A society is an arrangement of interrelationships that links individuals; all societies are united because their members are organized in structured social relationships according to a unique culture. No culture could exist without communities, and no society could exist without culture²⁰. Without culture, there would not be 'human' at all, in which the term is usually understood. There would have been no language to express ourselves, no feeling of self-consciousness, and our capability to think or reason would be severely limited^{21, 22}.

Concept of Interculturalism

Interculturalism refers to support for cross-cultural and challenging self-segregation tendencies within cultures²³. It moves beyond passive acceptance of the multicultural fact of multiple cultures effectively existing in society to promote dialogue and interaction between cultures. Interculturalism recognizes everyday human needs across cultures and dissonance and critical dialogue within cultures. It rejects the claim of identity politics that only members of a particular group can understand the perspective of that group²⁴.

Another Scholar opined that Interculturalism values cultural diversity and pluralism, which entails the implementation of reasonable cultural accommodations, emphasizing integration and social inclusion²⁵. Interculturalism tackles the underlying structural, political, economic, and social disadvantages and inequalities often experienced by minority group, which involves countering discrimination, affirmation action, giving special assistance to disadvantaged groups, and eliminating systematic educational disadvantage²⁶.

Interculturalism emphasizes intercultural discourse, interaction and exchange, an open and respectful exchange of opinions between individuals and groups with different cultural affiliations based on equality. It proposes intercultural dialogue that helps people develop a deeper understanding of cultural beliefs and practices that are different from their own, fosters mutual understanding, increases interpersonal trust, cooperation and participation, and promotes tolerance and mutual respect^{27,28}. In addition, Interculturalism proposes intercultural dialogue at the societal level to help lessen prejudice and stereotypes in civic life, facilitates relationships between diverse national,

ethnic, linguistic and faith societies, and nurtures integration, a sense of collective purpose and the cohesion of culturally diverse societies^{29,30}.

Interculturalism aims to generate a strong sense of a cohesive society based on universal values. The universal values upon which are found are the rule of law, democracy, human rights and the appreciation that all human beings having equal dignity and are entitled to equal respect. Interculturalism rejects moral relativism on cultural differences, instead adopt a critical stance on illiberal cultural practices that violate these universal values^{31,32}.

Intercultural Relationship

Traditionally, the intercultural relationship has been applied to racially mixed individuals because racial differences are considered cultural variances in some societies^{33,34,35}. However, many scholars have argued that intercultural relationships require broader definitions, specifically because culture is broadly defined and racial differences do not equal cultural differences^{36,37}. Although acquaintances in an intercultural relationship may have different racial backgrounds, what makes their relationship intercultural is that it is characterized by more significant differences between the people on a broader variety of areas, with race, religion, ethnicity, and national origin being the primary factors³⁸.

Entry into Intercultural Relationships

Intimate partnership choice results from specific developmental outcomes, shaped as all other developmental milestones by the interaction of the individual with their environment. Bronfenbrenner's ecological on intercultural relationship examination describes relationship development in person-environment interactions^{39,40,41}. The person

refers to the biological and psychological characteristics of the individuals, and the environment refers to the social, cultural, physical, and historical settings in which humans live. It is asserted that intercultural relationships are so prevalent in areas where people couple with others similar to themselves in various socio-cultural factors⁴². Understanding the context that allows people of different cultural backgrounds to meet, interact, and be intimately related is essential. These identified multiple systems that influence the individual as a set are discussed as follows:

Microsystems: The microsystems represent the individual and the social structures in which individuals participate directly, such as the family, school, work, or Church. The macro system is the broadest environmental level, thought to include the social and cultural frameworks in which individuals live their lives. Immigration, globalization, and acculturation are essential macro systemic factors influencing the likelihood of meeting, interacting with, and marrying someone from another culture^{43,44}. The interaction between these numerous structures of the microsystems is called the ecosystem.

Ecosystem: The more extensive system encompassing the microsystems is the ecosystem. It signifies the local and regional communities where persons do not participate directly but still influence individuals' behavior (such as parents' workplace, neighborhood's social or legal authority structures, etc.). Communities in which families and individuals nurture and develop are considered the ecosystem; how these communities interact and influence each other is regarded as the ecosystem. Communities significantly impact mate selection and family formation; it argues that communities serve as representations for extended families in many societies and are enormously important in bringing intercultural relationships.⁴⁵ Religious groups are an excellent example of how

communities can serve as relationship gatekeepers. They help people define their social group identity and influence how individuals perceive intercultural relationships⁴⁶.

Macrosystem: The largest is the macrosystem, which represents the influence of society with its customs, values, and laws. The chronosystem can be visually symbolized as a line cutting across the concentric systems and refers to the effect of time on the various systems influencing an individual's growth⁴⁷. Compared to the past, one influence of the chronosystem on intercultural relationships is that certain relationships are now more socially accepted. For example, it was illegal for White individuals to interact with non-Whites in several states socially. Since the law was changed, intercultural relationships have become significantly more common^{48,49,50}.

2.1.2. Communication and Intercultural Communication Competency

The Concept of Communication

Communication is vital to daily life; it is the most common everyday activity at the center of all human contact and fundamental to human life. It infuses every aspect of man's existence and endeavors. It is a process in which individuals interact with others utilizing verbal and non-verbal symbols to create shared meaning or mutual understanding in different contexts using various channels. Communication allows sharing of beliefs, values, ideas, and feelings; it also enables the building of solid and healthy relationships within groups and communities⁵¹. The activities collectively call Communication to include: talking, listening, having dialogues with us, watching television, listening to the radio, reading, writing, singing, acting, and participating in group discussions. Others are browsing through the internet, interviewing or being interviewed, creating visual images,

responding to messages, looking for and imparting information, giving instructions and advice, having dialogues, sharing significant ideas, and imparting knowledge⁵².

Human activities revolve more around communication because it is entwined with every aspect of human life; its pervasiveness, importance and complexity are sometimes overlooked. Communications impact every part of our daily lives with others and messages from various people. No social system functions effectively without communication, for communicating through language and other symbolic forms comprise the ambiance of humankind's reality⁵³.

Communication is not only pervasive but also complex. It is not a machine-like phenomenon. Few discrete parts frequently create a single, predictable result; neither is the product of what an individual does in response to another. On the contrary, it is an emergent phenomenon that arises from historical sedimentation and complex projective interactions among multiple variables, together with the individuals and circumstances in which they are embedded and the ongoing temporal sedimentations of the interaction itself⁵⁴. The complex nature of communication is a reminder that the scripture affirms man is fearfully and wonderfully made with the incredible ability to communicate verbally and non-verbally through face-to-face and mediated communication⁵⁵. Humans reflect that, and it affects communication with others. Individual self-concept, gender, personality and culture influence how, when, why and what is communicated; through communication, one defines, shapes, redefines and even reflects the reality of one's surrounding cultures⁵⁶. As a phenomenon, complexities and ambiguities influence our cultures and shape our interactions.

Biblical Foundation for Communication

The platform for reflecting on a biblical foundation for communication arises from the fact that creation, fall, and redemption are not only the essential turning points of biblical history– they also function as marvelously useful diagnostic tools. Genuinely, biblical theology keeps three principles in a careful balance: that all created reality came from God's hand and was originally and intrinsically good; that all is marred and corrupted by sin; yet that all are capable of being redeemed, restored, and transformed by God's grace⁵⁷. These three principles also overcome the secular or sacred dichotomy in human lives. The biblical message is not only about some isolated part of life labeled 'religion' or 'church life.' Creation, Fall and Redemption are cosmic in scope, describing the significant events that shape the nature of all created reality. Individuals do not need to accept an inner fragmentation between faith and the rest of life. Instead, one could relate to God on all levels of being, offering everything done in love and service to God's glory. It is affirmed that God created humans with the ability to communicate, develop and foster a sense of community. Individuals must utilize the gift of communication to express love for God and the neighborhood. Communication, therefore, enables us to co-create cultures or ways of life ⁵⁸. The whole cosmos was created by God as described by the scriptures, 'In the beginning, God created the heavens and the earth. God's developed procedure also includes such human realities as families and other social institutions, the fact and appreciation of beauty in all God's creatures, the phenomena of tenderness and laughter, the ability to conceptualize and reason, the experience of joy and the sense of justice⁵⁹. The worshippers in John's apocalyptic vision in Revelation chant the following words: You are praiseworthy, our Lord and God, to have all Glory and Honor and Power,

for all things were created by You, and by Your will, they were formed and have their being⁶⁰. John Calvin echoed this refrain this way: How can God's thought penetrate one's mind without realizing that immediately, since you are God's handiwork, you have been made over and bound to His command by right of creation, that you owe your life to Him – that whatever you undertake, whatever you do, ought to be ascribed to him⁶¹.

Therefore, humans were made in God's image, and they were also made in God's image; He created them, male and female (Genesis 1:27: TNIV). God created humankind in his image and allowed them to communicate with him and each other⁶². The whole and exact implication of humanity, being fashioned in the image and likeness of God, is cloaked in the very secret which constitutes our being human. However, the New Testament communicates the restoration of the image of God in Christ⁶³.

The idea of the *imago Dei* shelters human nature in its totality and embraces all humankind has and does: It refers to that network of religious relationships that constitutes the framework for covenantal obedience – individual relationship to God which is decisive for the normed relationships which hold for personal lives, for living together in human communities, and also for dealing with God's other creatures; great and small within the universe as a whole⁶⁴. The idea of an image refers to human status and task: Not as divine but sacred. Human life is wholly revered because it is lived before the face of God. The image is not something possessing; instead, it is the whole person that is God's image. Another crucial biblical education related to the *imago Dei* focuses on the term human heart. The regular use of 'heart' in Scripture is connected with a person's basic religious orientation⁶⁵.

Moreover, the heart represents the unifying center of man's existence, the spiritual concentration point of total selfhood, and the inner reflective core that sets the direction for all life relationships. It is the wellspring of all the will, thought, feeling, action, and every other life utterance. It is the fountain-head from which every movement of man's intellect, emotions, and will flows. This understanding should help individuals learn to express love for God through life's activities – from eating to drinking, involvement in a career, communing with God through prayer, acts of service to fellow human beings, etc. The Scripture declares: Whether you eat or drink, whatever is done, do all to the Glory of God⁶⁶. As images of God, there is a need to reflect, echo and mirror God's will in all that is done in life. Imaging God also means representing God, like an ambassador from an overseas country; (representative) of God's authority; (seeking) to advance God's program for the world; (and) promoting what God promotes⁶⁷.

Humankind is created for a purpose. God has an assignment and a mission for us to pursue to fulfill our calling. As God's image-bearers, we are cultural agents able to carry on God's creative work through the cultural mandate. God endowed Adam and Eve with the cultural order – to be fruitful and multiply and fill the earth and be good stewards of his creation. This implies that everyone is called to study, discover, interpret and theorize about the world and life to understand one's place and calling⁶⁸. Therefore, the concept of communication is theorizing about the world and our life, thus enabling us to discover our good insights to become good stewards of everything God has entrusted to us.

Intercultural Communication

Many scholars have given explicit definitions for intercultural Communication, but some are not deep enough to make it more transparent and understandable. Scholars note that

intercultural Communication is Communication between persons or groups from various cultures. Several scholars have used different terms in referring to the same word of intercultural communication; such terms include 'Trans-racial communication,' 'Inter-racial-communication,' 'Cross-cultural-communication,' and 'Inter-ethnic communication'⁶⁹. Therefore, this clarifies the definition of intercultural Communication as a communication process between two or more individuals of distinctive cultures to achieve a specific goal. Moreover, it could also be the process of exchanging ideas between subcultures. Therefore, it is essential to note that intercultural communication refers to communication between individuals from distinctive cultures.

Moreover, it is noted that intercultural communication describes communication between people from different cultures and focuses on communication. When more than two people from different cultures interact and exchange information, the process is called intercultural communication⁷⁰. Many communication scholars have produced similar work on various topics and angles. In general, it is understood that intercultural communication occurs when people from different cultures and ethnicities start communicating. There are three distinct areas of study in communication between members of varying cultures; Cross-cultural Communication, Inter-discourse Communication, and Intercultural Communication⁷¹.

Studies in cross-cultural communication start from an assumption of distinct cultural groups and comparatively investigate aspects of their communicative practices. Cross-cultural communication studies the comparison of two or more cultural communities. Cross-cultural communication arises when an individual from one culture directs a message to a person from another culture⁷². Cross-cultural communications happen

when people with different nationalities, working styles, ages, races, ethnicity, gender, and sexual orientation communicate. It negotiates exchanges and intermediates cultural differences via verbal and non-verbal communication. Cross-Cultural communications deal with exchanging knowledge and information between people of different cultures. Cross-culture communication reduces a predictable clash between thoughts and approaches. It promotes harmony among the people, as the correct message is transferred, followed by an accurate response, thus preventing misleading situations. The communication level becomes preferable to both sender and the receiver⁷³.

Studies in inter-discourse communication focus on how culture is relevant in a text or interaction and how cultural identity is formed through text and talk. Inter-discourse is the implicit or explicit relations of communication to other communications. Inter-discursivity is the aspect of a discourse that relates to other speeches. It is an analytical concept closely related to contextualization because inter-discourse communication often implies that elements of cultural distinctiveness are imported from another conversation⁷⁴.

In contrast, intercultural communication concentrates on studying the interaction between members of different cultures or across diverse cultural boundaries and explores their communicative practices in interaction with each other. It is an intersection of methods from different disciplines: psychology, sociology, linguistics, anthropology, and Communication⁷⁵. It is most visible in the difference between culture in interpreting verbal and non-verbal linguistics.

It involves sharing information on various stages of awareness and control amongst people with different cultural experiences. Different cultural circumstances include both national cultural diversity and participation in multiple activities within a national unit.

Intercultural Communication could occur when individuals influenced by other cultural communities negotiate shared meaning in interactions. Moreover, some authorities limit intercultural Communication only among individuals from various nationalities^{76,77}.

Conversely, each culture has its way of interpreting messages or information. This method of Communication is unique to each culture. Culture-specific patterns, verbal and nonverbal codes, relationship norms and roles, and social perceptions all play a role in cultural communication differences⁷⁸. When differences between cultures become relatively large, it will lead to misinterpretation and different expectations of communicating competently. Therefore, the information-switching process is much more difficult in intercultural Communication.

However, using culture and Communication as a base, then intercultural Communication is termed as the sharing of information on diverse levels of awareness and control amongst people with different cultural backgrounds, where diverse cultural backgrounds include both national cultural differences and differences that are connected with participation in the various activities that exist within a national unit⁷⁹. In other words, intercultural Communication connotes a process in which people from different cultural backgrounds interact and create a shared understanding to achieve personal goals and create relationships with others.

Intercultural Communication Process

The concept of communication describes a process of transmitting messages from a sender to a receiver, who interprets these messages and gives them meaning. In efficient and successful communication, the message's meaning is understood. For the message to be understood, the interactors must share a large amount of standard information called

grounding⁸⁰. The grounding information is based on each individual's field of preceding experience, and between people from different cultures, there are more differences in their fields of expertise. Communication between cultures is more demanding than one culture since there is less common information and less grounding between individuals from different cultures⁸¹.

The sender and the receiver have an active role in the communication process. Figure 2.1 shows how the communication process encompasses a source, who has a message to be transmitted, a channel through which the message is transmitted, and a receiver of the message. The message is encoded, which means that the message (ideas and thoughts) is put into symbols. The symbols into which thoughts and opinions are encoded include words and nonverbal language. All communication is in the form of symbols representing ideas or thoughts one desire to communicate. The message receiver then has to interpret (decode) the message⁸².

Decoding is the opposite process of encoding; it means giving meanings to the symbols received and interpreting them. To see if the message is understood, one has to evaluate the reaction and feedback of the receiver. "Noise," as depicted in figure 2.1, refers to anything that distorts the message being sent. Successfulness and effectiveness of communication depend on minimizing the "noise" affecting communication. If there are big differences between the two cultures, it can create too much cultural noise, and communication can fail⁸³.

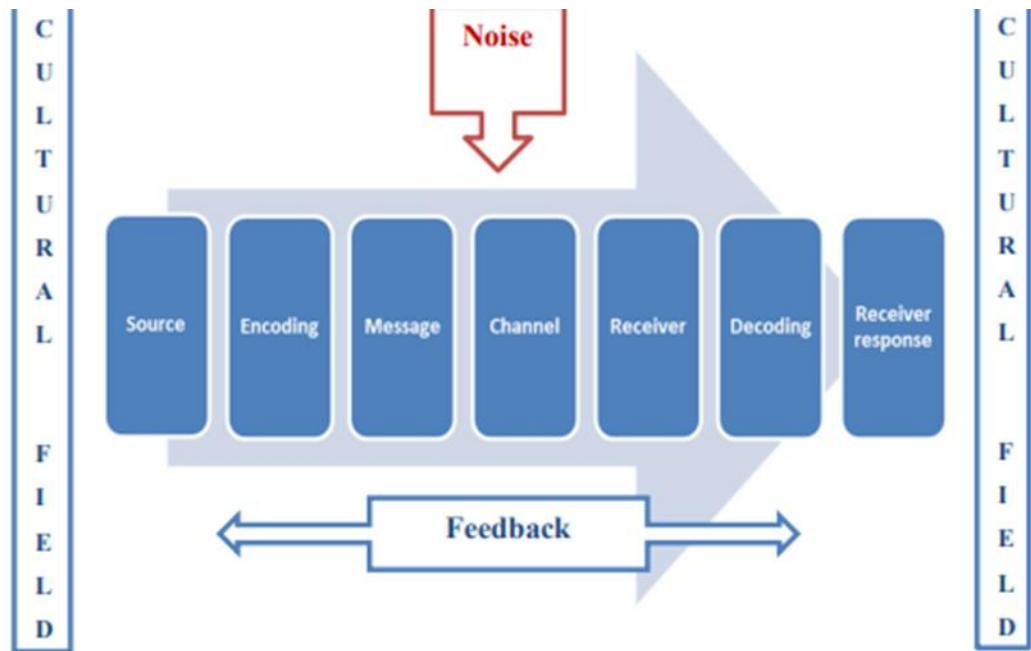


Figure 2.1: Communication process

Source: Adapted by the Researcher

All of the constituents in the communication process are affected by the cultural fields of the communicators. The cultural field means the culturally based elements of a communicator's background (e.g., values, attitudes) that influence communication⁸⁴. First, the connotation of the message is grounded in the personal field of experience and in the associated cultural field of the sender, which both affect how the message is encoded. Second, the symbols used to express a thought or idea varies depending on the cultural field. This includes language and nonverbal communication and communication styles and practices. Every culture has its own typical language use and communication behaviors, which affects communication. For the communication process to be successful the symbols must be encoded into a form that can be understood; both parties need to be skilled in the communication channel in use and understand the cultural fields of the

other. With understanding, it becomes easier to use symbols that will be encoded and decoded similarly⁸⁵.

Intercultural Communication Competency

Understanding other cultures and intercultural communication is emphasized in the current globalized world due to the proliferation of internationalization, increasing multinational organizations (Religious) cooperation, and mobility of the world population. Therefore, intercultural communication is a required competence; with globalization, persons in all locations are extra mobile now, and there are more kinds of mobility with language contact⁸⁶. This phenomenon causes individuals to depend on each other, making the importance of intercultural communication arise swiftly⁸⁷. With the movement of people, intercultural communication is essential and has been studied in several areas, including research in language and culture instruction and learning^{88,89}. Communication is the procedure of making and transferring symbolic behavior and interpreting behavior between sending and receiving people. Intercultural communication is needed when culture impacts the communication between two or more people⁹⁰. Therefore, intercultural communication is crucial for participants who do not share the same culture in a multicultural society. To minimize communication breakdowns and misunderstandings, intercultural communicative competence is required.

The initial proposal of the concept of intercultural communication competency originated from Hymes' communicative competence. To capture some of the knowledge and skills that users of more than one language develop, a scholar posited that language is the primary communicative code in conditions in which it is the public code for those with different preferred languages. Intercultural communication competence (ICC) is a

person's ability to engage in productive intercultural dialogues of methods and relationships with people from diverse cultural backgrounds⁹¹. Intercultural communication competency embodies "the complex of abilities in performing effectively and appropriately when interacting with others who are linguistically or culturally different from oneself." Intercultural communication competency refers to the active possession by individuals of qualities that contribute to effective intercultural communication, which is defined in terms of three primary attributes: knowledge, skills and attitudes⁹².

Knowledge in culture connotes the beliefs, values and norms of a group that influences individuals' communication behaviors, more categories of knowledge considered are sociolinguistic awareness, cultural self-awareness, culture-specific knowledge, and deep cultural knowledge. The attribute of Skills informed observing, listening, analyzing, evaluating, interpreting, and relating, which the critical abilities to process the developed knowledge are. Also indispensable to the development of intercultural competence is vital self-reflection. However, attitudes connote respect, openness, and curiosity/discovery, which are fundamental for efficient intercultural communication. Consideration for others, active listening, or showing that they are appreciated and valued is significant to creating lasting relationships with people of different beliefs and values. Openness and curiosity refer to the willingness to move beyond our comfort zone⁹³.

If the essential attitudes, knowledge, and skills are acquired, ideally, internal outcomes, like empathy, flexibility and adaptability, will be achieved. As a result, individuals will respond to the other person according to their expectations. Communication effectiveness would result from the number of skills and knowledge acquired. The attitudes, knowledge,

skills, and internal outcomes would lead to efficient intercultural communication behaviors⁹⁴. Figure 2.2 shows the different components that resulted in intercultural communication competency.

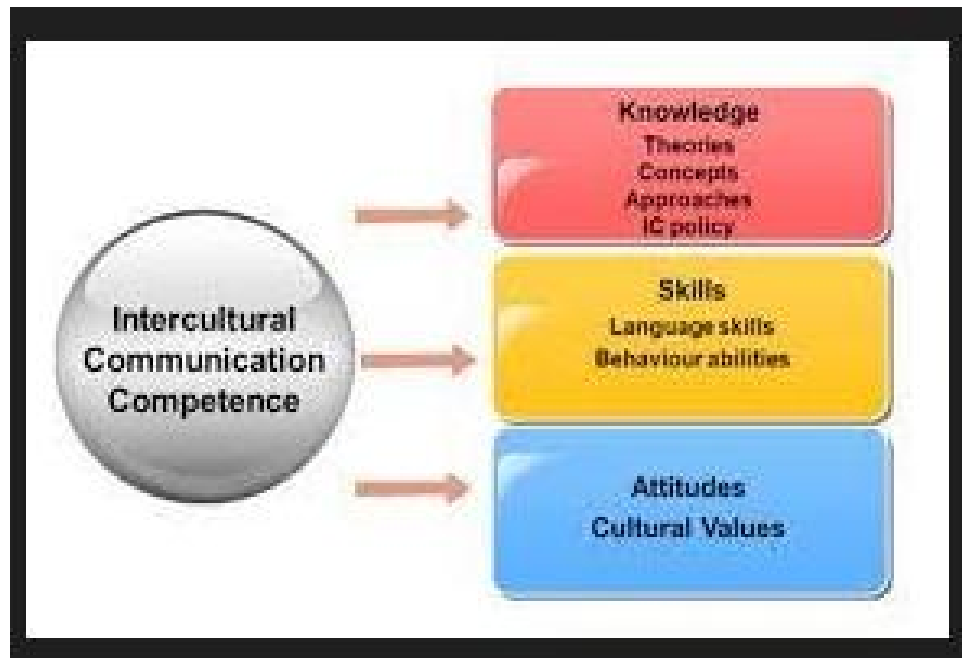


Figure 2.2: Intercultural Communication Competence

Source: Adapted by the Researcher

Intercultural Communication Behavior

Various scholars refer to intercultural communication as the communication between people from two or more different cultures that is symbolic, interpretive, transactional, and contextual in process, in which people from different cultures create shared meanings⁹⁵. Intercultural communication behavior refers to the skills associated with interpersonal harmony and mediation as people of different cultures interact together. Intercultural communication behavior connotes building and maintaining personal relationships within groups, doing what is best for the group's success, and using and

recognizing important verbal and nonverbal communication when relating with others in the group⁹⁶.

Interaction in intercultural communicative events entails building intra-and inter-personal strategic skills. The process follows two parts known in Latin as '*pars destruens and pars construens*,' that is, first delete, and then construct⁹⁷. The main elements an individual should be able to delete and the construct to develop intercultural communication behavior are as follows;

1. Intrapersonal filters include prejudiced distrust, shyness, enthusiasm, and uncritical openness toward people who belong to a specific culture. The problem is twofold: first, despite general stereotypes, one is rarely aware of personal stereotypes based on experience or irrational feelings. Second, once awareness is established, a psychological effort is required to overcome biased reluctance/enthusiasm⁹⁸. This can be difficult when the bulk of the communicative action is focused on using a non-native language, the topic being addressed, and the pragmatic goals of the communicative event.

2. The primacy effect implies that first impressions are paramount in developing a communicative event. Suppose a group of people is asked to look at a person and say in two or three seconds what their job, favorite sport, etc. most will express a personal opinion, which shows that one forms completely unfounded views. In that case, they become unconscious behavioral guidelines in communicative proceeding⁹⁹.

3. Decentralization is the ability to distance oneself from accustomed roles and behaviors and to move away from the ideas that generally guide judgments about other people's behavior. In other words, when a decentralized person is confronted with

unusual actions, statements, behavior etc., the individual observes them from a third party's position: neither from a personal point of view nor from that of other people¹⁰⁰.

4. Emotional detachment from the situation: While decentralization is a rational third-party attitude, this skill affects input evaluation's emotional component before eliciting a response. Cultural errors often affect emotion rather than reason: the latter is slower to react and can be controlled, while an emotional response is often instantaneous, in the etymological sense of the word: without the mediation of reason. Emotional detachment thus requires control over reactions to a passionate appreciation of other people's behavior¹⁰¹. To allow the development of psychological habits of rational decentralization and emotional force, two attitudes must be built.

5. Exotopic attitude implies the individual's thought of being different from others and that others are different too. Each of them is entirely within their right to be distinctive, although their diversity must be controlled in order not to overstep the freedom of others to be different¹⁰². To rephrase one of the basic principles of democracy, usually phrased in terms of liberty: My right to difference begins where your right to difference ends.

6. The empathic attitude is the natural consequence of the exotopic one: the development of the ability to put oneself in the other individual's situations and consequently to make any judgment. They are developing the ability to defer communicative responses, both negative and enthusiastic, while exotopically and empathetically analyzing the other person's behavior is at the core of intercultural communication skills¹⁰³.

7. Giving feedback to avoid the risk of misunderstandings and consequent (over)reactions: You made this gesture: In my culture, it meant: Did you mean that? I noticed your tone of voice is high-pitched; huh, in my culture is considered rude: was that what you intended? etc. Of course, feedback plays a much more significant role in human interaction, but we must confine ourselves to this brief reference to balance dot treatment with any of the previous dots¹⁰⁴.

The process described above is circular: it starts with what in counseling procedures is called 'active listening,' that is, listening with a decentralized third-party attitude, and proceeds through the exotopic and empathic appraisal of the input, ending with feedback to check whether one's interpretation of the other's words or actions is proper.

2.1.3. Intercultural Communication Competency in Organizational Context

Most organizations and businesses can be thought of as mini-cultures, with each representing a model of values embraced by a different group of people with a common goal pursued through a shared verbal and non-verbal system of representation. Like cultures, organizations possess value systems, exist in a particular environmental context, process information with a unique perceptual perspective, develop social relationships with others, and communicate using special verbal and nonverbal codes¹⁰⁵.

Socio-relation thrives in organizations with others in communication while using unique verbal and nonverbal codes. In interacting with persons in organizations from different cultures or micro-cultures, one cannot assume that the corporate practices will be understood or accepted by the other party¹⁰⁶. There comes the concept of intercultural communication that is proficient enough for effective interaction within the context of the organizational culture.

A scholar views intercultural communication competence in the organizational context as the ability of interactants to choose among available communicative behaviors to accomplish interpersonal goals during an encounter while maintaining the face and line of his fellow interactants within the constraints of the situation¹⁰⁷. A further refined definition asserts the ability of an interactant to execute communication behaviors to elicit the desired response in a specific environment¹⁰⁸. In other words, communication scholars tend to regard competence as another-oriented process through which one can effectively accomplish communication goals based on appropriateness¹⁰⁹. Effectiveness and appropriateness, therefore, function as the two main criteria for assessing communication competence in an organizational context.

Before entering into a business transaction with an organization from a different culture or micro-culture, there is a need to conduct an extensive organizational analysis, which takes into account one's foreign partner's cultural, environmental, perceptual, and socio-relational contexts, as well as the verbal and nonverbal code system and the nature of the relationships intended to initiate. Therefore, Figure 2.3 outlines various contexts fostering the development of organizational culture in any country where intercultural communication competency will thrive.

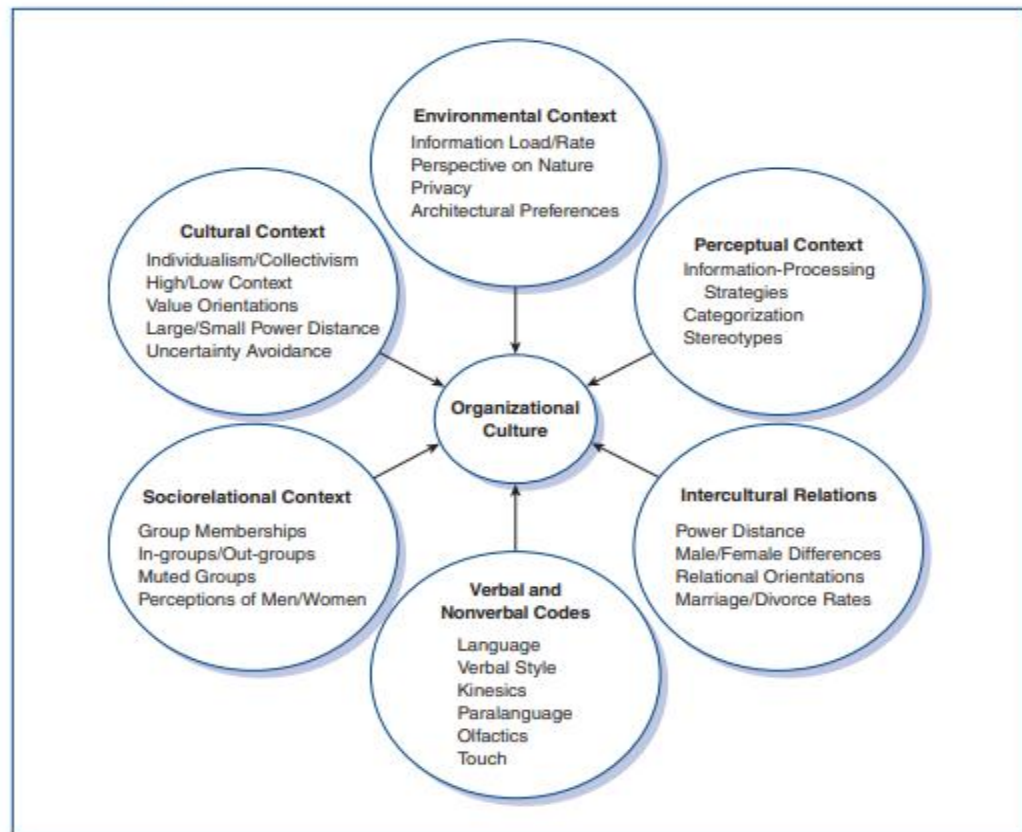


Figure 2.3: Dimensions of Culture and the Organizational Culture

Source: Adapted by the Researcher

The Cultural Context: The cultural context of an organization; shows that organizational culture often parallels national culture. Thus, if values differ significantly across cultures, those cultures' management practices will also likely vary. When managing people from other cultures, it is essential to identify where an organization falls on the individualism-collectivism continuum. Organizations in collectivist cultures are likely to emphasize group harmony and teamwork¹¹⁰. This way, the organization can be more like a community than an entity. Individualistic companies emphasize personal goals and promotion within the

organization. Employees often compete for organizational resources and publicity, which views the organization as an entity than a community.

The Environmental Context: In addition to assessing an organization's creative environment, it's vital to estimate its environmental setting, that is, its perspective on the terrain, including similar issues as information, sequestration, and the company's overall exposure to nature. There's a notion that some societies believe they can master nature, whereas others attempt to live in harmony with it, and others believe they're appeased by it. Still, it's suggested that a culture's perspective on nature frequently translates into its organizational practices¹¹¹. In corresponding their culture's station toward nature, some associations believe they can control request forces and produce new requests where none live. Other study balances act with the request, occasionally trying to impact it and conforming to its oscillations. Still, others believe that the request is in control and that they reply to it. In collectivistic societies, where group harmony is consummate, workers may prefer to work together in the exact physical position, not insulated by office walls and doors¹¹².

The Perceptual Context: The perceptual environment of the individual learned through enculturation frequently demonstrates in the cooperate association. Understanding how the association processes information is pivotal to establishing and maintaining effective communication. One information-processing strategy in which individuals from all societies engage is grading and overusing¹¹³. Before embarking on a business adventure with people from a foreign culture, it may be helpful to know the culture's comprehension of the people and their business practices, which will inform the chops to display during the communication process.

The Socio-relational Context: An organization's emphasis on group membership is something managers should know about their foreign counterparts, for people of all cultures fit into sets. One of the primary groups to which all people belong is the family, which cuts across various cultures. Scholars employed a family metaphor in describing a precise type of ideal corporate culture seen often in different countries. It does not imply that all corporations in these countries are family-like; it merely means that this prototype is seen more regularly in these cultures than in others¹¹⁴. The family corporation culture is concurrently personal, with close face-to-face relations, and hierarchical, in the sense that every individual has a placement in the rank order. At the top of the grading are the parents (i.e., the chief executives), regarded as caring and better informed than the children (i.e., the subordinates). The power at the top is perceived not as threatening but as intimate and benign¹¹⁵. The philosophy of the employees is to do more than is required contractually to please the older brother or father (i.e., the person of higher rank).

It should be noted that the primary reason for working hard and performing well in this corporate culture is the pleasure derived from familial relations. To please one's elders is a reward in itself. The primary sanction for poor performance is losing affection and place in the family. In the family corporate culture, pressures to perform are moral and social rather than financial or legal. However, corporate family cultures sometimes experience difficulty with a project-group organization, in which authority is divided. In many instances, such corporations hire and promote bona fide family members over other candidates who may be more qualified¹¹⁶. This is a function of competent skill in organizational communication.

Verbal and Nonverbal Codes: Understanding your foreign counterparts' verbal and nonverbal codes is essential to a successful business venture. Although most of your foreign business partners will indeed speak some level of English, your knowledge and use of their language demonstrates your willingness to meet them halfway and will be much appreciated. Although most of the representatives of international corporations speak English, it should be such a type that foreigners understand. Individuals should avoid the "seven deadliest sins" of international misunderstanding: local color, jargon, slang, official-ese, humor, vocabulary, and grammar¹¹⁷.

However, competency in organization communication demands that when conducting business with your foreign counterparts, one should be conscious of terms and phrases that may be well understood within your corporation but misunderstood by an outsider. It is recommended that in verbal communication with your foreign host; one should not speak too quickly or too slowly. Fast speech is difficult to comprehend, whereas slow is offensive and condescending. Another important consideration here is using a mediator with those who enjoy face-to-face encounters and direct bargaining but avoid the overuse of personal pronouns¹¹⁸.

