



NORWEGIAN
SCHOOL OF THEOLOGY

THE CHURCH OF NORWAY

HOW DOES THE CHURCH OF NORWAY RELATE TO MIGRANT LEAD CHURCHES IN OSLO AND HOW DO THE MIGRANT CHURCHES AND CHURCH OF NORWAY SEE THE QUESTION OF DIVERSITY AND INCLUSIVENESS.

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This Master's Thesis is carried out as a part of the education at MF Norwegian School of Theology and is therefore approved as a part of this education.

MF Norwegian School of Theology, [27th March Spring 2013]

AVH5035: MASTER'S THESIS (60 ECTS)

Study program Master in Religion, Society and Global Issues

Abstract

In doing this research I came to be in highest concern of the foreigners Christianity in the foreign land. They came with their culture and perspective of their own with their world view. Some did not have the orientation course of the country they are entering or going to live in. Some had a small background orientation these groups are students, workers, family intermarriages etc. Another group like refugees and Asylum seekers and others individual who migrate for different reasons, they find themselves in a culture they didn't learn before.

They get culture shock, and culture clashes and experience rejection and have difficulty to integrate. Therefore I find important to pursue this research as to find some ways how to handle this difficult of cultural issue of globalised world.

The aim of this research is to investigate how migrant people can adapt and learn through self awareness in the new culture different from their own. By sharing their experience of acquiring knowledge of integration in cultural diversity. And see how the Church of Norway relate and accommodate the migrant in their churches. Are they willing to make some changes for the sake of accommodating many groups and cultures?

The focus of my research is to understand the different perspectives of the participants as well as to explain different strategies or ways which participants employed while adapting new culture and integrations of the community and church as well. How the Christian culture is used as the common culture and tool among Christians. All Christians no matter what color, or culture we all have Christian culture from the scriptures.

Furthermore the study used qualitative research. In literature review some theories were used such as observation and participation, conversation, coexistence and compassion action aid theories. However the study shows that both parties the Church of Norway and Migrant lead Churches are doing their best they can to adjust themselves and accommodate each other in cultural diversity and inclusion although there are some challenges. Inclusiveness is one of the important features toward question of integration. As the matter of fact all people are created in the image of God by the Creator.

The unity of the Churches in Oslo is crucial at this point. We cannot avoid it, to relate to one another and learn from one another and integrate from one another.

Acknowledgements

My thanks to MF who gave me a chance to pursue my studies there, without them accepting me I wouldn't be in this position today.

In my study paper I thank God Almighty for His Grace and Mercy that provides me with strength knowledge and understanding to pursue this thesis. I'm grateful and thankful for the Church of Norway especially Fossum Church and Stovner Church for allowing me to take this case study and pursue my research in this location. I wouldn't succeed without their cooperation and transparency about this matter.

I would like to take chance to give special thanks to my Professor Gunnar Heiene for his skills in leading me to academic scholarly work. Due to his advice and directives this work comes to appear the way it is.

I would like to thank my colleagues, friends and classmates, for productive challenges and constructive ideas in our discussions to succeed my work to this point of completion.

I would like to heartily thank my family, wife Rebecca Maduley Kurubai for her tirelessness of her advice and prayers and encouragement and support that means everything for me. And my children, Lightness and Theophilos Mamasita they are always around me, their patience and prayers and support mean everything to me. May God almighty bless you.

Lastly I return all the glory to Almighty God, for enabling me to pursue this hard work to this completion.

DEDICATION

I dedicate my work to all migrant with open mind and heart to integrate in the house of the Lord.

The Church of Norway for opening their church and letting other cultures be in their midst.

I dedicate this work for my family, my wife Rebecca Maduley Kurubai and our two children Lightness (11) and Theophilos (7) Mamasita. I appreciate their love and support and effort to integrate in the Church of Norway.

May God bless you all.

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CHAPTER ONE

1.0 Introduction

In my research, I was motivated to choose this topic because in my experience I saw a lot of small Churches around Oslo and big Norwegian Churches closer to one another. I asked myself how the Church of Norway relate to migrant lead Churches in Oslo and how do the migrant churches and the church of Norway see the question of diversity and inclusiveness. Then how does the Church of Norway see the challenge of globalization as an effect in the church. The whole focus of the study is to see the question of inclusiveness and diversity.

1.1 Historical Background

In my research I was fascinated to come in Norway and find out the celebration of 1000 years of Christianity hence celebrating 2000 years since the birth of Jesus Christ. While in East Africa, we celebrate 100 years of Christianity. In this background I find it interesting to investigate more. I am here giving only a brief historical background of Church of Norway and cannot go into details.¹ What does a person from East Africa feel in a country where by Christianity has a very long history background. The Church of Norway history traced at the time of Viking era at 10th century. The efforts of the first Kings of Norway Haakon the Good (935-61), were not successful. But King Olaf Tryggveson and Olaf Haraldsson had been baptized abroad and brought Anglo-Saxon bishops and priests Catholics with them, when they returned to Norway from exile. These events happened between 1030 to 1164. This year 1164 after many struggle of religious and Church history Olaf Haraldson became a Norway's national hero².

Moreover the reformation reached Norway in a period of time when the political, cultural, and religious life of the nation was at struggle level³. History showed that King Christian III, ruler of Denmark and Norway at the time of reformation, accepted the Lutheran faith. By the end of 16th century the reformation had penetrated most level in life in Norway⁴. At 1985 the records shows that although secularism has weakened the traditional status of the church of Norway but still 92 percent of Norway's 4 million at the time (now around 5 million), inhabitants still belong to the

¹ www.kirke.no/english

² The church of Norway and its history, 1985:1172

³ Ibid

⁴ Ibid

church of Norway. There is big number of Norwegian Church members (Church of Norway). In this aspect there are other free churches such as the Pentecostal movement Churches around 40, 0000 members, the evangelical Lutheran Free Church around 20,000 members, the Roman Catholic 18,000 members and the united Methodist 17.000 members⁵.

1.2 Statement of the Problem

My study is focused with immigrant Christians coming into Norway. It deals with the historical events about the difficulties and the challenges, migrant Christian face into coming to integrate with church of Norway. Here there is a problem of culture and language and perspectives of faith. The order of service and tradition of immigrant churches is more different from the Church of Norway order of worship, which I have intended to find out. Life style, social set up is quite different, so that is why I have decided to address this question of diversity. Like most churches in the world, Church of Norway need to explore more, learn what diversities they have in Oslo. And how do they integrate with minority churches. While migrant churches need as well to explore and learn the culture and system so as to integrate since they have the generation of their children born in Norway. I wonder which culture these children are following the migrant tradition and culture or the Norwegian culture where they are born into it or both. Multicultural generation how does the rest of the people understand them?

1.3 The Aim and Purpose

I did my research on Church of Norway, and Migrant lead churches. My aim was to investigate and analyze the Migrant Churches experience within the transition and adaptation to a new culture of Church and society in Oslo. How did they use their experience in host country where their practical way of life and language is different? What is their spirituality transitional have been accommodated in a new culture?

1.4 Sources of Material

I have used library Source of materials and collected materials by interviewing people in the selected congregations of church of Norway and immigrant lead churches. In my paper on literature I used Rogers (2008) the expert of diversity leadership in the Church, Stanslaus (2006), famous on sharing diversity in missiological research and education. Moreover I prefer also to

⁵ Ibid

apply spillman (2002), the champion of cultural sociology without left behind Chrissochoou (2004) Cultural diversity, Plumber (2012) Sociology a Global introduction, and Williams (2011) Church diversity focused on change in the Church, Butera (2009) Coping with minority status as a response to exclusion and inclusion. And others that will appear in the presentation of my project paper.

1.5 Research and Methodology

I have used qualitative research study approach. Qualitative can be understood as a research approach that usually uses more words than measures by number in the collection and data analysis.⁶ As a research strategy of reasoning according to the research findings or outcome. More constructive and more interpretive. But qualitative researcher do not always subscribe to all these three mentioned factors. In research methodology along with researcher working with social sciences such as psychology, sociology and anthropology. They were interested in studying human behavior and social world inhabited by human beings. They found difficulty in trying to explain human behavior in simple measurable terms. Measurements tell us how often and how many people behave in a certain way but they do not answer the question “why?” Research which attempts to increase our understanding of why things are the way they are in our social world and why people act the way they do is qualitative research⁷.

1.6 Research design

Research design is the way to arrange ideas for collection and analyses of data. It is the way of using proper and specific methods in a manner that is relevant to the specific research issue. Moreover it is the conceptual structure within which the research is conducted. According to Bryman a research design is the method to provide a framework for collection and analyses of data⁸. There are a lot of potential useful research designs⁹, once a researcher on a topic answers several questions he has to make sure that he answered in a very careful way. The type of research selected is crucial since it directly affects which conclusions are possible after data analysis¹⁰.

1.6.1 Qualitative research Design

⁶ Bryman, A Social Research Methods, Oxford: university Press, 3rd Ed, 2008:366.

⁷ Shantu:keeping a spiritual unity of the body of Christ within a multi-national,ethnic,and cultural diversity, 2012:4

⁸ Bryman 2008:31

⁹ Suter, Introduction to educational research 2nd ed, 2012:285

¹⁰ Ibid

11. Bryman, 2008:196.

In qualitative research design it has four major types as follows.

- i) **Phenomenology:** It is the study of phenomena. It is a way of describing something that exists as part of the world in which we live. It may be events situations experiences and concepts. We are surrounded with many phenomena, which we are aware but sometimes not easy understands it fully. The lack of our understanding on these phenomena may continue in existing because it has not yet been overtly described properly. Phenomenological research begins with the acknowledgement that there is a gap in our understanding and that clarification or elimination will benefit the society. The research of this matter will not necessarily will not provide full explanation but it does raise awareness and increase insight¹¹
- ii) **Ethnography:** It has background in anthropology. The terms means “portrait of a people” and it is a methodology for descriptive studies of cultures and peoples. Participant observation, ethnography and field work are both used interchangeably in the literature. A non-interventions descriptive research design that is usually participatory and extends over a period of time in a natural setting. It often uses observational methods, interviews, and a variety of other qualitative methods to study the culture of a group distinctively¹².
- iii) **Ground theory:** Social theory that is rooted in observation of specific, concrete details is a widely used approach in qualitative research. The purpose of grounded theory is to build a theory that is faithful to the evidence. It is a method for discovering new theory. In it the researcher compares unlike phenomena with view toward learning similarities. This theory share several goals with more positivist-oriented theory. It seeks theory that is comparable with the evidence. Qualitative researchers use alternatives to ground theory.¹³
- iv) **Case study:** Research usually qualitative on one or small number of cases in which a researcher carefully examines a large number of details about each case¹⁴. Researcher examines in depth, many features of a few cases over duration of time with very detailed, varied and extensive data, often in a qualitative form for example

¹¹ Suter, 2012:366

¹² Ibid

¹³ Neuman, Basic of social Research 2nd ed, 2007:31

¹⁴ Ibid. 20

1. Fossum Church – My case study

It is the church located in Stovner area. It is the church of Norway. And this is my case study congregation. In this congregation there has been a Christian minority group of Salvation Army, Tamil group, who by agreement with Fossum congregation have been allowed to use the church building for purposes of worship. And recently 2012 early the congregation of Fossum had begun a new international fellowship where by the worship is run in English and the leader is from international group. Fossum has a vision of having this project called *better together*. They insist that it is *better together* all peoples of the world worship God in an ecumenical service.

2. Presbyterian –Methodist Church – my case study

This is the ethnic oriented church located at Stovner area and using by agreement the building of Stovner Church which belongs to Church of Norway.¹⁵ This church it is known and nicknamed as Ghanaian church because of their ethnicity identity. The church runs by Ghanaians language and African culture, leadership and they have the reasons for which my study intend to find out.

1.6.2 Qualitative interviews, This is a very broad term of interviewing style, which has different interviews types such as focus group, oral history interview, life history interview.¹⁶ Moreover over qualitative researchers employing ethnography or participants observation, engage in a substantial amount of qualitative interviewing.

1.6.3 Interviews

I have used some interviews to gather some information. I have interviewed six informants. The information was useful and the informants were open and transparent to the matter discussed. It was helpful for my study, this were materials needed for my research.

1.6.4 Observation and participation.

¹⁵ In the new system of the Church of Norway the churches or congregations has been put together to make a big congregation. In this area Fossum church, Stovner Church and Hybråten church have been combined and became one big congregation. In that aspect still each church run normally but under the same leadership.

Although my research analysis is based on qualitative research. Sometimes I have done an observation in order to find out what is the different between immigrant churches order of worship and Church of Norway order of worship. Observation is the inductive method of data collection. This method involves looking and listening very attentively and carefully to discover particular information about the subjects' behavior. It requires that the researcher become a participant in the situation, patterns, and culture and context being observed.

The role of observer as a participant according to Suter is to collect data, note, and store observed data and analyses them¹⁷. Patton says that our cultures shape what we see, our socialization patterns form, how we look and perceive the world and our value systems telling us how to interpret what is around us. Therefore he explained a disciplined training and thorough preparations on observational methods which are needed for the researchers to conduct scientific inquiry. It is also true that different people see and interprets things differently, what people see and make an idea depends on their knowledge, interest and application of their cultural setting¹⁸. In my thesis I used both participants with the respondent of interview and participant observation at their event to collect the qualitative information. At the beginning I participated with their culture and even attending church services so that I can be involved with their activities in the church. Some informal event after services like coffee hour gathering you have to engage with your informant informally and get to learn their behavior, culture and understanding them properly. Coffee hour meeting made people to be close to each other so it is easy for a researcher to focus participant observation. This relation helped us to get more information during interviews with interviewees.