Intercultural Relations: Perceptions of relationships vary dramatically across cultures; significant are male-female relations within corporations. Although women have made great strides in the U.S. corporate world, in many cultures, women still occupy subordinate roles and are treated as second-class citizens. Because of this situation, more than half (54%) of multinational corporations in North America are hesitant to send female managers abroad for fear that the host culture's perspective on women will hurt their effectiveness. For this reason, many countries do not promote women to

management positions; women are encouraged to obtain the level of education that will enable them to marry managers rather than attain management positions for themselves¹¹⁹. Many large corporations encourage female employees to match male employees and use the company's anti-nepotism policies to force those women to retire. Moreover, some companies indicate that they will not promote female college graduates even if they are as qualified as their male counterparts.

However, foreign women are much better received in management positions in many cultures than local women. Moreover, many women managing abroad have achieved excellent results, encouraging other corporations to continue sending women abroad. In addition, the success of women abroad urges the local community to hire more of their women into management positions¹²⁰. As more and more businesses enter the intensely competitive global marketplace, organizations will be confronted with myriad management styles, especially within those cultures with many business interactions.

Intercultural Communication Organization Practice Profile

Narratives of Japan, Mexico, the Federal Republic of Germany, and China are reviewed as the top trading organizations profiled based on their cultures and management practices. These are briefly studied to have a variety in their intercultural communication disposition from the organizational culture context.

Narratives on Japanese Organization Practice

Japan has nearly 130 million people, with a workforce of 67 million. Conferring to the U.S. Department of State, per capita income is more than \$34,000 annually. Japan is considered an urban culture because only about 7% of the workforce is engaged in agriculture. Japan's \$4.9 trillion economy is the third largest in the world. Japanese

cooperate organizations are essentially social organizations, of which two key features are lifetime employment and seniority grading. Based on these principles, the Japanese corporation is considered a custodian of employee security and welfare. The lifetime engagement system is based on a psychological contract between the employees and the corporation about the employee's lifetime commitment to the establishment in exchange for lifelong job security from the cooperating organization¹²¹.

Japanese organizations also run a seniority-based wage and promotion procedure where employees are promoted and compensated based on the years they have served. The system rewards older and longer-serving employees; contrariwise, employees who change their employers are penalized. Under these arrangements, employees willingly sacrifice their short-term losses for long-term company success. Hence, the workforces maintain high morale and loyalty to the corporation, which enables the company to invest more resources in employee career development. Japanese work attitudes within an organization evolve from the senior members of the organization, who are ensured promotion and lifetime employment. Older employees are satisfied with their jobs because they know they are secure; they do not have to worry about the younger, more energetic employees jeopardizing their jobs¹²².

While interacting with Japanese business persons, the businessperson perceives behavior that may also be misinterpreted. For example, the Japanese are astonished by the typical informality and spontaneity. The quick pace of conversation and what is perceived as ostentatious-flashy or showy-nonverbal mannerisms are off-putting to most Japanese. The Japanesees' view on conversations and negotiations are formalized rituals rather than a meeting of minds¹²³.

Narratives on German Organization Practice

Although there have been fluctuations in the German economy since reunification, in 2010, the German economy was growing at a rate of about 3.3%; it is now the 5th largest economy. The average income per capita in U.S. dollars is \$36,000. The U.S. Department of State maintains that the German market, the largest in Europe, is attractive to many U.S. businesses. Germans are attracted to innovative products that display high quality and modern styling. They are especially interested in high-tech products, particularly those that assist them in entering the Internet age. Germany is a decentralized collection of states and regions; many are pretty diverse, with unique customs and conventions¹²⁴. The northern and southern areas are remarkably different, so generalizing about Germany is complex and should be approached with some degree of caution. Most Germans expatriates believe that people are controlled by their actions that facts are more important than face, and that factual honesty is more important than politeness. German children are trained to think that useless people amount to nothing and that children should be quiet and respectful. They are also trained to save for a rainy day. German administrators are recognized as specialists for whom a practical background is more typical than a formal education. German forepersons, supervisors, and managers typically have professional rather than academic degrees. Hence, quality of skill and experience are German firms' most essential promotion considerations. Finally, many German organizations implement a shadow-worker program where managers choose and train their substitutes. Germans believe that this kind of program reduces the politics of promotion ploys and insecurity around who is succeeding whom. In this program, the designated replacement covers vacations, illness, and other periods of absence¹²⁵. Thus,

the successor can temporarily experience their future position. This concept maintains that this policy preserves smooth organizational functioning.

Narratives on Mexican Organization Practice

Mexico has a free-request frugality, with a gross domestic product in 2010 of \$1.3 trillion and a growth rate of 5%. The Mexican per capita income is \$14,000, one-third of the United States. Income distribution remains largely unstable, with further than 45% of the population living in moderate poverty and 18% in extreme poverty. A country's artistic exposure and values are generally reflected in the business practices of that culture. Three confines of creative variability are nearly associated with Mexican business practices individualism-collectivism, power distance, and query avoidance. Mexico is more collectivistic and is considered to have a significant power distance and high query avoidance culture. Mexicans are surprisingly group-acquainted and are exceptionally concerned about any *geste* that would upset the harmony of their ménage, church, or plant¹²⁶. Mexican workers assume that working together is the ideal because individuals, who work more in solidarity with others valuing fidelity to the group above individual trouble, will prosper in a group-familiar work terrain.

Generally, Mexican organizations do not emphasize tone-determination on the job. Mexicans typically aren't awarded for action; Mexicans see work as a necessary wrong. To numerous Mexicans, work is needed to appreciate life's other essential effects, similar to family and musketeers. Mexican organizations are responsible for their workers' life, health, and quality of health. In this way, Mexican organizations are considered paternalistic. Harmonious with a collectivistic exposure, Mexican workers value harmonious relations between unions and operations. Traditional Mexican ideals stress

hand–employer interdependence, collective liabilities, loyalty between elders and subordinates, belongingness, cooperation (rather than competition), and not exceeding boundaries¹²⁷.

Mexican employers brush off workers who condemn others to advanced authorities and are competitive because similar actions disrupt the association's harmony of operation. In Chinese leadership, the director is anticipated to make opinions on behalf of the entire group. The idea is expected and asked by both the directors and workers. The concept of open communication between directors and workers isn't only unheard of but allowed off as odd and peculiar. This style presumably reflects collectivistic thinking, where workers are a part of one group and directors are a part of another. In-group and out-group distinctions are a part of collectivistic thinking¹²⁸.

Narratives on Chinese Organization Practice

In 2010, the People's Republic of China surpassed Japan as the world's alternate-largest frugality (next to the United States of America), with a gross domestic product worth an estimated \$1.4 trillion. China's frugality is also the world's swift-growing major, with average growth rates of 10% over the three decades. This sound power results from free-request reforms introduced in 1978. China is the world's largest exporter and alternate-the most crucial importer of goods. China has been designated as a collectivistic, large power distance culture. China's considerable power distance can be ascribed to its Confucian tradition, which results in a hierarchical society. Modesty, obedience, and respect for senior citizens are deeply embedded in Chinese standards. Confucian ethics are at the base of Chinese operations¹²⁹. China is also considered a highly-environmentally culture.

As similar, China's Confucianism, collectivism, power distance, and high environment are ingrained in Chinese operation practices. China's Confucian heritage marks how Chinese will approach their business connections. In Confucian-grounded societies, great emphasis is placed on harmonious relations and knowing one's proper place on the social scale. All references are seen as unstable, and one's ethics are directed toward observing these inequalities. Decision is an integral part of the operation. In Chinese leadership, the director is anticipated to make opinions on behalf of the entire group, which is expected and asked among directors and workers¹³⁰. The idea of open communication between directors and workers isn't only unheard of but allowed off as odd and peculiar. This style presumably reflects collectivistic rationalism, where workers are a part of one set and directors are a part of another. In-group and out-group distinctions are a part of collectivistic thinking.

Communication between directors and workers is confined. Workers are on a need-to-know basis, and the inflow of job-related information is limited. Likewise, harmonious with the collectivistic, considerable power distance, and high-environment nature, Chinese workers, will presumably not initiate communication with a director, indeed if they've enterprises about how a job is being handled. While they may exchange it with another worker, they won't address the director, presumably due to the workers' desire not to stand out and be allowed off as aggressive. Modesty and attempting the middle ground are valued in China. In other words, substantially, Chinese collectivists don't approach conflict but, rather, avoid it to maintain harmony. Giving a gift to the entire corporation rather than an individual can be an acceptable alternative; however, assistance could be provided to the applicable group leader¹³¹.

2.1.4. Dimensions of Intercultural Communication Competency

Different scholars have addressed the concept of intercultural communication competence in recent years. Intercultural communication competence is the capacity to effectively and accordingly use intercultural sources to possess the necessary skills, knowledge, attitudes and behavior to understand one's culture and other cultures and perform accordingly¹³².

Different researchers classified intercultural communication competence in different ways. Accordingly, intercultural communication competence comprises cognitive, affective and behavioral skills. The cognitive aspect of intercultural competence embraces intercultural cognizance, general knowledge and precise cultural awareness. The affective dimension of intercultural competence involves an individual's curiosity about other cultures, cognitive flexibility, motivation to learn, and open-mindedness. The behavioral skill of intercultural competence includes communicating with people from different cultures, listening to them, solving problems, empathizing, and gathering information¹³³.

One approach to intercultural communication competency is developed into four steps depending on the dimensions. The first dimension is requisite attitudes; the dimension contains respect for other cultures, openness to intercultural learning and different cultures, curiosity and exploring. The second dimension is knowledge and comprehension, the individual's awareness of personal culture and others' culture; this dimension includes skills in reading the culture, having information about the culture, and understanding, as well as awareness of how social factors affect language use.

The skills are the next dimension which includes listening to people from other cultures, observing different cultures and inferring them, and appraising and linking those cultures. The desired internal and external results are the last two scopes and steps. The desired internal outcome dimension entails adapting to new cultural environments, choosing and using the appropriate communication styles, and empathy¹³⁴. On the other hand, the desired external outcome dimension includes the individual's communication skills and disposition, and to effectively achieve intercultural purposes depends on personal intercultural knowledge, skills, and attitudes¹³⁵.

There is another approach developed for intercultural communication competence with seven dimensions; these dimensions are respected (respecting other individuals and positively approaching them), attitude toward interaction (the individual's ability to respond to other persons deprived of judging them), getting used to the knowledge (the power of an individual to comprehend that the people around them may have different perceptions about the world), empathy, (mission-role behaviors: the person's ability to start a role and bring them together flexibly), interaction management (the individual's ability to take part in quarrels, starting and finishing the interactions which occur depending on people desires and wishes) and tolerating the uncertainty (the individual's ability to react to new and uncertain situations with the minimum uneasiness)¹³⁶.

Another approach put forward about intercultural communication competency is of five dimensions, which are attitude, knowledge, interpreting and relating skills (analyzing an event belonging to another culture and explaining this event by linking it with the situations of one's culture), exploring and interacting skills (gaining new facts about the culture and the cultural enactments) and critical cultural awareness (the individual's

ability to evaluate person's culture and perspectives other culture in terms of performances and products in an integral way)¹³⁷.

However, the intercultural communication competence approach was subsumed into four dimensions in the context of the various scholars: intercultural knowledge, intercultural attitude, intercultural skill, and intercultural awareness¹³⁸. The researcher will discuss these dimensions of intercultural communication competency for this work:

1. Intercultural Knowledge: This dimension is considered the conceptual aspect of intercultural communication competence¹³⁹. Intercultural knowledge is an individual's skills to gain knowledge about products of the people of the communicator's culture or another culture with which the individual interacts. The skill to have relevant information would help the individual interact with people from the other culture personally. While some scholars describe intercultural knowledge as the competence to have information about a specific culture, another author describes it as knowing the hosting culture^{140 141}.

2. Intercultural Attitude: This dimension includes being open, respectful, and curious about different cultures. In addition, being risk-oriented, empathic, open-minded, and respecting differences are other intercultural attitudes¹⁴². Moreover, intercultural attitude is a concept affected by curiosity, social class, gender and race.

3. Intercultural Skill: Intercultural skill is the ability to listen to people from other cultures, observe different cultures, interpret, analyze, evaluate and relate to them. Besides abilities to overcome obstacles to learn a second or third language, skills to interrelate languages with each other, listening skills, information gathering skills and

problem-solving skills are among the intercultural skills¹⁴³. This dimension is termed intercultural behavior, and different sizes could affect this.

4. Intercultural Awareness: Intercultural awareness is an individual's ability to comprehend the similarities and differences between the communicator's culture and the other culture with a criticizing point of view¹⁴⁴. Intercultural awareness could also be perceived as an individual's consciousness of improving attitudes, knowledge and skills while learning about one's culture and other cultures.

2.1.5. Knowledge of Intercultural Communication Competency

Intercultural communication has been growing recently due to the expansion of manufacturing, transportation, communication technologies, religious affiliations, the liberalization of cross-border movements of financial, economic, and human resources, the development of supporting institutional arrangements, and the drastic increase in global competition. All these global economic developments, complemented and intensified by global migration patterns, have increased communicative exchanges across cultural borders¹⁴⁵.

The effects of these global economic and migration trends are visible and profound in most people's daily lives: Situations involving intercultural contact are bound to happen more frequently in places of worship, workplace, when engaging in leisure activities, and many other facets of society, including health care, education, and entertainment. Due to the participating actors' diverse, culturally determined dispositions, research has shown that intercultural interaction occurrences tend to be more complex and uncertain¹⁴⁶.

Globalization and complex intercultural interactions show the importance of effective intercultural interactions in preventing conflict, enhancing intercultural communication

processes, and fostering mutually satisfying relationships between communicative partners from different cultural backgrounds¹⁴⁷. However, numerous attempts have been made in the academic community to support practitioners in their efforts to create intercultural communication situations in organizational settings that will be smoother and more successful in enhancing the intercultural capabilities of individuals through the instrumentality of its components known as knowledge¹⁴⁸.

Overview of the Knowledge of Intercultural Communication Competency

Given the increased risk of misinterpretations of the content of communication due to culturally and contextually unwavering rules for appropriate and effective behavior, achieving communicative competence in situations involving intercultural contact is exceptionally challenging¹⁴⁹. A decrease in predictability with increased levels of uncertainty, ambiguity, anxiety, and demands on knowledge, skill application, and motivating skills performance will result from these potential misunderstandings¹⁵⁰.

Our ontological and epistemological perspectives on life and approaches must constantly evolve in light of the world's increasing complexity. This requirement also applies to the current understanding of intercultural communication competency, particularly regarding what makes a person a competent communicator across cultural boundaries and how one could evaluate this competence. Is it sufficient to consider the dynamic nature of intercultural communication competency and incorporate ten interdependent units: Foreign Language Competence, Cultural Distance, Intercultural Self-awareness, Intercultural Knowledge, Relational Skills, Motivations, Behavioral Appropriateness, Intercultural Effectiveness, Contextual Relationships and Intercultural Affinity¹⁵¹. The Researcher will briefly discuss the nature of these ten knowledges:

1. Foreign Language Competence: One central element of competent of communication is the ability to encode linguistic and non-verbal symbols appropriately and effectively which requires knowledge, skills, and motivation. Modern communication concepts portray the process as a transactional, purposeful, and interdependent exchange of verbal and non-verbal symbols¹⁵². Various scholars have reiterated the importance of foreign language competence for the success of multicultural teams, which has been chiefly associated with either skills or knowledge. It connotes a positive association between intercultural communication competency and host language fluency. It parallels foreign language competence's three knowledge acquisition strategies: passive, active, and interactive information gathering. Foreign language competence inspires the same interdependence principles as any other competence; appropriate contextual and practical use of foreign language facilitates an impression of competence¹⁵³.

2. Cultural Distance: The perception of cultural distance has its theoretical foundation in Ethnocentrism or Ethno-relativism, the cultural adjustment literature, and intercultural sensitivity research¹⁵⁴. Cultural distance is also known as a cultural novelty, cultural barriers, or cultural toughness, resulting in more difficult intercultural interactions due to decreased levels of cross-cultural knowledge and motivation, along with amplified degrees of ambiguity, anxiety, and interaction avoidance confirmed. The perception of relevant cultural differences across various spheres of life reflects the awareness of one's cultural background and that of the communicative partner(s)¹⁵⁵. The display of the necessary behavioral adjustments due to understanding cultural distance indicates the performance of intercultural communication competency. An

awareness of cultural distance will facilitate better management of the challenges of living in a culturally novel environment. Consequently, the perception of cultural distance is a vital element of intercultural communication competency¹⁵⁶.

3. Intercultural Self-awareness: Focusing on the self-entailed objective of self-awareness. The consequence of comparing self against perceived standards is a cognitive aspect of intercultural communication competency. In intercultural contact situations, the out-group objectively sets these standards, representing the new cultural environment. Such measures allow a person to make distinctions between in-groups, i.e., groups to which one perceives to belong due to the fulfillment of perceived criteria, and out-groups, i.e., groups seen as different due to the discrepancies in standards¹⁵⁷.

Individuals build their self-identity through communicative interactions with in- and out-group members. Self-identity is a dynamic concept and can be influenced through knowledge gain, skills practice, and motivational changes. It is also intercultural communication competency-relevant that governs the state of self-awareness: One is in public self-awareness, which focuses on publicly visible physical attributes and behaviors, or in private self-awareness, which refers to emotions and memories one has. These concepts are comparable to the notions of objective self-awareness and subjective self-awareness¹⁵⁸. Personal self-awareness influences motivation because of its clarifying and intensifying stimulus.

In consequence, behaviors (skills) are strongly affected by private self-awareness. In comparison, public self-awareness is frequently the source of behavioral choices because of the resulting evaluation by either the in-group or the out-group members. Due to its regulating effect on knowledge, skill, motivation, and consequential perceptions of

effectiveness and appropriateness, intercultural self-awareness is a fundamental building block of intercultural communication competency¹⁵⁹.

5. Intercultural Knowledge: Knowledge is an integral part of building intercultural communication competency. Knowledge components include mindfulness, cognitive flexibility, and awareness of oneself and others. It takes more than just experience to learn about our own cultures, identities, and communication styles. Getting out of our comfort zones and attending to other people is integral to developing cultural self-awareness and self-knowledge. Concerning the knowledge necessary for intercultural competence, intercultural scholars concurred on the following: cultural self-awareness (meaning how one's culture has influenced one's identity and worldview), culture-specific knowledge (deep cultural knowledge including understanding other world views, and sociolinguistic awareness)¹⁶⁰.

The central element agreed upon by all the intercultural scholars was the significance of understanding the world from others' perspectives. For this reason, one might have determined to interrelate with other cultures or rely on scholarly sources like college classes, books, or documentaries. Learning another language is also an excellent approach to learning about the culture, for one could listen to the news or watch movies in the native language, which can offer insights lost in translation¹⁶¹.

Learning about oneself and others is a never-ending process that evolves and changes with each new experience. As intercultural communication competence is developed, mindfulness and cognitive complexity will assist. A state of mindfulness that encourages more in-depth reflection on one's interpersonal interactions is one of self- and other-

monitoring. Moreover, what is learned should be incorporated into communication frameworks, and this requires cognitive flexibility.

Cognitive flexibility refers to continually supplementing and revising existing knowledge to create fresh categories rather than forcing new knowledge into old categories¹⁶². Cognitive flexibility helps inhibit one's ability from becoming stale and avoids establishing stereotypes, which could help avoid prejudging an encounter or jumping to conclusions.

6. Relational Skills: These skills address the processing of knowledge which are; observation, listening, evaluating, analyzing, interpreting, and relating. In particular, the pace of global learning is moving so quickly. It becomes imperative for individuals to use these essential skills to obtain and process information instead of relying solely on knowledge. Skills of interpreting and relating involve interpreting symbols and events of other cultures and relating such interpretation to one's culture and experience¹⁶³. It points up the significance for learners to acquire the skills of finding new knowledge and integrating it with knowledge(s) they already have. Skills of discovery and interaction denote the ability to obtain further understanding of a culture and cultural practices and operate knowledge, attitudes and skills in real-time communication and interaction.

Developing skills enhances the ability to empathize, accumulate cultural information, listen, resolve conflict, and manage anxiety¹⁶⁴. Reading books can help lay the groundwork for these skills, which can be applied to intercultural situations with previous motivation and knowledge. Intercultural competence is not enhanced by contact alone; more deliberate actions are required to take advantage of those encounters. Although current research indicates that intercultural communication reduces prejudices, becoming

interculturally competent is insufficient to avoid prejudice. Prejudice reduction is facilitated by empathy and anxiety management skills. By reading numerous books, articles, and manuals on the topic, these skills have acquired cultural knowledge, improving the overall impact of intercultural contact¹⁶⁵.

6. Motivations: Motivation has to do with emotional associations as they communicate intercultural. Feelings which are one's reactions to thoughts and experiences have to do with motivation. Intentions guide one's choices; a goal or plan directs behavior. These two things play a part in motivation¹⁶⁶. Motivation is the essence of an individual's desire to foster intercultural relationships that could be intrinsic or extrinsic. This inherent motivation makes intercultural communication voluntary, rewarding, and lifelong learning.

Motivation can also be extrinsic, the desire for intercultural communication to be driven by an outside reward such as money, power and appreciation. While both types of motivation could contribute to intercultural communication competency, context may further enhance or impede a person's motivation to converse across cultures¹⁶⁷. The push toward intercultural communication may be driven by survival in functioning effectively in dominant contexts. While intrinsic motivation captures an ideological perspective of intercultural communication as worthwhile in its own right, many contexts could create extrinsic motivation^{168, 169}.

7. Behavioral Appropriateness: A review of the various definitions of communication competence conceptualizes communication competence as the ability to demonstrate knowledge of the socially appropriate communicative behavior in a given situation¹⁷⁰. Appropriateness generally refers to the interactants' power to meet the

situation's basic contextual requirements. These contextual requirements include the verbal context, that is, making sense in terms of wording, statements, and the topic; the relationship context, that is, the structuring, type and style of messages so that they are consonant with the particular relationship at hand; and the environmental context, that is, the consideration of constraints imposed on a statement made by the symbolic and physical environments¹⁷¹.

Communication functions include controlling, sharing feelings, informing, ritualizing, and imagining. A competent communicator must know how to act appropriately to fulfill these functions. This argues that appropriateness is the main criterion for conceptualizing communication competence. It further extends the meaning of appropriateness in interaction as; say just enough--not too little or too much; do not say something false or speak about something for which you lack concrete evidence, or relate your contribution to the topic and situation; be clear about what you are saying, and say it with dispatch. This is summarized in the four elements of appropriateness: Quantity, quality, relevancy, and manner of message-sending in interaction¹⁷².

Competence is a dynamic process that translates one's cognitive, linguistic, and social abilities into appropriate strategies in interpersonal interaction. Competence is the ability to draw on one's capabilities and social knowledge and combine them for lines of action or process in functionally appropriate ways. In summation, appropriateness should be considered when one conceptualizes communication competence, and the fundamental criteria of appropriateness are that the interactants perceive that they understand the content of the encounter and have not had their norms and rules violated too extensively¹⁷³.

8. Intercultural Effectiveness: Effectiveness is a term often used with the competence concept. Intercultural effectiveness is living and working effectively in any assignment in an intercultural environment. Effectiveness consists of at least three central areas: professional expertise, interaction and adaptation; thus, effectiveness is greatly influenced by organizational and environmental issues¹⁷⁴. An interculturally influential person has three main attributes: which are the capability to communicate with people in such a way as to earn respect and trust, thereby boosting a cooperative and productive working environment conducive to the achievements of professional or assignment goals; the capacity to adapt their proficient skills (in technical and managerial) to fit local conditions and constraints; and the ability to adjust in person to be content and generally at ease in the host culture. The profile contains nine essential skills or qualities of the interculturally influential person who possesses the following necessary skills and qualities: Adaptation skills; Organizational skills; Attitude of Modesty and Respect; Relationship-building; Understanding of the concept of Culture; Intercultural Communication; Knowledge of the host Country and Culture; Self-knowledge; Personal and Professional Commitment¹⁷⁵.

Historically, three approaches have been used to deal with intercultural communication effectiveness. The first approach focuses on characteristics of intercultural communication effectiveness; this approach mainly deals with the sojourner's personality, worldview, and cultural awareness. The second approach emphasizes observation of the sojourner's behavior; this approach specifically emphasizes the behaviors of interactants. However, a third approach explores intercultural communication effectiveness by

studying the sojourner's characteristics and behaviors¹⁷⁶. This integrative approach could lead to a better understanding of intercultural communication effectiveness.

9. Contextual Relationships: Any behavior or ability may be judged competent in one context and incompetent in another. However, the context concerned will be analyzed at three hierarchically interdependent systemic levels: the individual, the episodic, and the relational. Contextual relationship influences intercultural communication and the necessary adjustments in any intercultural context and level. It expresses three contextual facets that are taken into consideration: the frequency, importance, and nature of the relationships with members of foreign cultures¹⁷⁷. Frequency is the degree of regular interaction, while importance is described as relationships that range from trivial to very important. The interaction nature carries a variety of elements, such as interaction form (face-to-face), formality (formal vs. informal), and directionality (one-way vs. two-way). Contextual relationships occur in interdependent, purposeful interactions; it offers and receives social support in informational, emotional, and tangible forms, giving an impression of communicative competence in interactions and maintaining group harmony¹⁷⁸.

10. Intercultural Affinity: Intercultural affinity is interpreted as an emotional disposition towards one's home culture and one or more foreign culture(s). It has been identified as a potential obstruction to intercultural communication competence. It adds that social categorization of strangers facilitates the minimization of negative emotions, such as uncertainty, anxiety, and resulting approach-avoidance¹⁷⁹. A cheerful affective disposition facilitates the perception of intercultural communication competence. Since a negative affinity for one's home culture might limit the impression of competence in

intercultural communicative exchanges¹⁸⁰. Mutual disclosure is expected in most interpersonal interactions and is part of uncertainty management strategies¹⁸¹. A negative affinity towards the home culture might limit or even prohibit mutual disclosure, increasing uncertainty and anxiety in communicative partners. Consequently, home culture and foreign culture affinity summarized in intercultural affinity are essential components of intercultural communication competence¹⁸².

2.1.6. Principles of Effective Leadership in Organizational Communication

Communication has a significant impact on companies and other organizations. Effective communication with managers encourages employees to stay engaged and perform their tasks. Good communication involves a pre-prepared plan¹⁸³. A leader's communication must match his actions and should be two-way communication. Sharing of bad news must be effectively done face-to-face to reduce its direct impact. The root cause of many problems is the improper and untimely sharing of information or communication. Effective communication management is a principal leadership skill. Here are some communication principles for effective leadership in an organization¹⁸⁴:

The leader must have sufficient self-confidence when communicating with others. Ensures followers believe leaders' statements, as a lack of confidence when speaking can make team members uncomfortable and unenthusiastic about their work. Trust helps a team work together to achieve desired goals. True leaders always communicate the rules clearly to the team. They must follow those rules as individuals as they are expected to be followed by others and speak indirectly to the group about the ability to do what is expected of others by setting example¹⁸⁵.

The leader must be energetic and self-motivated while communicating. No team member would relate as expected if the leader is doubtful, negative or disconnected. Only highly enthusiastic and self-motivated leaders are considered influential leaders because they have vast potential to motivate and raise the team's morale. Good leaders must be consistent and trustworthy in their communication. There must be value, grace, and regularity when interacting with the team, but it can also modify according to the listeners. They must upgrade their personality as trustworthy communicators to develop trustworthiness among the group and various business channels. A quick change in attitude is not considered as leaders beat quality¹⁸⁶.

The leader must always be easy to approach without any barriers if the group members are left with doubt about the information shared during the communication process. The leader should be readily available to the team and other channels. Inaccessibility makes a leader unsuccessful and incompetent. An effective leader must have a straightforward thought process. There must be clarity in opting for communication techniques, channels and approaches by keeping in mind the intellectual level and understanding of the listeners. The leader must be competent in managing multifaceted things and converting them into more straightforward forms to make his team understand and perform exceptionally well¹⁸⁷.

Communication by leaders must be clear and brief and should value the thoughts, ideas and feelings of others. Effective leadership must admire all cultures, knowledge, education, moral values, demographics and communication inclinations. It is a must for a leader to establish a transparent system of communication. There should be no space for any grapevine to develop. Unless very confidential, there will be no secret between the

leader and the team. A leader should be very focused and stable while communicating with the team because, during difficult situations, team members depend on the leader's effective communication to get stability and solutions¹⁸⁸.

Firm leaders should be comprehensive when in touch and must try to overcome differences positively and practically. The leader must emphasize effective listening rather than entirely focusing on effective speaking because to hear patiently is as significant as effectively. A great leader must always concentrate on communicating with teams rather than simply sharing information because communication can inspire opinions, approaches, and activities, whereas information means to inform¹⁸⁹.

The leader's utmost importance should be to communicate without fear; share without keeping in mind the fear of making blunders or errors. If a leader makes mistakes, they should be admitted openly to gain the trust and respect of the team members. A leader must be sure while sending messages to his team because a wrong message may result in conflict and differences in opinion. The message should be clear, precise and properly written. A leader must communicate openly and welcome suggestions and ideas for style improvement and enhanced learning. A leader must swap ego with understanding, as ego hinders learning and decrease appreciative tendencies, which may lead to many problems among team members. A leader must be aware of what is speaking to the teammates and must select a message without any ambiguity with full knowledge of the subject to discuss to avoid confusion¹⁹⁰.

The effective leader develops an art of interacting with individual team members as if they are in groups, though not present during the discussion. The leader addresses the group so that it seems to talk to all individuals solely. A leader must be skillful in

narrating stories and using anecdotes while communicating; this aids in instigating understanding and behaviors of associated groups. A good leader repeats messages several times until the group's last member understands the meaning¹⁹¹.

This repeating of message or information during communication helps to increase productivity as each one becomes able to understand the idea or concept. A leader must be up-to-date with using all communication technologies and channels like face-to-face meetings, video conferences, telephone conferences, emails, etc., to keep in touch with all his teammates for motivation from time to time. An effective leader must always encourage a feedback system to improve the workplace environment. Feedback will help to overcome shortcomings and to rectify any errors¹⁹².

2.1.7. Overview of Global Diversity Management in Multicultural Organization

Concept of Diversity

In academic scholarship, diversity has been interpreted in many ways as various dimensions of personality, like gender, ethnicity, religion, age, sexuality, and disability, which may be used to distinguish characters or groups from each other. Diversity as a concept and solution to the new labor market situation in the 20th century was brought in anticipation of the increase in the demands on industrial workers, slowing population growth and a high share of older people, women and people with disabilities in the labor market¹⁹³.

Different scholars have well-defined diversity as the disparity of social and cultural identities among individuals obtainable together in a definite employment or marketing setting and also as the degree of heterogeneity among team members on specified demographic dimensions with individual. Diversity theory aims to describe how such

heterogeneity affects group processes and performance and the distribution of differences among the associates of a unit¹⁹⁴.

It was observed that the significant diversity factors are gender, age, race, color, ethnicity, and physical ability, among others¹⁹⁵. The broader definition of diversity may include age, national origin, religion, disability, sexual orientation, values, ethnic culture, education, language, lifestyle, beliefs, physical appearance and economic status¹⁹⁶. A diverse organization's characteristic features include ways of viewing the world, various beliefs, understandings, values, and unique information¹⁹⁷. To this end, diversity involves multifaceted viewpoints and cultures; diversity recognizes that people are extraordinary and that everyone is different in various visible and non-visible ways. Diversity is any factor that distinguishes one individual from another, that is, by which two or more individuals are dissimilar. Such differences are often found in their races, ethnicity, socioeconomic, geographic, and academic/professional backgrounds. To succinctly express this opinion, diversity concerns the heterogeneous nature of people due to specific dimensions, especially gender, race, ethnicity, personality and culture¹⁹⁸.

Dimensions of Diversity

Understanding the dimensions of diversity helps to determine the dimensions that significantly influence individual behavior in any organization. This makes the concept important to policymakers, especially strategic managers of organizations; knowledge of the significant dimensions and consequences of such dimensions enhances diversity management. Four layers of dimension include personality, which includes an individual's likes and dislikes, values, and beliefs. The internal extent has diversity features beyond the person's control, which forms the core of many diversity efforts.

External dimensions consist of those aspects of diversity under our control and organizational dimensions, which focus on the corporate culture¹⁹⁹. While much attention on diversity is focused on the internal dimensions, significant issues of preferential treatment and opportunities for advancement or promotion are influenced by external dimensions²⁰⁰. Typology grouped diversity into primary and secondary orientations. Age, race, ethnicity, gender, physical abilities/qualities, and sexual orientation constitute the primary orientation²⁰¹.

In contrast, the second orientation is the secondary orientation of education, family status, income, work background, religious beliefs, geographical location, military experience, and relationship status. Scholars identified age, gender, ethnicity, race, cultural heritage, religion and sexual orientation as six dimensions of diversity. Irrespective of the categorization, certain factors are pertinent to the variety accompanying employees from various backgrounds to their respective organizations; they include the individual's personality, gender, race, age, ethnicity, and religion²⁰².

Benefits of Diversity

Studies indicate that gender discrimination, communication barriers, ethnic marginalization, resistance to change, and age are significant challenges to diversity in organizations²⁰³. Despite these challenges, there are conspicuous benefits that can make a diverse organization yield a positive trade-off. This is what makes a diverse workforce attractive in the contemporary global environment. The benefits of organization diversity include rapid adaptability, availability of a greater variety of alternative techniques for solving problems, in-service sourcing, and allocation of resources. Other benefits are a more comprehensive service range, diverse skills/experiences, various languages and

cultural backgrounds and diverse viewpoints²⁰⁴. The diverse assemblage of skills and experiences, coupled with the variety of alternative techniques for solving problems, leads to efficiency and effectiveness in the execution of organizational activities²⁰⁵.

Diversity Management in Organization

Diversity management is viewed as a set of organizational programs and practices aimed at recruiting, retaining, and managing workers of different backgrounds and individualities and creating a culture where everybody is inversely enabled to perform and achieve organizational objectives and individual development. Diversity management began in North America but has sluggishly taken hold in other regions and countries of the world²⁰⁶. Diversity operation refers to voluntary conduct designed to produce fewer workers from colorful backgrounds into formal and informal organizational structures through deliberate programs and programs.

Diversity management infers not only to those groups that have been discerned against or dissimilar from the dominant or privileged groups. But the admixture of differences, parallels and pressures can live among the rudiments of a pluralistic admixture²⁰⁷. Another scholar emphasizes that diversity operation deals with the collaborative admixture of all workers, not just the recent additions to the organizational pool. In other words, diversity operation can produce a competitive advantage in areas like marketing, problem-working, and resource accession²⁰⁸. Thus, diversity management isn't the sole sphere of the human resource function in the association primarily aimed at compliance with legal conditions. It's a systematic association-wide trouble grounded on the premise that for associations to survive and thrive, there's an essential value in diversity²⁰⁹. Still, it's necessary to note that careful exploration in a global environment suggests that

diversity operation can have positive and negative consequences as well as no change at each and that a different nuanced approach to the link between diversity operation and organizational issues is in order²¹⁰.