1. 6. 5 Research Objectives and Questions

My paper will be guided by the following research objectives.

1. To establish how migrant churches and Norwegian church they learn to impacts the adaptation of process of diversity and how this adaptation process is in turn impacted by the prior knowledge of inclusiveness and diversity so that the Church will keep the standard of global perspectives approach.

¹⁷ Suter, 2012:115

¹⁸ Patton, Qualitative Research and Evaluation Methods, 2002:260

2. To learn the style of order of service and worship of Norwegian Church and the order of service and worship of migrant Churches and find out how these styles impact each other and influence the adaptation process of the church.

3. To find out how churches in sensitive area of culture, and whether the migrant churches, are ready for integration. Whether are provided skills necessary for empowerment that will help them to be in open mind to understand and accept reality of multicultural system of life.

4. To learn between Norwegian church culture and tradition of worship and migrant culture and tradition of worship and consider if possible to put in process of adaptation.

To meet the above research objectives, the following research questions will be addressed.

(I). What are the challenges immigrant churches faces in Oslo likewise what are the challenges also Church of Norway faces against cultural diversity and Inclusiveness.

The assumption underlying this question is that migrant churches might face some challenges in their daily life. This is due to the fact that the notion of cultural differences still exists not only in the church but also in the society at large. Given that although migrant churches are accepted in Norwegian Church, we assume they face some challenges. This question intends to investigate what are challenges Migrant faces in Oslo. This issue can be also applied to the Church of Norway, I think they are facing the same challenge of cultural diversity and inclusiveness hence Norway as country is like a melting pot a lot of migration and global cultural diversity is touching them indirect or directly.

(II). what are the reasons and strengths that can be observed from the current situation between migrant churches and Church of Norway?

The assumption underlying this question of diversity of these Churches in Oslo, are in the line with the truth that both of them have play an important role in the community. The Church of Norway has strength and ability in the society. In spite of many challenges migrant churches facing in the society, but it has observed that they have a great potential in this society as well as Church of Norway.

This question intends to examine the reasons and strengths of migrant churches in Oslo and how Church of Norway can make some change to expand his wing to accept cultural diversity and

inclusiveness, for the purpose of church unity as fullness of body of Christ as one body with different parts.

1.7 Significance of the Research

The significant of my research, I have intend to investigate how does the Church of Norway relate to Migrant lead Churches in Oslo. I put my focus to show how the minority churches see the question of diversity and inclusiveness. I have investigated the implication of their faith and culture differences. How diverse and inclusive these churches are. What is the existence of the minority lead churches here in Oslo, this question has helped me to know more about the migration of people with their faith in new environment /country.

This study therefore created awareness and promote the relationship between the churches of Christ.

My study research is important in filling the gap in knowledge about the past experiences and past knowledge of the immigrant people and their faith of belief and how they re-construct that knowledge and draw from it in their host country in the process of adaptation. It is clear that my study is also contributed in promoting the minority churches self-awareness through realization that they are cultural beings in the construction of self. The connection between the past experience in the original culture and the new experiences in the host culture, is also provide understanding to the Church of Norway and a society as a whole of the migrant churches ways of knowing. And therefore in the efforts engaged to integrate these churches it has been taken into consideration about how their progress and, how they can learn to accommodate to one another. However this study is contributing in sensitizing the integration powers that are in challenges faced by minority churches in their adaptation process from original culture to the new culture and new environment and different system of life.

1.8. Delimitation of Study

Delimitation I chose to study issues of Church cultural diversity and inclusiveness between the Church of Norway and migrant lead Churches here in Oslo. I specifically selected few churches as one of my area of study such as Fossum church representing Norwegian Church of Norway and Ghanaian Church at Stovner Church representing Migrant lead Churches. This paper is concerned also with church unity in the ethnic oriented churches and cultural diversity. I have shown that it is

beyond the scope of this writing paper to make particular studies on unity in denominational and doctrinal diversities of church as a body of Christ.

1.9 Conclusion

Within this work we are going to see five chapters among the first introductory chapter, then the second is literature review it discusses theories of diversity and inclusiveness in churches and communities surrounding the churches. Then chapter three is presenting data analysis. Chapter four is presenting the main core theme and heart of this paper, diversity and inclusiveness. Chapter five Conclusion. In the conclusion we see summery of the thesis and give hint of main challenges of diversity and inclusiveness and some suggestions of how to tackle the issues. It is indeed that this study has taught me a lot of experience. My readers will learn more. I have explored and discovered many things I didn't expect. However my research methodology was based on social research that, qualitative and some observation was done in order to get my investigation in a focused way and in much analyzed arrangement.

CHAPTER TWO

CONCEPTUAL AND THEORETICAL APPROACH.

2.0 Literature Review.

2.1 Introduction

Doing research is very vital to review literature that already exists on the topic that one wants to embark on. It helps to develop argument about significance of the study interest. Bryman (2008) it focus on social research methods, while Patton (2002), focus on qualitative Research and evaluation methods, however Neumann (2007), addresses empirical research and data representation. In my paper on literature I will use Rogers (2008) the expert of diversity leadership in the Church, Stanslaus (2006), famous on sharing diversity in missiological research and education. Moreover I prefer also to apply spillman (2002), the champion of cultural sociology without left behind Chrissochoou (2004) Cultural diversity, Plumber (2012) Sociology a Global introduction, and Gesler (2002) culture\place\health. And others that will appear in the presentation of my project paper.

2.2 Diversity in Social perspectives.

In describing diversity in social perspectives we have to analyses issues such as cultural diversity in area of race, racism, ethnocentrism, ethnic minority, immigrants, refugees\asylum seekers and sojourners, nationality and citizenship. My focus will be to address what actually happens in cultural diverse environments and how people deal with this diversity we shall begin with those of non-dominant cultural group. Three issues will be raised to discuss cultural diversity from point view.

How people deals with change, manage unfamiliar environment, and cope with threats that change brings to their self-evaluation and identities. The challenges that culturally diverse environments generates for people's values, the preservation of their culture, the way they see themselves and the world. How members of non-dominant cultural groups deal with social mobility, and issues of power and discrimination.¹⁹

2.3 How people deals with change

¹⁹ Chrysochoou, 2004:2

Race is a category used to differentiate people on basis of phenotypic differences such as the color of skin²⁰. While Racism is discrimination based on the ratification of race and the essentialization of racial differences.²¹ Ethnocentrism is the practice of judging another culture by the standards of one's own culture²². Ethnic minorities are culturally different groups of people within a nation-state. Their presence might be due to immigration or a particular links with the specific nation. These people are usually citizens of nation state. Second generation immigrant are also considered part of this group²³. Immigrants are people who voluntarily move to another country with the intention of making their life there and staying permanently. Second generation immigrant are people born in a country from parents who emigrated²⁴. Refugees\asylum seekers: According to the Geneva convention, adopted in July 1951, in the status of refugee is accorded to a person who due to well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular group or political opinion, is outside the country of his\her nationality and is unable, or owing such fear, is unwilling to avail him\herself of the protection of that country. These people seeking asylum in safer countries²⁵. Sojourners are people voluntarily move to another country without intention of living there permanently, this group fall under category of businessmen, tourists, students, and missionaries²⁶. Nationality and citizenship; nationality often used interchangeably with ethnicity refers to members of the state or native of the nation while citizenship refers as legal membership of an organized political entity such as a nation state. However with the event of more global community there is a question about other types of citizenship for example European citizenship²⁷. The above mentioned movements are result of globalization that affects so much cultures and societies and maybe I can call it cultural diversity in social perspectives.

According to Chryssochoou migration is a major change in a person's life. Whatever their reason migrating people leave their loved ones, familiar environment and lifestyle. They also lose their position in their immediate environment, their community and their country²⁸.

²⁰ Ibid. xxiii

²¹ Ibid. 50

²² Plumber, 2012:957

²³ Chryssochoou, 2004:3

²⁴ ibid

²⁵ Ibid

²⁶ Ibid

²⁷ Ibid

²⁸ Ibid. 4

Chrysschoou dealing with non-dominant and dominant groups he give an illustration analyses the summary of how to put in emphasizes enculturation as a meaning –making experience and how they deal with change in people’s lives.²⁹

2.4 Non-dominant groups.

This group is varying in relation to how much they want cultural contact and whether or not such contact is a result of their movement to a new environment³⁰ Another term of foreign people: extracomunitari, which means people from outside European Union and refers to immigrant in general³¹.

2.5. Coexistence between dominant and non-dominant cultural groups.

The effect of acculturation in people’s identities should not be underrated. However acculturation can be seen as a process of social change in which the culture of origin is reinterpreted and reconstructed moreover we need to consider high diversity of immigrant experiences, and on other hands we had to target dominant cultural groups as well³². Chrysschoou argued that there are common understandings along with personal individual the way people experience acculturation and deal with unfamiliarity. This process of meaning-making and the coping that its requirement is relevant to both cultures, non-dominant cultural groups and dominant ones. The coexistence of two different cultures under the same public society changes the way people see themselves and the World³³.

2.6 Diversity and inclusion

However after describing coexistence of dominant and non-dominant cultural groups we can now articulates on what Butera telling us on how modern societies and organizations within societies are characterized by rising diversity and the coexistence of multiple groups.³⁴ Two opposing plan to achieve social inclusion are known as, assimilation and multiculturalism³⁵. Assimilation indicates that social cohesion can only be achieved when subgroup identities are relinquished³⁶. Moreover; on the side of multiculturalism ideology it was argued that the structure of subgroup identities is

²⁹ Ibid

³⁰ Ibid. 3

³¹ Ibid

³² Ibid.6

³³ Ibid

³⁴ Butera, Coping with Minority Status, Response to exclusion and inclusion,2009:269

³⁵ Ibid

³⁶ Ibid

important for growth of healthy identities and good relationship with other groups³⁷. Butera also add that assimilation can lead as a threat to weaken subgroup identities for the following reason.

- i. Because assimilation pressures promote conflict between minority and majority members, they weaken the ties between minority group members and the host society³⁸.
- ii. Because assimilation pressures are disrespectful of minority group members 'identity, they have negative psychological consequences for minority groups³⁹.
- iii. Because assimilation implies in a super ordinate category that is not representative of minority group members have to use to succeed emphasize on their disadvantage⁴⁰.

Butera argued that the ground indicates that assimilation ideologies may result in social exclusion is because they refer to the target of inclusion in a wonderful ordinate class that is defined solely by reference to the values, norms, and traditions of majority groups⁴¹. Indeed it was observed that those majority group members who endorse the assimilations ideology evaluate members of other groups quietly negatively⁴². As a result the only possibility that minority group members have to be positively evaluated in the assimilative context is taken on strategies that increase their similarity to the prototype of the superordinate category. That is to seek inclusion in assimilative societies, minority group members must downplay the factors that make them to diverge from the prototype of the superordinate category.⁴³ In order to secure social inclusion members of minority groups must pass as members of majority groups.⁴⁴ Wharf argued that, this approach may be adapted to be more inclusive in a way that increase the potential of connecting policy and practice in the society⁴⁵ Luther King said that," men often hate each other because they fear each other, they do not know each other because they cannot communicate, and they cannot communicate because they are separated⁴⁶ "Separation is a big enemy in the society. Camara argued that, this separatism is linked to the dualistic cultural relation between the core cultures which

³⁷ Ibid

³⁸ Ibid. 273

³⁹ Ibid

⁴⁰ Ibid

⁴¹ Ibid .281

⁴² Ibid

⁴³ Ibid

⁴⁴ Ibid .282

⁴⁵ Wharf ;Connecting policy to practice in the human services,1998:36

⁴⁶ Luther King jr, Stride toward freedom, 1958:20

perceived as the exclusive “property” of all those ethnic contingents that have been fully absorbed into the dominant social race⁴⁷. I think in order to eliminate prejudices, misunderstanding in the society involvement, participation and sharing of ideas and discussing should be carried out to both groups so that they can open up and understands each other this can help them live together in peace without any doubt.

2.7 Diversity and Theological perspectives.

Church diversity according to Rogers argued that cultural church diversity represents a thick mix of world views, values, symbols, meaning, gender, ethnic, lifestyle; it includes generational differences in the congregation⁴⁸. We need to adapt a new way of lifestyle that will help us as church to be ready for a change. In these present days, the diversity in the society and in the congregation is not only bringing the obvious of differences of gender, race, national origin⁴⁹, but it is growing so fast and bring rapid changes in the church structures. Globalization and freedom of movement is a catalyst that forcing changes in the Church all over the world. Movement of people both as migrants and refugees have reshaped the demographics of western states and churches and even now the world is experiencing a mass migration is total range of religious faith as wide as it is here in Norway this is a surprising event that we must recognize and find a solution in the church⁵⁰. Chrysochoou said that, among the main changes that immigrant face is a change in their status and material circumstances. They need to find ways of existing in the new society. The main problem is the need to make a living. The receiving society defines migrant as refugees, asylum seekers or foreigners⁵¹. Cultural diversity⁵², signify both an historical and theological reality, culture decisively affects the inner life of Christians community, it represents a major key topic which is very significant for every human being who has interested in thinking about church.