Managing Diversity in the Workforce

Some aspects of business operations and societal life, such as employee supervision, group cohesion, as well as employee and customer service, are influenced by workplace diversity. The diverse assemblage of skills and experiences in a diverse workforce increases innovation, growth, and creativity, all contributing to business competitiveness in the global economy. Diversity management aims to create and maintain a positive work environment that values the similarities and differences of individuals²¹¹.

It seeks to acquire the knowledge and dynamic skills necessary for efficient and effective management of such work environments. Diversity management enables an organization to look beyond the complexities of diversity and value the differences in people occasioned by variety to leverage the benefits of the broadest possible range of views and experiences associated with it. Specifically, diversity management seeks to promote the acceptance and respect for the uniqueness of individuals and the recognition of individual differences owing to their individuality in the dimensions of diversity²¹².

It is the recognition of these diverse differences in an environment through mutual understanding and a deliberate and common resolve not just to tolerate one another but to embrace and celebrate the rich and varied dimensions inherent in each individual. To this end, diversity management seeks to capture the heterogeneity of groups or people and explore the same for the benefit of the group and society. Given the expected benefits of workforce diversity vis-à-vis the associated challenges, diversity management becomes

crucial because it aims to minimize the obstacles while leveraging the benefits associated with a diverse workforce to enhance efficiency and thus maximize profits²¹³. This makes diversity management sacrosanct to the success of organizations with diverse workforces

Diversity Management across the Globe

The basic concept of diversity management accepts that the workforce consists of a diverse population of people comprised of visible and non-visible differences, including factors such as sex, age, background, race, disability, personality and work style, and is founded on the premise that harnessing these differences will develop a productive environment in which every individual feels valued, where all talents are fully utilized and in which organizational goals are met²¹⁴. Global diversity management refers to the planning, coordination and implementation of a set of management strategies, policies, initiatives, training and development activities that seek to accommodate diverse groups of social and individual backgrounds, interests, beliefs, values, and the way they work in organizations with international, multinational, global and transnational workforces and operations²¹⁵. In distinction to an ethnocentric attitude to diversity, global diversity management reflects on variances in cultural, legislative, economic, industrial, and other macro-level factors and formulates its strategy for understanding and treating diversity²¹⁶. Due to increasing globalization and its impact on the demographics of societies, markets, and workers, it has become necessary for organizations, particularly Multinational corporations (MNCs), to understand and manage the heterogeneity of the workforce²¹⁷. Against this backdrop, diversity management has become a framework to leverage the diversity of a global workforce while seeking to maintain consistency throughout the organization²¹⁸. Diversity in a global context is essential to organizations and individuals

because of its potential impact on knowledge transfer and innovation, motivation and productivity, and overall organizational performance. A significant challenge in the contemporary workplace is to create an inclusive culture that satisfies diverse demands and expectations of workers as well as enables their entire contribution to achieve organizational goals²¹⁹.

This topic is of great interest to global companies because they have to adapt to the new reality of an increasingly diverse labor market while maintaining ethical and socially responsible conduct; they also must create a competitive advantage by leveraging diversity and enhancing corporate image. However, the mainstream literature on diversity sometimes imposes prescriptive and normative understandings of what diversity is and how it should be practiced, with relatively less attention paid to cross-cultural values and norms²²⁰.

Concept of Global Diversity

Global diversity is about understanding the differences within and between countries and one's environment. Globalization has made diversity an important issue in numerous MNCs in recent times. In particular, diversity is becoming a norm for impacting organizational matters, such as increased global knowledge, high performance, invention, and hand engagement²²¹.

The literature points toward two main issues associations face in managing diversity encyclopedically. The first issue relates to a thorough knowledge of how each country differs socially, somewhat, and politically. Organizations' alternate problem understands the artistic diversity of workers and the top operation platoon²²². Studies suggested that associations that develop creative capability and smooth grease collaboration and

transition across workers and business units are likely to be more successful than those that neglect these issues. It is noted that dealing with these issues in a global environment requires intertwined trouble and collaboration from the elderly operation brigades²²³.

Numerous associations prefer different groups because they frequently perform better than homogenous brigades. For complex tasks, various groups are allowed to outperform homogeneous bones. For case, Motorola beat its competition by producing the world's most influential, high-quality cellular phones, which multiple groups made. In other words, diversity enhances organizational inflexibility by encouraging the establishment to challenge old hypotheticals and become more adaptable to new ideas²²⁴. Indeed, different groups bring a wide range of corporate benefits, and these groups face numerous issues. Initially, it's necessary to attract global team leaders with the pivotal chops to manage artistic diversity similar to artistic skill, global mindset, and artistic intelligence. This issue has significant counter-accusations regarding choosing suitable campaigners and initiating applicable training programs. Creative diversity makes performing work teams (face-to-face and virtual) grueling because team members need to learn the value of divergent perspectives while acting to enhance group effectiveness²²⁵.

In embracing diversity, some associations use the "melting-pot" approach, which is grounded on supposing that individuals from different races and ethnicities automatically want to assimilate. However, early 21st-century studies suggest that using the melting pot approach is ineffective. Invariably, it was argued that poorly designed training programs are counterproductive to promoting diversity in MNCs²²⁶. Also, problems in transferring diversity management practices are mainly due to a lack of legitimacy and relevance within policies created in a country that may not be helpful in another country²²⁷.

Diversity Management across the World

This section explains contextual variances of diversity and provides examples from different regions and countries. The concept of diversity management was created in the United States and was later adopted by other industrialized countries in the West, such as Canada, Australia, and the United Kingdom²²⁸. Generally associated with the sociocultural and economic contexts of the West, the notion may be seen as somewhat incompatible in other geographical locations, such as Africa, Asia, and South America. This is due to differences in demography, national history, culture, laws, and other factors²²⁹.

In the last two decades, the European Union (EU) has concentrated full attention on diversity through its equivalency and favorable action programs. Across Europe, there's a trend to strengthen legislation against differentiation as indicated by directives on equal treatment of people irrespective of their race and racial backgrounds. The United Kingdom has substantial experience in programs and laws seeking to integrate different groups of emigrants into the original community. Between 1993 and 2012, the foreign-born population in the United Kingdom further doubled from 3.8 million to around 7.7 a million. In the same period, the number of foreign citizens in the United Kingdom increased from nearly 2 million to 4.9 million. Two crucial aspects for successful integration are access to employment (jobs) and good services (e.g., transport, casing) without distinction. The United Kingdom is different, with ethnical nonages (4.6 million) making up 8 of the external labor²³⁰.

According to an estimate, 6% of the adult population in the United Kingdom is lesbian, gay, or bisexual. There's also a growing participation of ladies among working people,

estimated at around 51%. Due to constantly low birth rates and increased life, numerous developed countries may need larger swells of emigrants indeed to sustain their current rate of workers to retirees. At the same time, multiple developing countries are passing unknown growth in youthful people²³¹.

The United Nations have established the International Fund for Cultural Diversity (IFCD) to grease programs and strategies that cover and promote diversity in associations and institutions. Although similar sweats are made, developing countries still suffer from inadequately designed artistic programs compared to Western countries due to a lack of political will and fiscal coffers²³². Organizational programs and culture are naturally told by public culture and political testament, characterized by programs and laws of citizenship, integration, and shared identity. In addition, social difference canons similar to gender and race and extensively participated beliefs, and artistic morals mandate the social distinctions between individualities. This results in how inequality is organized in a given society, which may also reflect in the plant²³³.

Diversity in BRICS (Brazil, Russian, India, China and South Africa)

The BRICS countries represent the fast-growing requests of countries anticipated to drive future economies globally. These countries comprise 40% of the world's population, furnishing goods and services to roughly 2.8 billion consumers worldwide. Still, there are substantial differences among the five regions in terms of how they achieve diversity. For case, Chinese associations don't see diversity as an issue but more as avoiding conflicts with other societies and countries²³⁴. In discrepancy, Indian associations tend to be more familiar with the notion and practices of diversity but feel to neglect the idea. In Russia, 21st century studies suggest a growing pressure on the government from bodies similar to

civil society, ILO, and the United Nations, strengthening their legislation and furnishing further protection to emigrants and other underprivileged groups. Still, the Russian government has stated that no similar legislation is necessary because these groups are formerly covered by public legislation²³⁵.

Brazil has been keen on introducing innovative approaches through affirmative action (e.g., by offering social networks, job training programs, and additional support from management teams). Brazil uses affirmative action through its quota system in employment²³⁶. Similarly, the South African government has implemented affirmative action for diverse racial groups. It is essential to note that many of these policies have been adopted in the United States²³⁷. In China, many industrialized cities face a unique challenge due to the diversity of local and migrant workers. Previous reports have shown that discrimination is an issue in China's large corporations, which has led to severe consequences. For example, high suicide rates among young migrant workers were reported in a large manufacturing plant in Shenzhen (China). Eventually, the local government had no option but to force companies to make drastic changes, which included offering competitive pay, relocations of the plants, and so on²³⁸.

Implications of Diversity for Organizations

i. Broad Scope and Contested Space: For Multinational Corporations, the interest in global diversity is rapidly growing. Managers and research scholars have begun introducing diversity into global management by focusing on gender, ethnicity, race, culture, age, and other factors, as a source of strategic competitive advantage. In the early 21st century, diversity in a global context has witnessed a shift from the traditional equal opportunities approach toward the modern notion of appreciating and recognizing

everybody as different²³⁹. Diversity initiatives today entail interventions that cut across gender, race and ethnicity, religion, age, sexual orientation, disability and other social characteristics across continents and countries, going beyond domestic workplace settings. Although efforts are made to encourage diversity, recent findings have shown that discrimination exists (e.g., pay gaps and vertical and horizontal segregation)²⁴⁰. However, without an integrated approach at multiple levels (macro-national, meso-organizational and micro-individual) organizations could find it challenging to engage with and effectively manage diversity fully²⁴¹.

In principle, managing diversity involves creating a terrain where all workers can contribute to organizational pretensions and achieve particular growth. Organizations must borrow transparent and governable approaches to diversity to achieve equivalency and anti-discrimination. In the 21st century, there's a rapid-fire growth of associations operating encyclopedically; there are still difficulties in terms of understanding and policies to variety in the plant²⁴². There's a concern that directors and leaders responsible for global diversity operations have little or no specific training in this area. As a result, there may not be sufficient interest in literacy and accommodating different artistic views and traditions of diversity²⁴³.

ii. Legislative Response: In defining diversity, it's vital to understand the distinctions between Equal Employment Occasion (EEO), Affirmative Action (AA), and Diversity Operation (DO). Confusion about defining the terms may beget severe challenges in designing and enforcing diversity enterprise. Equal employment occasion substantially furnishes individualities with indifferent treatment in associations when retaining, hiring, training, and promoting individualities²⁴⁴. The purpose of identical employment

occasions is to ensure that workplaces are free from all forms of unlawful demarcation and importunity and no one is maltreated.

Affirmative action is also known as positive demarcation. Affirmative action is concerned with creating inclusivity in the plant, and the objects are more specific than similar employment occasion programs. Affirmative action aims to deal with systematic demarcation deeply bedded in traditional employment programs and help exclude plant demarcation. Unlike equal employment occasions, affirmative action focuses on proportions or reservations for individualities groups from historically underprivileged ethnical, faith or gender groups²⁴⁵. Affirmative action programs go beyond identical employment occasion as it requires associations to misbehave with the law seriously and correct any once discriminative practices that may have passed; affirmative action enterprises add figures of those groups that are seen as a disproportionate nonage in employment²⁴⁶.

In the last two decades, the approaches toward equal opportunities have gradually evolved from affirmative action to the current diversity management approach. Diversity management is based on the premise that harnessing workplace differences will create a productive environment where everyone is valued and their talents are fully utilized to achieve the organization's objectives. In contrast, top management teams that lead the organization are expected to manage diversity effectively and efficiently²⁴⁷. Diversity management is not legally mandated, unlike equal employment opportunities and affirmative action. Recent studies suggest that managing diversity can be seen as developing a path toward creating opportunities such as introducing innovation, opening new multicultural markets and building effective teams²⁴⁸. Organizations that actively

encourage diversity in the workplace often do it voluntarily rather than as a legal requirement. Some scholars argue that diversity management has emerged as a strategic approach to managing differences between individuals while encouraging positive workplace relations and improving organizational performance in the face of demographic shifts in society²⁴⁹.

2.1.8. Healthy Multi-ethnic Church Management

Healthy Multi-ethnic Church

The concept of a Multi-ethnic Church varies among different scholars. There are five different definitions from five multiethnic church experts. While all five definitions have similarities, each description has subtle nuances and differences. All agree that a multiethnic church is a church where different ethnic groups come together in a spirit of unity to worship as one so that the casual observer cannot simply label the Church as black, white, Asian, or Hispanic. Some believe that for a church to be a multiethnic church, it should contain 20 percent of different ethnic groups to qualify²⁵⁰. Examples of this would be a 20 percent white and 80 percent black church or a church that is 20 percent Hispanic, 20 percent Asian, 20 percent black and 40 percent white. While similar to multiethnic churches in many respects, multicultural churches embrace categories other than ethnicity.

The reality is that many multiethnic churches are multicultural, and the definition of a multiethnic church fits perfectly with the definition of a multicultural church. A multiethnic church welcomes people of all ethnic, social, and other national origins as equal, participating members and ministers in the Church's fellowship. It also exemplifies

the attitude and practice of accepting people of all ethnic, social, and national origins as church members²⁵¹.

Invariably, when a church possesses the attitude and practice of accepting people of all ethnic, class and national origins, equally and fully participating members and ministers in the fellowship of the Church and the manifestation of the attitude and practice which involves people of diverse ethnic, social and national communities as members in the Church has a touch of spiritual development, it is said to be a healthy church. While there is doubt that enjoying time with friends and social interaction are essential in Church, spiritual growth is critical; otherwise, the gathering is just a social club²⁵². Therefore, a healthy multi-ethnic church follows a Win, Build and Send paradigm, as advocated by Christ in Matthew 4:19: "Come, follow me (Win)," Jesus said, "and I will make you (Build) fishers of men (Send)" Then, the healthy multi-ethnic church advocates and promotes evangelism of people across all cultures and intentionally disciples members to grow strong in faith and be released into ministry to repeat the cycle. A healthy multi-ethnic church is relational, holistic, and incarnational; each part of the Win, Build, and Send model is crucial. To engage in evangelism without making provision for discipleship is like "giving birth and then leaving the baby in the dumpster." Just as Jesus released his disciples into ministry (Matthew 10 and Luke 12), a healthy multi-ethnic church will also release member disciples into ministry²⁵³.

Biblical Basis for Healthy Multi-ethnic Church

It is worth noting that the Bible is not silent on the topic of a healthy multi-ethnic church. While there are differences in the way multi-ethnic gathering operates in the Old and

New Testaments, without a doubt, God's love and concern for all *ethnos* are seen. As the scriptures are examined, patterns will begin to emerge from the texts²⁵⁴.

Old Testament: While some may be inclined to believe that the *Missio Dei* (Mission of God) in the Old Testament was exclusive to the Jews, they may not be mistaken. Although it is accurate to say that, for the most part, the *Missio Dei* was carried out in a centripetal manner, which was open to those outside of Israel²⁵⁵. In this context, Centripetal refers to God's mission as being passive. It drew people outside of Israel to a central point (such as the tabernacle or the temple in Jerusalem), where certain events influenced outsiders to come and seek God. The centripetal nature of the *Missio Dei* is evident in several places in the Old Testament²⁵⁶. After the supernatural plagues devastated Egypt and the Jews left the country, Exodus records that "many other people went up with them..." (Exod. 12:38). In other words, possibly many Egyptians and non-Jews participated in the exodus and became a part of the Jewish community²⁵⁷.

Studies in the Old Testament reveal mechanisms allowing foreigners to become part of the Jewish faith, such as those found in 2 Chronicles 6:32-33. In addition, many examples exist in which groups of people and individuals were drawn to the Jewish faith due to the centripetal nature of the *Missio Dei*. One such group example is Esther 8:17: In every province and city, wherever the pronouncement of the king went, there was joy and gladness among the Jews, with feasting and celebrating²⁵⁸. And several people of other nationalities became Jews because fear of the Jews had seized them. Examples of individuals who responded to the centripetal nature of the mission of God include Naaman the Leper (2 Kings 5:15-19), Rahab (Josh. 6:25), and Ruth (Ruth 1:16). Interestingly, two of these examples, Rahab and Ruth, who some may not have accepted

during their lifetime due to their status as foreigners, became ancestors of Jesus (Matt. 1:5).

New Testament: While the *Missio Dei* in the Old Testament was centripetal and more passive, the Mission of God in the New Testament is seen as centrifugal or active. Centrifugal carries the connotation of people being sent out from a central point, crossing boundaries to carry out the *Missio Dei*. The centrifugal nature of the New Testament is seen in the gospel of Mark: “He (Jesus) said to them, ‘Go into the entire world and preach the good news to all creation’” (Mark 16:15), and again in Luke, “and repentance and forgiveness of sins will be expounded in His Name to all nations, starting from Jerusalem” (Luke 24:47). It is important to note that “all nations” refers to all ethnicities or humankind. Throughout the New Testament, Jesus sent his disciples out, crossing country, language, race, and culture boundaries. More than that, Jesus modeled this for his disciples. For instance, in his encounter with the Samaritan woman (John 4), Jesus crosses cultural, ethnic, gender, societal, and religious boundaries to reach her with the gospel²⁵⁹.

Acts 2 records that at the birth of the New Testament Church on the day of Pentecost, there were God-fearing Jews from every nation under heaven (Acts 2:5). Some of the many different cultures that were represented are detailed in the following verses: Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome (both Jews and converts to Judaism); Cretans and Arabs (Acts 2:9-11). With over 3000 people responding to Peter’s message and being baptized, many were probably from cultural and ethnic backgrounds different from the disciples. Most of these new

believers were probably Jews and converts to Judaism (Acts 2:11), but the cultural differences became evident in the Early Church's growing pains²⁶⁰.

One of the early Church's first internal crises had a cultural component at its roots. The Grecian Jews complained against the Hebraic Jews, claiming that the Grecian widows were neglected during the daily food distribution. Wisely, the disciples asked the body to resolve this by appointing seven men to oversee the distribution. The only qualification that disciples required of these men was that they were full of the Spirit and wisdom (Acts 6:3). The seven selected men had Greek names, and one (Nicolas) was a convert to Judaism. Most likely, these men were chosen from the Grecian Jews²⁶¹. Crossing ethnic and cultural barriers did not seem to be much of a problem for the Early Church as long as the people they reached were Jews. Philip's encounter with the Ethiopian official in Acts 8 did not seem to bother anyone in the Early Church as much as Peter's encounter with Cornelius did (Acts 10). It took supernatural intervention for the disciples to begin to see that when Jesus said, go to all *ethnos*, he meant everyone--even the Gentiles.

The Lord intervened in the conversion of Cornelius and his household. First, an angel appears to Cornelius, instructing him to send men to bring Peter to him. The next day the Lord gives Peter three visions to prepare his heart for what is about to come. After the visions, the men sent by Cornelius arrive, and Peter receives another word from the Lord, instructing him to follow the men that Cornelius had sent. After arriving at Cornelius's house (Acts 10: 28), Peter reminds those assembled that it was against the Jewish law for him to be there, but God had shown him that he should not call any man impure or unclean²⁶². Then, as Peter was sharing the gospel with those who had been gathered, a

fantastic thing happened: The Holy Spirit came upon all who heard the message (Acts 10:44). As a result, Peter took the unusual step of baptizing the new Gentile believers.

Apostle Paul began to make inroads into Gentile territory, and a deliberate effort was made to reach all *ethnos*, regardless of whether they were Jew or Gentile. Indeed, many letters written to these multicultural congregations reinforced the idea that the new believers did not need to be circumcised or follow Jewish law. Not wanting to make the new Gentile converts' lives difficult, the Apostles sent instructions to the new believers in the Church at Antioch: As an alternative, the leadership would write to them, instructing them to abstain from food polluted by idols, from sexual immorality, from the meat of strangled animals and blood²⁶³. In other words, they welcomed the Gentiles into the body of Christ and encouraged them to live holy lives.

One final example is the makeup of the believers in Antioch's Church, who was set apart to serve in missions (Acts 13). Barnabas was from Cyprus (Acts 4:36), while Simeon, called Niger, was likely from Africa. Lucius was from Cyrene, a Greek colony in North Africa, while Manaen was the foster brother of Herod Antipas, the same Herod who had John the Baptist executed. Manaen was raised in the palace, was likely well educated, and obviously from the upper class of society²⁶⁴. Finally, there was Saul from Tarsus (Acts 9:11). It is not surprising, considering his background, that Saul (also called Paul; Acts 13:9), who was raised in the Greek culture of Tarsus, was born a Roman citizen (Acts 22:28) and was raised in the Jewish faith as the son of a Pharisee (Acts 23:6), should be called as the Apostle to the Gentiles. Paul's admonition to the Colossians encouraged them that there is no Greek or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all and is in all (Col. 3:11-15).

When comparing the multi-ethnic paradigm of the Church in Acts with the scene in Heaven recorded in Revelation 7:9-10, the pattern becomes clear: After this, I beheld and there before I was a countless multitude that no one could number, from every tribe, nation, people and language, standing before the throne and in front of the Lamb. They wore white robes and held palm branches in their hands. And they cried loudly: "Salvation belongs to our God, who sits on the throne, and to the Lamb."

Christian believers from every nation (*ethnos*) are gathered together, worshipping in unity. It should be evident that "God accepts and receives all people regardless of social status, the color of skin, level of education or nationality." Equality obvious is the idea that the twenty-first-century Christian Church should accept multi-ethnicity²⁶⁵.

Characteristics of a Healthy Multi-ethnic Church

The main characteristic of any healthy church should be Bible-based; however, non-biblical principles can reveal some essential ideas; the foundation that defines the features must be centered in the Bible. Therefore, a healthy church is a church that seeks to obey the Great Commission and Great Commandments in its setting; by being Scripturally based, led by visionary leaders, empowered by the Spirit, balanced in function, and effective in its organization^{266,267}. A healthy church is a church that seeks to obey the Great Commission and Great Commandments in its setting by being biblically based, spiritually dynamic, mission-focused, servant-led, functionally balanced, and characterized by excellence in all that it does²⁶⁸. Invariably, a healthy multiethnic church fulfills these entire concepts despite the church members' cultural dispositions and affiliations^{269,270}.

A framework of eight quality characteristics that were critical components of the life of healthy and growing churches will be discussed. These become the features of a healthy multiethnic church derived from the above definition. Three things can be said with a high degree of certainty about these qualities^{271,272}. They are universally good qualities; they can be transferred to any situation. Each has a positive relationship with any church's quality and quantitative growth, not minding the cultural disposition. No single factor leads to health and development in churches; it is the interplay of the eight characteristics related to the healthy force principles²⁷³. The characteristics are as follows:

1. Empowering Leadership: This feature encourages all leaders in the Church to intentionally seek to identify, train and empower other potential leaders, making them responsible for people and ministries, rejoicing with the people when they do better. Empowering leadership leads and empowers others irrespective of cultural dispositions to lead others. The leadership explains, motivates and liberates through mentoring and on-the-job training²⁷⁴. Leaders of healthy multi-ethnic churches consider it essential to empower others, to equip, support, encourage and mentor individuals to become what God wants them to be. Some of these individuals are led in a different direction than their leaders based on their diverse cultural exposures. Empowering leaders rejoice in such situations with all their hearts because they know that God has a unique calling for every individual²⁷⁵.

2. Gift-based Ministry: This is a unique feature for serving the Kingdom of God both within and outside the Church based on the individual's gifts and skills. Gift-based Ministry empowers individuals to identify their particular and unique God-given passions, talents, talents and personality, enabling them to serve in a way that changes the world

for the better. As they perform this way, people are fulfilled and flourish in their mission and ministry within and outside the church community²⁷⁶. The church leadership helps the members identify their gifts and find or create ministries that match them despite their cultural dispositions. The Church encourages the individual to live in harmony with one's spiritual gifting to minister in the strength and the power of the Holy Spirit.

3. Passionate Spirituality: Passionate has its root in suffering and self-sacrifice, understanding and bearing one another's yoke. Intense spirituality features the preparedness to suffer for the sake of others. It is an authentic and genuine spirituality that hungers for God and has a vibrancy of faith²⁷⁷. Persons have a living, infectious personal relationship with Jesus Christ nurtured through prayer, worship and spiritual disciplines, including sacrificial giving. Individuals manifest the fruit of the Spirit in every aspect of their lives as they pursue holiness and obedience without cultural prejudice. The Church's health and growth concern the degree to which faith is lived out with commitment, passion and enthusiasm among the members despite the ethnic dispositions²⁷⁸.

4. Effective Structures or Functional Structures: The structures exist to enable the church to function effectively and for the eight Essential Qualities to flourish in a multi-ethnic context. The Church's ministries have explicit purposes, and members understand the Church's mission. Effective Structures are flexible and adapt and change as necessary to facilitate further growth²⁷⁹. All the church structures serve the mission and purpose of the Church. Whatever does not measure up to the requirement (e.g., demeaning leadership patterns, inconvenient worship service times, or programs that are ineffective in reaching the envisioned audience) should be changed or laid to rest.

Through this process of continual renewal, traditionalistic ruts will be avoided to a large extent.

5. Inspiring Worship: Inspiring Worship is a display of quality rather than style. It is the highest point of worship and so inspiring that people will want to bring along people who do not have the Christian faith to experience it. Visitors of diverse cultural backgrounds come to enjoy God's experience, for inspiring worship helps people meet with Jesus and provides space and opportunity for a mutual encounter with Himself^{280,281}. Inspiring worship is transformative; people's lives change for the better. The worship service becomes an inspiring experience, breaking cultural differences and barriers; this aspect separates healthy and growing from non-growing churches.

6. Holistic Small Groups: A Small Group connotes any small church group defined by its size rather than its function. It includes bible study groups, intercessory prayer and departmental groups in the Church, and any small group²⁸². A Holistic Small Group in any church features the following qualities: loving relationships, passionate spirituality; effective structures; empowering leadership etc.; churches with multi-ethnic members can use their spiritual gifts and the reality of prayer whenever it functions group. Healthy growing churches have developed a system of small groups where individual believers can find intimate community, practical help and intense spiritual interaction. In these groups, people converse on biblical texts and listen to the leader's interesting explanations, applying biblical understandings to the participants' questions about everyday life issues from different cultural perspectives.

7. Need-oriented Evangelism or Outreach: Need-oriented evangelism could be seen in people and Christian communities, filled with the Holy Spirit, meeting the real

needs of the people in the congregation, especially the poor and isolated. This is a feature that expresses the love of Christ for the people despite their cultural dispositions. Church members can talk naturally about their faith and share it with others appropriately²⁸³. And people possess opportunities to explore the Christian faith and make a Christian commitment. At the same time, the church has transparent processes to help them along with the stepping stones to and in discipleship. The secret lies in how the gospel is shared that answers the questions, and attends to the needs of non-believers, even of cultures different from theirs.

8. Loving Relationships: The atmosphere of a loving relationship is fun, welcoming, and forgiving. It was demonstrated that happy churches had a lot of laughter in them. The church is inclusive, accessible, and welcoming, reflecting the community. We all begin our Christian faith with forgiveness, reflected in loving, affirming, and encouraging relationships. The contemporary church in a multiethnic society sponsors events enabling members of different ethnic dispositions to spend time together, organizes inter-ethnic programs, and promotes generous doling out of complements among different cultures²⁸⁴. This strongly correlates with the church's health and growth; factors like these are statistically much more significant than many of the methods that several records have raised the status of growth principles of the church. Authentic love bequeaths a church with much greater magnetic power than all the marketing efforts of this world.

A culmination of the outlined characteristic features of a healthy multiethnic church makes the congregation experience the following benefits as God's presence is cultivated and sensed in their interactions²⁸⁵.

a. Divine Enablement: Divine enablement is the essence, the energy, the power and the functioning of the Holy Spirit within the church, to the church, in the church, and through the church. This is God's sovereign role in building the kingdom and the church, joyfully seeking and expecting the Holy Spirit's working in and through the body of Christ. It is God's empowering man's inability by His electing grace to open the minds and hearts of the congregation to the truth of the Gospel, to bring the church unto His purpose while going through tremendous challenges, battles, pruning, purging, processing, victories, glories and spiritual heights of attainment²⁸⁶.

b. Pastoral Leadership: This is the pastor leading the church, demonstrating the calling, character, and competence to help the church achieve its God-given purpose and shared vision. The situation is that leaders are supposed to oversee the God-given flock that is among them out of eagerness and not out of obligation, as God would have them, not for shameful gain, not presiding over those under your supervision but serving as role models for the flock (1 Peter 5:2-3). It ensures that the congregation is adequately cared for, provides an explicit context in which believers are to serve others and helps leaders to identify those for whom they are accountable before God. Pastoral leadership creates an accountability arrangement in which unrepentant believers can be cared for biblically and redemptively²⁸⁷.

c. Christ-exalting Worship: Christ is magnified in providing worship experiences that engross the whole person and lead the congregation into God's empowering presence. In this worship, it is acclaimed that God, the Creator of heaven

and earth, is the One that is worthy of our worship. A worship time for true believers to worship the Father in spirit and truth (Jon4:23), worship that makes members maintain orderliness in bringing genuine fellowship between fellow believers in the church and the heavenly father. This worship is characterized by leading the Holy Spirit in an atmosphere of freedom in compliance with the agreed order of worship²⁸⁸.

d. Effective Evangelism: The church embraces its Great Commission responsibility by multiplying passionate followers of Jesus Christ and healthy churches. Jesus had charged the disciples thus: “Go ye therefore and expound the Gospel to all nations...” (Matthew 28:18- 20). The church leads the congregation to go about preaching, impacting the people of their generation through the messages of God by organizing personal and collective evangelism, organized revival, personal engagement in counseling and follow-up of the new converts. The disciples are still on the move, going about doing his bidding and waiting for his second coming²⁸⁹.

e. Compassionate Ministries: The church actively expresses the love of Christ through generosity and service to those in need. The church is leading the congregation not only to proclaim Christ in words but backed up with actions, practically expressing the mission of Christ to humankind by caring and bearing with one another and sacrificing one's comfort for the sake of others. God did not only provide salvation for man, but He also provided a covering for man's nakedness. Therefore, the church is raising people with large and teachable hearts, who are hospitable, accommodating, humble, loving, trustworthy, readily adaptable and sensitive to the Holy Spirit to reach the neglected individuals in our community, such as physically challenged, destitute, high-class prostitutes, drug addicts, psychopathic, prison inmates and ex-inmates, widows,

widowers, waiting for couples, singles, fatherless and motherless, jobless, applicants, admission seekers with the ministry of compassion²⁹⁰.

f. Loving Community: It is incumbent on the church to practice genuine care for every member, embrace new members and value their inclusion in the fellowship. God's family in the community can manifest His love in action, rendering it visible to people searching. God humbled Himself and came into the human race, understands our needs, brings the lonely into families, bridges the distances between people with divergent perspectives and builds a worldwide fellowship of believers. The church is led to express God's love in giving and practicing service. Stresses the good of the other, loves one another, forbears one another, forgives one another, edifies one another and prefers one another²⁹¹.

g. Maturing Faith: The church nurtures spiritual maturity that shapes biblical beliefs and transforms behaviors consistent with a holy life. The congregation is led to recognize the difference between right and wrong, then does what is right, not easily swayed by false teaching, so grounded in God's Word, and quickly recognizes falsehood. Also, rooted in love, matching our words and actions flowing from love for our fellow believers, members serving the church, finding their place in mutual service and encouragement. Church members living with an eternal perspective purposefully strive for continual spiritual growth, reflecting God's character to the world to reflect the personality of Jesus to a watching world²⁹².

h. Personal Ministry: The church equips its members to discover, develop, and expect to use their gifts for fruitful ministry. Gifts are given to all of God's people to carry out personal ministry: The church leadership takes the lead in training and directing

the church members into active service. To prepare God's people for ministry tasks and build up the body of Christ, He appointed some to serve as apostles, prophets, evangelists, pastors, and teachers (Ephs. 4:11-12)²⁹³. The church leaders are not the only ones doing the work of service or ministry. Ministry gifts are given to the church to prepare every member to do the ministry and to render service to the Lord, the church, and the world on a personal basis as the need arises.

i. Leadership Development: The church identifies, trains, and empowers persons called to and gifted for servant leadership. The leadership takes the church through the capacity expansion of individuals to perform leadership roles within organizations. The leadership facilitates the execution of an organization's strategy through building alignment, winning mindshare and growing the capabilities of others. The church emphasizes promoting self-awareness, mastering management skills and transferring these skills to the church. The church takes a proactive and systematic approach to leadership development to produce more leadership talent. The intensity and quality of the leadership development interventions characterize a best practice²⁹⁴.

j. God-honoring Stewardship: The church teaches biblical stewardship and provides opportunities for generosity. Stewardship encompasses everything, affecting every aspect of life, including individual time, talent, and wealth. Stewardship uses God's gifts-opportunities, interests, skills, employment, family, talents, spiritual gifts, land, money, and so on responsibly to glorify Him. It requires a fundamental commitment on the part of every member for personal presentation to God as His servants, with no conditions attached²⁹⁵. The leader encourages each member to administer personal affairs and possessions like God's. The congregation's lifestyle pattern is shaped by the decision

that God is the Lord of my life. Faithful stewardship mirrors this exchange in a lifestyle well-ordered by the lordship of Christ over all. Individuals are free to give without expecting anything because our desires are fully met in Christ.

k. Missionary Spirit: The church replicates itself by reaching into its community and world as compassionate, culturally responsive, disciple-making ambassadors of Jesus Christ. The church creates an intense missionary yearning from the heart of God that drives members to look toward the outer margins to the peoples who had not yet been able to encounter Christ²⁹⁶. The commitment to preach the Gospel was not satisfied by reaching just the populations within the church community but needed to go beyond boundaries and get other people; a reality still without fixed structure and so free to come and go, to move outwards to a territory meeting the most immediate and urgent needs.

l. Vision-focused Systems: The primary objective of the church's various ministries is to realize its vision. These ministries collaborate on this goal. Through spiritual disciplines, the church leadership seeks to understand God's heart by observing human needs that beg for solutions. The leader's heart begins to flutter with a vision in response to the demand, inviting others to participate in searching and observing. The leader engages the members in conversation about the concept developing in their minds, capturing the passion and focus of the expressed vision through words or images²⁹⁷. The leadership guides the formation of strategies to reach the idea and continues communicating the vision to align the people and resources for accomplishing the vision.

Management of Healthy Multi-ethnic Church

All organizations (including churches) are purposive entities that achieve their objectives with limited resources. Management integrates scarce resources in a productive relationship to achieve the organizational goals with optimum efficiency and effectiveness²⁹⁸. Management theories and principles possess universal application in organized and purposive activity, though the application may differ from organization to organization^{299,300}. This implies that churches need to be educated on management issues and apply these principles in church management to achieve ministry effectiveness, irrespective of the nature of the congregation.