2.8. Coexistences Diversity

Rogers argued that he serve a local congregation whose mission statement includes sentence, “We believe in the authority of the Bible, the quality of all members, unity in diversity and the

⁴⁷ Camara , The cultural one or the racial many, Religion, culture and the interethnic experience , 1997:129

⁴⁸ Rogers, Building a House for all God’s children 2008:4

⁴⁹ Kathayat, Cultural and religious diversity at workplace: 2012:23.

⁵⁰ Rogers, 2008:8

⁵¹ Chrysochoou, Cultural Diversity, 2005:6.

⁵² Spillman, cultural sociology, 2002:7

priesthood of all members⁵³". But unity diversity and equality of all members is a big challenge because there is a lot of mix reaction in the church that some members are not given full rights in decision making in the church. If I can speak on behalf of God I belief that this change must approve that God is a creator of whole universe and all humanity belong to the ultimate authority of God. Let us see what Bible say on unity and diversity in the book of Isaiah 11:6-9.

The wolf also shall dwell with the lamb; the leopard shall lie down with the young goat, the calf and the young lion, and the fatling together, and a little child shall lead them. The cow and the bear shall grace together⁵⁴ (NKJ).

Scholars called this system coexistence. When people who were born and socialized in different cultures start living together, they have to adjust the innovation of the others⁵⁵. Our churches need to asses themselves, believe and change. Rogers advise that in order to be sure diversity in unity kingdom, we require changes in attitudes, perception, and behavior from all of us. Referring Bible example and said, wolves must stop growling, and baring their teeth around the lambs, and the lambs must stop bleating at the sight of the wolves. The lions must stop stalking in the calves and calves must stop quivering at the smell of the lions⁵⁶. We have to learn our perspectives, change the way we look at things, if we change our perspectives we can change the game⁵⁷. The church has to change its perspectives which will ultimately change the way of thinking and have freshness and innovative ideas for the benefit of the congregation. The Church has to speak the truth and elevate the long overdue conversation of Church diversity.

2.9 Conversation Diversity Theory

Conversation theory is the center of social influence according to which individuals confronted with an influence source have two reactions. The first is to compare their response to that of the source. They are concerned to know whether their response-what they see or think, agrees or disagree with that of the source of influence. Secondly, is to try to validate the response given by the source of influence, by comparing it to the real object and examining its content⁵⁸. God himself applied conversation theory, to inquire the lost man Adam, and then the Lord God called Adam, and asked him, "Where are you?" (Gen 3:9, NKJ). On the face of God it is a curiosity question; this question was

⁵³ Rogers, 2008:19

⁵⁴ Ibid. 21

⁵⁵ Chryssochoou, 2005: xxiv.

⁵⁶ Rogers, 2008:24.

⁵⁷ Spillman, 2002:12.

⁵⁸ Chryssochoou, 2005:168.

a way to engage the man and the woman in the conversation that would provide an opportunity of self-examination and confession⁵⁹. Actually God knows where Adam was but He wanted to have conversation with him⁶⁰, by this conversation theory God found Adam in difficult situation and shows him a way to come out with a solution. God give a promise of salvation from offspring of a woman that will crush the head of the snake (Gen 3; 15). A conversation leads question expresses the surprise, for example the Samaritan woman and Jesus, 'Give me a drink" Jesus said, Samaritan Woman replied "How is it that you being a Jew ask a drink from me?"(John 4:7, 9).The question captured the charming behavior of conversation between these two people who might think they have nothing to do with each other. But at the end of the story the conversation change the attitudes, perception and thinking of a Samaritan woman then she decided to leave her Water Jar to the village to invite them to come to listen the messianic, prophetic and eschatological dialogue that will give unity diversity of Kingdom of God in the community⁶¹. Chryssochoou said that, while faced with a minority that says something incredible, people will try to validate this response by confronting it with reality. They will concentrate on the motivation and therefore the influence will lead to conversation⁶². Conversation as response to diversity of perception, attitudes, or behavior; it is better than litigation, is the best way that lead reconciliation in the congregation. This process assures that differences in perception, attitudes, and behavior, and along with accusations, Insinuations, are to be aired in direct conversation among the concerned parties involved they have to speak direct each other and reach final solution and conclusion with one another⁶³. Another response to diversity is conversion.

2.10 Conversion Diversity

Rogers called this biblical response, conversion diversity, this is a great commission from Jesus himself at gospel of marks 16:15-16 and he said to them "*Go into all the world and preach the gospel to every creature he who believes and is baptized will be saved but he who does not believe will be condemned*"(NKJ). Christ's program of great commission to make disciples of all nations it involves three steps; go, baptizing them, and teaching them, to obey everything Christ has commanded⁶⁴. The world has divided into the saved and damns and conversion become key factor that used as a

⁵⁹ Rogers, 2008:134

⁶⁰ Rogers, 2008:73

⁶¹ Ibid. 69

⁶² Chryssochoou, 2005:169

⁶³ Rogers, 2008:72.

⁶⁴ NIV study Bible, 2008:1516

measure for divine judgment. Conversion of religious diversity in New Testament invites an outsider to become insider by facts of faith and practice⁶⁵ it includes a person to be part and parcel of the church and community as well. Paul experienced religious diversity conversion on the road of Damascus on his route to persecute Christians, (Acts 9) but after accepted revelation of God, his perception, minds, attitudes and behavior changed and become a best champion of Christ's ministry of first century⁶⁶. Hanciles argued that, the conversion of non-European people to the Christian faith was taken quite seriously, European missionaries made extraordinary sacrifices in their efforts to preach the gospel in outside their land but some time they face opposition toward cultural attitudes and perception from non-European⁶⁷. This happened because diversity conversion it need a strong conviction from both parties to agree and confirm that, the message bearer is telling an outsider the truth that will remove him from wrong position to a right position. While the message receiver has to understand clearly and accept to change his perception, attitudes and behavior. Jesus told Paul the truth that needs to change him; He asked him Saul why are you persecuting me? (Acts. 9). Paul here needs to think critically, assess by himself, believe and change his mind.

Jesus last word in acts 1:8 were all about conversion diversity and multicultural ethnicity⁶⁸. Jesus corrected the disciples question about restoring the kingdom to Israel, instead reminding them of their responsibility of conversion diversity taking the gospel to outsiders. Their witnessing is not only in Israel but the whole world (Act 1:8), Jesus said "but you shall receive power, when the Holy Spirit has come upon you, and you shall be witnesses to me in Jerusalem, and in all Judea and Samaritan, and the end of the Earth" (NKJ). The first day of the church was very strategic when Jerusalem was crowded with multi-ethnicity at the day of Pentecost (Acts 2). There were not only Jewish pilgrims in the day of Pentecost but local residents and committed men and women from every nation under the heaven. Therefore diversity conversion has experienced at very day of Birth of the Church at Jerusalem in the day of ascension of Holy Spirit or Pentecost day. However another biblical response of church diversity is compassion action.

2.11 Compassionate action diversity.

Compassionate action is a response to diversity that looks beyond differences to respond to human commonalities, especially commonalities in human needs⁶⁹. Plumber called compassionate action,

⁶⁵ Rogers, 2008:58

⁶⁶ *ibid*

⁶⁷ Hanciles, *Beyond Christendom*, 2008:91

⁶⁸ Plumber, *Sociology a Global introduction*, 2012:351

⁶⁹ Rogers, 2008:66

humanitarianism and the humane society. He argued that, Community compassion involves the ability to sense and creatively restructure others sufferings along with a desire to do something about it⁷⁰. It is all about social welfare and social protection and social care. Plumber argued that, some sociologist looked at suffering of the human being caused by constructed by humanly social world from few tyranny who like to see others experiencing hell on earth and some problem caused by nature. Such troubles are genocides, civil wars, environmental crises like earthquakes and tsunamis, terrorism, inequality, extreme poverty and diseases. These human suffering causes a lot of human movement seek protection such as refugees, asylum seekers, foreigners and migration from one country to another⁷¹. Rogers add that these problems have to be addressed without discrimination, dependable with the nature and action of God. As it is written in the book of Deuteronomy

“For the Lord your God is God of gods, and Lord of lords, the great God mighty, and awesome, who shows no partiality, nor takes bribes. He administers justice, for the fatherless and the widow, and loves the stranger, giving food and clothing. Therefore, love stranger for you were stranger in the land of Egypt”. (Deut 10:17-19)NKJ.

Rogers said that the fair compassionate action without regards for differences is clear. God looks past the differences to respond justly and mercifully to all persons⁷². The word of God said that since there will never cease to be some in need on earth, I therefore command you, open your hand to the poor, and needy neighbors in your land. (Deut 15:11) in my view, we have a lot of our neighbors who in need, we have refugees, asylum seekers, and poor, but this is the question are we, really taking compassionate action to do something about them in our churches or in our communities? Or maybe we are the church or communities that love take care of ourselves, and forget others, we need to challenge ourselves as a church and member of Christian church.

2.12 Important keys that help diversity to achieve in success.

After describing compassionate action as response of biblical diversity, let us see key success to diversity. We had to be very intentional assessing our diversity health. Gesler said that if you want to have a healthy culture that embraces diversity you must also go through a process of checkup⁷³. These issues supposed to be checked are:

⁷⁰ Plumber, 2012:478

⁷¹ Ibid. 479

⁷² Rogers, 2008:66

⁷³ Gesler, Culture\place\health, 2002:30

2.12.1 Check your heart. Heart is the center of human in everything. To be honest what is prejudices may be getting in the way of human heart embracing a culture of diversity? Where is the heart of church leadership on the diversity issues? Is diversity a value that we want to embrace? Rogers argued that, diversity is a result of God to allow proliferation⁷⁴. And therefore checking our diversity rate is part of our daily life. Diversification of peoples throughout the earth is the result of peaceful expansion from descendants of Noah in Genesis 10, in the so called table of nations all people are included within the covenant of the divine blessing, God said, “be fruitful and multiply and fill the earth,” with their language, colors, nations, and families

2.12.2 Check our thinking, as we work hard with the difficult questions in the heart check, we then began to focus on exercising our mental muscles. We need to have rational thinking; our thinking should cooperate with love of God that said Love your neighbor as you love yourself. We had to change at our approach toward others, and we had to be intentional on issues of race and ethnicity⁷⁵.

2.12.3 Prayerful, Ketala said that prayers awakened the church⁷⁶, and not only the church but also an individual. Leaders and Church members have to ask God to give them a burden for diversity in their congregations. Pray for diversity in both people who will come through the doors of your church. Pray for diversity in both volunteer and paid staff of your congregation.

2.12.4 Intentional, Stanislaus argued that, God in Jesus came with grace and truth (John 1:16-17), in keeping with God’s original intention of salvation for all humanity⁷⁷. The reason to be intentional is that, it helps human beings to remove doubt on making rights decisions. Intentionally is about being deliberate with the actions that come as a result of exercising your mental thinking. Being intentional about diversity is all about to back on the original plan of God’s salvation on human race. It is not about convenience it is about being deliberate.

2.12.5 Confrontational, Rogers’s highlighted confrontation between Jesus and Canaanites woman at Mathew 15:23-28 that was tough but necessary because through that confrontation her child got healed⁷⁸. If we are brothers and sisters in Christ we have to be willing to have tough conversations with each other. We have to defend in what is right in our communities, in our ministries and in our

⁷⁴ Rogers, 2008:35.

⁷⁵ Spillman, 2002:226

⁷⁶ Ketala, Facing diversity, The Evangelical Lutheran Church of Finland from 2004 to 2007:110

⁷⁷ Stanislaus, Sharing diversity, in musicological Research and Education,2006:17

⁷⁸ Rogers, 2008:70

hearts. Choose your battles as Canaanites' woman chose to confront Jesus until her daughter was healed.

2.12.6 Authentic, Authentic diversity leadership in local congregation will require an energizing vision that is grounded elsewhere than in prophetically styled partisanship that results in partiality and polarization rather than in reconciliation and redemption⁷⁹. Authentic is so important, you can use a phrase 'do you' it is a statement, not a question. It describes importance of being yourself, too often we go through life and try to imitate other people. In an issue as sensitive diversity it would be easy to try imitating a ministry that does a great job with the church diversity issue. Be yourself, recognize that intension of God to create you, and what God has called you to do.

2.12.7 Patience, Church diversity needs patience. It takes nearly thousands years for the church to be one of the most segregated institutions on the earth and change is not going to happen overnight. It is a process that must pass through many stages of life.

2.13 Inclusiveness in the congregation

Inclusion according to Rogers is the total collective mixture, is an attributes that carry the same understanding as diversity, an exercise in arithmetic, tinkering with representation⁸⁰. Representation involves sharing of opportunity, accepted as member of community church, moreover inclusiveness is shown by enculturation, taking cultures seriously; distinguishing culture from the heart of religion and being ready to adapt the cultural expressions employed by the church, thereby facilitating a synthesis between faith and cultures⁸¹. Rogers put this clear, that solution of prejudices, misunderstanding, fear and other negative approaches is to make sure that local congregations and local leaders must develop new way of expertise, new ways of seeing, thinking, believing and behaving and respond wisely and well to the varieties of diversity and inclusion⁸². Moreover diversity mentioned above such as coexistence, conversation, conversion, and compassionate action carry the essence of inclusiveness. It invites representation, unity, full membership of universal Church of Christ, and strong bond of relationship of being a part and parcel of the body of Christ.

⁷⁹ Rogers, 2008:12

⁸⁰ Ibid

⁸¹ Stanislaus, 2006:31

⁸² Rogers, 2008:13

CHAPTER THREE

3.0 Data Presentation.

In this chapter, qualitative research on diversity and inclusiveness between Church of Norway and migrant lead Churches in Oslo are presented in a descriptive way. As the main plan of this study is to illuminate their impact between Church of Norway members and Migrant Church members in Oslo. I have interviewed members and leaders of both churches (aged between 35 to 60) and they give me permission to use their names if necessary. I have presented these data in a descriptive way of social perspective and Theological approach so that we can reach to the point of understanding of diversity and inclusiveness in these two Churches.

The presented data is about how the Church of Norway relates to migrant lead Churches in Oslo, and how they see the question of diversity and inclusions, and this presentation covers a number of relate questions, which are presented in the introductory chapter: Like what are the challenges migrant churches face in Oslo, likewise what are challenges Church of Norway faces against cultural diversity and inclusiveness. What are the reasons and strength that can be observed from current situation between migrant churches and Church of Norway? These questions intends to examine the reasons and strengths of migrant Churches in Oslo and how the Church of Norway can make some changes to expand its wings to accept cultural diversity for the purpose of Church unity as fullness of one body of Christ with different parts.

3.1 Background information.

Most of people whom I interviewed are church leaders for example I have interviewed two church pastors and three members of church local committee and one project leader of migrant churches in Oslo. I would like also give brief explanation about my informants. Ole Christian Sand, Age 46 is the Youth leader at Fossum church , his father was missionaries in Africa so he has some experience on cultural diversity in the Church I have interviewed him on 28 august 2012, another informant is Aase Britt age 57s , she is an assistant secretary of Fossum Church for almost ten years. Interview date 28 August 2012.

Desta Lemma age 43s, project coordinator multicultural network Christian Council in Norway date of Interview 29 august 2012. Svein Simonsen age 60s, Pastor in charge of Fossum Church, date of

Interview 30 August 2012. Oddvar Hatlehol age 56s Church secretary of Fossum and Stovner and is a pioneer of church inclusion in these two congregations. Date of Interview 05 September 2012. Vandela age 34s Ghanaian Church secretary date of interview 21 October 2012.

I made some observation in churches services to experience differences and similarities of order of worship in migrant Churches and Church of Norway. For example I attended Norwegian Church service on 7th of October 2012 at Haybrotten Church done from 11.00 o'clock to 12.00 o'clock. Ghanaian church service on 14th October 2012 at Stovner Church from 14.00 o'clock to 16.00 o'clock at same day, I attended another international service fellowship conducted by international migrant and Norwegians members at Fossum church 16.00 o'clock to 6.00 o'clock.

3.2 Differences and similarities of cultural perspectives approach in migrant Churches and Church of Norway.

3.2.1 Culture about appointment in time.

According to Ole Christians experience as he raised in Africa when I asked question of diversity between led migrant ethnic background Churches and Norwegian Churches, said he understand not only the different but also some of the reasons.

What is the reason for diversity? I asked him.

He insisted that African will come when they are ready while Norwegian is very punctual. To miss an appointment without letting people know is seen as disrespect in Norwegian culture.

For example international service is publicized to start at kl.1600. When the African pastor has not come until 15.45 without sending a message it makes the Norwegian time stressed. In the Norwegian culture one should start on time and this person has to ring the bells for 15.30 and begin at 1600 o'clock.

This is at typical difference of time view. In the African culture time is coming and there is no great need to be punctual. But in the Norwegian culture time is going, so not being punctual means that one is robbed of time. So what is natural for an African pastor can do without the pastor's knowledge of the Norwegian culture stress the rest of the Norwegian staff.

3.2.2. Integrated with timing

In Norwegian culture there will be time for planning and delegating responsibility. This is less important in African part of culture. For example one Pastor said if someone who is responsible from removing the snow at wintertime is not doing his job that day, then there will be no service that day. This is typical Norwegians but in African culture is quite different if someone responsible to make arrangements is not available, somebody else will do this. The service can be delayed but it will happen.

(i) Knowledge: He claims if someone knows this diverse culture you can manage properly and make some change to adjust yourself in order to integrate with your colleagues.

(ii) Plan for integration

This is more vision than a plan said Ole Christian and that Fossum church is already one of the Churches receiving most ethnic oriented people in the Norwegian church. They have about 15% ethnic oriented Christian's participant of church service nearly every Sunday. For example they have one Tanzanian, one Danish, three to five Ethiopians; they have also some families from Syrilanka, some male African church participants. This congregation is more integrated than many others. He said.

It is a Norwegian-Church Mass opening for other Christians and non-Christians and not an International mass. They want to make this Norwegian –Church service to be accessible for all people from different background. They plan to buy translators equipment that enable a person to hear from translation he speak another different language. They are thinking of program in our service translated in both language Norwegian and English. They have experience that some Ethnic oriented Christians like the Norwegian main mass service said Ole Christian.

3.2.3 Advantage of Integration.

I asked the question that what are reasons for integration and he argued that,

There can be many reasons. Some is used to a mass from their home that is similar to the Norwegian. This will be true for people from Africa who was raised in a church with origin to Norwegian mission. Others do not like the mass they were raised with; others would like to be integrated to the Norwegian society and sees the Norwegians church as a part of this.

(i) Plan for future integration

Children of Christian migrants are fully members of Norwegian Society. But they also carry with them rests of a culture from the country they came from. This can be stimulating to the Norwegian main culture. This group of children, when are grown up, does not find their place in a traditional ethnic service or in a traditional Norwegian mass. They would like a Mass in between.

Ole Christians went further that, prefer to make an integration Mass. When I asked how should they integrates. He adds that by applying cultural elementals that is known for both migrant and native Norwegian children. For example modern worship that has the same musical style as they see on TV and sing themselves

Aase Britt, When asked ideas on how can they work on Integration. She explained and praised some advantage of integration and said that, they should work together with all Christians and non-Christians from all over the world.

They have an international fellowship which was meant for all people from different background.

They also plan to integrate with over service of 11.00 o'clock by providing simultaneous equipment for language translation from Norwegian to English.

She add that they, need to have a voluntary work to get know each other.

They need to connect to do things together, migrant should be involved participation in the service, like collect offering, reading the text on Sunday service, reading should be both language Norwegian and English.

Order of service needs some renovation.

"I should be happy to have more happy songs that we should sing together with happy way with joy and cheering.

Sometimes in our service people look like very sad, what I know Jesus gave his life our salvation so we should celebrate, be happy for what he did for us". Said Aase Britt.

On the question of mission for non-believers as part of integration

She said they cannot tell them about the word of God because they already have their own faith but they can invite them to Church, to show them how they do, and may be if they like they can come for their own free will without any pressure.

This is important because a person can make his own decision of what he\she like or not.

She gave an example of an old lady from Holy Spirit church member. They invited her talk together have church coffee together and involved in some church activities and then after some days she said I would like to be a member of this church, she joined their church and she is a member up today said Aase Britt.

She adds that in their church they have people from different religious background for example they have Hindus, Catholic and others are non-believers.

Other nationalities in their church service are Asians two participants, African background fifteenth participants.

People are coming because of good church leadership, good environment, people are kind, loving and welcoming. People are more open, friendlier, even the older one are welcoming others.

The area of our church in Fossum is located in a place where all means of transport are available is near to Bus station, and T bane station too! So for communication is a very strategic place that people can get easily. We are surrounded with many communities from different ethnicity groups, Church coffee is very important for relationship. People can talk so much easy when you have cup together you get relaxed it is very informal way people become free to feel like a part and parcel of community. Sharing different experiences it show more friendship, more open show us that here we are and we want your friendship.

She add that Norwegian people should be open to welcome others let us talk together, share our talents.

The blood of Jesus has united us we are the children of God, no matter what colors we have, we are all created in an image of God; in God likeness we have been created.

She says,

I have my daughter she has Philippines background and she is a catholic, in the Congregation at holy communion service we get wine and bread, while in her Catholic experience they receive only bread and the priest will drink the wine on their behave, she said this very nice because here in this congregation, at holy communion we receive both wine and bread”

Aase Britt said, their church has something positive but also Catholic Church has their own way of diversity.

According to Oddvar argued that, they can succeed in integration if they will do the following:

1. They should have people of minority background in the church council who represent ideas and contribution of the Church development.
2. They should have representative member of committee in the church.
3. They have to invite people from different background to join prayers duties, distribution of Holy Communion, collecting of offerings and preparation of Church coffee in the Church service.
4. All people from different background need to be involved in the activities as the one of main part of integration of different culture

He continued to say that be a participant in the church activities it help to gain knowledge of what should be done. He argued that in the Church council they need people from different background to share together their experience and learn from each other how to integrate and pray together as believers in the Church of Christ.

He press that in the Church council they have to discuss the church work, opportunity to be involved is very important for benefit of church unity. It is not easy to be a member of Church council it has to be very careful to let everyone to be involved. The language barrier as a challenge, leaders of the meeting should explain all different topics of discussion so that can be understood in such a way that a person can give his own opinion out of his knowledge said Oddvar. He continued to tell that Church council must be flexible to everyone and important material for all people should be clarified before the meeting in a better way. He said that when you are involved you feel responsible.

3.2.4 Leadership.

Elders councils is in the Norwegian church called: Menighetsråd - they are local decision makers, but does only decide about some of the church economy. (Menighetsrådet decides about local church economy (gifts), the Bishop decides about priestly economy, wages for the priests and KfiO

(kirkeleg fellesråd I Oslo or Church council in Oslo) decides over the economy of the buildings and other rest for the employees.

Main dominant.

Some churches have done a lot of good job for example Catholic and Baptist. Catholic has done a lot globally, Catholic has a universal Church form all over the world may be they are champion of diversity globally.

3.3 Traditional way of Order worship.

3.3.1 Order of worship in the church of Norway

The order of worship in Norwegian church is more than 1500 years old. (readings/speech, prayers and communion) but we are working with the form so the mass should be accessible for modern people. Earlier before the 70's Norway was at poor state and life was hard. This cultural context helped shape the Norwegian mass. In our days Norway is one of the wealthy nations and slowly the mass I shaped in more positive directions. said Ole.

Norwegian Church tradition according to Oddvar it was brought up by Lutheran silent way of praying. The critics from migrant believers that Norwegian is silent and cold way of prayers and worship, Norwegian have their own deeper meaning tradition way of worship. He said he come from a certain area outside with a lot of fjords most of people like to be silent in nature so even the way of prayer they like be silent before the Lord and listen inside of themselves to communicate in the inner most their hearts.

3.3.2 Migrant order of service.

3.3.2.1 Ghanaians Church.

Ghanaians Church according Oddvar experience they have tradition of praise and worship for long time may be three hours, with loud voice of instrument, with Charismatic way of jumping and clapping of hand It is their tradition way of worship, all these are sending expression seeking to attract God's attention all of these traditions are focus the worship to the same in different way these are our diversities way of worshipping God.

Ghanaians church member interview Vendella date: 21 October 2012

Introduction;

She gave me the history of their Church that members are keep decline as follows:

2007 to 2009 they over 100 members, from 2010 up today they at least 69 actives members the reason for decline she said some members were student they left after finishing their studies. She claims there was growing fast Church while they had a female Pastor from Ghana who left 2010. After she left the congregation becomes not so much active participation in the church go turn down. This church is protestant Presbyterian-mehodist.

Identity.

This Church has background from home that we belong, people want to initiate and follow traditions of Mass service the same as it was conducted at Ghana. People from this background they want service they feel at home. They want to be comfortable in their rituals of service such as singing and praying in their mother tongue, doing everything traditionally as in Ghana.

Another reason is there are people who do not speak Norwegian neither English very well those people want a church that will feel at home and be part and parcel of that Church.

Integration

When I asked the issue of integration she claims that, it is a challenge for them because they use their mother tongue. There are other Ghanaians who has experience of other languages they not much competent in vernacular it is also a challenge for them to get integrated with this service. Personally she prefer other language like English or Norwegian to be used in the service because of Vernacular language it is very hard for other nationalities to attend and follow properly. In the case of children who are born here they do not speak Ghanaians is another challenge also in the service because it is not easy to follow the service.

Relationship

They have been working hard together with Norwegian church to share Bible study, sing together especially on international day events. They have a joint service in the church that all of them come together Norwegian and Ghanaians unites in Mass service. This service known as international service. We work together with other Methodist Church here in Oslo in English service with Church

of Pastor Ki Sung to share liturgy, prayers, songs and Holy Communion. Sometimes we relate with Methodist Church of Lille Strom and share our experience in prayers as one Church with different traditions

Mission. Their mission is probably to hold members to get spiritual leaders and make sure we can be able to embrace our members remain active in the church. Moreover to keep growing as Church and body of Christ

Order of Worship

In my observation this church has a very powerful and unique way of order of worship. As I have observed on the 14th of October 2012 from 14.00 o'clock to 16.00 o'clock at Stovner Church. The theme of the Sermon is the Church charges towards effective education. The readings in the Bible:

First reading is from Amos 5:6-17 Seek the LORD AND LIVES or he will sweep through the tribes of Joseph like a fire; it will devour them, and Bethel will have no one to quench it. There are those who turn justice into bitterness and cast righteousness to the ground. (NIV)

Second reading is from Hebrew 4:12-16. For the word of God is alive and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart. Nothing in all creation is hidden from God's sight. Everything is uncovered and lay bare before the eyes of him to whom we must give account. Therefore, since we have a great high priest who has ascended into heaven, Jesus the Son of God, let us hold firmly to the faith we profess. For we do not have a high priest who is unable to empathize with our weaknesses, but we have one who has been tempted in every way, just as we are yet he did not sin. Let us then approach God's throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.(NIV)

The third readings is from Mark 10:17-31

As Jesus started on his way, a man ran up to him and fell on his knees before him. "Good teacher," he asked, "what must I do to inherit eternal life?" "Why do you call me good?" Jesus answered. "No one is good—except God alone. You know the commandments: 'You shall not murder, you shall not commit adultery, you shall not steal, you shall not give false testimony, you shall not defraud, honor your father and mother.' "Teacher," he declared, "all these I have kept since I was a boy."