Management is vital to the church in three aspects: First, it calls church leaders to organize the institution to achieve its vision, focusing on adequately utilizing resources. Second, church leadership does not provide ministry in a vacuum but within the context of persons, as such ministry is not about the program but about people³⁰¹. However, individual church members have strengths, weaknesses, gifts and desires, which require the church leadership to have some management skills to serve the people more efficiently³⁰². Third, the church has a mission and vision, which cannot be accomplished apart from the coordinated effort of people. Materials must be obtained, support lines must be established and protected, individuals must be selected, and training must be provided. Each of these activities is at the heart of strong and sound management. They require the application of management functions critical for ministry operation; otherwise, the church is compromised and negated³⁰³.

The establishment of churches is solely a place of worship and delivery of spiritual guidance and nourishment; the governance and management structures are typically developed within the specific church context and rely on laws enforced within these same

contexts. Therefore, the compositions of governance and management vary widely from one church to another across the globe. However, the author explains managerial functions within the church organization for the healthy management of the congregation as follows³⁰⁴:

1. They oversee the ministry's operations and management of the church's resources to ensure their sustainable, effective and efficient usage. This may include ministry budgeting, capital expenditures, legal compliances and risk management within the church operations.
2. Set measurable and appraisable strategies to determine the efficiency and effectiveness of its growth. The highlight of the essential requirements for effective church management includes the followings³⁰⁵.
 - i. Developing a growth and development plan and strategy, which entails setting goals,
 - ii. Engaging in productive budgeting processes,
 - iii. Managing performance,
 - iv. Managing facilities and legal
 - v. Risk management.
3. The church properly conducts its activities to ensure accountability and sustainability, which translates to performance and growth.
4. The church structures its planning and develops strategies considering its vision, mission and values. The individuals within the management of the church must subscribe to the church's mission, vision and values to have a straightforward means of executing the mandate³⁰⁶.

5. The church as an organization is made up of numerous departments, including the adults, the youth as well as the kids of different ethnic dispositions who have concurrent plans of growth and development that must be kept in check to ensure their viability and sustainability in terms of the ultimate church plans and objectives³⁰⁷.

Church structure and leadership are essential to ensure its continued health and growth; the ability of any church to objectively manage the human resources available within its reach becomes the force factor for healthy growth³⁰⁸. Meanwhile, four significant behaviors shape the ministry of a multiethnic church that should be attended to by the church management, are they are;

a. Segregation Management

The multiethnic biblical church was able to manage and counteract segregation. The contemporary churches are located in a multiethnic society, which is God's desire for the church to embrace the multiethnic diversity of her context. The inability to manage it is dissonant with the new humanity in the church, the eternal perspective that transcends national identities, and the practice of hospitality³⁰⁹. The church should be ready to embrace countercultural diversity; he prepares the church to counteract the human tendencies that can bring fragmentation: regionalism, ethnocentrism, stereotyping, prejudice, xenophobia, discrimination and segregation, thus keeping the church healthy.

b. Cultivation of Inclusion Identity

The multiethnic biblical church also managed the cultivation of the identity of inclusion. Inclusion is countercultural, and the contemporary church has to proactively prepare the ground and plant the seed of inclusion in people's hearts. The church management should

provide theological instruction to help Christians embrace their identity of inclusion, live with an eternal perspective, and practice hospitality³¹⁰. A multiethnic church will benefit from intentionally training the members to engage in this theological reflection and practice. The management of identity of inclusion to counteract the underlying beliefs that feed on segregation to be a healthy multiethnic congregation that loves the stranger. The church's equipping to counteract segregation must be done preventively and correctly.

c. Implementation of Multilingual Platform

The multiethnic biblical church was able to implement and manage a multilingual platform. The previous biblical analysis revealed that the New Testament's social context was multiethnic and multilingual. The early church did not attempt to assimilate all languages into one, but the church embraced multilingualism. Contemporary churches in a multi-ethnic society need to implement a well-managed multilingual platform that will incorporate all languages in the congregation into one³¹¹. Despite the predominant language of the church's location, relating with a bilingual approach is appropriate. Adopting a multilingual platform will expand her engaging capacity for ministry impact and healthy growth if the church is in a multilingual society.

d. Formulation of Multiethnic and Culturally Intelligent Leadership Team

There is a need for the church to form a well-managed multiethnic and culturally intelligent leadership team. The church began a group of multiethnic leaders who understood the culture of the community when Jerusalem faced ethnic tension. There is a need for contemporary churches to establish and manage a competent leadership team with a multiethnic and cultural disposition to run the church's affairs³¹². It reveals the value of a church's leadership team that embodies and understands cultural diversity and

embraces ethnic and linguistic diversity. The church will benefit from having a leadership team that can engage effectively with that diversity.

In summary, the rationale of a healthy multiethnic church is based on a ministry philosophy that is consonant with the new humanity in Christ, the heavenly citizenship, and the practice of hospitality informed by Christ Jesus. As a result, when a church is located in a multiethnic and multilingual society, the management of the church will benefit from developing a ministry framework that includes; counteracting segregation, cultivating an identity of inclusion, implementing a multilingual platform, and forming a multiethnic and culturally intelligent leadership team³¹³.

2.1.9. Influence of Intercultural Communication Competence on Healthy Multi-ethnic Community Management

Globalization, increasing migration, the development of transportation systems, and advancement of information technologies, international employment, study exchange programs, interdependent economies, foreign travel, political alliances, religious alliance and affiliations, as well as global peace threats, are bringing together people of different cultures and religions with an unprecedented regularity and urgency³¹⁴. Today, as the world is becoming a global community, intercultural interactions are becoming a natural and necessary process. Communication with people of different cultures is an everyday activity in the classroom, religious gatherings, healthcare, or politics. Intercultural communication is a captivating area of study within organizational communication.

This term refers to various communication issues within an organization between individuals of different religious, social, ethnic, and educational backgrounds. All these people bring unique experiences and values to any congregation or religious organization, characteristic of the culture they grew up in and are now operating. Intercultural

communication is an essential requirement in the critical efforts to ensure world peace and stability and improve relationships between countries, ensure resource sustainability, promote values like tolerance and diversity, and manage a healthy multi-ethnic congregation³¹⁵.

In the religious and business world, it is undoubtedly agreed that the essential element in effective intercultural communication is language: Language issues are becoming a significant source of conflict and inefficiency in the increasingly diverse workforce throughout the world³¹⁶. The ability to speak is universal, but language is culturally determined, for culture and language are thought to be strongly connected. Interacting successfully among different cultures despite the associated challenges demonstrates competence. Therefore, intercultural communication competency refers to the active possession by individuals of qualities that contribute to effective intercultural communication. "Intercultural competence is a communal behavior appropriate and effective in any context³¹⁷". Thus, one can recognize their cultural norms, understand the other person's unique perspective, and adjust and adapt behaviors to maximize care effectively³¹⁸.

People of good cultural proficiency are indicated during communication based on self-awareness, attitude, listening and speaking skills, and empathy. Hence, they can communicate with people in a way that earns their respect and trust. Cultural competence comprises four elements; awareness of one's cultural worldview, cross-cultural skills, knowledge of different cultural practices and worldviews, and attitude toward cultural differences. Therefore, such individuals are very much aware of their culture, personal philosophy and communication styles, making them conscious of every physical and

human setting to ensure effective communication³¹⁹. Cultural competence is substantial in interpersonal and intercultural communication for the following reasons.

1. Understanding Communication Skills

Intercultural communication competence helps individuals understand personal skills of communication and appreciate that of others. This enables individuals to have effective communication in argumentative and non-argumentative contexts. Effective communication relies on conveying emotion, pain, and ambiguity through appropriate language. Every day, there is a greater chance that you will interact with people who are not like you in age, physical ability, gender, ethnicity, class, religion, or nationality³²⁰. Such relationships help an individual learn about the world, break stereotypes, and acquire new skills ranging from greetings, dance, music, politics, sports etc. A competent intercultural communicator can detect the differences in symbols, heroes and rituals between his culture and another culture because those aspects are reflected in practices and what the individuals do. Miscommunication resulting from such differences between cultures can be avoided relatively quickly because the differences can be observed. It is more beneficial to consider the dynamic and interconnected when thinking about communication between cultures rather than being entirely separate and static. This indicates that being a competent intercultural communicator is necessary for understanding communication skills³²¹.

2. Understanding Variations in Language Use

Intercultural communication competence helps to understand cultural variations in language use. Intercultural competent communicators sometimes use idioms, ambiguities, expressions, and non-verbal codes during communication to know that the meaning of

some expressions and phrases in certain cultures differ; hence, they can tolerate all communication tools. Interculturally competent communicators are very attentive to suitability. Fitness is the ability to communicate socially in a sensitive way with someone so as not to break or break rules that would lead to insults, threats or rudeness³²².

Certain behaviors and ways of communicating are adequate in the cultural norms and regulations. Therefore, competent intercultural communicators always consider their listeners' standards, rules and expectations and how an accumulation of regional or subcultural culture and culture, organizational culture and individual personality determines them. Interculturally competent communicators have a vested interest in upholding the rules of social behavior because they realize, however vaguely, that their ability to pursue their own goals depends on the freedom of others to follow their purposes. Therefore, personal control is more often an ally of social fitness than its enemy. In maintaining social conduct, it is pivotal for communicators to appreciate the linguistic background so that no cultural tongue dominates that of the other³²³.

3. Clarity in Presenting Information

Intercultural communication competency helps one to state information clearly and precisely. It is believed that a competent intercultural communicator would be ready to adjust their listening level of understanding without demeaning the person with whom to communicate. Such a person speaks more slowly in small chunks and efficiently directs listeners to crucial words. Effectiveness is the ability to achieve your goals through the communication process. In particular, such a person can maximize their potential to

achieve their goal by selecting strategies that will enable them to succeed through interaction. Effective strategy selection is crucial for clear communication in cross-cultural contexts between competent cross-cultural communicators.

One researcher argues that strategic competence involves a person's ability to select a persuasive message that allows the other party to infer the intended meaning. Intercultural communication skills increase sending and receiving skills and make communication between people of different linguistic and cultural backgrounds as constructive as possible³²⁴. With broader experience, the care and attention one demonstrates through the skill will foster cross-cultural communication and encourage new communication efforts. Interculturally competent communication promotes interpersonal relationships between people of different cultures; it improves people's knowledge and perception of each other, their motivation to engage in meaningful interactions, and their ability to communicate in a manner deemed appropriate and effective. Competency in intercultural communication enhances an individual's clarity of thought in the communication processes³²⁵.

4. Knowledge Development

Intercultural competent communicators could develop knowledge of other cultures and their understandings of illness, life and death, and their communication styles, hence developing attitudes open to others and understanding them; this is the concept of adaptation. For competent intercultural communicators, adaptation is critical in communication and negotiations. Adaptation is often referred to as adapting to a new or unfamiliar situation or environment. Cultural assimilation occurs when one accepts

another culture's customs or worldview. Language and cultural mistakes can be avoided by increasing knowledge and understanding of other people and cultures.

The study of intercultural communication responds to this need by examining communication and interactions between people from different cultures or subcultures. The belief that people learn to communicate through culture is fundamental to cross-cultural communication. For example, in the Nigerian context, a Yoruba, an Igbo or a Hausa person learns to speak like other Yorubas, Igbos, or Hausas. The individual behavior conveys meaning because it is understood and shared. In other words, people's communication, language patterns, style, and nonverbal behaviors are all culturally determined, so adaptation occurs when the need to think or act outside our cultural context³²⁶.

Having a diverse behavioral repertoire and understanding when to utilize it, is the key to adaptability in innovative conditions. Since these values and assumptions are shared, it is easy to take them for granted and believe they are 'normal.' This way, people can think that the way they behave and the things they value are suitable for everyone. Cultures have internal logic and are coherent; therefore, they are valid because communication is inter and intra. Intercultural communication competency offers the individual or potential communicator the opportunity to learn various lessons from elsewhere. It, therefore, translates into the construction and development of knowledge³²⁷.

5. Enhances Dignity and Respect

Finally, dignity and respect are fundamental in every negotiation because everyone wants to be well-treated. Intercultural competent communicators could demonstrate a positive regard for each other and appreciate one another. Thus, skilled intercultural

communicators are always concerned for their image and listeners' image. This creates mutual respect for both parties to ensure effective communication. It helps to understand human reality as socially constructed as communication is facilitated between cultures. It helps to understand that different groups have different values, communication methods, customs, conventions, and assumptions. When sharing with someone from a different culture, we can therefore expect cultural differences to influence us³²⁸.

Cultural differences start from our differing perceptions, which determine how we communicate with other cultures. We better understand how people perceive the world, their values and beliefs, what they say and the anticipated cross-cultural misapprehensions. The more comprehensive an individual's outlook, the more tolerant and accommodating one becomes, promoting dignity and respect. The likelihood of close, personal, and non-people interactions with an individual, be it age, physical ability, gender, ethnicity, class, religion, race or nationality is increasing every day; it is informed by competency in intercultural communication. Moreover, competency in intercultural communication helps one learn about the world, break stereotypes, acquire new skills and honor the dignity of fellow humans irrespective of one's socio-economic background³²⁹.

2.1.10. Barriers in Intercultural Communication Competence to Healthy multi-ethnic Community

All communication occurs in a culture; therefore, cultural differences are the primary obstacle in intercultural communication. Different cultures are characterized by other languages, values, behaviors and attitudes towards time, context, customs, distance, and non-verbal signs^{330, 331}. Every culture has rules and standards about behaviors so that no one can learn a culture perfectly. All actions are bound to be wrong in some cultures or

offend someone's view. Communication between cultures is likely less effective because of the violation of cultural norms. People would never know if they are expected to follow another culture's norms or behave according to their culture ³³². There are many communication barriers across cultures, preventing effective communication. There are six barriers in intercultural communication: anxiety, assuming similarity as a substitute for difference, ethnocentrism, stereotypes and prejudice, language and non-verbal misinterpretation^{333, 334}. These six barriers are discussed further.

a. Anxiety: Anxiety is a feeling most people feel in a completely new and different environment. They could be nervous due to not knowing what they are expected to do during the communication transaction. Since people feel uneasy, they might not be focused on the communication process. As a result, common mistakes or appearing awkward to others are likely to be made when anxious. For example, when people of different cultures gather for interaction for the first time, most become incredibly nervous about their speaking and hearing skills, leading to everyday accents or pronunciation mistakes³³⁵.

b. Assuming Similarity Instead of the Difference in Cultures: Assuming similarity instead of difference becomes a barrier when communicating across cultures. People are expected to think it is okay to behave the same way as in their culture in a new culture. However, this assumption makes people forget the essential differences. Consequently, this could lead to miscommunication. Each culture is distinguished and unique. For example, the display of emotions differs from culture to culture; under certain circumstances, some cultures might seem to lack emotions compared to other cultures³³⁶. Moreover, the situation is similar if people only assume differences instead of

similarities. This could make people unaware of the everyday things between cultures; people should assume nothing but ask questions.

c. Ethnocentrism: Ethnocentrism is the third barrier that affects intercultural communication. It means negatively judging aspects of another culture by the standards of one's culture^{337,338}. For example, people believe their culture is better than others in some regions. Every culture has its rules and standards. That's why it is impossible to apply the same means of one's culture to others. This barrier has adverse effects on intercultural communication. Ethnocentrism leads to restriction and limitation of obtaining knowledge and values of other cultures.

d. Stereotypes and Prejudice: Stereotypes and prejudice are both challenges to intercultural communication. Both terms refer to judgments about a person based on a group's shared values. Stereotypes are a broad term and can be used for either negative or positive assessments of individuals. Meanwhile, prejudice usually refers to unjust behaviors and hostility towards a group, race, religion or sexual orientation. The most readily available image is what has been expected to be seen. Stereotypes are one's expectations about someone or something based on knowledge about it³³⁹. With the way humans perceive things; people can easily reject any information unrelated to their expectations. For example, in a correcting grammar exercise, when people are asked to correct 'finish' into 'Finnish,' most of them would overlook this mistake in spelling as they are not expecting this kind of mistake. Every culture uses stereotypes, but they can impede communication. Most people gain information about stereotypes from movies, news and maybe from other people's perspectives. That information causes people to assume a wide belief is true when the information might not be accurate or apply to every

individual³⁴⁰. Therefore, they also hurt the individual stereotyped as well. The mentioned individual can be distracted or misjudged because of those stereotypes. However, not all stereotypes are negative judgments.

Prejudice usually refers to irrational dislike based solely on the individual's belief. Highly prejudiced persons are identified to have authoritarian personalities. They tend to overgeneralize things. They are not likely to change their attitudes or ideas, even when facing new and conflicting information. Prejudice exists in all cultures; even when the world changes, many still view black men as bad guys. Discrimination prevents effective communication since the person might reject the new information that does not suit their standards or beliefs³⁴¹.

e. Language: Language is a set of codes shared by a community to communicate meaning and experience. People with the same cultural background and native language are expected to understand the implications better as their ways of thinking are similar. However, in intercultural communication, people from different cultural groups tend to misinterpret each other's meanings. Invariably, language is an obvious obstacle to intercultural communication. Even when cultures use the same language, there are differences, such as vocabulary. There is no way to translate a language perfectly. For translation problems, five possible issues were identified: lack of vocabulary equivalence, idiomatic equivalence, grammatical syntactical equivalence, experiential equivalence, and conceptual equivalence³⁴².

The first problem is lacking vocabulary equivalence. Languages from different cultures often lack words that can be translated directly. For example, when translating English to Vietnamese, a word in English can be translated into a few words, so sometimes the

meaning might be misunderstood depending on the translator's interpretation. The next problem is the idioms in language. Many expressions can be easily misunderstood. For example, in English, 'break a leg' means good luck in performing tradition, but the listener might misunderstand that the speaker is telling him to break a leg literally. One idiom in this language can be understood or translated differently. So, it is hard to learn a new language, especially its expressions.

The third problem is grammatical equivalence. This problem means that the grammar in each language is different from the others. Learning grammar to understand a sentence or the meaning of words is essential. The fourth problem is experiential equivalence, meaning a particular word has significance in this language but not in other languages. In these cases, translators usually find other words that have meanings similar to those words. The last problem is conceptual equivalence. This problem exists when one word can be translated directly into another language, but the perception of the meanings might not be the same³⁴³.

Besides the translation problems, another problem is the spread of a language, also known as unequal communication. As the world is globalizing, a universal language is necessary. However, increasing second language usage can be considered a cultural invasion. It is believed that the spreading of a language to daily use also means the spreading influence of the native culture of that language³⁴⁴. For example, English is estimated to be used by one-fifth to one-fourth of the world's population. Twelve countries have English as an official language, and more than fifty-six countries have English as a compulsory subject.

- e. **Non-verbal Misinterpretation:** Effective intercultural communication is a

mix of both verbal and non-verbal communication. During an international workshop interaction, non-verbal behaviors can help communicate the message to foreign partners than verbal behaviors. However, there is also a risk of misinterpretation, confusing the partners. Most people know that languages are different, but they are less likely to be aware that non-verbal messages are added. Non-verbal communications are also unique and distinguishable from culture to culture³⁴⁵. Therefore, the meanings of non-verbal communication also vary in different cultures. And those differences are what create confusion and misunderstanding in intercultural communication. As a result, non-verbal misinterpretation could create unfortunate misunderstandings and miscommunication, especially when non-verbal behaviors' meanings don't match verbal behaviors. Non-verbal misinterpretation is another huge barrier to overcome in intercultural communication³⁴⁶.

2.1.11. Improving Intercultural Communication Competence in Healthy Multi-ethnic Community Management

With advancements and the advent of technologies and modern and pioneering methods, miscommunication has become common. Miscommunication takes place when individuals experience barriers within the course of communication. Miscommunication not only imposes disadvantages in the implementation of communication processes but also within the system of the overall functioning of the organizations. Therefore, it is vital to identify the causes of miscommunication and implement measures to overcome those hurdles. When individuals need to generate awareness and augment their understanding of any aspect or area, they use the internet.

Hence, internet use has contributed efficiently to developing awareness of several subjects and concepts, causing a decline in communication. Individuals must implement systematic and organized approaches to overcome cross-cultural barriers to effective communication. Building a team, working in collaboration and integration with each other and building professional relationships are of utmost significance in promoting communication processes in a well-organized manner and overcoming various types of barriers. The measures suggested by scholars to overcome cross-cultural obstacles to effective communication are as follows³⁴⁷.

1. Implementing Different Communication Styles

When communicating with others, it is not appropriate to implement one communication style into operation; in other words, one needs to implement different communication styles. When individuals pursue training programs, especially regarding communication, they generate awareness regarding communication styles³⁴⁸. When individuals create awareness and augment their understanding of different communication styles, they will not only contribute significantly to promoting the communication process in a well-organized manner, but these will assist in overcoming cross-cultural barriers. When the instructors provide training or supervisors guide the workforce, they generate information that implementing different communication styles will significantly contribute to overcoming the cross-cultural barriers³⁴⁹. Therefore, it can be stated implementing different communication styles is one of the crucial measures to overcome cross-cultural barriers to effective communication.

2. Depicting Clarity in Verbal Communication

In some cases, when communication takes place, it is not clear. The individuals may speak indirectly, which may not be understandable to others. In other words, when communication is not clear, individuals experience problems in overcoming cross-cultural barriers and implementing job duties in an efficient manner³⁵⁰. Hence, when the individuals are imparting information, asking questions, expressing their responses, or conveying any ideas or suggestions to anybody, they need to ensure clarity. When the communication processes are transparent, when clarity is displayed in verbal communication, the individuals will understand well and carry out their job duties appropriately³⁵¹. Therefore, it can be stated that depicting clarity in verbal communication is critical to overcoming cross-cultural barriers to effective communication.

3. Giving Feedback in a Direct or Indirect Manner

The leaders and supervisors provide Feedback to the members regarding their performance. When the church members and workers within the Christian organizations obtain Feedback, they can generate information about where they stand and how they perform. Feedback can be given in a direct as well as in an indirect manner³⁵². Immediate Feedback can be presented in verbal as well as written form. It is understandable in a manageable way: indirect Feedback can also be given in oral and written forms. One of the significant disadvantages of this Feedback is that it does not enable the individuals to understand the information appropriately. But giving Feedback directly or indirectly contributes satisfactorily to overcoming cross-cultural barriers to communication³⁵³. Therefore, it can be stated providing Feedback directly or indirectly is one of the crucial measures to overcome cross-cultural obstacles to effective communication.

4. Establishing the Right amount of Structure

Establishing the proper structure is indispensable in overcoming cross-cultural barriers to effective communication. Setting the right amount of system is crucial in promoting communication processes and the appropriate functioning of the organization. Within various types of organizations and educational institutes, the members must ensure that the structure is well-defined. When the system is well-defined, the members of the organizations and educational institutions will concentrate and carry out their job duties in an organized and systematic manner³⁵⁴. In this manner, they will recognize that it is indispensable to maintain amicable terms and relationships with other individuals and overcome cross-cultural barriers. Therefore, it can be stated establishing the right amount of structure is considered one of the vital measures to overcome cross-cultural obstacles to effective communication³⁵⁵.

5. Understanding Time in a Different Manner

Understanding time differently is crucial in ensuring that individuals allot proper time to various tasks and activities. Individuals in leadership positions, such as clergies, heads, directors, and so forth, have busy schedules with several job duties to carry out³⁵⁶. When they have several job duties to carry out, they assign priorities. The more important tasks are carried out first, whereas the less critical functions are procrastinated. But efficiency in the individuals is depicted when they can promptly carry out their job duties. Individuals can understand time differently and promote effective communication when assigning task priorities³⁵⁷. Therefore, it can be stated that understanding time differently is considered one of the necessary measures to overcome cross-cultural barriers to effective communication.

6. Avoiding Uncertainty

Uncertainties, problems and barriers hinder the communication processes and the overall functioning of organizations. Hence, individuals need to avoid tensions and implement measures to overcome them. In some cases, uncertainties are unavoidable and do take place. But what is essential for the individuals is to ensure they put into practice the measures, which leads to avoidance of uncertainties³⁵⁸. When these measures are implemented effectively, the individuals will not only find solutions to their problems and difficulties, but they will also be able to overcome cross-cultural barriers to communication³⁵⁹. They must coordinate when the individuals augment their understanding and implement these measures. Therefore, it can be stated avoiding uncertainties is considered one of the necessary measures to overcome cross-cultural barriers to effective communication.

7. Promoting Teamwork

Teamwork is dynamic in the success of any organization. Creating an efficient team to facilitate collaboration and mutual understanding is necessary. The church leaders and supervisors generate awareness among members of the need to promote Teamwork. Promoting Teamwork will contribute to developing mutual understanding and generating the desired outcomes. When collaboration is encouraged, and individuals are working with each other on assignments and projects, they overcome cross-cultural barriers to promote effective communication as it is apparent that when they need to work in integration with each other and need to obtain support and assistance from others, they need to accept other individuals' cultures, norms, standards, religions, ethnicities, caste, creed, race and so forth. Therefore, it can be stated promoting Teamwork is considered

one of the necessary measures to overcome cross-cultural barriers to effective communication³⁶⁰.

8. Working in Collaboration and Integration with each other

Working in collaboration and integrating are regarded as fundamental in overcoming cross-cultural barriers, promoting the effective functioning of the organizations, achieving organizational goals and increasing job satisfaction. Research has indicated that group projects are encouraged in higher educational institutions and various types of Christian organizations. When working on group projects, they need to collaborate and integrate ³⁶¹. On the other hand, when members work on individual projects, they must communicate well with supervisors, colleagues, etc. Hence, individuals cannot work in seclusion within various organizations but must collaborate. Therefore, collaboration and integration are regarded as one necessary measure to overcome cross-cultural barriers to effective communication³⁶².

9. Building (Personal) Relationships

Building personal relationships is a measure that is of utmost significance in overcoming cross-cultural barriers and promoting effective communication. In order to create intimate relationships, several factors need to be taken into consideration³⁶³. These are, generating awareness in terms of personal interaction, accepting viewpoints and perspectives of others, implementing effective conflict resolution methods, generating information in terms of communication styles and techniques, forming constructive views in terms of individuals, creating pleasant working environmental conditions, managing resources in a

satisfactory manner, generating awareness in terms of modern and innovative methods, developing mutual understanding and not discriminating against anybody based on any factors³⁶⁴. When individuals are aware of these factors, they will contribute effectively to building personal relationships and overcoming cross-cultural barriers to communication. Therefore, building personal relationships is one of the necessary measures to overcome cross-cultural obstacles to effective communication.

10. Recognizing the Significance of Personal Relationships

To overcome cross-cultural barriers to effective communication, individuals must recognize the significance of personal relationships. Individuals spend long hours with other members within the working environment, particularly when they are engaged in worship service. Therefore, there is a need to establish mutual understanding and professional relationships³⁶⁵. In Christian organizations, to ensure overall functioning appropriately, the members must develop pleasant and amiable terms and relationships with each other and incur personal satisfaction. Furthermore, individuals need to recognize the significance of personal relationships. When individuals realize the importance of personal relationships, they can work as one unit. In other words, promoting unity is crucial in fostering effective communication, overcoming cross-cultural barriers, and efficient functioning³⁶⁶. Therefore, recognizing the significance of personal relationships is regarded as one of the necessary measures to overcome cross-cultural obstacles to effective communication.

11. Participating in Intercultural Group Relations

One way to improve intercultural communication skills is by actively participating in intercultural group interactions. These can be planned interactions, such as duo work for

the church or group projects at work. Intercultural Teamwork has benefited people by developing critical skills for graduates' employability and improving students' academic and social adaptation³⁶⁷. Working in a small group with members from diverse cultural backgrounds can also lead to more varied and supportive social networks within a broad environment, positively impacting the overall experience of individuals³⁶⁸. Meanwhile, it is worth noting that mere insertion into intercultural groups does not immediately lead to productive communication and collaboration³⁶⁹. Likewise, conscious sharing and a learning process within intercultural groups will help you gain a broader perspective on cultural diversity and improve your intercultural communication skills.

12. Improving Cultural Sensitivity and Awareness

Cultural awareness is crucial to improving relationships with people from different backgrounds. When communicating with people of varying cultural backgrounds, one must know that specific topics or assumptions may be unresponsive. It could bring other cultural implications of what is said or different communication styles as communication may be more subtle³⁷⁰. One must operate with the awareness that cultural differences exist between oneself and others. There is a need to demonstrate respect and appreciation for different cultures. Every aspect of awareness has an accurate historical context to understand each other's experiences better. Indeed, learning and understanding everything around oneself in a multicultural setting is challenging. It is more about an individual's willingness to seek understanding and show empathy instead of spiking to stereotypes and making judgments³⁷¹. The most consistent tools are always your level of sensitivity and observation. It could also be beneficial to be more self-aware about one's actions,

thoughts, or emotions', ensuring a person is heading in the right direction by improving intercultural communication skills.

13. Be Open-minded to Receiving Feedback

Individuals participate in cultural-learning activities in which they receive direct input from the system and reflect on the appropriateness of their study process. The training was an effective educational tool for learning intercultural communication skills. The response and Feedback from the system directly reflect the learner's intercultural skills and help them improve efficiency³⁷². Feedback is essential for people to reflect upon and determine what they can improve. Receiving feedback helps know what has been done right or wrong, especially when people do something they are unsure. The church will always have countless firsts for cross-communication. Individuals may not be aware of the skills needed for cross-cultural interactions, even as simple as what not to say and things to say. Meanwhile, one should keep in mind that open-mindedness is critical in the process, as it allows people to accept and be willing to hear from others³⁷³. Remember that feedback is only effective if you are ready to accept it and take action to make a change.

2.1.12. Ecumenism and the Formation of the Christian Association of Nigeria

Paul, an apostle in the early Church, addressed the discursive theme of unity when writing to the Ephesian Church and said there is one body and one Spirit - just as there is a hope that goes with the calling you have received. There is only one Lord, one faith, and one baptism. One God and Father of us all, supreme (overall sovereign), pervasive, and in (us) all (Ephs.4:4-6, TAB). It follows the desire of the Lord and Bishop of the Church in John chapter 17; He said, among many things, "They may

be one." The unity of the disciples is a prelude to the unity of their disciples in the faith. From then on, the Church was searching for theological and physical unity.

The notion of religious harmony as a form of unity is a later appropriation of historical necessity; neither Jesus nor Paul had interreligious unity in their world. The word *oikoumene* designates the goals of Ecumenism to include the unity and mission of the Church. This is meant for the multidimensional movement of churches and believers in Christ that aims at the visible unity of the body of Christ and the integration of mission, service and renewal²⁵³. The purpose of Ecumenism depended on the perspectives of the participating agencies. The Edinburgh Conference of 1910 has as its objective "Christian unity for the good of the Church's mission in the world"³⁷⁴.

This is consistent with the establishment of the World Council of Churches in its Nature and Mission of the Church. The Free Church believes that glorifying Christ is the goal of unity; the Orthodox Church believes that agreement should be evident. This unity in the Reformation church is governed by the Gospel's proclamation and the church's sovereignty to maintain order and action. The idea of a common ecclesiology can imitate the purpose of Ecumenism. The inter-confessional unity of the Church requires a critique of the teachings of the different religious traditions; this comparison method constitutes the basis of relative ecclesiological convictions.

It is reasonable to assume that Ecumenism is a visible and practical amalgamation of spiritual and secular Ecumenism. Spiritual Ecumenism is the Church's unity in worship, prayer, and association, while secular Ecumenism is the Christian community's participation in humanity's reconciliation and renewal. Interreligious Ecumenism typically includes the theology of other religions³⁷⁵.

Both scholars and ecumenists have Ecumenism defined from different points of view. A historical vision of the ecumenical movement has led to new definitions consistent with the various Christian traditions. Some of these are referred to as job definitions in this document. Ecumenism, as the unity of the Church, is born from the unity of Christ with the Father. 1910 was the beginning of the modern ecumenical movement, its goal as a mission-oriented movement based on the goals of global evangelization. The establishment of the Ecumenical Council of Churches in 1948 softened the position of evangelicals, as many traditions and confessions joined the movement ³⁷⁶. The Roman Catholic Church did not join until 1965 after the Second Vatican Council. Many evangelical groups and interfaith organizations have continued the movement in specific ways, one example being the World Evangelical Alliance formed in 1951, which was instrumental in developing the Lausanne covenant.

Christian Mission in Nigeria

Christianity came to the West region in 1841 and went to the northern part in 1885. The entry model of each mission characterized its domination and declaration zone; this development impacted the formation of a united representative organization. The challenge did not consist of teaching, but the British government's hostility, prejudice and political influence. When the British government occupied northern Nigeria in 1900, Christianity was prohibited from Muslim areas, which stopped the progress of the South Missions, such as the Methodist Church Missionary Society (1846) and the Baptist mission (1850). In 1917, thanks to the efforts of Roland Bingham from Sim and its employees, The Aboriginal churches were established in northern Nigeria; these churches and the mission authorities formed CECNN³⁷⁷.

The reformed Dutch mission of the Church of South Africa entered the central belt in 1911, which served under the group TIV-People around MKAR. The limited number of established churches has minimized their influence and role on the regional and national ecclesial community. The churches of this mission are still located around the Benue Basin in Nigeria and are called the Reformed Church of Christ in Nigeria. He is a part of the World Christian Association of Nigeria and the Association of Reformed Churches. The United Presbyterian Church of Scotland worked through Calabar from the eastern part of Nigeria.

In Uyo, the Qua Iboe Mission and the Presbyterian have the Methodist church in a three-way relationship. In 1919 Calabar, the first call for a united church in Nigeria was made by Dr. J.T. Dean, a Presbyterian minister. The minister did not accept this in Lagos, so in 1923, an evangelical union was formed, which metamorphosed into the eastern branch of the CCN in 1932. At this union meeting in Onitsha in 1947, the Qua Iboe and Sudan United Mission withdrew because the association's purpose was only organic³⁷⁸.

The Origin and Development of Ecumenical Initiative

The origin of the ecumenical initiative in Nigeria reflects the ecclesiological and missiological development of the Nigerian church. It began with the creation of missionary societies and Western-oriented and affiliated unions. If the Edinburgh meeting of 1910 is considered the beginning of modern Ecumenism, its ripples spawned Ecumenism in Nigeria, if this conference predates the birth of the world ecumenical body- the World Council of churches- then the ecumenical initiative before the founding of the largest ecumenical body in Nigeria - the Christian Association of Nigeria³⁷⁹. Each Confession keeps its particularities with a vision of an organic and organizational unit.

The Christian Council of Nigeria (CCN)

The year 1929 brings in the establishment of the Christian Council of Nigeria fashion, a community of churches in Nigeria working together to advance the glory of God. It has officially adopted an ecumenical position as an organization promoting harmony, justice, peace, love and unity in Nigeria. It has an autonomous, non-hierarchical structure attached to the CAN. The Christian Council of Nigeria was formed in 1930 by the visualization of the core leaders in the Protestant churches; the Christian Association of Nigeria in 1976 by Protestants and Catholics, while in 1960, the Nigerian Association of Churches of Aladura was established. In 1955, the Fellowship of Churches of Christ in Nigeria was founded, and it comprises churches free from Western control but distinct from the established or independent Churches³⁸⁰.

CAN is the union of the Christian churches with different identities, recognizable ecclesiastical structures and methods of devotion to one God in the Trinity of the Father, Son and Holy Spirit. This group is conscious that "Trinitarianism is a missiological question that has dominated ecumenical discourse since 1952 and has adopted a basic formula to prevent the 1952 Willengen Conference from being repeated. From the above, we must give this sequence of events that gave rise to the Christian Association of Nigeria. The establishment of missionary societies in Nigeria responded to the Edinburgh recommendation of 1910. While each foreign missionary office sought to protect its territory and congregation, the CCN was founded in 1928 to represent the missionary groups and churches in the North-central zone of Nigeria.

The evangelical union of missions represented Christian groups that served in the eastern part of Nigeria. The Miango (Jos) conference represented the Northern Province Christian communities. These groups merged in 1928 to form the united conference of

the Protestant Missionary Society of Nigeria. This means that the first alliance of 1928 was between mission agencies and churches in the north, central, oriental and western parts of Nigeria, regardless of their original territory. Another observation is the regional nature of their position, which later gave an ethnic, tribal and regional vision of their activities and structure³⁸¹.

Ecclesial and Inter-ecclesial bodies in Nigeria

The ecumenical movement in Africa comprises African theologians under the umbrella of the Ecumenical association of Theologians (EAT) and African Churches as the All Africa Conference of Churches (AACC), founded in 1963. Although CAN has some official responsibilities, a symbol of the Christian apology in Nigeria, from the available documentation, it has not been embroiled in severe apology despite the spate of verbal and media slander. The CCN includes evangelization as an ecumenical body for affiliated organizations and social responsibility³⁸².

The OAIC is for the contextualization of the Christian faith and the decolonization of texts and politics. PFN aims to promote early Christian ideals in any context, especially for awakening and pragmatism. All of these works, collectively and individually, are within the Christian Association of Nigeria. The (Jos) Miango Conference of 1926 was the first intermission consultation for a united Church for Africa; it broke up without consensus, and in 1929 was founded the Federation of Northern Nigeria Missions, which eventually became the Council of Evangelical Churches of Northern Nigeria (CECNN) and is an inter-church agency of CAN. CECNN evolved into EYN, a Hausa version of the Church in Nigeria.

The Pentecostal Fellowship of Nigeria (PFN) is the umbrella organization for all Pentecostal Christians in Nigeria. The PFN is divided into six zones, each headed by Deputy President; the group started in 1985 after Greater Lagos Crusade for Christ. This community was founded in Lagos on November 14, 1986, by eleven different churches: the Redeemed Christian Church of God, Gospel Faith Mission and Assemblies of God Church. Others are Church of God International, Deeper Christian Life Ministry and five other national organizations, which its first conference was held in Lagos in 1991. Under their name, they share a common Pentecostal faith; unlike CECNN, which amalgamated from a missionary foundation along regional lines, the PFN was born out of a desire for a standard body to unite all churches with Pentecostal inclinations and a forum for fellowship³⁸³.

The Christian Association of Nigeria

There are five blocks in the Christian Association of Nigeria (CAN): the Christian Council of Nigeria, the Organization of African Established Churches, the Roman Catholic Church, the Pentecostal Community of Nigeria and its female and youth groups. As well as the Evangelical Fellowship of West Africa, a denomination must be a member of one of these blocs to join the CAN.

The Organization of African Independent Churches

These mainline churches make up the CCN, and the OAIC had no ties to Western missionaries, and for the most part, they have solid contextual theologies and distinctive historical development. Some smaller groups exist as part of the great councils but still represent the World Council of Churches. An example is the Association of Churches of Aladura, which operates within the African Instituted Churches (OAIC) organization.

The middle term established was later used instead of independent to refer only to churches of African descent, not suggesting that some mainstream church are dependent in any way. Politically, the main churches represented by Baptist, Anglicans, Catholic and Methodists also became independent. They may retain some form of identity in name and doctrine and relate to church platforms, and they are self-governing and self-governing.

The birth of the OAIC began with the Aladura movement in association with some large churches that broke away from Western missions due to leadership and moral issues. The United Methodist Church of the Methodist Mission, the African Baptist Church of the American Baptist Mission, and the Tabernacle of Christ of the Apostolic Faith are some hotbeds of overseas missions ³⁸⁴.

The Pentecostal Fellowship of Nigeria

The Pentecostal Fellowship of Nigeria connects all Christian churches, organizations and believers who believe, live, practice and enjoy the Pentecostal experience as found and described in Acts 2:4. These believers accepted the baptism of the Holy Spirit as valid today, with the first physical evidence of speaking in other tongues as spoken by those who experienced it in biblical times. (Acts 10:45-47).

Moreover, they are the ones who share the Gospel truth of justification by faith, which Martin Luther propagated the experience of holiness as preached by John Wesley, and the gospel fervor of fire and blood continued by William Booth of the Salvation Army agreed. Essentially, there must be unity and freedom in the non-essential of true Pentecostal believers. The PFN is not a unification of churches that have been brought together for a particular government to control; it is instead a group of believers with

identical unit of objective and cooperation in agreed programs³⁸⁵. To provide representation for the Pentecostal movement to governments, ecumenical bodies will act as a defender of the belief of Pentecostal believers.

World Council of Churches Members in Nigeria

The Churches in Nigeria function individual and collectively within the Ecumenical council of churches; the opinion is that Ecumenism is more than membership in the Ecumenical Council of Churches. The historical condition that precedes the formation of each Confession contributes to the community's choice. Within the WCC, there are CAN members as indicated³⁸⁶:

The Church of Nigeria (Anglican Communion)

Church of the Brethren in Nigeria (EYN)

The Church of the Lord (Aladura)

The Worldwide Methodist Church Nigeria

The Nigerian Baptist Convention

The Reformed Church of Christ in Nigeria

The African Church

Formation of the Christian Association of Nigeria

Neither Catholics nor Protestants came together in any form of cooperation till the founding of CAN, from 1850- 1975; there was no communion between Protestant Churches and Catholic Churches. Establishing the World Council of Churches, the transfer of power to the Roman Catholic Church in Nigeria and the Second Vatican Council forged a new relationship with non-Catholics in Nigeria. The Pan African Council of Churches and the Christian Council of Nigeria have also prepared the ground

for practical Ecumenism. At the regional level, the Northern Christian Association and the Fellowship of Northern Churches (EYN) equipped the Ground for Protestant churches to break the barrier the barrier against other Cristian communities in the North³⁸⁷. These bodies also came together to resist the threat and terror of Islam.

There was a call for patriotism and solidarity after the Nigerian Civil War of 1967-1970. Added to this is the government takeover of schools, which coincided with the denial of visas to foreign missionaries and the taxation of foreign aid for missions in Nigeria. Disunity in the Nigerian Church took a dramatic turn when the Church was asked for representation before the Federal Armed Forces government in February 1976. The procedures during and after this meeting culminated in the invitation from Catholics to Protestants for a forum in their secretariat in Lagos in August 1976. The meeting was the Christian Association of Nigeria, mainly as a spokesperson and protection for the interest of Christians in Nigeria³⁸⁸.

The term Christian Association of Nigeria (CAN) is the federation of Christian churches with diverse identities, recognizable church structures and a system of worshipping one God in the Trinity of Father, Son and Holy Spirit". Awareness of "Trinitarianism as a missiological issue has dominated ecumenical discourse since 1952", this body has adopted a basic formula to avoid repeating the Willingen Conference of 1952., the sequence of events gave birth to the Christian Association of Nigeria (CAN).

The objectives of the Christian Association of Nigeria include the following³⁸⁹:

(a) To serve as the basis for responding to the unity of the Church, primarily as contained in our Lord's pastoral prayer: that they may all be one (John 17:21)

(b) To promote understanding, peace and unity among diverse peoples from all walks of life in Nigeria through the spread of the Gospel.

(c) To act as a liaison committee through which member churches can consult each other and, where appropriate, make a joint statement and take coordinated action.

(d) Act as the nation's spiritual and moral well-being guardian.

The Christian Association of Nigeria (CAN) consists of five blocks: the members of the Roman Catholic churches, the Christian Council of Nigeria, the Organization of African Instituted Churches, the Pentecostal Fellowship of Nigeria and their youth and women's wings. Evangelical Fellowship of West Africa, Consequently, a denomination must be a member of one and only one of these blocks to become a member of the CAN. To qualify for membership in the Christian Association of Nigeria (CAN), a church must be listed in the Companies and Allied Matters Act 1990 or earlier acts and belongs to one of the five church groups³⁹⁰. The Catholic Secretariat of Nigeria (CSN)

- i. The Christian Council of Nigeria (CCN)
- ii. The Christian Pentecostal Fellowship of Nigeria (CPFN) and The Pentecostal Fellowship of Nigeria (PFN)
- iii. The Organization of African Instituted Churches (OAIC)
- iv. The Tarrar Ekklesiyoyin Kristi a Sudan meaning the Church of Christ in the Sudan (TEKAN/HEKAN/EYN) and Evangelical Church Winning All (ECWA) Fellowship³⁹¹.

2.2. Theoretical Framework

Several theorists and authors have attempted to bring out theories that explain intercultural communication. Some of them are far removed from the nucleus of this

Study, and some are reasonably relevant. Amongst the list of ideas chosen with the assumption that they are relevant to the research and can help bring more explanations or discussion to the Study are; Communication Accommodation Theory (CAT), Cultural-level or individualism-collectivism theory and Identity or face negotiation theory.

2.2.1. Communication Accommodation Theory (CAT)

Howard Giles, a professor of linguistics and psychology at the University of California, Santa Barbara (UCSB), developed Communication Accommodation Theory³⁹². The theory evolved from speech adjustment theory, which demonstrates the value of psychological concepts in understanding the dynamics of speech. The approach tends to give the reason for the shifts observed in the discourse of most people while interacting with different people and details the consequences of this behavior. Giles was particularly interested in the underlying thought processes and emotions involved in converging and divergence during conversation ³⁹³.

The Communication Accommodation Theory (CAT) posits that individuals are motivated to use language differently to achieve the desired social distance between them and their listeners ³⁹⁴. This is evident in that each individual often interacts verbally and nonverbally with others. It could also be brought to a church or any Christian organization members. As much as they have differences in their cultures, each member is forced to use a universal and common language to accommodate others in the church. The critical concepts of communication accommodation theory include convergence, divergence, and maintenance, also called "approximation strategies"³⁹⁵.

It is important to note that communication convergence is a strategy or tactic where individuals adapt communicative behavior to become more alike to their interlocutor's

behavior. Therefore, the convergence can be done through a changing accent, modifying word choice, using similar expressions, or adjusting non-verbal behaviors to create a sense of similarity between two people. Hence, the convergence behavior includes modifying language and dialects, speech rate, pauses, utterance length, phonological variations, smiling, gazing, and other nonverbal gestures." All these play a vital role in the communication process³⁹⁶. Therefore, this study is in congruence with Giles' views, which also emphasize that in communication divergence, the speakers accentuate the speech and nonverbal differences between them and others.

Moreover, the tendency to enlarge linguistic differences is described as a speech divergence. It asserts that declaimers move and shift through their linguistic collection to converge and gain social approval and identity or diverge to show distinctiveness³⁹⁷. Thus, convergence or divergence motives are adopted to maintain clear and smoother communication. Most members in contemporary churches hold a considerable gap of cultural differences from others, with exaggeration of the divergence resulting in poor intercultural communication³⁹⁸. It is worth knowing that people are unique and grow up in families with different cultural values and norms. They desire to seek fellowship or go around the globe looking for better worship experiences. It must be noted that once people relocate to a different country or province, they have left the environment where their cultural values and norms are rooted and will have to learn to adjust to those values and standards of the area they are in currently. It is also agreed that people use tactics and strategies to adapt to people from different cultures communicative behaviors to fit into their environment³⁹⁹.

Giles' theory is generally valid because few scholars have successfully challenged it. Nevertheless, critics of the idea point out that conversion often seem too complex to be broken down into elements as simple as convergence and divergence. It also pointed out that people can use both techniques in the same meeting, a scenario without much attention from researchers⁴⁰⁰. Finally, critics refute that the accommodation theory assumes that both assertions about individuals who communicate are rational. They point out that people can become unreasonable and even irrational during a conflict. Critics argue that the idea in its current form does not adequately address this aspect of communication⁴⁰¹.

Communication convergence might be a good practice in multicultural and intercultural areas like churches or religious organizations. It would bring unity and encourage positive personal relations and friendships among members of the congregations, which do not mean that worshipers will forget and forfeit their cultural values and norms but learn other church members' cultural values and standards. It might help to improve intercultural communication and reduce stereotypes, ethnocentrism and prejudice.

2.2.2. Cultural-level: The Individualism-Collectivism Theory

The theory of cultural-level is very relevant and applicable in understanding intercultural communication challenges and their impact on church members' interpersonal relationships. This theory covers individualistic or personal and collectivistic or group aspects of culture; Individualism and collectivism were among the five dimensions proposed by Dutch social psychologist Geert Hofstede in his landmark study 'Culture Consequence'⁴⁰². In individualistic cultures, people pay more attention to individual goals, unlike in collectivistic cultures, where people pay more attention to the group's goals. In

individualistic cultures, people are supposed to look after themselves and their immediate family only. In contrast, in collectivistic cultures, people belong to groups or collectivistic environments, which are supposed to look after them in exchange for loyalty⁴⁰³. This applies to the members of these selected churches, as it consists of worshippers from various cultures, sharing all the values, norms and attitudes. It could be said the members belong to one collectivistic culture.

On the other hand, there are members of another congregation from different respective cultures but have their values, norms and attitudes. The cultural level theory explains and gives a hint at why some intercultural communication challenges eventually impact members' interpersonal relationships. The collectivistic cultural level theory influences most members by siding the members that share the same cultures, even if the situation calls for mingling as a group in the church as the theorist argues that in collectivistic cultures, people belong to groups or collectivistic environments, which are supposed to look after them in exchange for loyalty⁴⁰⁴.

People of the same cultural dispositions stay loyal to their cultural group by being part of them anytime they have to form an interacting group. This means that, to some extent, collectivist cultures can bring intercultural communication challenges among people, which in turn, negatively impact their interpersonal relationships. Also, people of the same cultural dispositions tend to stick with their culture when working in groups or teams. This theory makes it more evident that the main reason for church members to be with people of their cultural group is that most believe they will stay loyal to their cultural groups. Some believe that if they mingle with other cultural groups, they will never be accepted again in their respective cultural groups. It was observed that people

tend not to associate with different cultures mainly because they do not want to lose face or Identity to the people of their culture⁴⁰⁵.

The cultural-level theory intensifies the above discussion and explains the challenges to intercultural communication by the members of these churches. It supports the assumption that people do not want to work with other cultural groups because they are afraid of losing their Identity in their cultures. It is as if once they mingle with different cultures, they have lost their Identity and self-belonging. One's beliefs and perceptions about other cultures play a significant role in the intercultural conflict. For instance, an analogy was made of how people let their personal beliefs and perceptions interfere with or impact intercultural conflict⁴⁰⁶. However, three criticism of the individualism-collectivism dichotomy is declared. The paradox leads to values inherent in both individual and collective interests; it ignores values that promote the goals of collectivities other than the group and promotes the wrong assumption of individualism—collectives values from each coherent syndromes that are in polar opposition⁴⁰⁷.

2.2.3. The Identity or Face Negotiation Theory

Identity negotiation theory and face-negotiation theory are two theories that are relative and have almost the same explanation. They focus on the reactions of individuals' identities when interacting inter-culturally. Face-negotiation is a well-designed theory that explains why specific cognitions, emotions, or behavior occur in some intercultural encounters and under what conditions⁴⁰⁸. The research of face and face-work can be found in various disciplines such as anthropology, psychology, sociology, linguistics, management, international diplomacy, and human communication studies, among others.

Face conception has been used to explain linguistic politeness rituals, apology acts, embarrassment situations, requesting behaviors, and interactions. Stella Ting-Toomey developed the Face Negotiation Theory (FNT) in 1988 as a professor of human communication at California State University. Toomey explains the culture-based, individual-based, and situational-based factors that shape communicators' tendencies in approaching interactions⁴⁰⁹.

On the other hand, the ideas of Identity were elaborated by Secord and Backman in 1965 and Schlenker in 1985⁴¹⁰. Swann introduced the phrase 'identity negotiation' in 1987, emphasizing social interaction, behavioral confirmation and self-verification⁴¹¹. The identity negotiation theory argues that any person in any culture longs for identity respect in exchanging and sharing ideas or communication. Anything that respects one's Identity differs from one culture to the next. The emphasis was that the identity negotiation perspective will highlight certain identity domains influencing day-to-day interactions. People tend to bring identities into interactions, including; social class, age, sexual orientation and disability. This theory aims to prove whether stereotypes, prejudice and ethnocentrism exist amongst church members in a multiethnic congregation or religious organization⁴¹².

The theory reflects that there are always factors like stereotypes, ethnocentrism, and judgments in multicultural geographical areas. For example, it was pointed out that cultural identity negotiation theory refers to communication amongst people of distinctive cultural identities⁴¹³. It is also a process of intercultural communication where people contact others. People tend to shape, make comparisons, adjudicate, attribute, settle or agree on, verify, and challenge their cultural identity. According to this theory, they

decided that when communicating and interacting with people of different cultures, people negotiate stereotypes towards other cultural groups and pose opinions, norms and significances, for example, concepts of feelings, time or activities that vary from one culture to another the next.

Western countries have an individualistic culture (promoting individual autonomy, responsibility and achievement) that is highly respected and followed, whereas in Eastern countries, a collective or group culture honors the community. But societies in these countries follow different cultures, such as individualistic or collaborative cultures and vice versa. So the generalization applied to the cultural classification would not be practical in this context⁴¹⁴.

2.2.4. Relevance of Reviewed Theories to the Study

Establishing and managing a healthy multiethnic church is much desired because globalization cannot be achieved in a vacuum. Efforts must be made to address the interaction and inter-relationship of people from different cultural backgrounds and dispositions in communication, which must be done effectively and appropriately. Invariably, one of the most effective and appropriate ways is appreciating the concept of intercultural communication competency. The apex leadership of these ten selected Christian denominations and members of their different congregations have been involved in multiethnic church operations. The congregations have been managed through various means of communication since communication plays a pivotal role in managing a healthy relationship among people, then inter-culturally competent communication becomes one of the appropriate means to manage a healthy multiethnic church in this context.

There have been many theories of intercultural communication competency, but for this research, the combination of Communication Accommodation Theory (CAT), which focuses on each member using a universal and common language to accommodate others; Cultural-Level or the Individualism-Collectivism Theory; a concept that paying attention to personal goal in individualistic cultures, and grouping goal in the collectivistic cultures and Identity or Face Negotiation theory, which focuses on the reactions of individuals' Identity when they are interacting inter-culturally is considered as theoretical framework. Communication Accommodation Theory's approach gives reasons for the shifts observed in the discourse of most people while interacting with different individuals and details the consequences of their behavior. The interest was in the underlying thought processes and emotions involved in conversations because individuals are motivated to use language in different ways to achieve the desired level of social distance between them and their listeners. Therefore, Communication Accommodation Theory (CAT) explains the concept of utilizing a universal and common language to accommodate others, which is a good practice in multicultural and intercultural communities like churches or religious organizations. It expounds on improving intercultural communication to reduce stereotypes, ethnocentrism and prejudice.

The cultural-level or individualism-collectivism theory is relevant and applicable in understanding intercultural communication challenges and their impact on people's interpersonal relationships. It explores individualistic or personal and collectivistic or group aspects of culture; individualistic cultures pay more attention to individual goals, and collectivistic cultures pay more attention to the group's goals. The cultural level theory explains and gives hints on why some intercultural communication challenges

eventually impact members' interpersonal relationships and the significant roles culture plays in intercultural communication and conflicts.

Identity or face negotiation theories focus on the reactions of individuals' identities when interacting inter-culturally. This theory proves stereotypes, prejudice and ethnocentrism exist amongst church members in a multiethnic congregation or religious organization as it reflects their presence in any multicultural geographical community. The theory presents an intercultural communication process where people contact others and negotiates stereotypes towards other cultural groups and poses opinions, norms and significances.

2.3. Review of Empirical Studies

A study was focused on intercultural communication from Western and Asian perspectives⁴¹⁵. The Researcher found differences and similarities in business communication between Western and Asian cultures. It explores the concept of intercultural communication, culture's influence on perception, obstacles in intercultural communication and intercultural communication competencies through information gathered from both published and electronic sources.

An in-depth study of the thesis goal was employed by qualitative research, and data was collected through semi-structured interviews. The Researcher discovered differences and similarities in intercultural communication between Western and Asian cultures; their research indicated the challenges people from both cultures faced while working with others, including different working styles, different levels of language, and usage of non-verbal communication. These challenges could create miscommunication and misinterpretation in intercultural communication among people. Therefore, the writer

suggested ways to overcome these challenges, such as the need for patience and good observation when communicating between cultures, the acceptance of differences and the search for similarities that help create a foundation of understanding for effective communication. Additionally, communication and behavior should be adjusted and adapted depending on the situation. At the same time, differences between cultures could still exist, but gaining experience, accepting those differences and looking for similarities instead of differences would create a reasonable basis for effective communication across cultures.

There was also a contribution to knowledge on Intercultural Communication Competencies by exploring the sector of international Non-profit organizations (NPOs) recognized by their cross-cultural project management on intercultural projects abroad⁴¹⁶. The Study examined intercultural communication competencies required in cross-cultural project management in the non-profit sector. To identify the barriers or challenges in cross-cultural management regarding communication and subsequently to find the specific intercultural competencies needed to overcome those barriers. Taking into account the high level of subjectivity and relativity of the concept of culture and the fact that not much has been found in the literature regarding this topic, exploratory research was designed in a line of an interpretive paradigm through the conduction of qualitative approach research and a strategy inspired in the Grounded Theory.

The research identified some of the NPOs sector's challenges in the multicultural and intercultural context, such as; Language, whether verbal or non-verbal, in different contexts and cultural diversity. The research classified the competencies needed into four dimensions as follows; Technical Dimension: Competencies related to the project

management processes; Dimension of Values and Principles: Competencies driven by the knowledge and practice of Values and Principles; Dimension of the Attitudes and Behaviors: Attitudinal and Behavioral Competencies of a Cross-cultural project Manager and Dimension of the Drivers for Solutions: Competencies developed towards decision-making, conflict and objectives.

Since there was a shared driver of solutions to overcome specific challenges in the intercultural context, for instance, the importance of a previous study of the "historical context" or "historical memory" of the territories where they deploy their projects to understand the local cultures and develop a more adequate and successful project. Therefore, the Researcher suggested that the need to deconstruct prior rational notions would help in understanding host cultures. Knowledge of human rights would also enhance the work of an on-site project manager. Another scholar explored the Challenges and Management of Multicultural Workforce organizations in Nigeria to contribute to optimistic social change by providing additional knowledge on managing cultural conflicts in society⁴¹⁷. The Researcher explored misunderstandings and workplace inefficiency related to cultural differences, often resulting in decreased company profitability, and how these can be managed.

The Researcher discovered that cultural conflicts arising from cultural differences could affect productivity due to factors such as communication/integration of different cultures, demoralization of employees, staff not being willing to help other staff members from other cultures, lack of effective relationships, and lack of Incentive to work. The Researcher identified various ways to manage multicultural and performance-related challenges, including organizational practices and culture, communication and

relationships, and cultural learning and integration. Others include socialization and cross-cultural performance measurement.

The Researcher then recommended that job rotation on a geographical basis be introduced; cultural forums should be presented where cultural displays of talents and peculiar strengths of each culture are displayed, and channels should be created for effective communication, getting help or counseling, and mentor/mentee relationship building. Additionally, employees should avoid those traits that can cause cultural conflict and affect productivity. Still, they should incorporate those desired cultural attitudes/perspectives and adopt a unified performance measurement standard. This should not be culturally biased but based on merit, experience, competence and actual work performance.

2.4. Conceptual Framework Model

The conceptual framework for this research study is diagrammatically shown in the figure 2.4 below. The figure presented the two variables of the Study, which are Intercultural Communication and Healthy Multiethnic Church Management, hinged on the theoretical foundations for the Study. The first concept, Intercultural Communication, involves the indicators of intercultural communication competency, such as; Foreign language competence, Cultural distance, Intercultural self-awareness, Knowledge, Skills, Motivations, Appropriateness, Effectiveness, Contextual relationships and Intercultural affinity. The highlighted indicators are directly linked to multiethnic church management procedures: Segregation Management, Cultivation of Identity of Inclusion, Implementation of a Multilingual Platform, and Formulation of a Multiethnic and Culturally Intelligent Leadership Team. It implies the ability to know others, to interact

with people of different cultures effectively, value others' perspectives, and create good relationships; individuals need to operate within an intercultural environment effectively⁴¹⁸.

The second concept, Healthy Multiethnic Church Management, involves the characteristics of the managed healthy multiethnic church, such as Empowering Leadership, Gift-based Ministry, Passionate Spirituality, Effective Structures or Functional Structures, Inspiring Worship, Holistic Small Groups, Need-oriented Evangelism or Outreach, and Loving Relationships. It also has a direct link with the Benefits of Intercultural communication in a multiethnic church, such as; Divine Enablement, Pastoral leadership, Christ-exalting Worship: Effective evangelism, Compassionate Ministries, Loving Community, Maturing Faith, Personal Ministry, Leadership Development, God-honoring stewardship, Missionary Spirit, and Vision-focused Systems.

Finally, Inter-relationship between Intercultural Communication and Healthy Multiethnic Church Management hinged on three theories of intercultural communication adopted for this Study which is; Communication Accommodation Theory (CAT), Cultural-level or individualism-collectivism theory (ICT) and Identity or faces negotiation theory (INT).

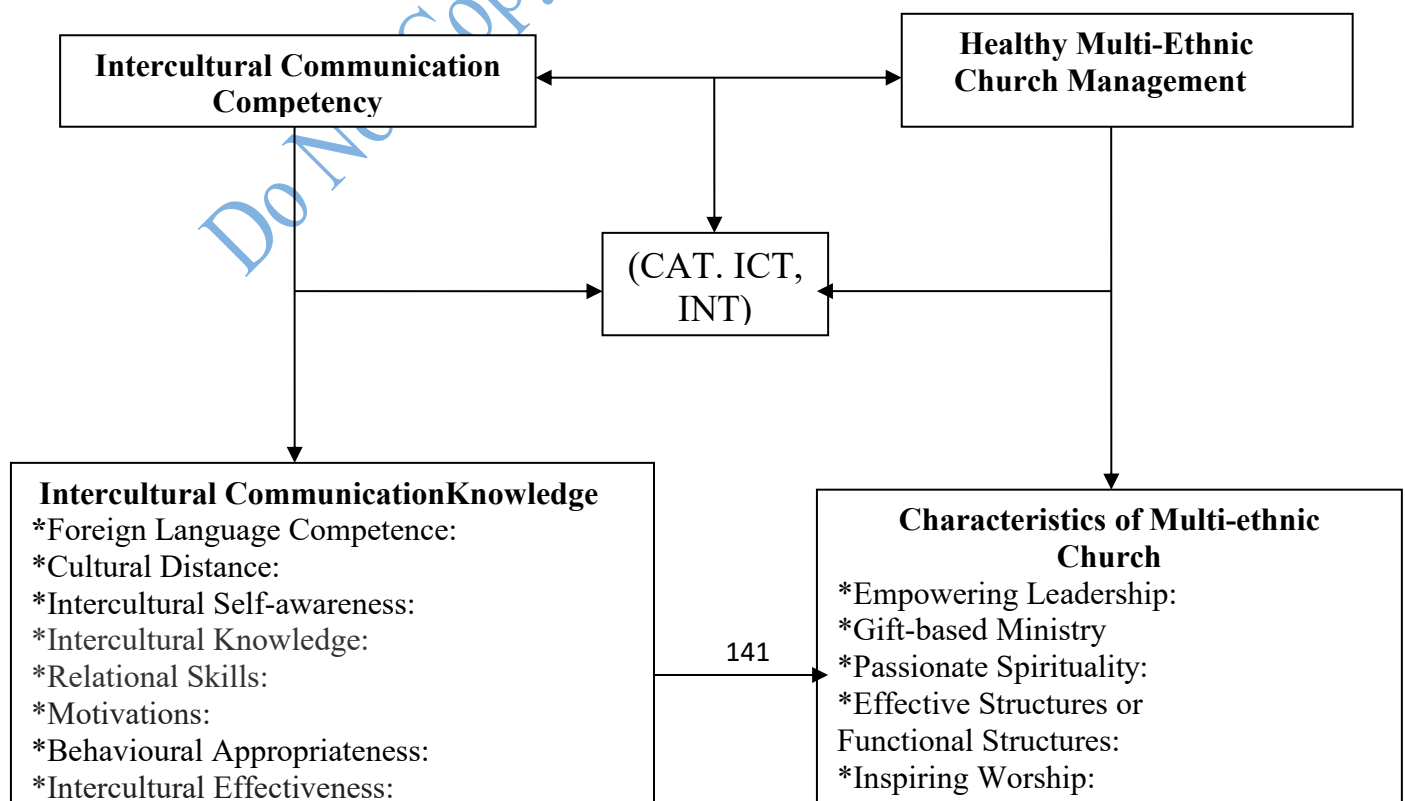


Fig. 2.4 Conceptual Model for the Study

Source: The Researcher, 2022.

2.5. Summary of Gap in Literature Reviewed

Many concepts relating to this study have been reviewed above, from intercultural communication to managing the multiethnic organization for healthy multiethnic community sustainability. Intercultural communication was understudied from the perspectives of culture and interrelationship to proficiency in communication for managing a multicultural community. Intercultural communication has been described as communication between people from two or more different cultures, and a multiethnic church is made of people of various ethnicities in a congregation. For healthy management of multiethnic organization globally, the concept of intercultural

communication competency has to be explored by properly utilizing its indicators and applying multiethnic management principles.

The literature review also revealed some studies on managing a culturally diverse workforce from organizational perspectives. Others showed works on diversity management in Nigeria from corporate and national perspectives. Others also demonstrated intercultural communication from Western and Asian perspectives, Intercultural Communication competencies from the perspective of international non-profit organizations, and Cross-cultural project management of Multicultural workforce organizations in foreign land. Furthermore, an author studied the Challenges and Management of Multicultural Workforce organizations in Nigeria.

As revealed in the review of related literature in this chapter, many studies were done on intercultural communication and its utilization for proficiency in various multiethnic organizations. There has also been growing research on managing multiethnic organizations for healthy relationships among the workforce in Nigeria and across the globe. However, there are churches and other religious organizations in Nigeria with members from different ethnic groups and cultural backgrounds in the congregations with little or no study relating to the management of such unique churches.

Invariably, the gap to be filled in this literature, which could be added to the body of knowledge in the field of Intercultural Leadership and Administration, is the provision of relevant expertise on intercultural communication and management of healthy Multiethnic church to the leadership and management board of churches, Christian ministries and Religious organizations, which implies other corporate organizations,

including governmental ministries, departments, and agencies residing in Nigeria, and to future researchers that may want to explore this field of study further.

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Chapter Three

Methodology

This chapter presents the methods employed for the purpose of data gathering in order to appropriately meet the set objectives for the study. This chapter, therefore, explains subheadings like research design, population of study, sample and sampling techniques, description of research instrument, validity of research instrument, reliability of research instrument, administration of research instrument and method of data analysis. To achieve the above, data were data gathered from ten Christian Denominational (Mainstream and New Generational) church from the Christian Association of Nigeria blocks in Lagos Metropolis.

3.1. Research Design

This study adopted a convergent mixed-methods research design of (QUAL+QUAN) triangulation approach. This research design is a single-phase approach whereby the researcher simultaneously collects both qualitative and quantitative data, separately analyses both data and compare the results to check if the findings confirm or disconfirm each other.¹; In this case, qualitative data of the selected Christian denominational churches services in Lagos metropolis were firstly gathered, analysed and reviewed through the use of programme schedules of activities through personal observations and interview conducted with the churches' Key Personalities (Church Apex Leadership) within the period covered in the study. Further, quantitative data were gathered using survey questionnaire. Invariably, using both qualitative and quantitative approaches was considered necessary to the researcher because they helped to examine occurrences and theories using appropriate analysis.

This mixed method gives equal priority to both quantitative and qualitative data as both is collected concurrently and simultaneously during the study².

However, quantitative and qualitative methods generate different types of data, while quantitative research deals with numbers and statistics, and qualitative research deals with words and meanings. Meanwhile, data collection for this quantitative research method was gathered using sets of questionnaires. Also, two qualitative research methods: semi-structured interviews and participating observation were used in the work³.

3.2. Population of the Study

The targeted population of this research comprised all leaders, workers and members of the following churches; Roman Catholic Church, Church of Nigeria Anglican

Communion, Nigerian Baptist Convention Churches, Cherubim and Seraphim, the Celestial Church of Christ, Redeemed Christian Church of God, Evangelical Church Winning All; Living Faith Church Worldwide; and Mountain of Fire and Miracle; and Christ Embassy. These churches were randomly selected from each of the five blocks of the Christian Association of Nigeria (CAN). The total population included all leaders, workers and members of these churches in the Lagos metropolis.

3.3. Sample and Sampling Techniques

This study engaged 500 respondents (fifty from each of the ten denominations) consisting of leaders (Priest, Vicar, Reverend, Pastor, Apostle, Evangelist, and Prophet), workers and members randomly and purposively selected from the pool of selected denominational churches in the Lagos metropolis. The researcher applied a purposive sampling technique to pick the church's apex leadership for the interview. The purposive sampling technique, otherwise known as judgment sampling, is the deliberate choice by the researcher of participants in the selected churches due to the qualities possessed. The sampling technique allows dividing the target population into smaller groups, organizing them, and drawing a sample from each group separately⁴. The choice of purposive stratified random is considered relevant and best for this study as it involves selected individuals among the people in those churches in the Lagos metropolis. The idea of purposive sampling is described as targeting selected rich groups to capture extensive quality information. Qualitative research is usually preferred because it enhances focus on the targeted population⁵. These individuals were willing to provide the needed information due to their knowledge or experience and proficiency on the issue relating to the church. It also considered their availability, willingness to participate, and ability to

communicate experiences and opinions in an articulate, expressive, and reflective manner. This sampling technique concentrated on people with particular characteristics with better ability to assist with this research⁶. Meanwhile, twenty key personalities were selected across the selected churches.

However, the simple random sampling technique was adapted to select other individuals, leaders, workers and members from the selected churches to give every member in the church an equal chance of being selected in the sample. The sampling method is fundamental in collecting data on a vast population size. The technique concentrates on population interest that is relatively homogeneous and provides unbiased and high-precision estimates. It requires little knowledge of the population, and data collected through this sampling method will be well-informed; the more samples, the better the data quality⁷.

3.4. Description of the Research Instrument(s)

The study involved administration of questionnaire (to obtain statistically useful information about this topic); interview guide (it helps to know what to ask about and in what order and ensures the researcher experience that is the same for applicant); and observation techniques (participatory observation of actual behavior in the study) for data collection. It implies that the investigation takes a triangulation approach, where an alternative perspective is used to validate, challenge or extend existing findings, using several data sources, methods and even studies to prevent any bias, data set or methodological approach, thus increasing the confidence of the findings⁸.