Jesus looked at him and loved him. “One thing you lack,” he said. “Go, sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me.” At this the man’s face fell. He went away sad, because he had great wealth.(NIV)

Jesus looked around and said to his disciples, “How hard it is for the rich to enter the kingdom of God!”

The disciples were amazed at his words. But Jesus said again, “Children, how hard it is to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.” The disciples were even more amazed, and said to each other, “Who then can be saved?” Jesus looked at them and said, “With man this is impossible, but not with God; all things are possible with God.” Then Peter spoke up, “We have left everything to follow you!” “Truly I tell you,” Jesus replied, “no one who has left home or brothers or sisters or mother or father or children or fields for me and the gospel will fail to receive a hundred times as much in this present age: homes, brothers, sisters, mothers, children and fields—along with persecutions—and in the age to come eternal life. But many who are first will be last, and the last first.”

The leader of the Sermon was Mary Gyima. When approached her she told me that, it was a Mother’s day. I saw dress code of all women is uniform with very beautiful African dress. The whole service was conducted by women such as announcement, collecting of offering and moreover praises and worship service. At this time of praise and worship all women went in front of the altar with musical instruments, drums and starts to sing and dance and together with all church members we stood up and claps our hands and sing the same chorus with them. It was very big celebrations people sing very loud and jump and walk around but only challenge to me they were using their mother. George was my translator telling me every word and what is going on by the way, I enjoyed the tone of the music and movement of the whole congregation it was fantastic.

3.3.2.2 Multicultural perspectives

When I asked Oddvar that how the Church of Norway handle issues of multicultural in the Church, claims that, Christians Church in Norway is multicultural moreover Bible itself is a multicultural book. The main challenge in the Christian Church is how to handle multicultural in a good way, that acceptance of one another as of body of Christ. He insisted that he scared among the Norwegian Christian who has negative attitudes toward Christians migrant. So it is important to talk together

because the society is multicultural to help one another and understanding each other will remove barriers of separation. This is very important because the body is multicultural.

Migrant order of service differs a lot. For example the Ghanaians Presbyterian Church in Stovner church.

They like high loud music, use of drums and other music's instrument. They sing with high voice and jump in the service. They have a lot of psalms, and ethnical text in the service. People are allowed to participate more physically.

In Fossum the main service is shorter and not so loud. Everyone lightning candle.

How to judge this? Jesus said when judging, he sees to the heart.

3.3.2.3 Oslo international Church Grønland order of worship

Lemma gives explanation that in their church the order of worship is simple, with basic element such as:

Prayers, sharing the word of God, singing and praise. We have modern music with English songs, and Norwegian songs. He said that music sound is balance is not too much noisy. Some church members may sit and others may stand or jump to show their spiritual deep celebration and worship. Collecting of offering, and Service we have coffee and social gathering.

He gives his views on Norwegian church orders of worship and said that he enjoys liturgy tradition but they need some renovations and reforms. As long the as culture changes Norwegian Church order of worship need some changes.

3.3.2.4 International fellowship at Fossum Church order of worship

Svein, when I asked him the plan for integration, then he said they don't have a direct plan in his congregation but they are working on it, they have an International Fellowship service led by Rebecca Kurubai. They have a plan to provides translation equipment in service for those who are not competent in Norwegian they get translation and others who cannot English they get translated in English

If the Norwegian folk church wants' to be a folk-church in Grorudalen, we have to adopt new ways of attracting the generation who grows up now, by working inside the cultural ethical context of

this generation. If we want to keep the next generation we need to integrate their culture into a mass. This is a hard theology work. You cannot change the fact of faith, but you can change how you communicated and the cultural form of the mass. We can read this more on the “Menighetsblade”, the church magazine about the international work of this congregation. Here is a clip about integrations perspectives,

“Better together, I think the globe is by all means coming together whether we like it or not. Therefore we must see it as a gift from God. We together can serve the Lord better when we use our different rich gifts and talents which the Lord has given us. In this way we can learn from each other and integrate ‘the body of Christ’ for her benefit potential that she deserves.”⁸³

Lemma Desta, is a member of Oslo International Church at Grønland. I asked him, do you have any plan for integration in your local Church, can you explain?

He comments that, what do we mean by integration: Are we expecting something of fusion mixing together, with the church setting of need; led by migrant churches? In this project we have a plan to bring or to build relationship, partnership, promote overall integration, diversity, and inclusion in the society. Our motto; we work together with both churches and in the society.

Letting diversity live and flourish not necessarily a problem, may be could cause some problem but we are not working hard to promote kind of mix, our concern is to help churches to be prepared to be able understand the society that is changing.

We have theological justification for engagement for promoting diversity and inclusion.

Those justifications are:

(i) Ideas that God created human in His own image and likeness, every human being carry an image of God.

(ii) Christian faith-challenges us, as human fellow being to show special care to those in need.

For example: Refugees, not throw out asylum seekers, feed the hungry and poor, and show hospitality toward strangers.

(iii) In His message Jesus Christ challenges human being to love our neighbors as our selves.

⁸³ Menighetsblade for Fossum Menighet, Nr.1/2012-Årg.39, pg.5. Internasjonalt arbeid I Fossum menighet, ‘Best Sammen’ by Rebecca Kurubai

All these sum up our theological mandate toward our engagement of inclusion and diversity. Jesus speaks about God's kingdom eschatological word of great multitudes future diversity, harmony and coherence.

3.4 Cooperation between Migrant and Church of Norway

Lemma said that, they need to have an acknowledgement, valuable contribution in the Church, make in his own fellowship such characterized:

Acceptance, getting to know each other, having new form of organization structures for churches. To accommodate one another and strengthening these practices.

Most of migrant Churches are run in voluntary bases, they are less informal churches, they have lack of resources, and they have no legal time to discuss together their issues, no time for cooperation. They do not have routinely growing relationship building effort, but some migrant churches are doing well for example Oromo Church and Chinese church is doing better.

When I asked Oddvar how immigrant led Churches can cooperate with Church of Norway, he told me that we need to take a lot of time, to sit together, to talk together, to have a dialogue, sharing ideas and experience and try having zero tolerance to one another because every Church has its own background have develop out of its own denomination.

Every Christian has his own background. It is important for us as believers to sit together to share our experience in serving God in prayers, singing and praising God. Oddvar continue to explain that as believers of different background we need to sit down and talk to one another about our feeling, how we can care toward one each other and how to handle our differences. Sharing ideas and identity will help the Church to recognize others values as created by the image of God. He give a saying in Norwegian "*like barn leke sammen*" means children who like each other play together. He argued that, this saying sometimes it can be challenged that even children from different background can learn from others and play together as friends. As believers from different background we can learn from one another and pray together.

These two churches they need to know each other. We need a lot of help inside of ourselves to include ourselves in unity without giving out our Christian identity. He argued that we are now rational communities we can think and rethink again, time oriented society are not easy to

integrate. This is the big challenge because we have different world view approach that we need to rethink in order to come with positive outcome

3.4.1 Churches together: Lemma argued that, Pentecostal movement has their own way of working, other free churches has other way. He argued that awareness of development, finding ways of doing together it takes time to understand the whole development and come out with development strategy.

He gave an example of Oslo international Church participant as one of member

AFRICAN		ASIAN		EUROPEAN		AMERICAN		MIDDLE EAST	
Ethiopian	7	Malaysian	5	German	3	Brazil	3	Jordan	1
Eritrean	4	South Korean	2	Ukraine	1				
Ugandan	2			Lithuanian	1				
Nigerian	2			Slovakia	1				
				Netherland	3				
Tanzanian	1								
South African	3								
Cameroonians	1								
Egyptian	1								
Total	21	Total	7	Total	9	Total	3	Total	1
Whole total					41				

3.4.2 Advantages of diversity.

He said we enjoy the diversity, family oriented gathering in their Church, warm fellowship, excitement, and they have people to share new experience.

3.4.3 Disadvantages

They have a problem of discontinuity, no sustainability, people come and go. They have culture clashes and different interest in the church.

3.5 Migrant mission in Norway

Lemma, when I asked the question whether migrant Churches feel like missionary in Norway. He argued that he feel like a missionary by himself, adding that every migrant Christian is a missionary by bringing new experience from his\her Christianity background and share with other fellow Christians. Migrant Christians also experiences new challenges in Norway.

Oddvar, explained that Norwegians Church history has a clear mission for clear message to reach whole people in Norway. They had a lot of revival in our history, lay people begin to preach gospel in the community this had happened after Martin Luther Church reformation to bring Bible in the community. This time known as revival movement that everyone should preach the gospel, gather people around houses, for revival preaching. At that time a lot of people become Christians. Missions movement come around 1820s, they form Christian Organizations like Hauge inner misjon, Norwegian mission society, the Lutheran mission in China. This revival movement was first operating in local areas. They built prayer houses; they come together in unity of prayer and serving God in a very special way. This revival movement had influenced Norwegians Church to Build Faculty of theology so that they can give theological education for all people. So theological education at School theology (Menighets fakultet) is a result of revival movement.

3.5.1 Inclusiveness (Inkludering)

Svein⁸⁴ argued that, he will prefer inclusiveness because the holy Church of Christ is one. They need to be united and remain in unity of Jesus Christ, no matter what kind of culture background

⁸⁴ He is among those with the strong opinion and believes on inclusiveness. In this as the Pastor in charge of Fossum church last year 2012 (before the three churches Fossum, Stovner and Høybråten were fused together as one congregation) he welcomed us and allowed the international services to begin, as one way of doing inclusiveness.

you come from better together as a family of believers under leadership of Jesus Christ. He further said in past Norwegian Church have one single state church but now we need to learn from new experience. This is very important to work together with the church of different backgrounds from all over the world. In his Sunday service at Fossum at 11.00 hour service they have a man from Vietnam and lady from Eritrea. These two participants they want to learn Norwegian in order to understand the service properly. He argued that Norwegian Church is part and parcel of Norwegian culture. Immigrant has a need to learn Norwegian culture and traditions. He went further and insisting that in order to be inclusive in the Norwegian community immigrant need to learn Norwegian language this will give them access to communication to the community, getting to know each other and have more friends, it is an easy way to get a job and also you can follow the church service properly.

Svein argued that Church is the place people can meet and learn from one another; they can learn the language of the church members for communication. They can do that through informal gathering at coffee, our people can interact to one another to get to know each other. We like to include all people from different background in our service.

In inclusiveness Oddvar address that the main thing is to include one another. We must do something together. He said too many Church members in Norwegian State Church are just like passengers in the buss. For example when they want to go from point A to point B they sit and trust the driver to drive them to point C. People come to the Church with less attitudes. These Church members sometimes are not willing to be involved with Church activities. These are Christian who attend service for Children baptism, Wedding ceremony, and Confirmation and Burial services. So sometimes it is very hard to include others while members are rarely attends Church service s only for specific reason and purpose

Vendela claims that, these ideas of inclusiveness. We were thinking of it, but it is very hard in this group. The use of the language that all people can understand and the world view of otherness is not working here. They don't have members from other communities. When I asked her that why her group should like remain the way they are she insisted that, they shouldn't remain themselves forever because the society is changing so fast. We do not even live in the environment we are brought up, so why should we remain the same? These dreams of remaining the same is from a certain age group of people who does not want change but later may think they will change. She adds that they have been open for change but they prevent it, they do not allow other language so

others are not invited. So multiculturalism is a process that it needs patience. We cannot solve our problem over one night.

3.6 Challenges between migrant lead churches and Church of Norway

The main challenges for migrant Churches and Local Church according to Oddvar, are very small things which are not handled in the way that everybody is satisfied.

For example here in Stovner Church we had two migrant churches that have parties at the same Sunday Ghanaians Church and Latvian Church. Ghanaians Church conducted their service from 2.00 O'clock to 5.00 o'clock all most three hours. While we have agreed that at least 5.00 the service will be over, so that Latvian Church will begin their service but after service they continued in their party and forget that their colleagues are waiting them to come out so that they begin another service. This challenge happened because we differ in time factor. Our colleagues are not time oriented. There so many conflict of cleaning the Church after service. This is a challenge that we need to accept to find a solution. We need to tell one another. We need to balance and change over time insisted Oddvar.

Lemma emphasized that, there are two points we should focus as Challenges.

(i) Separation: Cultural barrier as the challenge, expectation, values, and perspectives in meeting point of discussion may be individual do not understands. It is important getting to know each other, learn from one another, and be part of an existing congregation.

(ii) Diversity:

Main cultural identity form of expression, spiritual experience, how long should be satisfied only expressing our service in our mother tongue?

They need to re-translate in order to enable them to express in the context of the country they reside.