The questionnaire consists of questions relating to the objectives of the research, which the respondent is required to answer by writing, eliciting responses that are of interest to

the researcher. The questionnaire for the leaders and members of these churches consists of six sections: Section "A" Church Leaders and Members Personal Data (CLMPA) consisting of Name of the Church by denomination, Year of Establishment, Title, Years of membership in the Church, Gender, Tribe by Geopolitical Zone, State, Country, Nationality (Non-Nigerian); Section "B" consists of the item relating the extent in which intercultural communication knowledge is deployed among selected Churches in the Lagos metropolis; Intercultural Communication Knowledge Deployment Questionnaire (ICKDQ); Section "C" consists of items relating to the characteristics of a multi-ethnic church in the selected churches in the Lagos metropolis; Multi-ethnic Church Characteristic Questionnaire (MCCQ), while Section "D" consists of items relating to the benefits of intercultural communication competency for the management of multi-ethnic churches in the selected Churches in the Lagos metropolis; Benefit of Intercultural Communication Competency for Multi-ethnic Church Management Questionnaire (BoICCFMCMQ), Section "E" consists of items relating to the challenges affecting the deployment of intercultural Communication in the management of multi-ethnic churches in the selected Churches in the Lagos metropolis; Challenges affecting the Deployment of Intercultural Communication for Multi-ethnic Church Management Questionnaire (CatDoICFMCMQ).

The questionnaire was a close-ended four-point Likert scale in which respondents were required to rate along the scale of the range of SD (Strongly Agree): A (Agree): SD (Strongly Disagree): D (Disagree). The Likert scale was appropriate for the study because it allows respondents to tick the statement with which they agree or disagree and point out the degree of such agreement or disagreement.

Also Key Personalities Interview; Church Apex Leadership Interview Schedule (CALIS) interview schedule entailed a conversation that made the respondents freely express personal opinions as the researcher would elicit certain research information in face-to-face contact. The interview guide is a semi-structured document with questions presented to members of the apex leadership of the churches selected for this study. Observations are made during different church activities and special events. Observation guide; Personal Observation Guide (POG) involves the researcher's detailed examination of specific scenes and events in concluding people's attitudes, characters, behavior, and reactions before analysis, diagnosis, or interpretation⁹. Meanwhile, the researcher understands the concept of personal bias in research, which connotes personal learned beliefs, opinions, or attitudes that the researcher is unaware of and often reinforces stereotypes. These personal biases could be unintentional, automatic, and inbuilt, leading to incorrect judgments¹⁰.

However, in trying to maintain objectivity and avoid bias as much as possible, the questionnaire was distributed across the country's geopolitical zones despite the research being conducted in the southwest zone. The researcher made multiple observations on various situations to check alternative explanations and involved some colleagues in discussing the interpretations and reviewing the result.

3.5. Validity of Research Instrument

To certify that the instruments measured what they were designed for, the researcher gave them to lecturers in management, intercultural studies, pragmatism and linguistics, statistics departments, and the team of supervisors for verification. It was to ensure that the items of each instrument were comprehensive enough and is a representative of the

stated objectives of the study. The researcher also consulted the supervisors for the instrument's assessment, editing, amendment, and modification until they were convicted valid enough.

3.6. Reliability of Research Instrument

To establish Reliability, the researcher conducted a pilot study of the instrument of study at Foursquare Gospel Church, Victoria Garden City (VGC), Lekki Peninsular, Lagos, Nigeria; Foursquare Gospel Church VGC is a religious organization established by Foursquare Gospel Church, Nigeria¹¹. Twenty (20) church leaders, workers and members have copies of the questionnaire. Cronbach's Alpha reliability method was adapted to test the instrument's Reliability for data collection, and Cronbach's alpha reliability coefficient was ($\alpha=0.90$).

3.7. Administration of Research Instrument

The researcher utilized the help of five research assistants to administer the questionnaire. In contrast, the researcher conducted interviews with the respondents to ensure the questionnaire's proper completion and immediate return. However, letters of introduction seeking permission to conduct research were taken to the churches to administer the instrument. The researcher personally attended some of the events in the churches to observe leaders' and members' attitudes, characters, behavior, and reactions and personally examined scenes to gather information unannounced.

Considering their busy schedules, the researcher informed and scheduled appointments with church leadership and management board members ahead of the interview. Invariably, research assistants helped collect the instruments after receiving proper orientation on completing the instrument for the researcher. A Series of calls were made

to enhance data collection and reduce non-response errors. The researcher collected the completed copies of the questionnaires and the eventual submission for statistical analysis.

3.8. Method of Data Analysis

Data collected from the questionnaire are carefully rated and analyzed using computer spreadsheets, using Descriptive and Inferential analyses in the statistical packages for the social science package. Descriptive analysis was used to analyze the demographic data of the instrument. Moreover, the researcher used content analysis (a research tool to determine the presence of certain words, theme or concepts within some given qualitative data) for the data collected through interviews and participatory observation.

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Chapter Four

Results and Discussion of Findings

This study investigated the responses of church leaders and members in the exploration of intercultural communication as predictor for multi-ethnic church management in Christian denomination in Lagos metropolis Nigeria.

4.1. Demographic Data Presentation

This chapter deals with the presentation, analysis and interpretation of data gathered during this study. The data is based on the number of copies of the questionnaire completed and returned by the respondents. The data is presented in tables, and the analysis is done using descriptive statistics (frequency count) and inferential statistics. 600 copies of the questionnaire were administered, with 500 returned correctly filled and deemed fit for data analysis.

Table 4.1: Demographic Characteristics of Church Representation (N=500)

S/No	Names of Church	Frequency	Percent	Valid Percent
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1	Anglican Communion	47	9.4	9.4
2	Nigerian Baptist Convention Churches	50	10.0	10.0
3	Roman Catholic Churches	46	9.2	9.2
4	Cherubim and Seraphim Churches	55	11.0	11.0
5	Celestial Church of Christ	53	10.6	10.6
6	Redeemed Christian Church of God	53	10.6	10.6
7	Evangelical Church Winning All	48	9.6	9.6
8	Living Faith Church	52	10.4	10.4
9	Mountain of fire & Miracle	52	10.4	10.4
10	Christ Embassy	44	8.8	8.8
	Total		100.0	100.0

Source, Fieldwork, 2022

Table 4.1 shows the church representation of the sampled respondents for the study; the result revealed that forty-seven (47) (representing 9.4%) responded from the Church of Nigeria Anglican Communion, fifty (50) (representing 10.0%) responded from the Nigerian Baptist Convention churches, forty-six (46) (representing 9.2%) responded from the Roman Catholic church, fifty-five (55) (representing 11.0%) respondents are from the Cherubim and Seraphim (Aladura) church. Respondents from the Celestial Church of Christ and the Redeemed Christian church of God have fifty-five (55) (representing 10.6%) each. Others are Evangelical Church Winning All (ECWA) with forty-eight (48) (representing 9.6%), fifty-two (52) (representing 10.4%) each from both Living Faith Church and Mountain of fire and Miracle and forty-four (44) (representing 8.8%) from Christ Embassy.

Table 4.2: Demographic Characteristics of Ranges of Church Year Establishment (N=500)

S/No	Ranges of Year	Frequency	Percent	Valid Percent
1	1990-1920	17	3.4	3.4

2	1921-1940	9	1.8	1.8
3	1941-1960	38	7.6	7.6
4	1961-1980	27	5.4	5.4
5	1981-2000	124	24.8	24.8
6	2001-2022	285	57.0	57.0
	Total		100.0	100.0

Source: Fieldwork, 2022

Table 4.2 shows the ranges of years of establishment of the churches in the sampled respondents for the study; the result revealed that seventeen (17) (representing 3.4%) churches were established between 1900-1920, nine (9) (representing 1.8%) were established between 1921-1940, thirty-eight (38) (representing 7.6%) were established between 1941-1960, twenty-seven (27) (representing 5.4%) were established between 1961-1980, one hundred and twenty-four (124) (representing 24.8%) were established between 1981-2000 and two hundred and eighty-five (285) (representing 57.0%) were established between 2001-2022.

Table 4.3: Demographic Characteristics of Respondents' Titles (N=500)

S/No	Title	Frequency	Percent	Valid Percent
1	Priest	36	7.2	7.2
2	Vicar	40	8.0	8.0
3	Reverend	76	15.2	15.2
4	Pastor	74	14.8	14.8
5	Apostle	48	9.6	9.6
6	Evangelist	51	10.2	10.2

7	Prophet	42	8.4	8.4
8	Members	61	12.2	12.2
9	Workers	72	14.4	14.4
	Total		100.0	100.0

Source: Fieldwork, 2022.

Table 4.3 shows the titles of respondents in the sampled respondents for the study; the result revealed that thirty-six (36) (representing 7.2%) respondents are Priests, forty (40) (representing 8.0%) are Vicars, seventy-six (76) (representing 15.2%) are Reverends, seventy-four (74) (representing 14.8%) are Pastors and forty-eight (48) (representing 9.6%) are Apostles.

Others are fifty-one (51) (representing 10.2%) respondents are Evangelists, forty-two (42) (representing 8.4%) are Prophets, while sixty-one (61) (representing 12.2%) are members, and seventy-two (72) (representing 14.4%) are workers in the various churches sampled.

Table 4.4: Demographic Characteristics of Ranges of Respondents Membership Year (N=500)

S/No	Year of Membership	Frequency	Percent	Valid Percent
1	0-5	45	9.0	9.0
2	6-10	140	28.0	28.0
3	11-15	103	20.6	20.6
4	16-20	98	19.6	19.6
5	21 & above	114	22.8	22.8
	Total		100.0	100.0

Source: Fieldwork, 2022.

Table 4.4 shows the ranges of years of membership in the sampled respondents for the study; the result revealed that forty-five (45) (representing 9.0%) of respondents joined

the membership of the church about five years ago, one hundred and forty (140) (representing 28.0%) of respondents" membership is between 6-10 years, one hundred and three (103) (representing 20.6%) of respondents" membership is between 11-15 years, ninety-eight (98) (representing 19.6%) of respondents" membership is between, and one hundred and fourteen (114) (representing 22.8%) of respondents joined above 21 years ago.

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Table 4.5: Demographic Characteristics of Respondents' Gender (N=500)

S/No	Gender	Frequency	Percent	Valid Percent
1	Male	336	67.2	67.2
2	Female	164	32.8	32.8
	Total		100.0	100.0

Source: Fieldwork, 2022.

Table 4.5 shows the gender distribution of the sampled respondents for the study; the result revealed that three hundred and thirty-six (336) (representing 67.2%) are males while one hundred and sixty-four (164) (representing 32.8%) are females. The result indicated that out of the total sampled respondents of 500, the proportion of males in the sample is higher than that of females, considering that the sample was taken randomly without gender preference or discrimination.

Table 4.6: Demographic Characteristics of Respondents' Ethnic group by Geopolitical zone in Nigeria (N=500)

S/No	Tribes by Zone	Frequency	Percent	Valid Percent
1	South-South	46	9.2	9.2
2	South-West	377	75.4	75.4
3	South-East	29	5.8	5.8
4	North-West	1	0.2	0.2
5	North-East	2	0.4	0.4
6	North-Central	27	5.4	5.4
	Total	482	100.0	100.0

Source: Fieldwork, 2022.

Table 4.6 shows the demographic characteristics of respondents' ethnic group by Geopolitical zone in Nigeria in the sampled respondents for the study; the result revealed that

forty-six (46) (representing 9.2%) of the respondents are from South-South, three hundred and seventy-seven (377) (representing 75.4%) respondents are from the South-West, twenty-nine (29) (representing 5.8%) respondents are from South-East, one (1) (representing 0.2%) respondent is from North-West, two (2) (representing 0.4%) are from the North-East, and twenty-seven (27) (representing 5.4%) are from the North-Central.

Table 4.7: Demographic Characteristics of Respondents' State in Nigeria (N=482)

S/No	State	Frequency	Percent	Valid Percent
1	Anambra	12	2.4	2.4
2	Oyo	205	41.0	41.0
3	Osun	37	7.4	7.4
4	Enugu	2	0.4	0.4
5	Ogun	22	4.4	4.4
6	Imo	1	0.2	0.2
7	Ebonyi	2	0.4	0.4
8	Abia	6	1.2	1.2
9	Lagos	89	17.8	17.8
10	Delta	12	2.4	2.4
11	Edo	12	2.4	2.4
12	Kaduna	17	3.4	3.4
13	Benue	8	1.6	1.6
14	Ekiti	9	1.8	1.8
15	Ondo	18	3.6	3.6
16	Kwara	8	1.6	1.6
17	Cross River	3	0.6	0.6
18	Kogi	7	1.4	1.4
19	Kano	1	0.2	0.2
20	Plateau	3	0.6	0.6
21	Rivers	2	0.4	0.4
22	Akwa Ibom	2	0.4	0.4
23	Adamawa	1	0.2	0.2
24	Bayelsa	1	0.2	0.2
25	Sokoto	2	0.4	0.4
	Total		100.0	100.0

Source: Fieldwork, 2022.

Table 4.7 shows the demographic characteristics of respondents' states in Nigeria in the sampled respondents for the study; the result revealed that twelve (12) (representing 2.4%)

of the respondents are from Anambra state, two hundred and five (205) (representing 41.0%) are from Oyo state, thirty-seven (37) (representing 7.4%) from Osun state, twenty-two (22) (representing 4.4%) from Ogun state. Abia state six (6) (representing 1.2%), Lagos state eighty-nine (89) (representing 17.8%). Delta and Edo states have twelve (12) each (representing 2.4%). Seventeen (17) (representing 3.4%) respondents are from Kaduna state, eight (8) (representing 1.6%) are from Benue state, nine (9) (representing 1.8%) are from Ekiti state, eighteen (18) (representing 3.6%) responded from Ondo state, eight (8) (representing 1.6%) responded from Kwara state, three (3) (representing 0.6%) responded from Cross River, seven (7) (representing 1.4%) responded from Kogi state. Kano, Adawama, Imo and Bayelsa states have one (1) (representing 0.2%) respondent each; Plateau has three (3) (representing 0.6%). Rivers, Akwa Ibom, Ebonyi, Enugu and Sokoto states have two (2) (representing 0.4%) each.

Table 4.8: Demographic Characteristics of Respondents of other Nationalities (N=18)

S/No	Countries	Frequency	Percent	Valid Percent
1	Kenya	3	16.7	16.7
2	Cameroun	6	33.3	33.3
3	Ghana	3	16.7	16.7
4	South Africa	2	11.1	11.1
5	England	2	11.1	11.1
6	Liberia	2	11.1	11.1
	Total	18	100.0	100.0

Source: Fieldwork, 2022.

Table 4.8 shows the demographic characteristics of respondents of other nationalities in the sampled respondents for the study. The result revealed that three (3) (representing 16.7%) respondents are from Kenya and Ghana, six (6) (representing 33.3%) respondents are from Cameroun, while South Africa, England and Liberia have two (2) (representing 11.2%) each.

4.2. Presentation of Data

4.2.1 Analysis of Research Questions

Research Question One: To what extent is Intercultural Communication Knowledge deployed among the selected churches in the Lagos metropolis?

Table 4.9: Deployment of Intercultural Communication Knowledge among the Church (N=500)

S/No	Items	SA N (%)	A N (%)	SD N (%)	D N (%)	Mean	STD	Rank
1	There is a display of language competence to interpret verbal and non-verbal symbols appropriately and effectively amidst diverse cultures among members.	186(37.2)	277 (55.4)	20 (4.0)	17(3,4)	1.7360	0.6923	2 th
2	The church maintains behavioral adjustment among the various cultures in the congregation to enhance the closeness of the members	218 (43.6)	264(52.8)	14 (2.8)	4 (0.8)	1.6080	0.5857	10 th
3	Everyone is encouraged to build self-identity as the congregation members are allowed to interact constantly.	213 (42.6)	236 (47.2)	37 (7.4)	14 (2.8)	1.7049	0.7249	5 th
4	Every member is charged to make a determined effort to acquire knowledge about other cultures within the congregation.	173 (34.6)	263 (52.6)	33 (6.6)	31 (6.2)	1.8440	0.7981	1 st
5	Emphasis on the importance of	211(42.2)	251 (50.2)	22 (4.4)	16 (3.2)	1.6860	0.7046	6 th

	developing skills for effective and efficient interactions with members of other cultures is laid in the congregation.							
6	Every member is motivated to foster voluntary relationships among the cultures within the congregation.	185 (37)	283(56.6)	25 (5.0)	6 (1.2)	1.7240	0.7701	3rd
7	The relevant ability for interaction is created among members without violating the norms and rules of other cultures.	214 (42.8)	231(46.2)	36 (7.2)	19(3.8)	1.7200	0.7581	3rd
8	Ability is created in every member to live, work and communicates with members of other cultures within the community.	236(47.2)	222(44.4)	27(5.4)	15(3.0)	1.6420	0.7203	9th
9	Independent and purposeful interaction is fostered among other cultures within the congregation.	200 (40.0)	269(53.8)	23 (4.6)	8 (1.6)	1.6780	0.6381	7th
10	Positive emotional disposition towards other cultures is encouraged among members of the congregation.	224 (44.8)	231(46.2)	35 (7.0)	10 (2.0)	1.6620	0.6962	8th

Source: Fieldwork, 2022.

Table 4.9: shows the extent to which intercultural communication indicators are utilized among the selected churches in the Lagos metropolis. The table reveals that four hundred and sixty-three (463), representing 92.6%) respondents agreed to a display language competence to interpret verbal and non-verbal symbols appropriately and effectively amidst diverse cultures, while thirty-seven (37) representing 7.4%) respondents disagreed; with a mean score of 1.74 and standard deviation of 0.69. It is revealed that four hundred and eighty-two (482), representing 96.4%, respondents agreed that the church maintains behavioral adjustment among the various cultures in the congregation to enhance the closeness of the members. In contrast, twenty-eight (28), representing 3.6%, disagreed, with a mean score of 1.61 and a standard deviation of 0.59. Two hundred and forty-nine (249), representing 89.8% of respondents, agreed that everyone is encouraged to build self-identity as the members within the congregation were allowed to interact constantly, while fifty-one (51), representing 10.2% disagreed, with a mean score of 1.70 and standard deviation 0.72. Four hundred and thirty-six (436), representing 87.6% of respondents, agreed that every member is charged to make a determined effort to acquire knowledge about other cultures within the congregation. In contrast, sixty-four (64), representing 12.8%, disagreed, with a mean score of 1.84 and a standard deviation of 0.80. Also, four hundred and sixty-two (462), representing 92.4%, agreed that emphasizes on the importance of developing skills for effective and efficient interactions with members of other cultures is laid within the congregation. Thirty-eight (38), representing 7.6%, disagreed, with a mean score of 1.69 and a standard deviation of 0.70.

Four hundred and sixty-eight (468), representing 93.6%, agreed that every member is motivated to foster voluntary relationships among the cultures within the congregation, while thirty-two (32), representing 6.4% of the respondents, disagreed, with a mean score of 1.72 and standard deviation of 0.77. Four hundred and forty-four (444), representing 89%, agreed that relevant ability for interaction is created among members without violating the norms and rules of other cultures and fifty-six (56), representing 11%, disagreed, with a mean score of 1.72 and a standard deviation of 0.76, four hundred and fifty-eight (458) representing 91.6% of the respondents agreed that Ability is created in every member to live, work and communicates with members of other cultures within the community, while the other forty-three (43) representing 8.4% of the respondents disagreed; with a mean score of 1.64 and standard deviation of 0.72.

Four hundred and sixty-nine (469), representing 93.8% of the respondents, agreed that independent and purposeful interaction is fostered among other cultures within the congregation, and thirty-one (31), representing 6.2% of the respondents disagreed, with a mean score of 1.68 and standard deviation of 0.63, lastly four hundred and fifty-five (455) representing 91% of the respondent agreed that positive emotional disposition towards other cultures is encouraged among members of the congregation and forty-five (45) representing 9% disagreed; with a mean score of 1.66 and standard deviation of 0.70.

Looking critically at the extent to which intercultural communication knowledges are deployed among the selected churches in the Lagos metropolis, It was revealed that Intercultural Knowledge was rated highest on the knowledge deployment table with a mean score of 1.84, followed by Foreign Language Competence of 1.73, then Motivations and Behavioral Appropriateness with 1.72, Intercultural Self-awareness 1.70,

Relational Skills with 1.68. Contextual Relationships with 1.67, Intercultural Affinity with 1.66, Intercultural Effectiveness with 1.64 and Cultural Distance rated last with a mean score of 1.60.

To further affirm the responses gathered from respondents (Church apex leadership) interviewed and selected respondents, findings revealed that intercultural communication knowledge is highly deployed among the selected churches in the Lagos metropolis. It implies that all the respondents attest to the fact that intercultural communication knowledge is deployed in these churches in the Lagos metropolis as ranked on the table.

Research Question Two: What are the Characteristics of a Healthy Multiethnic Church in the selected churches in the Lagos metropolis?

Table 4.10: Characteristics of a Healthy Multiethnic Church

S/No	Items	SA N (%)	A N (%)	SD N (%)	D N (%)	Mean	STD	Rank
11	The church leads and empowers every member, irrespective of cultural dispositions, for training and mentoring	267(53.4)	178(35.6)	38(7.6)	17(3.4)	1.6393	1.1522	1 st
12	Every member identifies individual God-given passions, gifts, skills and personalities to serve the church community	273(54.6)	200(40.0)	15(3.0)	12(2.4)	1.5320	0.6737	5 th
13	Every member faithfully serves with commitment, passion and enthusiasm among themselves	223(44.6)	231(46.2)	35(7.0)	11(2.2)	1.6680	0.7034	4 th

14	despite their ethnic disposition Established structures are flexible for necessary change to facilitate growth among members despite the cultural disposition	183(36.6)	259(51.8)	40(8.0)	18(3.6)	1.7746	0.7251	3rd
15	Worship services are inspiring, breaking cultural differences and barriers among the members	265(53.0)	190(38.0)	25(5.0)	20(4.0)	1.6197	0.8880	2nd
16	Community intimacy, deep spiritual interaction and practical help are encouraged among members despite cultural dispositions	213(42.6)	266(53.2)	15(3.0)	6(1.2)	1.6280	0.6053	6th
17	Sharing the Gospel is enhanced to meet the quest of non-believers of various cultures.	228(45.6)	241(48.2)	26(5.2)	4(0.8)	1.6140	0.6275	8th
18	Warm, loving inter-ethnic interactions and generous doling out of complements are enhanced among members of different cultures	212(42.4)	255(51.0)	31(6.2)	2(0.4)	1.6460	0.6144	6th

Source: Fieldwork, 2022.

Table 4.10: shows the characteristics of a healthy multiethnic church in the selected churches in the Lagos metropolis. The table reveals that four hundred and forty-five (445), representing 89% of the respondents, agreed that the church leads and empowers every member irrespective of cultural dispositions for training and mentoring, while fifty-five (55), representing 11% of the respondents, disagreed; with a mean score of 1.64 and standard deviation of 1.15. It is also revealed that four hundred and seventy-three (473), representing 94.6% of the respondents, agreed that every member identifies individual God-given passions, gifts, skills and personalities to serve the church community, while twenty-seven (27), representing 5.4% of the respondents disagreed; with a mean score of 1.53 and standard deviation of 0.67. Four hundred and fifty-four (454), representing 90.8% of the respondents, agreed every member faithfully serves with commitment, passion and enthusiasm among themselves despite ethnic disposition. In contrast, forty-six (46), representing 9.2%, disagreed, with a mean score of 1.67 and a standard deviation of 0.70.

Four hundred and forty-two (442), representing 88.4% of the respondents, agreed the church-established structures are flexible for necessary change to facilitate growth among members despite cultural disposition, while fifty-eight (58), representing 11.6% of the respondents disagreed, with mean score of 1.77 and standard deviation of 0.73. Four hundred and fifty-five (455), representing 91% of the respondents, agreed that worship services in their churches are inspiring, breaking cultural differences and barriers among the members and forty-five (45), representing 9% of the respondents disagreed, mean score of 1.62 and standard deviation of 0.89. Four hundred and seventy-nine (479), representing 95.8% of the respondents, agreed that community intimacy, deep spiritual

interaction and practical help are encouraged among members despite cultural dispositions, while twenty-one (21), representing 4.2% of the respondents disagreed, with a mean score of 1.63 and standard deviation of 0.61, four hundred and sixty-nine (469) representing 93.8% of the respondents agreed that sharing of the Gospel is enhanced to meet the quest of non-believers of various cultures, while thirty (30) representing 6.0% of the respondents disagreed; with a mean score of 1.61 and standard deviation of 0.63. Lastly, four hundred and sixty-seven (467), representing 93.4% of the respondents, agreed that warm, loving inter-ethnic interactions and generous doling out of complements are enhanced among members of different cultures, while thirty-three (33), representing 6.6%, disagreed; with a mean score of 1.65 and standard deviation of 0.61.

Looking critically at the characteristics of a healthy multiethnic church in the selected churches in the Lagos metropolis, it was revealed that Effective Structure or Functional Structure were rated highest on the characteristics table with a mean score of 1.77, followed by Passionate Spirituality with 1.67, then Loving Relationships with 1.65, Empowering Leadership with 1.64, Holistic Small Groups with 1.63, Inspiring Worship with 1.62, Need-oriented Evangelism or Outreach: 1.61 and Gift-based Ministry last with a mean score of 1.53.

Further findings from the Church apex leadership also buttressed the findings that the characteristics of a healthy multiethnic church in the selected churches in the Lagos metropolis are evidenced. It implies that all the respondents displayed high qualities of these characteristics which have led to positive relationship and growth in the selected churches in the Lagos metropolis as ranked on the table.

Research Question Three: What are the Benefits of Intercultural Communication Competency for the Management of Multiethnic Churches in the selected Churches in the Lagos metropolis?

Table 4.11: Benefits of Intercultural Communication Competency for the Management of Multiethnic Churches (N=500)

S/No	Items	SA N (%)	A N (%)	SD N (%)	D N (%)	Mean	STD	Rank
19	Members are empowered to participate in church work freely with the help of the Holy Spirit despite cultural differences	333(66.6)	158(31.6)	6(1.2)	3(0.6)	1.3580	0.5398	11th
20	Every member enjoys the care and love of the church leaders despite cultural diversities	316(63.2)	169(33.8)	11(2.2)	4(0.8)	1.4060	0.5778	10th
21	Every member of the congregation worships God in the atmosphere of freedom in an orderly manner glorifying Christ despite cultural differences	329(65.8)	167(33.4)	3(0.6)	1(0.2)	1.3520	0.5026	11th
22	There is a passionate involvement of every member to reach out to others with the message of the Gospel.	222(44.4)	235(47.0)	21(4.2)	22(4.4)	1.6860	0.7514	3rd
23	Members actively express Christ's love, giving and service to those in need despite cultural backgrounds.	266(53.2)	213(42.6)	15(3.0)	6(1.2)	1.5220	0.6182	9th
24	The church has become a community of God's people manifesting love in action	259(51.8)	217(43.4)	21(7.0)	3(0.6)	1.564	0.8386	8th
25	The church manifests spiritual maturity in biblical beliefs and behaviors in line with a	219(43.8)	257(51.4)	17(3.4)	7(1.4)	1.6240	0.6224	5th

	holy life.							
26	Every member is equipped to discover, develop, and use their gifts to involve individual ministry.	231(46.2)	246(49.2)	19(3.8)	4(0.8)	1.5920	0.6053	7th
27	The church identifies, trains, and empowers members to serve in leadership positions despite cultural dispositions.	243(48.6)	227(45.4)	20(4.0)	10(2.0)	1.6120	0.8312	6st
28	Every member uses their gifts faithfully to serve others for the honor of God despite cultural diversities.	240(42.6)	217(38.5)	29(5.1)	14(2.5)	1.6340	0.7191	4th
29	Members are committed to preaching to people outside the community despite cultural differences.	206(41.2)	243(43.1)	41(7.3)	10(1.8)	1.7100	0.7006	2nd
30	Every member follows the guidelines of the church leadership to reach and accomplish the church's vision.	149(26.4)	292(51.8)	39(6.9)	20(3.5)	1.8600	0.7193	1st

Source: Fieldwork, 2022

Table 4.10 shows the benefits of intercultural communication competency for the management of multiethnic churches in the selected Churches in the Lagos metropolis. The table reveals four hundred and ninety-one (491), representing 98.2% of the respondents, agreed that members are empowered to participate in church work freely with the help of the Holy Spirit despite cultural differences, while nine (9), representing 1.8% of the respondents disagreed; with a mean score of 1.34 and standard deviation of 0.54. It is also revealed that four hundred and eighty-five (485), representing 97% of the respondents, agreed that every member enjoys the care and love of the church leaders

despite cultural diversities, while fifteen (15), representing 3% of the respondents disagreed; with a mean score of 1.41 and standard deviation of 0.58. Four hundred and ninety-six (496), representing 99.2% of the respondents, agreed that every member in the congregation worships God in the atmosphere of freedom in an orderly manner glorifying Christ despite cultural differences, while four (4), representing 0.8% disagreed; with a mean score of 1.35 and standard deviation of 0.50. Four hundred and fifty-seven (457) of the respondents representing 91.4%, agreed, while forty-three (43), representing 8.6% of the respondents, disagreed there is a passionate involvement of every member to reach out to others with the message of the Gospel; with a mean score of 1.67 and standard deviation of 0.75.

Four hundred and seventy-nine (479), representing 95.8% of the respondents, agreed, while twenty-one (21), representing 4.2% of the respondents, disagreed that members actively express Christ's love, giving and service to those in need despite cultural background; with a mean score of 1.52 and standard deviation of 0.62. Four hundred and seventy-six (476), representing 95.2% of the respondents, agreed, while twenty-four (24), representing 4.8%, disagreed that the church is a community of God's people manifesting love in action, with a mean score of 1.56 and a standard deviation of 0.84. Four hundred and seventy-six (476), representing 95.2% of the respondents, agreed, while twenty-four (24), representing 4.8%, disagreed that the church manifests spiritual maturity in biblical beliefs and behaviors in line with a holy life, with a mean score of 1.62 and standard deviation of 0.62, four hundred and seventy-seven (477) representing 95.4% of the respondents agreed that every member is equipped to discover, develop, and use their gifts to involve individual ministry and twenty-three (23) representing 4.6% disagreed;

with a mean score of 1.59 and standard deviation of 0.61, four hundred and seventy (470) representing 94% of the respondents agreed that the church identifies, trains and empowers members to serve in leadership position despite cultural dispositions, while thirty (30) representing 6% disagreed; with a mean score of 1.61 and standard deviation of 0.83.

Four hundred and fifty-seven (457), representing 91.4%, agreed that every member uses their gifts faithfully to serve others for the honor of God despite culture, while forty-three (43), representing 8.6% of the respondents, disagreed, with a mean score of 1.62 and standard deviation of 0.72. Four hundred and forty-nine (449), representing 89.8% of the respondent, agreed, while fifty-one (51), representing 10.2%, disagreed that members are committed to preaching to people outside the community despite their cultural differences, with a mean score of 1.71 and standard deviation of 0.70. Lastly, four hundred and forty-one (441), representing 78.2% of the respondents, agreed, and fifty-nine (59), representing 11.2%, disagreed that every member follows the guidelines of the church leadership to reach and accomplish the church vision, with a mean score of 1.86 and standard deviation of 0.72.

Reference to how intercultural Communication has benefited multiethnic church management in the selected churches in Lagos metropolis. It was revealed that Vision-focused System was rated highest on the benefits table with a mean score of 1.90, followed by Missionary Spirit at 1.71, Effective evangelism at 1.68, God-honoring stewardship with 1.63, Maturing Faith: at 1.62, Leadership development with 1.61, Personal Ministry with 1.60, Loving Community with 1.56, Compassionate Ministries

with 1.52, Pastoral leadership with 1.40, while Christ-exalting Worship and Divine Enablement were rated last with a mean score of 1.35.

Responses from the church apex leadership through the interview also affirmed how multi-ethnic congregations experience the benefit of intercultural communication as God's presence is cultivated and sensed in the management of these churches.

In summary, it implies that all the respondents attest to these benefits of intercultural communication for multiethnic churches management and has resulted into the congregation working together to achieving the visions of the selected churches in the Lagos metropolis as ranked on the table.

Research Question Four: What are the Challenges Affecting the Deployment of Intercultural Communication in the Management of Multiethnic Churches in the selected Churches in the Lagos Metropolis?

Table 4.12: Challenges Affecting the Deployment of Intercultural Communication in the Management of Multiethnic Church (N=500)

S/No	Items	SA N (%)	A N (%)	SD N (%)	D N (%)	Mean	STD	Rank
31	Members of different cultures become nervous about their speaking and hearing skills at their initial meeting.	133(23.6)	192 (34)	86(15.2)	89(15.8)	2.2620	1.040	6th
32	Members sometimes forget that each culture is distinguished and unique on its own.	100(20.0)	222(39.4)	88(15.6)	90(16.0)	2.3387	0.9917	4th
	Members often believe their culture is better than others by their cultural standard.	112(19.2)	169 (30)	129(22.9)	90 (18.0)	2.3908	1.0226	2nd
34	Members quickly become hostile and	182(32.3)	168(29.8)	90(16.0)	60(10.6)	2.0560	1.0114	7th

	behave unjustly towards other cultures based on stereotypes and Prejudice								
35	Members often display irrational dislike towards other cultures due to personal beliefs about them	87(15.4)	155(27.5)	173(30.7)	85(15.1)	2.5120	0.9694	1st	
36	Members from different cultural groups often misinterpret each other's languages and meanings.	110(19.5)	186(33.0)	114(20.0)	90(16.0)	2.3680	1.0172	3rd	
37	Non-verbal misinterpretation often creates confusion and misunderstanding during interactions among various cultures	127(22.5)	172(30.5)	109(19.3)	92(10.3)	2.3320	1.0488	5th	

Source: Fieldwork, 2022.

Table 4.12 shows the challenges affecting the deployment of intercultural Communication in the management of multiethnic churches in the selected Churches in the Lagos metropolis. The table reveals that three hundred and twenty-five (325), representing 65% of the respondents, agreed that members of different cultures become nervous about their speaking and hearing skills at their initial meeting, while one hundred and seventy-five (175), representing 35% of the respondent disagreed; with a mean score of 2.26 and standard deviation of 1.04. It is also revealed that three hundred and twenty-two (322), representing 59.4% of the respondents, agreed that members sometimes forget that each culture is distinguished and unique. In contrast, one hundred and seventy-eight

(178), representing 31.6%, disagreed, with a mean score of 2.34 and a standard deviation of 0.99. Two hundred and eighty-one (281), representing 56.2% of the respondents, agreed that members often believe their culture is better than others by their cultural standard, while two hundred and nineteen (219), representing 43.8% of the respondents disagreed, with a mean score of 2.39 and standard deviation of 1.02. Three hundred and fifty (350), representing 70% of the respondents, agreed that members quickly become hostile and behave unjustly towards other cultures based on stereotypes and Prejudice.

In contrast, one hundred and fifty (150), representing 30%, disagreed with a mean score of 2.06 and a standard deviation of 1.01. However, it was revealed here that two hundred and forty-two (242), representing 48.4% of the respondents, agreed that members often display irrational dislike towards other cultures due to personal beliefs about them and two hundred and fifty-eight (258), representing 51.6% of the respondents disagreed; with a mean score of 2.51 and standard deviation of 0.97. Two hundred and ninety-six (296), representing 59.2% of the respondents, agreed, and two hundred and four (204), representing 40.8% of the respondents, disagreed that members from different cultural groups often misinterpret each other's languages and meanings; with a mean score of 2.37 and standard deviation of 1.02. Lastly, two hundred and ninety-nine (299), representing 59.8% of the respondents, agreed that non-verbal misinterpretation often creates confusion and misunderstanding during interactions among various cultures, while two hundred and one (201), representing 40.2% of the respondents disagreed; with a mean score of 2.33 and standard deviation of 1.05.

Looking critically at the challenges of intercultural Communication for managing a healthy multiethnic church in the selected churches in the Lagos metropolis, it was

revealed that Prejudice was rated highest on the challenges table with a mean score of 2.51, followed by Ethnocentrism and language with 2.40, then Assuming Similarity Instead of the Difference in Cultures with 2.34, Non-verbal Misinterpretation with 2.33, Anxiety with 2.30 and Stereotypes rated last with a mean score of 2.10.

Further findings from the church apex leadership affirmed that there are challenges that could be barriers to the deployment of intercultural communication for managing multiethnic church in the selected churches in the Lagos metropolis.

In summary, all the respondents attest to these challenges, which could be managed to avoid discrimination among members in the selected churches in the Lagos metropolis as ranked on the table. The feature representing Prejudice is rated higher on the table with a higher percent of disagreement by the respondents; it could be a response to constant teaching and understanding in godly relationship among the members in those churches.

Research Question Five: What is the Relationship between Intercultural Communication Knowledge and Intercultural Communication Competency Benefits, as it affects the Management of Multiethnic Churches in the Selected Churches in the Lagos Metropolis?

Table 4.13a: t-test Analysis of the Relationship between Intercultural Communication Knowledge and Intercultural Communication Benefits of Multiethnic Churches in the Selected Churches in Lagos Metropolis

Items	t-test			T	df.	Sig
	No	Mean	Standard Deviation			
Intercultural Communication Knowledge	500	17.00	4.629	9.069	499	0.000
Intercultural Communication Benefits	500	18.92	5.973			

Source: Fieldwork, 2022

The p-value = 0.05, Level of Significance = 0.000, Variables= the mean difference between Intercultural communication indicators and Intercultural communication benefits

is 1.92. At $p = 0.05$, the level of Significance = is 0.000 since the significance level is within the p (value) range. Therefore, there is no significant difference in how intercultural communication knowledge is deployed and how intercultural Communication benefits the management of multiethnic churches in the selected Churches in the Lagos metropolis. Thus, the finding revealed that there was an overall significance relationship in the deployment of intercultural communication knowledge and intercultural communication benefits. This implies that the intercultural communication knowledge deployed benefit the management of multiethnic churches in the selected Churches in the Lagos metropolis.

Table 4.13b: Correlation of Intercultural Communication Knowledge and Intercultural Communication Competency Benefits of Multiethnic Churches in the selected Churches in the Lagos metropolis

Correlations			Intercultural Communication Knowledge	Intercultural Communication Competency Benefits
Spearman's rho	Intercultural Communication Knowledge	Correlation	1.000	0.509**
		Coefficient		
		Sig. (2-tailed)	.	0.000
	Intercultural Communication Competency Benefits	N	500	500
		Correlation	0.509**	1.000
		Coefficient		
		Sig. (2-tailed)		0.000
		N	500	500

Source: Fieldwork, 2022

The p value=0.05 and Spearman's rho correlation coefficient is 0.51. At $p=0.05$ and Spearman's rho correlation coefficient is 0.519, since p is less than the level of Significance on the positive value; therefore, there is a positive correlation between the extent to which intercultural communication knowledge are deployed and the extent to which intercultural Communication benefits the management of multiethnic churches in

the selected Churches in Lagos metropolis. Thus, the finding revealed that there was a significant impact of the deployment of intercultural communication knowledge on the benefits derived in the management of multiethnic churches in the selected Churches in Lagos metropolis. This implies that the intercultural communication knowledge deployed have been laudably strong enough to obtain a positive correlation effectively. The effect of the indicators has been so impactful on the management of these selected Churches in the Lagos metropolis.

4.3: Discussion of Findings

Table 4.9 presents the data on how intercultural communication knowledge is deployed among the selected churches in Lagos metropolis from the respondents' perspectives as rated on the table. It implies that the knowledge is deployed at one point or the other in these churches, as attested to by all respondents at different ratings. This could meet the demand of the elevated risk of misinterpretations of communication content due to cultural and contextual rules for appropriate and effective behavior and interaction in the selected churches. It will decrease the levels of predictability resulting from increased uncertainty, ambiguity, anxiety, demands on knowledge, skill application, and motivating performance of skills resulting from potential misunderstandings among church members¹.

Regarding foreign language competence, respondents in the churches show there was a display of language competence to interpret verbal and non-verbal symbols appropriately and effectively amidst diverse cultures among members, a skillful display of transactional, purposeful and interdependent exchange of passive, active and interactive information gathering and dissemination; it is an impression of competence that both leaders and

members could display contextual appropriateness and effective use of foreign language effectively². A leader in one of the churches revealed that some individuals made relentless efforts to learn other languages to fit into the situation, others with a second language were brought as assistants to meet the demand of interpretation. Moreover, translators were brought in to meet the needs of other minorities (people with hearing deficiency). In addition, foreign languages and cultures are learned³.

As regards cultural distance, respondents show that churches maintain behavioral adjustment among the various cultures in the congregation to enhance the closeness of the members, possibly the leaders and members are aware of individual cultural backgrounds concerning others in the church, which could facilitate better management of the challenges that could arise from the church⁴. Responses from the researcher's interviews and interactions revealed there was awareness of cultural differences in the congregation. One of the respondents affirmed that: Through the teaching of God's word, everyone is encouraged to live together as a Christian family taking the bible as the cultural manual⁵.

Regarding intercultural self-awareness, the result reveals that everyone is encouraged to build self-identity as members within the congregation were allowed to interact constantly. An excellent atmosphere was created for members to be imparted and to impart others despite their cultural dispositions⁶. This dynamic is influenced by knowledge gain, skill practice and motivational change. It helps behavioral choices in public and private during communicative interaction within the congregation⁷.

On the subject of intercultural knowledge, the result shows that every member is charged to make determined efforts to acquire information about other cultures within the

congregation. This process requires individuals to get out of their comfort zone and listen to different people for knowledge impartation⁸, which is a crucial component to developing self-knowledge, which implies identity and worldview as well as understanding other world views within the congregation⁹.

Regarding relational skills, respondents attest that emphasis on the importance of developing skills for effective and efficient interactions with members of other cultures is laid in the congregation. Related interview revealed Leadership's conscious effort to strengthen teaching and practice of love and care among members through rendering service to one another¹⁰. It enhances the ability to empathize, accumulate cultural information, listen, resolve conflict, and manage anxiety, enhancing prejudice reduction¹¹. It is believed these skills have improved the overall impact of intercultural contact on people by acquiring cultural knowledge through reading many books, articles, and manuals on the subject¹².

From the perspective of motivation, the result shows that every member is motivated to foster voluntary relationships among the different cultures within the congregation; it creates a desire in the members to nurture intercultural relationships and communication willingly for cooperation and unity in the congregation¹³. One of the respondents in a church states that: There is willingness in every individual to develop relationship with people of other cultures other than theirs after receiving teachings and admonitions on various church culturally-based programs, which ensures cooperation and unity among us¹⁴.

Also, regarding behavioral appropriateness, respondents proved that church leadership creates the ability for relevant interaction among members without violating the norms

and rules of other cultures. This concept forms members' power to meet the situation's basic contextual requirements. The researcher's interview with a respondent revealed the need for tolerance, understanding and respect for one another in the church despite cultural backgrounds¹⁵. It nurtures the quality, relevancy, quantity and manner of message-sending among members without extensively violating the norms and rules¹⁶.

The result regarding intercultural effectiveness, the respondents attest that the church leadership creates in every member the ability to live, work and communicate with members of other cultures within the community. This ability creates in members the attribute of communication to earn respect, and trust, encourages cooperation, and makes everyone comfortable; this integrative approach has led to better understanding in the congregation¹⁷. One of the respondents revealed that: Members were encouraged to speak the truth in love, walk in the same direction, shun division, perfectly joined together in one mind and purpose, and in the same judgment, which we believe is a biblical concept that enhances intercultural effectiveness¹⁸.

Regarding contextual relationships, the result shows that church leadership fosters independent and purposeful interaction among other cultures within the congregation. The Leadership considers the degree of regular interaction, stresses the importance of relationships and encourages interactions that maintain group harmony¹⁹. Lastly, regarding intercultural affinity, the result also shows that respondents attest that the church leadership promotes a positive emotional disposition towards other cultures among the congregation members. The researcher's interview response reveals a strong emotional attachment to church membership, which facilitates a positive perception and minimizes uncertainty, anxiety and approach avoidance among members; creating home

and foreign culture affinity would promote mutual disclosure among communicative partners^{20,21}.

Table 4.10 presents the data on the characteristics of a healthy multiethnic church in the selected churches in the Lagos metropolis from the respondents' perspectives as rated on the table. It implies these characteristics are observed at one point or the other in the church, as attested to by all respondents at different ratings. Possibly, these characteristics are bible-based, led by visionary leaders, empowered by the Spirit, balanced in function, and effective in their organization²². Moreover, they are universally good qualities that could be transferred to any situation; each has a positive relationship with the quality and the quantitative growth of any church, not minding the cultural disposition; it is the interplay of these characteristics that are related to the healthy force principles²³.

Regarding empowering Leadership, the result shows that respondents attest that the church leads and enables every member, irrespective of cultural dispositions, for training and mentoring. In a related interview by the researcher, respondents volunteered for leadership empowerment training in the church. A leader in one of the churches affirmed that: This is an encouragement to the church leadership to intentionally seek to identify, train and empower other potential leaders, giving them responsibility for people and ministries and rejoicing when they do better²⁴. Empowering leadership leads and empowers others irrespective of cultural dispositions to lead; they explain, motivate and liberate through mentoring while on-the-job training²⁵.

Concerning gift-based ministry, the result shows that respondents verified that every member identifies individual God-given passions, gifts, skills and personalities to serve the church community. It was affirmed in the course of interactions by the researcher that

the church leadership helps congregation members to identify their gifts and find or create ministries that match them despite their cultural dispositions²⁶. The church encourages the individual to live in harmony with one's spiritual gifting to minister in the strength and the power of the Holy Spirit. As they perform this way, people are fulfilled and flourish in their mission and ministry within and outside the church community²⁷.

Regarding passionate spirituality, responses show that every member faithfully serves with commitment, passion and enthusiasm among themselves despite ethnic disposition; this is an act that prepares people sacrificially, with authentic and genuine spirituality as well as vibrancy of faith in God to serve others²⁸. Members possess a living, infectious personal relationship with Jesus Christ nurtured through prayer, worship and spiritual disciplines, including sacrificial giving, manifesting the fruit of the Spirit, and pursuing holiness and obedience without cultural prejudice. Invariably, the health and growth of the church are concerned with the degree to which faith is lived out with commitment, passion and enthusiasm among the members despite ethnic dispositions²⁹.

Regarding effective or functional structures, the result shows that respondents attest that established structures in the churches are flexible for necessary change to facilitate growth among members despite cultural disposition. One of the respondents noted that: The existing systems enable the church members to function effectively, with effective plans made flexible and adaptable enough for necessary change to facilitate further growth for all the church structures to serve the mission and purpose of the church^{30, 31}.

The study on inspiring worship shows that respondents attest that church worship services are inspiring, breaking cultural differences and barriers among the members. The researcher's interview revealed a HolySpirit-inspired worship service that is

interculturally based, which is a display of quality rather than style, so inspiring that people of no Christian faith are attracted to experience it³². Inspiring Worship helps people meet with Jesus and provides space and opportunity for a mutual encounter with Jesus despite various cultural dispositions³³. Inspiring Worship is transformative; resulting in people's lives changing for the better; making worship service an inspiring experience, breaking cultural differences and barriers; an aspect separating healthy and growing from non-growing churches³⁴.

Regarding small holistic groups, the respondents attest that community intimacy, deep spiritual interaction and practical help are encouraged among members despite cultural dispositions. The researcher's interaction with respondents also revealed that churches with multiethnic members use their spiritual gifts and the reality of prayer to function in a group. A member in the church noted that: There is a system of small groups developed where individual believers enjoy community intimacy, practical help for intense spiritual interaction³⁵. They discussed and applied biblical texts and insights to the participants' questions about everyday life issues from different cultural perspectives³⁶.

Regarding need-oriented evangelism or outreaches, the result shows that respondents attest that sharing of the Gospel is enhanced to meet the quest of non-believers of various cultures. It is believed that the love of Christ for the people is expressed despite their cultural dispositions. One member in one of the churches affirmed that: Church members talk naturally about their faith, share with others appropriately while evangelizing among various culture by culture to reach out to the communities around them³⁷. It allows members to explore the Christian faith and commit to discipleship culturally³⁸.

Lastly, regarding loving relationships, the result shows that respondents believe that warm, loving inter-ethnic interactions and generous doling out of compliments are enhanced among members of different cultures within the congregation. It makes the church a welcoming, accessible, inclusive and forgiving community, thus encouraging relationships. Invariably, these contemporary churches in these multiethnic societies usually sponsor events that enable members of different ethnic dispositions to spend time together, organize inter-ethnic programs, and promote generous doling out of complements among different cultures³⁹.

Table 4.11 presented data on the benefits of intercultural communication competency for the management of multiethnic churches in the selected churches in the Lagos metropolis. These benefits are congregational experiences enjoyed by members resulting from the culmination of the characteristic features of a healthy multiethnic as God's presence is cultivated and sensed in their interaction⁴⁰.

Meanwhile, regarding divine enablement, the result shows that respondents attest to the fact that the church members are empowered to participate in church work freely with the help of the Holy Spirit despite cultural differences, which signifies the working of the Holy Spirit within the church. It becomes God's sovereign role in building the kingdom, empowering man's inability by His electing grace to open the congregation's minds and hearts to gospel truth, bringing the church unto His purpose while going through tremendous challenges, battles, pruning, purging, processing, victories, glories and spiritual heights of attainment⁴¹.

Regarding Pastoral Leadership, the result revealed that every member enjoys the care and love of the church leaders despite cultural diversities, demonstrating pastoral calling,

character, and competence to help the church achieve its God-given purpose and shared vision. Pastoral Leadership connotes shepherding God's flock in the church, exercising oversight, not under compulsion, but willingly, as God desires; not for shameful gain, but eagerly; not bossy over those in your charge, but being examples to the flock (1 Peter 5:2-3). The Leadership ensures that the congregation is adequately cared for biblically and redemptively, providing an explicit context of service to one another and helping leaders to be accountable before God⁴².

Regarding Christ-exalting Worship, the result shows that respondents attest that every congregational member worships God in an orderly atmosphere of freedom, glorifying Christ despite cultural differences. This worship experience engages the whole man, leading the congregation into God's empowering presence, and the father is worshipped in Spirit and truth (John4:23). Thus, this Worship brings orderliness and genuine fellowship between fellow believers and the heavenly father, characterized by the leadership of the Holy Spirit in the atmosphere of freedom⁴³.

Regarding effective evangelism, the result shows that respondents affirmed the passionate involvement of every member to reach out to others with the message of the Gospel. Jesus' charge to the church embraces the Great Commission's responsibility of multiplying passionate followers of Jesus Christ and healthy churches. Eventually, the church leads the congregation to preach, making a generational impact on the people through the messages of God by organizing personal and collective evangelism, organized revival, personal engagement in counseling and follow-up of the new converts⁴⁴. In a related interview by the researcher, it was revealed that evangelism is made easy as some members relate to their own culturally bound people in some cases⁴⁵.

Regarding compassionate ministries, the respondents show that members actively express Christ's love, giving and service to those in need despite cultural background. The church's responsibility of leading the church to proclaim Christ is backed up with actions, practically expressing the mission of Christ to humankind by caring and bearing with one another and sacrificing one's comfort for the sake of others⁴⁶. One of the members in the church affirmed that: One of the significant benefits members enjoy is the existence of indiscriminate love and oneness in the church ⁴⁷. Therefore, the church is raising people with large and teachable hearts who are hospitable, accommodating, humble, loving, trustworthy, readily adaptable and sensitive to the Holy Spirit to reach the neglected individuals in our community with the ministry of compassion⁴⁸.

Concerning loving community, the result shows that respondents attest that the church has become a community of God's people manifesting love in action. A significant responsibility of the church is to practice genuine care for one another while embracing new people and valuing their inclusion in the fellowship. Invariably, the church has been expressing God's love in giving, practicing service, stressing the good of the other, loving one another, forbears one another, forgiving one another, edifying one another and preferring one another⁴⁹.

Regarding maturing faith, the result shows that the respondents attest that the church manifests spiritual maturity in biblical beliefs and behaviors in line with a holy life. The concept is that the congregation is led to recognize the difference between right and wrong, then does what is right, not easily swayed by false teaching, so grounded in the truth of God's Word, and quickly recognizes falsehood. Church members with an eternal perspective purposefully strive for continual spiritual growth, reflecting God's character

to the world to reflect the nature of Jesus to a watching world⁵⁰. One respondent was of the opinion that: Every member relates with one another based on maturity as instructed by the scriptures with the help of the Holy Spirit⁵¹.

Regarding personal ministry, responses show that every member is equipped to discover, develop, and use their gifts to involve individual ministry. The church leadership must have been involved in training and directing the church members into active service, bestowing gifts to enable God's people to do personal ministry: It is He who gave apostles, evangelists, shepherds and teachers to prepare the people of God for works of ministry that could edify the body of Christ⁵².

Regarding leadership development, the result shows that respondents testified that the church identifies, trains and empowers members to serve in leadership positions despite cultural dispositions. One aspect of leadership responsibilities is to take the congregation through the capacity expansion of individuals to perform leadership roles within organizations. Emphasis was on promoting self-awareness, the mastery of management skills and the transfer of these skills to the church. The church takes a proactive and systematic approach to leadership development to produce more leadership talent and best-practice; the intensity and quality of the leadership development interventions characterize that area⁵³.

Regarding God-honoring stewardship, respondents showed that every member uses their gifts faithfully to serve others in honor of God despite cultural diversities. The biblical concept of stewardship provides opportunities for generosity and all-inclusive activities that touch all members' lives, including time, talent and treasure. The researcher's interview revealed that the church's Leadership encourages members to administer

personal affairs and possessions as though they are God's⁵⁴. It requires an essential commitment on the part of every member for a unique presentation to God as His servants, with no conditions attached ⁵⁵.

Regarding the Missionary spirit, the result shows that respondents attest to the fact members are committed to preaching to people outside the community despite the cultural differences. The church is engrossed with reaching out to its community and world as compassionate, culturally responsive, disciple-making ambassadors of Jesus Christ. The church generates an intense missionary yearning from God's heart, driving members to look toward the outer margins, moving outwards to a territory beyond boundaries to meet the most immediate and urgent needs of people who need to encounter Christ⁵⁶.

Lastly, regarding the vision-focused system, responses also revealed that every member follows the guidelines of the church leadership to reach and accomplish the church vision. The church leadership is responsible for hearing God's heart through spiritual disciplines, observing human needs that cry out for solutions, then .invites others around to join in the seeking and following His steps. Finally, it creates a dialogue around the vision that grows in the hearts of members, captures the passion and direction of the vision expressed in words or images, guides the development of strategies to achieve the idea, and continues to articulate the concept into a sage who aligns people and resources with achieving the vision⁵⁷.

Table 4.12 presented the data on the challenges affecting the deployment of intercultural communication in the management of multiethnic churches in the selected Churches in the Lagos metropolis; these connote barriers to communication across cultures preventing

effective communication that culminates in actions bound to be wrong in some cultures or offend someone's view or violate other culture's norms⁵⁸.

Regarding anxiety, the result shows that respondents attest that members of different cultures become nervous about their speaking and hearing skills at their initial meeting. Possibly, members are new to the environment, not knowing what is expected during the communication transaction⁵⁹. The researcher's interaction and interview revealed that sometimes people of different cultures gathering for interaction for the first time often become incredibly nervous about their speaking and hearing skills, which could lead to common mistakes in accent or pronunciation⁶⁰.

Concerning assuming similarity instead of a difference in cultures, the result shows that respondents attest that members sometimes forget that each culture is distinguished and unique on its own. It becomes a barrier when people assume to behave the same way as in their culture in a new culture. An interview by the researcher revealed that it takes the church's Leadership to reinstate the concept of assuming similarity in culture for members' consciousness⁶¹. Sometimes, forgetting the essential differences could lead to miscommunication, resulting in the display of emotions under different circumstance⁶².

Regarding Ethnocentrism, the result shows that responses affirmed members often believe their culture is better than others by their cultural standards. This concept negatively judges aspects of another culture by the standards of one's culture. It could lead to restrictions and limitations in obtaining knowledge and values of other cultures⁶³.

⁶⁴. It makes certain members believe their culture is better than others in some regions despite rules and standards that guide different cultural groups. Leaders often discourage

marginalization and cultural dominance; encourage general language during discussions and interactions⁶⁵.

On the subject of stereotypes and prejudice, the result shows that respondents attest to the fact that members quickly become hostile and behave unjustly towards other cultures based on stereotypes and prejudice. These terms refer to judging individuals based on a group's shared values. It might be due to one's expectations about particular individuals or something based on knowledge about the individuals in the church, leading to unjust behaviors and hostility towards members⁶⁶. However, respondents disagreed that members often display irrational dislike towards other cultures due to personal beliefs about them; possibly, it is believed that the reaction is individualistic, and such a highly discriminatory person could be authoritarian in personality. However, the information that assumed a wide belief as valid details might not be accurate or applicable to every individual⁶⁷. Moreover, issues could be over-generalized, and even when the world changes, some people might reject the new information that does not suit their standards or beliefs⁶⁸. A leader in one of the churches revealed that: The idea of stereotype and prejudice is real in the church but has reduced tremendously due to in-depth teachings from the scriptures and globalization influence; no one is expected to overgeneralize or be myopic in opinion⁶⁹.

Regarding language, the result shows that respondents attest that members from different cultural groups often misinterpret each other's languages and meanings. Possibly, there seems to be no way to translate a language perfectly because of the lack of vocabulary equivalence, idiomatic equivalence, grammatical syntactical equivalence, experiential equivalence, and conceptual equivalence⁷⁰. Languages from different cultures often lack

words that could be translated word by word directly, and many idiomatic expressions could be easily misunderstood; some grammar in one language is different from each other. A particular word has significance in this language but not in another language, and when one word can be translated directly into another language, the perception of the meanings might not be the same⁷¹.

Lastly, regarding non-verbal misinterpretation, respondents believe that non-verbal misconception often creates confusion and misunderstanding during interactions among various cultures. It could be because non-verbal communications are unique and distinct from culture to culture and the meanings of non-verbal communication vary in different cultures⁷². Moreover, when non-verbal behaviors' intentions do not match verbal behaviors, non-verbal misinterpretation could create unfortunate misunderstandings and miscommunication⁷³.

Table 4.13a revealed the t-test analysis of the relationship between the deployment of intercultural communication knowledge and intercultural communication competency benefits of multiethnic churches in the selected Churches in the Lagos metropolis. At $p=0.05$, the level of Significance = 0.000, and the mean difference between Intercultural communication deployment and Intercultural communication competency benefits is 1.92. However, since the level of Significance is within the p (value) range, there is no significant difference in the extent of how intercultural communication knowledge is deployed and the extent to which intercultural communication competency benefits the multiethnic churches in the selected Churches in the Lagos metropolis. There seems to be a perfect relationship and harmony between both instruments to achieve the desired objective of effective and efficient deployment of intercultural communication for

efficient and effective management of multiethnic churches in Christian denominations in the Lagos metropolis.

Table 4.13b revealed the correlation between the deployment of intercultural communication knowledge and intercultural communication competency benefits of multiethnic churches in the selected Churches in Lagos metropolis. The Spearman's rho correlation coefficient is 0.51, with a significance score of 0.000 at the p-value of 0.05. There is a positive correlation between how intercultural communication knowledge is deployed and how intercultural communication competency benefits the management of multiethnic churches in the selected Churches in the Lagos metropolis. This implies that the intercultural communication knowledge deployed have been laudably strong enough to obtain a positive correlation effectively. The effect of the deployment has been so impactful on the selected Churches in the Lagos metropolis.

The implication of both results is the influence of the church leadership management function to apply all organized and purposeful activities deploying the knowledge to achieve ministry effectiveness irrespective of the cultural nature of the congregation⁷⁴. Moreover, these activities are at the heart of sound management, which requires the application of managerial functions within the church organization for the functioning of the congregation⁷⁵. The church oversees its resources' operations and management to ensure the knowledges' sustainable, effective and efficient usage. It also sets measurable and appraisable strategies to determine the efficiency and effectiveness of its growth in the church⁷⁶. It should be noted that church structure and leadership is an essential parts of ensuring its continued health and development; the ability of any church to objectively

manage the human resources available within its reach becomes the force factor for healthy growth⁷⁷.

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Chapter Five

Conclusion

The chapter presents the summary and conclusion to this study. The chapter is focused on giving a brief summary of the need for the study, the previous studies reviewed, the procedure for carrying out the study and the findings drawn from the data analysis conducted. Following the summary is the conclusion which is built on the findings of the study. Based on the findings and the conclusion, the chapter also presents the recommendations, implications and contributions of the study. The chapter concludes by giving some suggestions for further studies.

5.1. Summary of Findings

This study was carried out among leaders, workers and members of ten Christian denominational churches in the Lagos metropolis. It was intended to investigate the responses of church leaders, workers and members in exploring Intercultural Communication as predictor for multiethnic church management in Christian denominations in Lagos metropolis. It sought to examine how intercultural communication knowledge is deployed among the selected Churches; identified the characteristics of a healthy multiethnic Church in the selected churches in Lagos metropolis. It also ascertained the benefits of intercultural communication competency in the management of multiethnic congregations in the selected Churches in the Lagos metropolis, found out the challenges affecting the deployment of Intercultural Communication in the management of multiethnic congregations in the selected Churches in Lagos metropolis and determined the relationship between Intercultural communication knowledges and intercultural communication competency benefits, as it

affects the management of multiethnic churches in the selected Churches in the Lagos metropolis

In carrying out the study, a convergent mixed-methods research design of (QUAL+QUAN) triangulation approach was adopted. The study applied a sample random sampling system of five hundred respondents: Priests, Vicars, Reverends, Pastors, Apostles, Evangelists, Prophets, Members and Workers from the ten denominations. The research instruments used were questionnaires for the cross-section of leaders and members of the selected churches, while interview guides were for the representatives of the apex leadership in the denominations and observation techniques for personal participation in special events in some churches. Responses from the questionnaire and interview sessions were collated and analysed.

In the course of the study, the following findings were established:

1. Intercultural communication knowledge is highly deployed among the congregational members in the selected churches in Lagos metropolis with intercultural knowledge rated highest in the knowledge deployment list.
2. Members displayed high qualities of the characteristics of a healthy multiethnic church which have led to positive relationship and growth in the selected churches in the Lagos metropolis as ranked on the table with effective structures or functional structures rated highest in the characteristic list.
3. Multi-ethnic congregations in the selected churches in Lagos metropolis experienced the benefits of intercultural communication resulting into the members working together to achieving the church visions.

4. Challenges affecting the deployment of intercultural Communication in managing multiethnic churches in the selected Churches in the Lagos metropolis are well managed to avoid discrimination and conflicts among members. Respondents rated 'prejudice' with higher percent of disagreement on the challenges list.
5. There is no significant difference on how intercultural communication knowledges are deployed and how intercultural communication competency benefits the multiethnic churches in the selected Churches in the Lagos metropolis. There was an overall significance relationship in the deployment of intercultural communication knowledge and intercultural communication benefits.
6. There is a positive correlation between the extent to which intercultural communication knowledges are deployed and the extent to which intercultural communication benefits the management of multiethnic churches in the selected Churches in Lagos metropolis. There was a significant impact of the deployment of intercultural communication knowledge on the benefits derived in the management of multiethnic churches in the selected Churches in Lagos metropolis.

5.2. Conclusion

Based on the findings of the study, it could be concluded that church leaders, workers and members of Christian denominational churches in Lagos metropolis have been exploring intercultural Communication as predictor for multiethnic church management. The Christian denominational churches in the Lagos metropolis at one point in time have

been deploying these intercultural communication knowledges: Foreign Language Competence, Cultural Distance, Intercultural Self-awareness, Intercultural Knowledge, Relational Skills, Motivations, Behavioral Appropriateness, Intercultural Effectiveness, Contextual Relationships and Intercultural Affinity among members in the congregation. These have enhanced the smooth running of the churches in the Lagos metropolis.

Invariably, the following characteristics of a managed healthy multiethnic church are displayed: empowering leadership, gift-based ministry, passionate spirituality, effective structures, inspiring worship, holistic small-group and need-oriented evangelism are evident in the churches, which have contributed to the joyful coexistence and relationship among the members of the congregation. The study also revealed that church leaders, workers and members of Christian denomination churches in the Lagos metropolis had enjoyed the benefits intercultural communication has on healthy multiethnic church management for the enhancement of spiritual, numerical and physical development among members.

However, the study revealed the following challenges in the deploying of intercultural communication for managing multiethnic churches: anxiety, assuming similarity instead of difference, ethnocentrism, stereotypes and prejudice, language and non-verbal misinterpretation as challenges of intercultural communication for managing a healthy multiethnic church in churches in the Lagos metropolis, which has sharpened and strengthened the stability of members in the congregation. The respondent's prejudice rated higher in disagreement shows the challenges are well managed to sustain the smooth running of the churches.

Lastly, the study revealed a perfect relationship and harmony between intercultural communication knowledge deployment and intercultural communication benefits in managing multiethnic churches in the selected Churches in the Lagos metropolis. It was due to the influence of the church leadership functional management to apply all organized and purposeful activities utilizing these knowledges to achieve ministry effectiveness irrespective of the nature of the congregation.

5.3. Recommendations

Based on this study's findings and conclusion, the following recommendations are made for the effective utilization of intercultural Communication as predictor for multiethnic church management among Christian denominations in the Lagos metropolis. These recommendations are for Government functionaries, Christian Association of Nigerian, Faith-based Organizations, Church Leaders and Members as well as Community members.

5.3.1. Recommendation to the Government

Nigeria is a multiethnic nation with people of diverse cultural backgrounds and dispositions; the government should promote unity in diversity through the national orientation agency. Sponsor programs that teach and inform cultural coexistence and tolerance, respect for inter-relational involvement, and shun nepotism and tribal bigotry. The government functionaries should be fair in appointing people into offices and establishing institutions or organizations to avoid cultural or tribal marginalization. Thus, there should be a conscious effort to protect our cultural heritage, keeping a healthy multiethnic nation through the utilization of intercultural communication components.

5.3.2. Recommendation to the Christian Association of Nigerian

The Christian Association of Nigeria, as the umbrella body of the Christian denominations in the nation, should constantly re-emphasize the concept of unity in diversity within the body of believers and ensure fairness in their disposition among the blocks that make up the umbrella body. The leadership distribution and representation should cut across a cultural expression of the block. It must be followed through all the geo-political zones as the spirit of the Lord would direct it. The body should constantly exemplify cultural unity through the deployment of intercultural Communication knowledge, keeping the features of a healthy multi-ethnic church alive despite the challenges in the macro-body.

5.3.3. Recommendation to Faith-based Organizations.

The world has become a global village of faith-based organizations; the leadership should be up-to-dated with the reality of multicultural identity, learn to live inter-culturally, and align to the fundamental of the multicultural reality and consciously practice it. Besides teaching, preaching and exemplifying multicultural realities, the leadership should set up programs geared toward orientation and familiarizing the members with multicultural realities and complexities. The leaders should be willing to learn the act of intercultural Communication and desire a healthy multiethnic environment; deploying intercultural communication knowledge to raise members' consciousness of a multicultural relationship lifestyle, contributing to maintaining a healthy multiethnic congregation or institution.

5.3.4. Recommendation to the Church Leadership and Members

There is a need for church leadership and members to embrace and live in the reality of multicultural facts; this is to help every individual contribute to maintaining a multi-ethnic environment. Every leader should understand the intricacies of multi-ethnic backgrounds, be committed to deploying intercultural communication knowledges, and be aligned with the features of a healthy multi-ethnic congregation. Encourage every individual to appreciate the benefits and strive to allow the Holy Spirit to help overcome challenges, then mould and establish the church in a multicultural reality. Every individual church member should promote intercultural communication to manage a healthy multi-ethnic family.

5.3.5. Recommendation to the Communities

Everyone is a member and lives in a community, which makes up of different individuals with various ethnic groups, cultural backgrounds and dispositions. Everyone should learn to respect the culture of every member of the community, cultivate acceptable cultural heritage, and tolerate others with the spirit of understanding. The community leaders should encourage and promote intercultural relationships by deploying the knowledges of intercultural Communication as discussed in work, helping to manage the challenge associated with multi-ethnic realities in the community, which will help maintain a healthy multi-ethnic community that will be transferred to places of worship.

5.4. Contribution to Knowledge

This study has contributed to knowledge as it has revealed that church leaders, workers and members of Christian denominations churches or stakeholders of other faith-based organizations can consciously explore the concept of intercultural Communication to

forward-plan the management of multiethnic church. The study has provided how various knowledges of intercultural Communication (especially Foreign Language Competence, Cultural Distance, Intercultural Self-awareness, Intercultural Knowledge, Relational Skills, Motivations, Behavioral Appropriateness, Intercultural Effectiveness, Contextual Relationships and Intercultural Affinity) can be used not only in the church setting but also by other stakeholders to establish features, project the benefits and overcome the challenges associated with multiethnic churches. This could be used in predicting a healthy multiethnic community.

5.5. Suggestions for Further Studies

1. The study was conducted in a church or faith-based organization setting. Similar studies could be carried out among the legislative arm of the government in the federal capital territory or across the states in Nigeria.
2. Further studies can focus on leadership intercultural skills for promoting sustainable peace and conflict resolution in a multi-ethnic situation.

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7. Mayowa Oparinde, Interview by researcher, Lagos, August 5, 2021.
8. Taiwo Aderinto, Interview by researcher, Lagos, August 7, 2021.
9. Aduloju Graceman, Interview by researcher, Lagos, August 6, 2021.
10. Gideon Nganyu, Interview by researcher, Lagos, August 7, 2021.
11. Talla Addison, Interview by researcher, Lagos, August 7, 2021.
12. Adedotun Sulola, Interview by researcher, Shagamu, August 14, 2021
13. Timothy Odunayo Interview by researcher, Ibadan, August 21, 2021.
14. Faramade Odunayo Interview by researcher, Ibadan, August 21, 2021.
15. Thomas NIYI-OJO, Interview by researcher, Ogbomoso, September 13, 2021.
16. Adeniji Aderibigbe, Interview by researcher, Ogbomoso, September 13, 2021.
17. Samuel olawale, Interview by researcher, Ibadan, September 13, 2021.
18. Helen Ishola-Esan, Interview by researcher, Eku, September 12, 2021
19. Tom Takpatore, Interview by researcher, Abuja, September 13, 2021.
20. Victor Olabode, Interview by researcher, Zaria, September 12, 2021

Appendix I

**LEAD CITY UNIVERSITY, IBADAN
DEPARTMENT OF POLITICS AND INTERNATIONAL RELATIONS,
FACULTY OF MANAGEMENT AND SOCIAL SCIENCES**

**INTERCULTURAL COMMUNICATION AS PREDICTOR FOR
HEALTHY MULTI-ETHNIC CHURCH MANAGEMENT AMONG CHRISTIAN
DENOMINATIONS IN LAGOS METROPOLIS**

November 4, 2021.