Conclusion

The empirical analyses given by my informants are the most key important way of how can we settle matters of cultural diversity as Church of Christ. Involvement, integration and inclusiveness

are some of major approaches suggested by informants in order to create a very strong relationship in our churches. Both majority and minority should decline their cultural differences and accepts each other to follow the Biblical culture which is a multicultural book passed a lot of challenges from generation to generation.

4.0 CHAPTER FOUR

Discussion

4.1 Introduction

This chapter discusses the empirical data that were analyzed in chapter three. As we have seen the data from the field in chapter three there are some questions that are yet not answered and will be answered in this discussion. A critical analyses of the data presentation in previous chapters following the research methodology, literature review show that there is a deep seated dynamics that are at play in the adaptation and self-development between migrant churches and Church of Norway, in this study in the case of diversity and inclusiveness. In the departure of point of thesis was that migrant Christians has migrated from their countries of origin for various reasons and have settled in Norway at Oslo all have come with former experience and former knowledge that have a major impact and contribute to how they conform to new knowledge of cultures and environment and how it impacts the way they tackle things in the present and in the future.

Therefore I set to examine how they learn diversity and inclusiveness of new culture, new environment, how they run their churches, how they can be ready for change. The same apply for the Church of Norway how can they learn mode of diversity and inclusion are they ready for change too! Let us discuss some factors that may lead us into our topic of diversity.

4.2 Ethnocentrism

As indicated above is the practice of judging another culture by the standards of one's own culture. Seale states that is seen as a way particularly by ethnographer as inhibiting understanding of other ways of life⁸⁵. Culture is very strong factor in the life of a person that is why is very easy for person to move from his home area to another new place but is very hard to remove his\her culture inside of that person. Since culture involves a lot of factor in human life such as dressing, language, dress code, symbols and sign, religious and believes it need to be handled in a very careful way in order to avoid clashes, misunderstand and conflicts. Plumber argued in this case that a sociologist born in Europe may have all kinds of European assumptions which do not hold in other part of the World like China or Africa, with the best intentions in the world, much sociologist remains Ethnocentric bound to a particular cultural view. We need to be reflexive and see ourselves as a part of a change in the society we belong⁸⁶. He add that the only alternative solution of this matter is cultural relativism is the practice of judging a culture by its own standard, cultural relativism is a difficult attitudes to adopt because it requires that we are not only understand the values and norms of another society but also suspend cultural standards that we have known all our lives⁸⁷. In this facts Butera call it assimilation, he argued that the ground indicates that assimilation ideologies may result in social exclusion, is because they refer to the target of inclusion in a wonderful ordinate class that is defined solely by reference to the values, norms, and traditions of majority groups.⁸⁸ So what shall be done to reach the point of understanding? Plumber went more and claims that confrontation can be one of the ways to understand each other as people of the world come into increasing contact with one another so we confront the need to understand other cultures more fully.⁸⁹ After discussion given above we can see and discuss challenges migrant churches facing here in Oslo.

4.3 Challenges that migrant churches facing in Oslo

The word migrant some time it is a strange word it give a person connotation toward another viewing him\her that must be a stranger. As defined above Immigrants are people who voluntarily move to another country with the intention of making their life there and staying permanently. Second generation immigrant are people born in a country from parents who emigrated⁹⁰ in this approach

⁸⁵ Seale, *Researching society and culture*, 1998: 326

⁸⁶ Plumber, 20012:15

⁸⁷ Ibid. 158

⁸⁸ Butera, 2009: 269

⁸⁹ Plumber, 2012:158

⁹⁰ Chrysochoou, 2004:3

immigrant includes asylum seekers, refugees, sojourners and sometimes labeled as ethnic minorities. Among many challenges migrant faces in foreign land I can mention some as follows:

4.3.1 Culture shock

Chrysochoou argued migration is a major change in a person's life. Whatever their reason migrating people leave their loved ones, familiar environment and lifestyle. They also lose their position in their immediate environment, their community and their country⁹¹. They can experience prejudice and discrimination; they feel that they have lost control of their lives. This is described as culture shock. Culture shock is the term used to describe the psychological and physical state felt by people when travelling, living, working or studying abroad, or even moving to a new environment in their home country, where the culture may vary considerably by region and social class. Culture shock can also be regarded as the period of adjustment to a new country and environment, where, in addition to adapting to new social rules, rules of behavior and values, you may also need to adjust to a different climate, food and dress. It manifests itself in a lack of direction and the feeling of not knowing what to do or how to do things, not knowing what's appropriate or inappropriate. You literally feel like a 'fish out of water'. The idea of culture shock has challenged so much because it seems to involve that, acculturation is exclusively the problem of newcomers who should try to adjust and because it stigmatizes those who don't make this adjustment successfully⁹². Plumber claims that culture shock is two way process. It is something that migrant experience when encountering people whose way of life is different, on the other hand it also what inflicts migrant on others acting in a way that may well offend them. Global migration provides almost endless opportunities for misunderstanding when unfamiliar setting, we need to understand that even behavior that seems be innocent and quite normal to us may be abomination to others⁹³. For example Westerner prefers pock meat as nice meal while people from Middle East regard pock as taboo. In Africa greeting others in bending down is an innocent behavior while in Western is an act of shocking.

4.3.2 Adaption of new culture

Many factors contribute to the duration and effects of adapting to a new culture, for example, your personality, education, foreign language skills, mental health, maturity, socio-economic conditions,

⁹¹ Ibid. 4

⁹² Ibid

⁹³ Plumber, 2012: 147

travel experience, and family and social support systems. How you handle the stress of change and bring balance and meaning to your life is the principal indicator of how well you'll adjust to a different country, culture and new environment. Oakley argued that the “act of knowing is an extremely complex endeavor, not only do different human beings know different things, bring different values, beliefs and perceptions to what they know and how they know it, but the act of knowing and what is known are often irredeemably fused⁹⁴”. Migrants have to adapt to the new culture of the Norwegian community, learn their language for matters of communications, and also they have to embark in self-development as they draw from the former experiences in their countries of origin and the new country since the past, present and future of these people has linked⁹⁵. Adaptation of new culture can be a process of cultural change as Plumber mentions factors of changes as follows:

- i) The inventions as the process of new cultural elements. These processes help to bring new impact as a way of life in a society.
- ii) It involves discovering something that is not yet discovered before. These discoveries can help in boosting cultural adaptation in the community. New people can bring new change, new ideas, and new talents also.
- iii) Cultural diffusion, this is the spread of cultural traits from one society to another, migrants come carrying their traits of society they come from, while they enter a new society these traits can be transferred to the present society as I mentioned above since they linked from past, present and future the adaptation of new culture can bring an impact of cultural change⁹⁶.

4.3.3 Communication barrier

Among many challenges that migrant churches face in Oslo is communication barrier. Language as a main factor of communication is a challenge among many immigrants. Although the community which migrants belong offered them courses but it is still a main challenge. Svein argued that, immigrants have a need to learn Norwegian culture and traditions. He went further and insisted that in order to be inclusive in the Norwegian community immigrants need to learn Norwegian language this will give them access to communication to the community, getting to know each other and have more

⁹⁴ Oakley, *Experiments in Knowing*, Gender in the Social Sciences, 2000: 291

⁹⁵ Bordvik, *Adaptation, Gender and Cultural perspectives*, 2010:87

⁹⁶ Plumber, 2012:157

friend, it is an easy way to get a job and also you can follow the church service properly. Vendella also claims that Ghanaians' Church there are people in their Church who cannot speak Norwegian neither English so they have to use Ghanaians' language in the service so that they can be able to accommodate them. According to Plumber he refer that language is the key of the World culture is a system of symbols that allows members of a society to communicate with one another⁹⁷. He also go further and add that language is the major means of cultural reproduction, the process by which one generation passes culture to the next. Just our bodies contain the genes of our ancestors, so our symbols carry our cultural heritage⁹⁸. Language is the very powerful tool that helps people to communicate and understand each other. If people do not understand each other there will be a very big psychological and sociological frustration and confusion. To try to solve this problem Oddvar claims that, community should find a way of how to handle issues of multicultural in the Church; because Christians Church in Norway is multicultural moreover Bible itself is a multicultural book. The main challenge in the Christian Church is how to handle multicultural in a good way, that acceptance of one another as body of Christ. He insisted that he scared among the Norwegian Christian who has negative attitudes toward Christians migrant. So it is important to talk together because the society is multicultural to help one another and understanding each other will remove barriers of separation. This is very important because the body of Christ is multicultural too!

Other ways that we can handle challenges that face migrant churches as well as Church of Norway are as follows. Liddicoat claims that languages achievement is a logically new area of study within the structure of communication. This study it has its source in a move away from psycholinguistic approaches to second language gaining investigation in the direction of more socially oriented approaches. An essential part of this change is a move away from seeing the language learner basically as a learner and acknowledging that, they are simultaneously language users who are speaking in order to achieves interactional goals⁹⁹. She went further more that, oriented view of language performance contrasts with a view which has mainly focused on the psycholinguistic difficulties that language learners' production is taken to represent. This has meant that explorers have produced a more sophisticated of what constitutes an error in second language use. A conventional psycholinguistic description of error would code anything that is not produced in a

⁹⁷ Ibid. 148

⁹⁸ Ibid

⁹⁹ Liddicoat, An introduction to conversation analysis, 2011: 370

grammatical correct way as being an error; moreover such a coding of error distorts the process involved in speaking¹⁰⁰.

4.4 Conversations.

Aase-Britt give an example of lady they invited to the church talk together have coffee together and involved her in some church activities and then after some days she said that would like to be a member of this church, she joined their church and she is a member up today.

She adds that in their church they have people from different religious background for example, Hindus, Catholic and others are non-believers they participate conversation at coffee hour time. I can recommend that, Conversation is best way that will help people to know each other and talk to one another. Martin King address that, men often hate each other because they fear each other, they do not know each other because they cannot communicate, they cannot communicate because they are separated¹⁰¹ “ Seale claims that conversation as merely talk, it is worth reflecting that it is the primary standard through which social relations take place. In communities and in more society setting, friends, and families relate to one another through talk¹⁰².

Communication is power. Always if people sit and talk together they can know each other and establish friendship and later people learn others’ culture through communications and create bond relationship to work as a team and formulate a strong community. Conversation can be referred to casual talk in everyday settings it carry a special focused case known as interaction, this occurs when people gather close together and openly cooperate to sustain a single focus of attention. This subject can be identified in term of talk, it includes behavior other than talk, it can be taken to include nonlinguistic as well as linguistic behavior, and therefore talk is seen to occupy a central place in the organization of conversation in any society¹⁰³. Stivers argued that in any society an individual will occupy a set of places in a highly structured gathering of social relationships, and they will have its strong group ideologies about the nature and structure of that gathering. However members of the society concerned will follow fashion in expressing those ideologies and openly showing their loyalty to them¹⁰⁴.

¹⁰⁰ Ibid

¹⁰¹ Martin Luther, 1958:20

¹⁰² Seale, 2000:261.

¹⁰³ Goodwin, Conversational Organization, 1981:2

¹⁰⁴ Stivers, Person Reference in interaction, 2007:119

Plumber states that, dialogue is a part of conversation in the community and addresses that, it is very important to create organized dialogues across the multiple different voices to be heard in the general public. At every level of social life we need to confront conflicts and we can facilitate listening to different voices and maybe involving common ground as a basis for discussion. We need to find solution at global conflicts in our current societies for example wars between nation states, and conflicts between men and women at national conflicts such as ethnic, religious, at local conflicts community politics, demarcation between social movements, without underrates personal conflicts among individuals such as domestic violence, breakdown of trust between friends. In all these dialogue as a part of conversation can help lay out arguments and sources of tension and seek greater understanding on both sides¹⁰⁵. When people begin to talk toward one another it creates a sense of healing and dialogue is a solution that leads to the road of peace in a targeted group. Spillman argued that conversation generally invites dialogue. The conversation of structural design is not open for everyone because it is more professional but it helps to put the link and built a community of different cultures and attitudes. Although the discussion is necessary can be found in the discipline's conversation it is compromised by contradiction characteristics of this profession because sometimes normal people cannot follow properly high professional discussion. He adds that since the conversation of professional is ultimately based on it practice, and for the reason that this practice points is an essential instructions, the basic argument is as much an ideological position as a function principle of exclusion. The dialectics of discourse and practices are most important in the profession and moreover it needs be handled carefully so that local community can be included to benefit them and helps to bring diversity that will change people behavior, ideas and attitudes¹⁰⁶. Stivers address that, speakers of several languages have paid considerable attention to epistemic position. This task focuses on issues of confidence, trustworthiness, and particularly evidentially. Evidentially is grammatical, with moderate frequency across languages. In discussion the role that can give evidence might play in epistemic authority, responsibility, and entitlement in the conversation. Some of the most inclusive work in knowledge posture is territories of information. Although Stivers did not rely on spontaneous naturally occurring talk, but his ideas highly developed our conceptualization of knowledge by considering in the comparative terms such with the aim of information that can belong to one individual either exclusively or to greater extent and relative to his discussion.

¹⁰⁵ Plumber, 2012:10.

¹⁰⁶ Spillman, 2002:199.

The conversation model. This does not only deal with relationship between what the speaker believes about his own information position and that of the hearer, it also includes consideration of social and cultural norms about who should properly know what¹⁰⁷. However informal gathering like coffee or tea gathering after service in the Church people participates in conversation that will help them to include their consideration of mutual relationship of knowing each other in social and cultural approach. Lemma insisted that, Cultural barrier as the challenge, expectation, values, and perspectives in meeting point of discussion may be individual do not understand. It is important getting to know each other, learn from one another, and be part of an existing congregation in involvement and participation of conversation and dialogue of community issues. Conversation is one of the most common uses human languages. Every human being engages in conversational interaction and human society depends on conversation in order to function. Talk is the way in which people socialize and develop and sustain their relationship with each other. When people speak they engage in a form of language communication they have more to learn other than conversation. Discourse carries out eye look and body posture, silences and the real-world context in which the talk is produced¹⁰⁸. Lang argued that, verbal communication is the central study of any given human culture and society. It is a very intimately woven in a dialect approach, into the cultural, social and psychological structure of life. This shows that the individual cannot be conceptualized as a self-enclosed atomistic unit possessing an inner dominion, livings, and his separate life in isolation from others. The person can only position himself in discussion with others and understands perception of self-hood and world-hood. In dialogic interaction and in the association with others, based on the level of access he has to have the knowledge-pool of language, socially integrated, context, dialogue and cultural diverse¹⁰⁹.

4.5 Coexistence

AS Chrysochoou argued above that there are common understandings along with personal individual the way people experience acculturation and deal with unfamiliarity. This process of meaning-making and the coping that its requirement is relevant to both cultures, non-dominant cultural groups and dominant ones. The coexistence of two different cultures under the same

¹⁰⁷ Stivers, 2011:7.

¹⁰⁸ Liddicoat, 2011:1

¹⁰⁹ Lang, Intercultural competence, concepts challenges and evaluations Vol. 10, 2011:91

supporting society changes the way people see themselves and the World¹¹⁰. Coexistences is a system were by people from different backgrounds, different religious, different colors can live together, work together without interfering one another as Aase-Britt state that in her church they have Hindus, Catholics, Africans, Norwegians and people from Eastern Europe. All of them they enjoys mutual relationship some relates as friends, relatives or church members, she adds that her Son married to a lady from Filipinos and they are happy with their multicultural marriage. Cao argued that, in Japan there is main challenge of multicultural coexistence practices, he explains how the local government are overcoming the challenges of increasing numbers of foreigners living in their traditional monoculture society. Japan was associated with fear and discrimination against foreign residents. However this standing for prejudice, multicultural coexistence initiatives that are unreliable degrees inclusive and pluralistic in nature¹¹¹. The same sense can be applied in the society we are living here in Oslo. The increase of immigrant in this society is increasing so highly so as Cao comment that principal of multicultural coexistence should be initiated so that society should stay in peace without clashes. He suggested some measures that should be taken to insure multicultural coexistence that both migrant and local native can live alongside with good harmony.

1. Creating municipality that is easy to live. This includes the provision easy to understand and accessible information. Placing information that is easy to understand on bulletin boards throughout the community, establishment of advisory bureaus where migrant residents can receive counsel and enrichment of opportunities for foreigners to learn local language.
2. Deepening the understanding of local foreigner residents of the country inhabitants this can be done in holding of exchange events to learn about each other's culture and customs and creates programme to encourage local people and foreign residents to respect each other as individual rather than as juxtaposed groups.
3. Creating a community whereby foreign resident and native inhabitants can live easily alongside by creation of publications that build mutual awareness, and construction of opportunities to introduce one mother tongue for example here in Norway, Norwegian can be taken as language that unites all people of this land no matter what background you come from. By applying these initiatives it will help community to respect one another and minorities will no longer have to hide their background, because mother tongue and

¹¹⁰ Chrysochoou, 2004:6

¹¹¹ Cao, Ethnicity Minorities and Regional Development in Asia, 2009:167

cultures as seen as in the past but now can practices pluralism openly and proactively. That how multicultural coexistence can have a better meaning in the society and as well in the church¹¹².

However Stoschein in ethnic struggle she made an innovative and thoughtful analysis of difficult ethnic politics in Romania, Slovakia and Ukraine she challenged the system to introduce coexistence party having a party that defend the right of minority in the local government it can be one of dynamics contribution that will elevate human dignity and eliminate prejudice moreover it will make sure that even the minorities their voices can be heard¹¹³. She claims that coexistence party should be strong to raise voice of minority toward the major group. Coexistence leaders should challenge the majority to respect the voice of minority and take their issues seriously as the same they are doing to majority group¹¹⁴. Moreover living side by side of the community help people tries to relate and form a bond of unity in political and social issues. Learning from one another it give a society to interlink and come together as a community that share development, understanding of multicultural and dynamics progress. Moreover Cao adds that differences between multicultural coexistence practices in migrant and Native people are a result of different demographic changes in their respective areas. Multicultural coexistences practices fomented inclusion and pluralism through structural changes, legal reform, institutional changes, and participatory assistance initiatives that enable foreign resident to access to participate in respective community duties¹¹⁵.

4.6 Conversion

Conversion according to Plumber is a personal transformation can be change in behavior, attitudes and character¹¹⁶. Butera suggested that minority influence involves four stages and is mediated by the invention and decrease of conflicts the essential tension responsible for social change those stages are as follows.

1. **Revelation.** This stage is during minority reveals its stronger held opposition by majority and tries to attract attention. At this stage majority's reaction typically involves distrust, contempt, and rejection of the minority's ideas. To the extent that

¹¹² Cao, 2009:169

¹¹³ Stroschein, Ethnic, Struggle, Coexistence, and Democratization in Eastern Europe,2012: 147

¹¹⁴ Ibid

¹¹⁵ Cao, 2009:181

¹¹⁶ Plumber, 2012:665

minority is unyielding and does not give up their struggle, however it induces social and cognitive conflict that forces majority group to consider its position seriously.

2. **Incubation.** This stage let majority members to engage in careful processing of the minority's message, which often reveals strengths in its logic.
3. **Conversion.** This stage leads to conversion during which the majority internalizes the minority's arguments and moves toward the minority's position at the private or covert level. However after realizing that others have also changed toward minority's position then majority members reveal their new opinion publicly.
4. **Innovation stage.** The result of this stage process is that, what was against norms becomes a norm. At this stage minority claims disappear because the minority's abnormal position has become majority normative position. The distinction between the majority and minority evaporates they combine into an undifferentiated inclusive¹¹⁷.

Moreover after Butera gives stages of conversion, he add more that, under belonging and validation motives, gaining support is necessary but not sufficient for motives satisfaction. However newly won supporters must be perceived as authentic, trustworthy members. Therefore resolution of the conversion challenge requires that converts to the minority position document the authenticity of their support. To extent that they present their movement to the minority position as informed by minority advocacy rather than irrelevant factors unrelated to the encouragement they should assured about the quality of support for their position, former minorities should hold their newly won followers and the group in which they were uplifted to the majority position¹¹⁸.

When a person proposes a different approach about reality a conflict is created between source and the target of influence. Chryssochoou proposed a conversion theory of social influence according in which individuals confronted with an influence source have two reactions. The first is to compare their response to that of the source of influence. They are concerned to know whether their response what they see or think, agrees or disagree with that of the source of influence. In this case the object is no longer valued. Therefore, once the public interaction is over and they are left to themselves again they see and think what they did before the interaction. They try to validate the

¹¹⁷ Butera, 2009:314

¹¹⁸ Ibid. 342

response given by the source of influence by relating it to the real object and investigate its content. They will try to find out why others give different suggestion, opinion and answers. However their thinking activity is directly related to the motivation and results in a change in what they recognize and think. Therefore after the public interaction the change that has been initiated will be maintained and may sometimes even be improved. They now see the reality in a different way. When faced with a minority that says something incredible, people will try to validate this response by confronting it with reality. They will give attention to the incentive and therefore the influence will lead to conversion¹¹⁹.

4.7 Compassionate action.

Compassion is a form of love which response to the other in needs it implies to benevolence, care, and action. It is the form love takes in response to suffering; it is a readiness to enter into the other's suffering. However it relate with justice as we see fairness is the concern of love and care. Post argued that, to love another person is to treat him with great regard to confer a new and personal value upon him¹²⁰. Nevertheless Post identify something ineffable and powerful in the reality which words agape. Compassion, unconditional love, and self giving love attempt to describe. These key features attracted by the human experience of compassionate action. By identifying some of the key factors of compassionate love is viewed and draw extensively attention and mostly discussed and applied in psychology, sociology, ethics and theology fields. These key factors are as follows.

1. **Free choice for the other:** Compassionate is a manifestation of care and love whatever else it may be is something that involves choices. Love is the one source of true freedom in the midst of suffering human finitude entails. However choosing between options is a condition of freedom in finitude. Our freedom is often constrained, but within those constraints we exercise choice.
2. **Cognitive understanding of the situation:** Cognitive understanding includes evaluations of contexts and meaning in religious and nonreligious frameworks, ethical judgment and issues of justice can enter in here, as can knowledge of the details of culture and individual differences.

¹¹⁹ Ibid

¹²⁰ Post, Altruism and Altruistic Love, Science, Philosophy and Religion in Dialogue, 2002:4

3. **Understanding of self:** This includes knowing our agenda and ourselves adequately so that we can choose as freely as possible, in order to strengthen and to give life to the other. As one scholar said that, “each one of you should have in view knowledge of disease and its cure, and knowledge of yourself” It is similar in all areas in which we express fully compassionate care for the other.
4. **To value the other at a fundamental level:** The value of human being is fundamental key factor that take compassionate action in another level.
5. **Openness and receptivity:** Openness and receptivity can include the awareness of being part of something important beyond oneself and freedom to let oneself open. This attitude allows a person to see opportunities for expression of compassionate action in specific situations.
6. **Response of the heart:** The emotional part of the brain is essential to a great deal of good decision making and this extends to decision making in the area of compassionate. The touching understanding plays a role in fully grasping the situation in order to choose the appropriate action¹²¹.

Furthermore Post claims that, love is not always distinguished from care and the two words are often used interchangeably. In the case of taking care of others he went far and insisted that in traditions religions, there are no strangers, in the sense that we are all neighbors we need to care one another with compassionate action¹²². As I have stated above plumber address that much sociology has looked at suffering of people in humanly constructed social worlds problem of how they make “hell on earth” for each other. This is caused by genocide for example in Rwanda and cleansing ethnicity at Yugoslavia, Civil wars rise at Arabs springs which is still continues even now, environmental destruction caused by mother nature for example the sandy storm at USA an event happened in November 2012 and drought in Africa, global recession in Europe, all of these caused inequalities and very great problem of world poverty¹²³. Social care is highly needed; somehow care can mean two things but they are often linked, this can mean a kind of mental state generally viewed positively. It can also mean an act of labor a practice in which a person does certain things

¹²¹ Ibid. 73

¹²² Ibid. 377

¹²³ Plumber, 2012:378

to assist others. So compassionate action is the pillar of social care, so that it motivate human being to take responsibility of others and this derived by unconditional love the inner being that feel oblige to see others suffering in poverty, diseases, internally displaced and take action of rescues¹²⁴. Universal love is tremendously important moral ideal but one that for most of us must be built up step by step from what is learned in committed relations¹²⁵. Moreover Post states that, descriptions for set of attitudes and actions conducive to attaining the most desirable state, that place of peace as well as images of the way of life with its attached acts and attitudes that are but natural outpouring of that state. These attitudes and behavior are flowing out of that sense of relationship with all beings; it constitutes the moral prerequisite for attaining place of peace¹²⁶. Attaining moral requirement and peace is key focus of compassionate action.

4.8 Other main key factors for diversity

4.8.1 Integration:

Oddvar explain that as believers of different background we need to sit down and talk to one another. Talking about our feeling how we can care toward one each other and how to handle our differences. Sharing ideas and identity will help the Church to recognize others values as created by the image of God. He gave a saying in Norwegian *“like barn leke sammen”* means children who like each other play together. He argued that, this saying sometimes it can be challenged that even children from different background can learn from others and play together as friends. As believers from different background we can learn from one another and pray together. Moreover Ole Christian went far that, Children of Christian migrants are fully members of Norwegian Society. But they also carry with them rests of a culture from the country they came from. This can be stimulating to the Norwegian main culture. This group of children, when are grown up, does not find their place in a traditional ethnic service or in a traditional Norwegian mass. They would like a Mass in between. However Scott Williams insisted that, when Dr King shared his dreams in famous “I have a dream” speech he shared his dream that “little black boys and blacks girls will be able to join hands with little white boys and white girls as brothers and sister¹²⁷. The explanation given above is more essential for integration not only in the church but also in our community. We want our children to grow in a society that allows integration for the best of their future. We want a

¹²⁴ Ibid:479

¹²⁵ Post, 2002:377

¹²⁶ Ibid

¹²⁷ ScottWilliams, Church Diversity, Sunday the Most segregated Day of the Week, 2011:23.

church that is very keen to be ready for change and welcome all people no matter what color you have because all human beings are created by the image of God.