The Minister in Charge,
Four Square Gospel Church,
Victoria Island,
Lagos.
Dear Sir

PERMISSION TO ADMINISTER QUESTIONNAIRE

I am Rev. Oladele. O. Olabode, a Doctor of Philosophy candidate in the Department of Politics and International Relations, Lead City University, Ibadan. I need your assistance in administering a questionnaire to selected church leaders and members in my dissertation. I am researching Intercultural Communication as Predictor for Healthy Multi-Ethnic Church Management among Christian Denominations in Lagos Metropolis

I will request the selected respondents to provide the needed information on the questionnaire kindly. The purpose is to test the instrument's reliability and ensure that the situation and procedure are actual.

The information will be for research and academic purposes that deserve full custody and confidentiality.

Thank you

Yours Faithfully,

Dr. Olubunmi Akande
Supervisor

Oladele Olubukola Olabode
Researcher

Church Leaders and Members Personal Data (CLMPA)

SECTION A: Personal Data

Instruction: Please fill the spaces and put a tick (✓) in the appropriate column

1. **Name of the Church (Denomination)** -----
2. **Year of Establishment:** 1990-1920 (); 1921-1940 (); 1941-1960 (); 1961-1980 (); 1981-2000 (); 2001-2022 ().

3. **Title:** Priest () Vicar () Rev (), Pastor (), Apostle (), Evangelist (), Prophet (), Worker (), Member ().
4. **Your years of membership in the Church:** 0-5 (), 6-10 (), 11-15 (), 16-20 (). 20 above ()
5. **Gender:** Male (); Female ().
6. **Tribe by Geopolitical Zone:** South-South (); South-West (); South-East (); North-West (); North-East (); North-Central ().
7. **State:** -----
8. **Country:** -----
9. **Nationality (Non-Nigerian)** -----

SECTION B: Intercultural Communication Knowledge Deployment Questionnaire (ICKDQ)

Please express your opinion on how intercultural communication knowledges are deployed among the selected Churches in the Lagos metropolis;

KEY: SA (Strongly Agree), A (Agree), SD (Strongly Disagree), D (Disagree)

S/No	ITEMS	SA	A	SD	D
1	Leaders display language competence to interpret verbal and non-verbal symbols appropriately and effectively amidst diverse cultures in the church				
2	Leaders maintain behavioral adjustment among the various cultures in the congregation to enhance the closeness of the members				
3	Leaders encourage building self-identity as the congregation members are allowed to interact constantly.				
4	The leadership makes a determined effort to acquire knowledge about other cultures within the congregation.				
5	Leadership emphasizes developing skills for effective and efficient interactions with members of other cultures.				
6	Every member is motivated to foster voluntary relationships among the cultures within the congregation				
7	The leadership creates the ability for relevant interaction among members without violating the norms and rules of other cultures.				
8	The leadership gives every member the ability to live, work and communicates with members of other cultures within the community.				
9	The leadership fosters independent and purposeful interaction among other cultures within the congregation.				
10	Leaders encourage a cheerful emotional disposition towards other cultures among the congregation members.				

SECTION C: Multi-ethnic Church Characteristic Questionnaire (MCCQ)

S/No	ITEMS	SA	A	SD	D
11	The church leads and empowers every member, irrespective of				

	cultural dispositions, for training and mentoring				
12	Every member identifies individual God-given passions, gifts, skills and personalities to serve the church community				
13	Every member faithfully serves with commitment, passion and enthusiasm among themselves despite their ethnic disposition				
14	Established structures are flexible for necessary change to facilitate growth among members despite the cultural disposition				
15	Worship services are inspiring, breaking cultural differences and barriers among the members				
16	Community intimacy, deep spiritual interaction and practical help are encouraged among members despite cultural dispositions				
17	Sharing the Gospel is enhanced to meet the quest of non-believers of various cultures.				
18	Warm, loving inter-ethnic interactions and generous doling out of complements are enhanced among members of different cultures				

Please express your opinion on a managed healthy multi-ethnic church's characteristics in selected churches in the Lagos metropolis.

Key: SA (Strongly Agree); A (Agree), SD (Strongly Disagree), D (Disagree)

SECTION D: Benefit of Intercultural Communication Competency for Multi-ethnic Church Management Questionnaire (BoICCFMCMQ)

Please express your opinion on how intercultural communication competency benefits the management of a healthy multi-ethnic church in selected churches in the Lagos metropolis.

KEY: SA (Strongly Agree), A (Agree), SD (Strongly Disagree), D (Disagree)

S/No	ITEMS	SA	A	SD	D
19	Members are empowered to participate in church work freely with the help of the Holy Spirit despite cultural differences				
20	Every member enjoys the care and love of the church leaders despite cultural diversities				
21	Every member in the congregation worships God in the atmosphere of freedom in an orderly manner glorifying Christ despite cultural differences				
22	There is a passionate involvement of every member to reach out to others with the message of the Gospel.				
23	Members actively express Christ's love, giving and service to those in need despite cultural backgrounds.				
24	The church has become a community of God's people manifesting love in action				
25	The church manifests spiritual maturity in biblical beliefs and behaviors in line with a holy life.				
26	Every member is equipped to discover, develop, and use their gifts to involve individual ministry				
27	The church identifies training and empowers members to leadership service.				
28	Every member uses their gifts faithfully to serve others for the honor				

	of God despite cultural diversities.				
29	Members are committed to preaching to people outside the community despite their cultural differences.				
30	Every member follows the guidelines of the church leadership to reach and accomplish the church vision				

SECTION E: Challenges affecting the Deployment of Intercultural Communication for Multi-ethnic Church Management Questionnaire (CatDoICfMCMQ)

Please express your opinion on the challenges of intercultural communication competency for managing a healthy multi-ethnic church in selected churches in the Lagos metropolis

KEY: SA (Strongly Agree), A (Agree), SD (Strongly Disagree), D (Disagree)

S/No	ITEMS	SD	A	SD	D
31	Members of different cultures become nervous about their speaking and hearing skills at their initial meeting				
32	Members sometimes forget that each culture is distinguished and unique on its own				
33	Members often believe their culture is better than others by their cultural standard				
34	Members quickly become hostile and behave unjustly towards other cultures based on stereotypes and prejudice				
35	Members often display irrational dislike towards other cultures due to personal beliefs about them				
36	Members from different cultural groups often misinterpret each other's languages and meanings.				
37	Non-verbal misinterpretation often creates confusion and misunderstanding during interactions among various cultures				

Appendix II

**LEAD CITY UNIVERSITY, IBADAN
DEPARTMENT OF POLITICS AND INTERNATIONAL RELATIONS,
FACULTY OF MANAGEMENT AND SOCIAL SCIENCES**

**INTERCULTURAL COMMUNICATION AS PREDICTOR FOR
HEALTHY MULTI-ETHNIC CHURCH MANAGEMENT AMONG CHRISTIAN
DENOMINATIONS IN LAGOS METROPOLIS (INTERVIEW GUIDE)**

August 24, 2020.

The Minister in Charge,

Dear Sir/Ma

PERMISSION TO CONDUCT INTERVIEW

I am Rev. O.O. Olabode, a Doctor of Philosophy candidate in the Department of Politics and International Relations, Lead City University, Ibadan. I need your assistance in responding to these interview questions below. I am researching Intercultural Communication as Predictor for Healthy Multi-Ethnic Church Management among Christian Denominations in Lagos Metropolis

I will request that you kindly provide the needed information to the questions. The information you provide will be for research and academic purposes that deserves full custody and confidentiality

Thank you

Yours Faithfully,

Dr. Olubunmi Akande
Supervisor

Oladele Olubukola Olabode
Researcher

Church Apex Leadership Interview Schedule (CALIS)

Kindly respond to these questions

1. Kindly share your experience on how the church is deploying knowledges of intercultural communication as a means of managing the multiethnic status of this church?-----

2. What are particular features you think characterize a well-managed, healthy multi-ethnic church such as yours?-----

3. What possible benefits have intercultural communication competency had on a multi-ethnic church such as yours?-----

4. With your experience in church activities and relationships, what could you say are the challenges of intercultural communication competency observed in managing a multi-ethnic church like yours? -----

5. In your wealth of experience, please could you suggest some proactive measures to improve intercultural communication competency for managing a multi-church such as yours -----

Personal Observation Guide Checklist (POG)

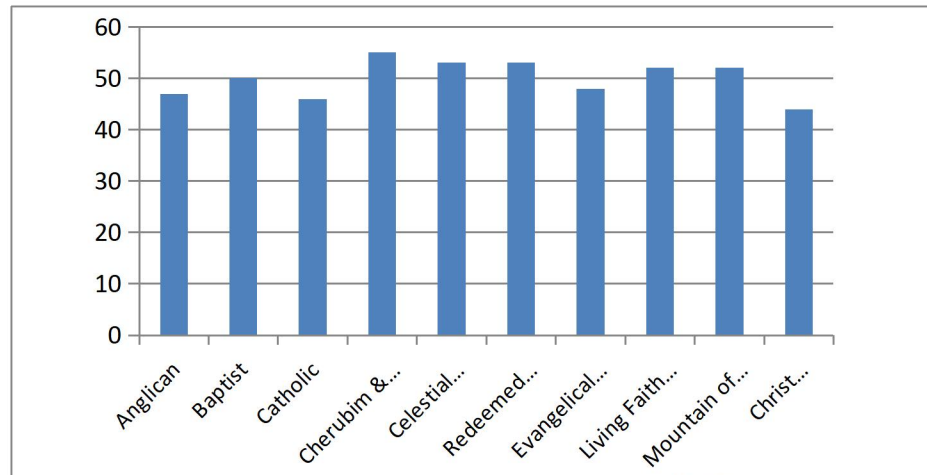
Name of Church.....

Areas of Observation	Sunday Service	Weekly Activities	Church Meetings	Special Events
Individual Attitude				
Character Disposition				
Individual Reaction				
Individual Response				
Individual Contributions				
Individual Relationship				
Individual Interaction				

Do Not Copy, Lead City University, Nigeria

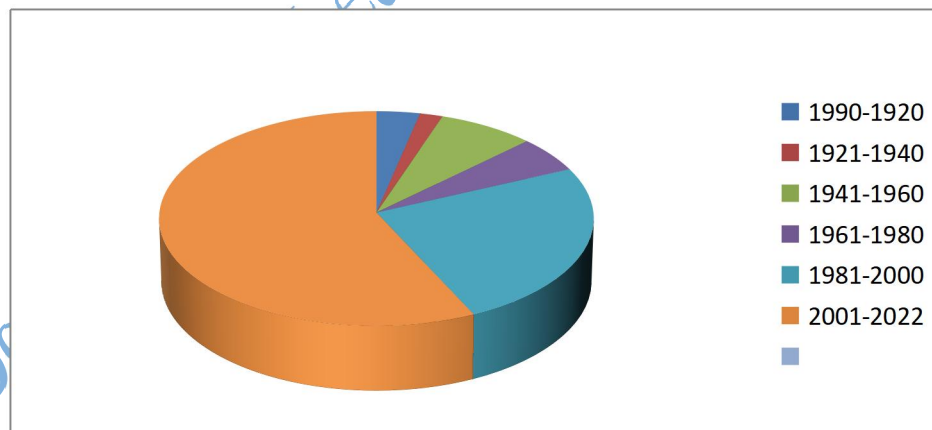
Appendix III

Demographic Characteristics of Respondents



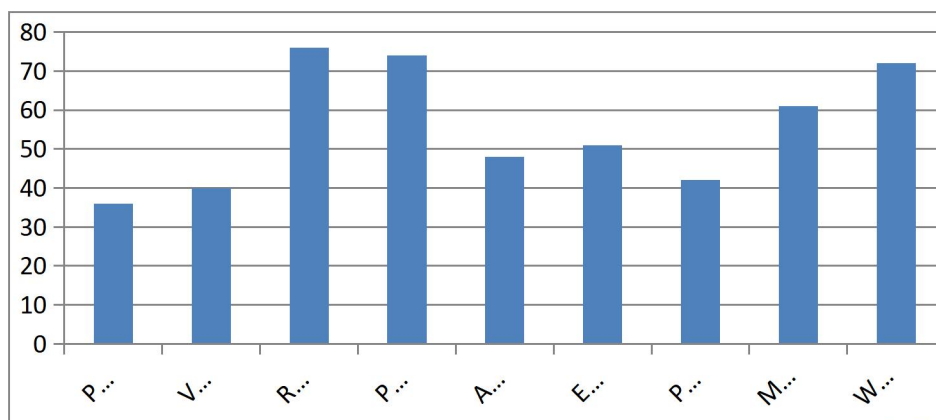
Source: Fieldwork, 2022

Figure 4.1: Church Representation



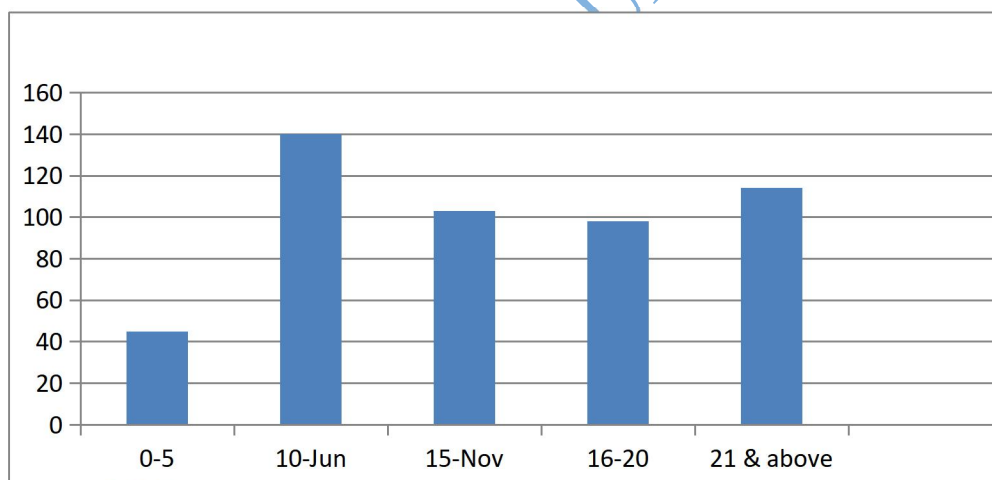
Source: Fieldwork, 2022

Figure 4.2: Ranges of Years of Church Establishment



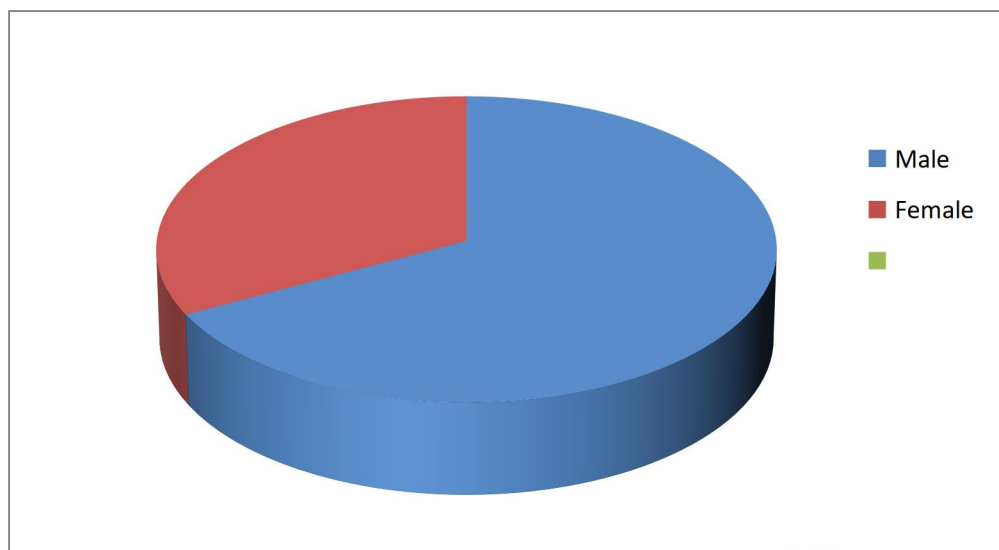
Source: Fieldwork, 2022.

Figure 4.3: Demographic Characteristics of Respondents" Title



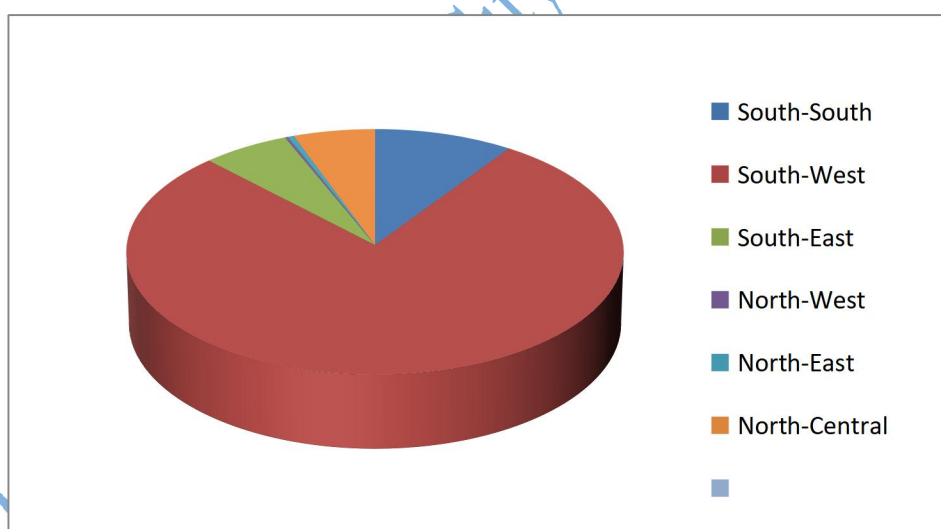
Source: Fieldwork, 2022.

Figure 4.4: Respondents" Years of Membership



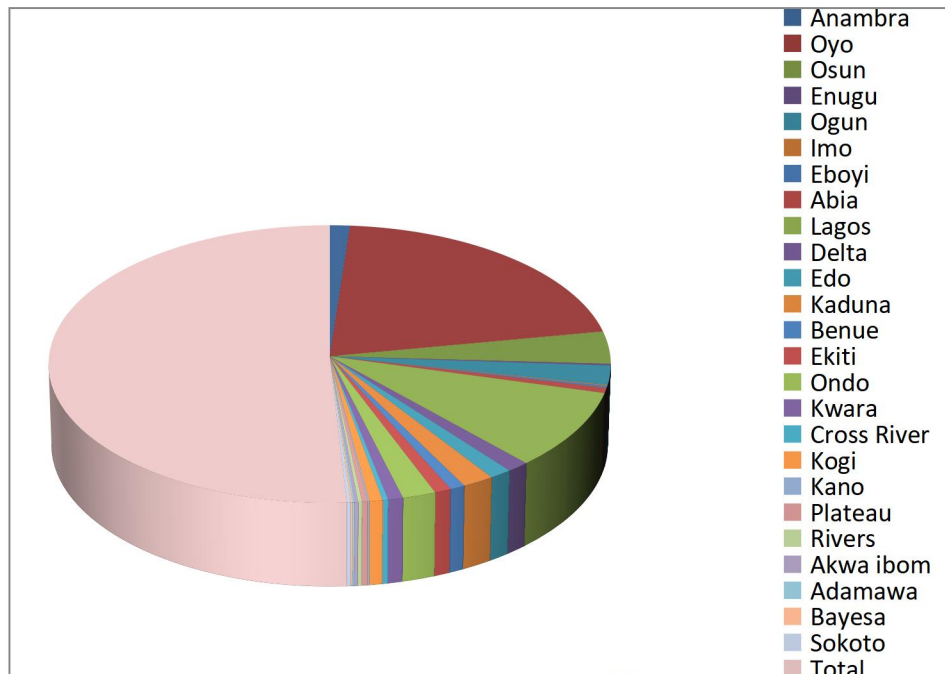
Source: Fieldwork, 2022

Figure 4.5: Respondents' Gender



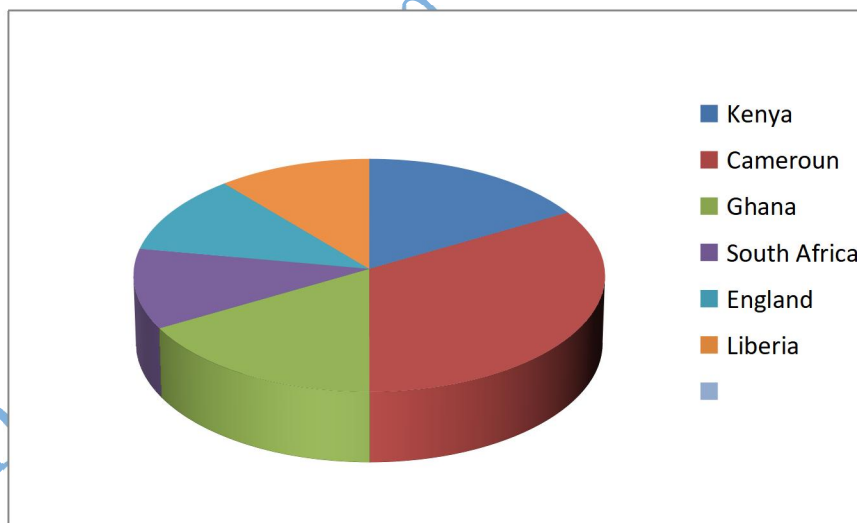
Source: Fieldwork, 2022.

Figure 4.6: Tribes by Geo-political zone in Nigeria



Source: Fieldwork, 2022.

Figure 4.7: Demographic Characteristics of Respondents' State in Nigeria



Source: Fieldwork, 202

Figure 4.8: Demographic Characteristics of Respondents of other Nationalities

Appendix IV

Reliability Coefficient Index Table

Case Processing Summary

	N	%
Valid	20	100.0
Excluded ^a	0	.0
Total	20	100.0

Reliability Statistics

Cronbach's Alpha	N of Items
.897	37

Appendix V

t-test analysis of the extent of how intercultural communication indicators utilized and the extent to which intercultural communication benefits the management of multi-ethnic churches in the selected Churches in the Lagos metropolis

t-test

Items	No	Mean	Std. Deviation	T	df	Sig
Intercultural communication indicators	500	17.00	4.629	9.069	499	0.000
Intercultural communication benefits	500	18.92	5.973			

Appendix VI

Correlation of the extent of how intercultural communication indicators utilized and the extent to which intercultural communication competency benefits the management of multi-ethnic churches in the selected Churches in the Lagos metropolis

Correlations

			Intercultural communication indicators	Intercultural communication competency benefits
Spearman's rho	INTERCULTURAL COMMUNICATION INDICATORS	Correlation Coefficient	1.000	0.509**
		Sig. (2-tailed)	.	0.000
		N	500	500
	INTERCULTURAL COMMUNICATION COMPETENCY BENEFITS	Correlation Coefficient	0.509**	1.000
		Sig. (2-tailed)	0.000	.
		N	500	500

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Bio-data

A. Personal Data

Name: Oladele Olubukola OLABODE
Date of Birth: June 24th, 1966
Marital Status: Married,
E-mail: bukoladelebode@gmail.com;
bukoladelebode07@gmail.com;
Telephone: 08030559740; 08057339860
State of Origin: Oyo State.
Place of Origin: Ibadan
Nationality: Nigeria
Language Spoken: English and Yoruba
Home Address: Adamu Villa, Beside Akala house by Randa, Ogbomoso

B. Educational Background (with Dates and Qualifications)

1. Primary Education

- a. Union Baptist Primary School, Osogbo, Osun State, Nigeria (1971-1977) – Primary School Leaving Certificate

2. Secondary Education

- a. St. Patricks Grammar School, Ibadan, Oyo State, Nigeria (1978-1983) – School Certificate Ordinary Level

3. Higher Educational Institutions

- a. Federal College of Education, Akoka-Lagos, Nigeria (1990-1993) – Nigeria Certificate in Education (Electrical/Electronics (NCE(T))).
- b. Kaduna Polytechnics, Kaduna, Kaduna State, Nigeria (2003–2004) -- Ordinary National Diploma (Vocational Rehabilitation Counseling (OND)).
- c. Kaduna Polytechnics, Kaduna, Kaduna State, Nigeria (2004–2006) Higher National Diploma (Vocational Rehabilitation Counseling (HND))
- d. The Nigerian Baptist Theological Seminary, Ogbomoso, Oyo State, Nigeria (2007-2010) Master of Divinity in Religious Education (M.DIV.RE).
- d. The Nigerian Baptist Theological Seminary, Ogbomoso, Oyo State, Nigeria (2015–2017) Master of Religious Education (MRE) (Christian)
- e. Olabisi Onabanjo University, Ago-Iwoye, Ogun State, Nigeria (2015–2018) Bachelor of Arts (BA) Religious Studies.
- f. The Nigerian Baptist Theological Seminary, Ogbomoso, Oyo state, Nigeria (2017– 2021) Doctor of Philosophy (Ph.D.)in Education Administration.
- g. Lead City University, Ibadan, Oyo State, Nigeria (2020-2023) Doctor of Philosophy (PhD) in Intercultural Leadership and Administration.

C. Workings Experience with Dates

- a. Air force Secondary School (Teaching) Feb.1985-2003
- b. Lecturer, The Redeemed Christian Bible College, Kaduna. Aug.2002- Dec. 2003
- c. Lecturer, Truth Bible College and Seminary Kaduna August Aug. 2012- Jul. 2015
- d. Lecturer, The Nigerian Baptist Theological Seminary, Ogbomoso. Aug 2015 till date

D. Ministerial Experience

Associate Pastor, Gateway Baptist Church, Ogbomoso	August 2022 till date
Education Minister, Glory Baptist Church, Ogbomoso	Sept. 2015-Sept, 2021
Church Pastor, Dayspring Worship Center, Kaduna	June,2010–August 2015
Children Pastor, Glory Baptist Church, Ogbomoso	Feb 2009–May 2010
Student Pastor, Locket Memorial Church, Ogbomoso	July 2007–Feb 2008
Student Pastor, All Saint Anglican Church, Ogbomoso	March, 2008-Feb.2009
Associate Pastor, New Life Baptist Church, Kaduna	August2007– June2010

E. Awards and Certification

- a. Fellowships: ICETE Associate Fellow (IAF) July 2nd, 2021.
- b. Prizes: NBTS 2010 Award: Moses Alao Ilori Memorial Award for Excellence in Christian Education
- c. Certificate: Human Resources Management June 17th, 2023.

E. Membership of Learned Societies

- a. Member, International Council for Higher Education (ICHE).
- b. Member, West Africa Association of Theological Institutions (WAATI).
- c. Member, Sacred Heart Ministry (SEM).
- d. Member, Nigerian Baptist Religious Education Association (NBREA)

F. Membership of Professional Bodies

- a.Member, Institute of Strategic Management of Nigeria (ISMN)
- b. Member, National Institute of International Affairs (NIIA).

G. Workshop Attended

- a. March 2018 – Workshop on Theological and Philosophical Foundation for Transformational Education organized by Global Associates for Transformational Education (Gate).
- b. April 2019 – Workshop on Teaching Methods for Transformational Education organized by Global Associates for Transformational Education (Gate).
- c. March 2020 – Workshop on Leadership for Transformational Education organized by Global Associates for Transformational Education (Gate).
- d. October 2022 – Workshop on Curriculum Development for Transformational Education organized by Global Associates for Transformational Education (Gate).

H. Publication

Research: Thesis

1. Evaluating the Success of Vocational Rehabilitation Service in Nigeria: Ordinary Diploma Project, Kaduna Polytechnic, Kaduna (2005)
2. An investigation into the activities and Resultant Impact of Physiotherapy Services in Paralytic Patients: Higher National Diploma Project, Kaduna Polytechnic, Kaduna (2006)
3. An Evaluation of the Nigerian Baptist Convention's Church Training Programme in Enhancing the Great Commission in Bethel Baptist Conference. M.Div.

- Project. Religious Education. Education. Nigerian Baptist Theological Seminary, Ogbomoso (2010)
4. Impact of Teachers' Communication Proficiency on Senior Secondary School Students' Academic Performance In Ogbomoso South Local Government Area. Master of Religious Education Project: Nigerian Baptist Theological Seminary, Ogbomoso (2017).
 5. Impact of Teaching Methodology on Students' Academic Performance in Christian Religious Studies in Selected Secondary Schools in Ogbomoso Local Government Area. Bachelor of Arts in Degree in Christian Religious Studies Project: Olabisi Onabanjo University, Ago-Iwoye, Ogun State, Nigeria (2018).
 6. Effectiveness of Bowen University's Strategy for Curbing Drug Abuse among Students. Ph.D. Dissertation: Nigerian Baptist Theological Seminary, Ogbomoso (2021).
 7. Intercultural Communication as Predictor for Healthy Multi-Ethnic Church Management among Christian Denomination in Lagos Metropolis. Ph.D. Dissertation: Lead City University, Ibadan, Oyo State, Nigeria (2023).

Chapters in books already published

1. Oladele Olubukola Olabode (2016). "Reflection on the Educational Imperatives of the Great Commission." In Theological Educators: Academic Papers in Honor of Rev. Prof O. G. Adetunji and Rev. Dr. F.K. Babalola of the Nigerian Baptist Theological Seminary, Ogbomoso, edited by Ropo Awoniyi and G.O. Olaniyan, 136-149
2. Oladele Olubukola Olabode (2017). "Follow-Up as Church's Spiritual Responsibility for Establishing a Disciple" In Raising Kingdom Ministers for Christ through Theological Educators: Academic Papers in Honour of Revd. Mrs. Esther Aderonke Adeniran, Ph.D., Revd. John Adelani Ojo, Ph.D. and Revd. Peter Olufiropo Awoniyi, Ph.D. of the Nigerian Baptist Theological Seminary, Ogbomoso, edited by Gabriel.Olatunde Olaniyan and Samuel Olugbenga Akintola, 471-486
3. Oladele Olubukola Olabode, Elizabeth Oluwole and Dele Oluwole (2023). "Discipleship as an Impetus for Church Sustainability in Africa." In the Church, Christian Education and the Future of Africa: A Festschrift in Honour of Rev. Prof. Ezekiel Emiola Nihinlola, Professor of Christian Theological Studies of the Nigerian Baptist Theological Seminary, Ogbomoso, edited by Omolara Areo, Felix Ajedokun and Ayobami Ayanyinka, 243-256.

Conferences Attended with Papers Presented and Published

1. Oladele Olubukola OLABODE. "The Tabernacle: Symbolic Relationship-Pattern for Sustaining the Dignity and Image of God in Humans in the Society." Presented at WAATI Conference August 1-5, 2017
2. Oladele Olubukola OLABODE. "The Role Of Christian Religious Educators In Mitigating The Consequences of Child Abandonment in Contemporary Society" Presented at International Theological Education Conference of the Nigerian Baptist Theological Seminary, Ogbomoso. March 7-10, 2017.

3. Oladele Olubukola OLABODE. "Ministers and Church Conflict Management in Pastoral Ministry." *In BTSK Insight, the faculty journal of Baptist Theological Seminary, Kaduna, Nigeria. Vol.16, No. 1, May 2019*
4. Oladele Olubukola OLABODE. "Assessment of Moral and Ethical Issues of Examination Malpractices in Christian Faith-Based Institution." *South Asian Research Journal of Humanities and Social Sciences. ISSN 2664-4002. Volume-1, Issue-3, Oct-Nov -2019.*
5. Oladele Olubukola OLABODE. "Improving Professional Church Staff Interpersonal Relationships: Transformational Perspective." *Journal of Advances in Education and Philosophy, ISSN 2523-2665. Dec 2020; 4(12): (Print) ISSN 2523-2223 (Online) Scholars Middle East Publishers, Dubai, United Arab Emirates.*
6. Olabode, Olubukola OLABODE. 'Revitalizing the Christian ministry through a holistic discipleship programme', *African Theological Journal for Church and Society, 2021, vol. 2, no. 2, pp. 111-131*
7. David Bamidele OLUWOLE, and Oladele Olubukola OLABODE. The Prophecy of Agabus in Acts 11:2-30 and its Lessons for Leadership Pro-Activeness towards Disaster Management: *The American Journal of Biblical Theology, 2021, Volume 22(48): 1-18.*
8. Oladele Olubukola OLABODE. Administering Strategic Parenting in the Church: Christian Education Perspective. *The American Journal of Biblical Theology, 2022, Volume 23(49): 1-22.*
9. Oladele Olubukola OLABODE and Omotola Emmanuel AJETUNMOBI (2023). The Church Mediatory Role in Conflict Resolution in Public Higher Education Institutions. In the Light in a Once-Dark World. In *The American Journal of Biblical Theology, Volume 5: 124-144.*
10. David Bamidele OLUWOLE, and Oladele Olubukola OLABODE (2023). Sustaining the Baptist Beliefs, Practices, Heritages and Distinctive in the 21st Century: A Challenge to Transformational Leadership. In *Enhancing Biblical Leadership in the Twenty-first Century Church. Journal of Biblical Leadership, Vol.,1, Number 1.109-122*
11. Oladele Olubukola OLABODE and Timothy Abayomi ODUNAYO (2023). The Church Health-Care: Pathway to Achieving Urban Environmental Sustainability in Developing Nations. *EDUPHORIA, Vol.1, Issue 2*
12. Oladele Olubukola Olabode and Akande, Olubunmi Damilola (2023). Overcomimh the Challenges of Intercultural Communication for Managing Multiethnic Church Community. *Research Journal of Humanities and Cultural Studies (RJHCS) E-ISSN 2579-0528 P-2695-2467. Vol. 9, Issue 2.*
13. Oladele Olubukola Olabode and Akande, Olubunmi Damilola (2023). Intercultural Communication Competency in Multiethnic Church Community. In *African journals of Social Sciences and Humanities Research (AJSSHR) (ISSN: 2689-5129), volume 6, issue 6.*

Unpublished:

- a. Oladele Olubukola Olabode (2021). Achieving Educational Sustainable Development Goal through Conflict Management in Nigerian University

System: Article submitted for NAPCOUN 2021 Conference, napcoun@lcu.edu.ng

- b. David Bamidele Oluwole, and Oladele Olubukola Olabode (2022). Effective Retirement System Management of Public Servants: An Impetus for Sustaining the Grace Community.
- c. Oladele Olubukola Olabode (2021). Christian Leadership Pro-activeness towards COVID19 Pandemic Management in Nigeria.
- d. Akande, Olubunmi Damilola and Olabode, Oladele Olubukola (2023). Integration of God's kingdom Principle: African Perspective on Poverty Alleviation: Article presented at the 2nd International conference of the Management and Social Sciences, Lead City University, Ibadan.
- e. Timothy Abayomi Odunayo and Oladele Olubukola Olabode (2023). Religious Education in the Fourth Industrial Revolution: Challenges and Opportunities in Nigeria. Article presented at the 1st International conference of the Faculty of Arts, Lead City University, Ibadan.

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The University Compliance Certification

This is to certify that the thesis by LCU/PG/001567 **Oladele Olubukola Olabode** in the Department of Politics and International Relations, Faculty of Management and Social Sciences, Lead City University, Ibadan is in full compliance with the approved University Format and Style.

Signature

Date

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