Furthermore Scott adds that we are the change that, impacts our little pockets of the globe that we call our community and our church. We have to bear in mind that God has not only allowed us to be a part of our congregation, our community, but we have been given responsibility to influence our little piece of globe¹²⁸. The most factor that Oddvar insisted that, we need to be a change, talk and confront to one another however he add that congregation should allow migrant people to be involved in the church activities such as different church committees and discuss together their issues and find solutions together. Scott Williams claims that, Dr King fought for racial equality in all areas, including the church. He argued that, we have to face the sad fact that on Sunday morning when we stand to sings we stand in one of the most segregated hours in the society. He claims that, it is time to this generation of our children to quit making excuses to stop settling for comfort, and cease blaming things of generation before us¹²⁹. Nevertheless in the case of integration Chrysochoou address that, enculturation involves two major issues. The first one is concerns whether cultural upholding is measured important and whether the culture of origin should be conserved. The second issue concerns whether contact with other groups and participation in the larger society is undertaken dimensional because it considers that cultural maintenance and cultural participation are different dimensions. The first factor was might influence newcomers' acculturation strategies concerns the relationship they have with their cultural groups. Another factor is that it might influence strategies of acculturation relates to the beliefs of receiving community. The immigrants-receiving community has expectations about how newcomers should be accommodated and what strategies should be adopted. The presence of cultural minorities might push the majorities into reconsidering and reshaping who they are. Changes have to be observed in both majorities and minorities as well as in the overall community¹³⁰. Moreover in adopting a social creativity strategy might mean that people follow a policy of integration if they try to find new extent of involvement or change the value of existing dimension. Furthermore, if their strategy is to select another out group of comparison they might be already in the process of separating themselves from the majority¹³¹. For example Vendella claim that Ghanaians' group has decided to be alone because they want to maintains their way of culture. In this group there are

¹²⁸ Ibid

¹²⁹ Ibid. 16

¹³⁰ Chrysochoou;2004:xxvi

¹³¹ Ibid. 26

some people who cannot speak Norwegian neither English so they feel that, better to conduct their services in their vernacular language so that, they can be comfortable in their way of culture. In particular the interactive acculturation model considers that, relative fit between immigrants and receiving society can be predicted by the society strategy preference and receiving society preferences. If both immigrants and receiving society prefer either assimilation or integration the type of fit is consensual. This will results in lower acculturative stress, more positive intergroup and interethnic relationships few negative stereotypes and as a consequence, low levels of discrimination¹³²

4.9 Important keys that help diversity to achieve in success

4.9.1 Check your heart. Heart is the center of human in everything it helps human thinking to change his ideas and come with new way of thinking. Aase- Britt claims that people are coming to our church because of good leadership, good environment, people are kind have good heart toward others, loving and welcoming. When the community, the church change from heart of negative attitudes towards foreigners and embrace the heart of loving and welcoming others, diversity will have deeper and positive meaning. In Fossum church according to Aase-Britt they are surrounded with many communities from different ethnicity groups. The church is trying to do all their best they can to make sure that these migrant who comes to church are welcomed and treated fairly. Although there are some challenges of cultural differences but Aase-Britt press that we open our arms to welcome them with good heart at coffee hour. We have conversations with them and share some experience and feel like they are part and parcel of our community. Showing love to your neighbor is only way that help to check our heart to embrace harmony towards others, as she continue to insist that the blood of Jesus has united us we are the children of God we are all created in an image of God. In God likeness we are all created.

4.9.2 Check our thinking: As indicated above as we work hard with the difficult questions in the heart check, we then began to focus on exercising our mental muscles. We need to have rational thinking; our thinking should cooperate with love of God that said Love your neighbor as you love yourself. We had to change at our approach toward others, and we had to be intentional on issues of race and ethnicity¹³³. The challenge of thinking is something that is so imminent in our society especially while we are facing some culturally differences. Lemma argued that, cultural barriers as

¹³² Ibid

¹³³ Spillman, 2002:226

the challenge, expectation, values, and perspectives in meeting point of discussion may be individual do not understand. It is important getting to know each other, learn from one another, and be part of an existing congregation. Moreover in checking our thinking Oddvar claims that, we are now a rational community, we can think and rethink, time oriented society are not easy to intergrate. This is the big challenge because we have different world view approaches that we need to rethink in order to come with positive results. However rational thinking creates a room of diverse approach of cultural differences and help congregational to reshape their philosophy and be ready to adjust for change. In my understanding in this modern society change is inevitable we are living in the global society. Our world is changing so fast the same our societies are changing too. We need to adjust our mind and change our attitudes, perspectives, character and behavior.

4.9.3 Prayerful: As stated above Ketala said that prayers awakened the church¹³⁴, and not only the church but also an individual. Leaders and Church members have to ask God to give them a burden for diversity in their congregations. Let us pray for diversity in both people who will come through the doors of our churches. Let us pray for diversity in both volunteer and paid staff of our congregations¹³⁵. Ole Christian claims that, prayers and Holy Communion are common ritual in the church but it need to be reshaped in a modern way for modern people. Although Norway Earlier before 70s was a poor country and life was very hard but we thank God for blessing this country so, cultural context helped shape the Norwegian Church services. He insisted that they are shaping slowly church services in a diverse way to meet the standard of all congregationers. Moreover Oddvar claims also that, Norwegian Church tradition was brought up by Lutheran silent way of praying. The critics from migrant believers that Norwegian is silent and cold way of prayers and worship, Norwegian have their own deeper meaning tradition way of worship. He said he come from a certain area outside with a lot of fjords most of people like to be silent in nature so even the way of prayer they like to be silent before the Lord and listen inside of themselves to communicate in the inner most their hearts. He insisted that we should invite people from different background to join prayers duties, distribution of Holy Communion, collecting of offerings and preparation of Church coffee in the Church service. Furthermore, every Christian have his own background, it is important for us as believers to sit together to share our experience in serving God in prayers, singing and praising God.

¹³⁴ Ketala, Facing diversity, The Evangelical Lutheran Church of Finland from 2004 to 2007:110

¹³⁵ Rogers, 2008:107

However these three churches Fossum, Stovener and Høybråten has agreed to have a special international service once per months which includes all international people and native to have different talents integrated. Singing, prayers, and get together for preparing traditional dishes and drink coffee and having a good time together. Furthermore members of these churches shares testimonies, talents and they gather together to pray for peace of the world and peace of their own community as believers. Apart from this gathering, members of these churches have their own individual groups of prayers in their churches for example here at Fossum they have meeting of prayers every Monday they pray for diversity in both volunteer and paid staff of their congregation.

Nevertheless Oddvar analyses that, Norwegians Church history has a clear mission for clear message to reach whole people in Norway. They had a lot of revival in their history, lay people begin to preach gospel in the community this had happened after Martin Luther Church reformation to bring the Bible in the community. This time was known as revival movement that everyone should preach the gospel, gather people around houses, for revival preaching. At that time a lot of people become Christians. Missions movement come around 1820s, they form Christian Organizations like Hauge inner misjon, Norwegian mission society, the Lutheran mission in China. This revival movement was first operating in local areas. They built prayer houses; they come together in unity of prayer and serving God in a very special way. This revival movement had influenced Norwegians Church to Build Faculty of theology so that they can give theological education for all people. So theological education at Menighet facultet is a result of revival movement and prayers. Therefore prayers are a fact of faith that brings positive change in the church and even in the society as well.

4.9.4 Intentional: As argued above that, Stanislaus argued that, God in Jesus came with grace and truth (John 1:16-17), in keeping with God's original intention of salvation for all humanity¹³⁶. The reason to be intentional is that, it helps human beings to remove doubt on making rights decisions. Intentionally is about being deliberate with the actions that come as a result of exercising your mental thinking. Being intentional about diversity is all about to back on the original plan of God's salvation on human race. It is not about convenience it is about being deliberate. Svein address that, their deliberate intention is to unite the church and remains in unity of Jesus Christ, no matter what kind of culture background you come from better together as a family of believers under leadership of Jesus Christ. Svein said in past Norwegian Church have one single Church of Norway but now they needed to learn from new experiences. This is very important to work together with the

¹³⁶ Stanislaus, Sharing diversity, in musicological Research and Education, 2006:17

church of different background from all over world. In his Sunday service at Fossum at 11.00 hour service they have a man from Vietnam and lady from Eritrea. These two participants they want to learn Norwegian in order to understand the service properly. He argued that Norwegian Church is part and parcel of Norwegian culture. Immigrant has a need to learn Norwegian culture and traditions. He went further and insisting that in order to be inclusive in the Norwegian community immigrant need to learn Norwegian language this will give them access to communication to the community, getting know each other and have more friend, it is an easy way to get a job and also you can follow the church service properly. In this context of intentional, grace of God will lead the church to follow His will into deliberate unity.

4.9.5 Confrontational: As mentioned above Rogers's highlighted that, confrontation between Jesus and Canaanites woman at Mathew 15:23-28 that was tough but necessary because through that confrontation her child got healed¹³⁷. If we are brothers and sisters in Christ we have to be willing to have tough conversations with each other. We have to defend in what is right in our communities, in our ministries and in our hearts. Choose your battles as Canaanites' woman chose to confront Jesus until her daughter was healed. Oddvar challenges the church that they need confrontation to tell the facts and reality of what should be done. Since members of the church shared the same believes and faith they need sometimes to have confrontation. However in any integration there a lot of challenge from different approach of cultural differences so far so good exchanging ideas, discussion, dialogue and conversation and confrontation is the key that promote church diversity will lead in the focus of being role model for coming generation. However in any organization, community, and church it must have rule and regulation that all members must be bound so being diverse does not mean we are not bound with these norm and regulation, our congregation must chose to defend the facts that the church that meet moral standard of all members.

Furthermore participation and involvement of congregation meetings it helps members confront each other and clear any doubt, misunderstanding, confusion and sort out all issues concerning their believes so that they can walk and work in a church that share one faith with harmony,

¹³⁷ Rogers, 2008:70

relationship and peace. Through discourse people can communicate sharing ideas, raise question that can be discussed together and find answer as a group, also in discourse is part and parcel socialization because people can share their frustration and psychologically get healed. Sociologically is part of social gathering where people can socialize through discussion create human confidence that a person can confront one another with no fear because they are in facts trust each other and they love and respect one another. The Canaanites woman confronted Jesus because she trusted him that can be part of her problem solution. She has full confidence on him with no doubt that once she had conversation with Him her problem must be solved that is why she didn't quit easily but remain vigilant that surely having confrontation with him apart from challenge of being a migrant woman but she hoped that, the person she is talking to has key for her problem solution. Therefore congregation should arrange to invites its members into dialogue and sometimes have argument that helps people to have confidence and walk together in clear line as partners and members of the community, society and church of Christ.

4.9.6 Authentic: Authentic diversity leadership in local congregation will require an energizing vision that is grounded elsewhere than in prophetically styled partisanship that results in partiality and polarization rather than in reconciliation and redemption¹³⁸. Authentic is so important, you can use a phrase 'do you' it is a statement, not a question. It describes importance of being yourself, too often we go through life and try to imitate other people. In an issue as sensitive diversity it would be easy to try imitating a ministry that does a great job with the church diversity issue. Be yourself; recognize that intension of God to create you, and what God has called you to do. Sometimes to be authentic it can be positive or negative, to carry a unique vision is something good only if the vision you are carrying it benefit community, Church and society. Having positive approach in your authenticity is so much encourages diversity that we have talents that everyone in his uniqueness contributes to build the church, society or community.

Vendela claims authenticity of her church that they carry visions that will help to preserve their culture and tradition of their church. Ghanaians churches have their own way of worship and different way of conducts services. They would like to preserve their identity in everything. This church has the unique visions; first identity is presebyterians-methodist that follows the method of the Church of Ghana. They want to conduct all programme in their mother tongue. They follow African dress code, use of drums, clapping of hands and more dancing, more prayers, more singing and time is not an important factor they can have a mass for more than two hours. This group is a

¹³⁸ Rogers, 2008:12

sort of conservative, change is not imminent for them. As I said before change is inevitable how such a group who are living in the Global modern world can they resist change? As other informant warns that, we have to be rational think and rethink again so that we don't left behind we need to adjust ourselves, although authenticity is good but let be for the benefit of our community we belong, we are interlinked each other from one group to another, we cannot be alone without others. Oddvar points that, Ghanaians Church experience they have tradition way of praise and worship for long time may be three hours, with loud voice of instrument, with Charismatic way of jumping and clapping of hand It is their tradition way of worship, all these are sending expression seeking to attract God's attention all of these traditions are focus the worship to the same God in different way these are diversities way of worshipping God. The order of worship is something positive but we must be careful to rethink and be rational towards others it can be a problem if don't think about other neighbors, Oddvar states that, the main challenges for migrant Churches and Local Church are very small things which are not handled in the way that everybody is satisfied.

For example at Stovner Church they had two migrant churches that have parties at the same Sunday Ghanaians Church and Latvian Church. Ghanaians Church conducted their service from 2.00 O'clock to 5.00 o'clock all most three hours. While they have agreed that at least 5.00clock the service will be over so that Latvian Church will begin their service but after service they continued in their party and forget that their colleagues are waiting them to come out so that they begin another service. This challenge happened because we differ in time factor. Our colleagues are not time oriented. There so many conflict of cleaning the Church after service. This is a challenge that we need to accept to find a solution. We need to tell one another. We need to balance and change over time as a society and church members.

4.9.7 Patience: Church diversity needs patience. It takes nearly thousands years for the church to be one of the most segregated institutions on the earth and change is not going to happen overnight. It is a process that must pass through many stages of life¹³⁹. Diversity is a mix of different cultures it is an integration that is carry a lot of challenges in the church, without patience is very hard to cope with reality. The history telling us that Church undergoes a lot of changes and reformation from the early church of Jerusalem to Catholic Church up to the reformation of Martin Luther who brought Bible to the local people as one of my informant claims that, a lot of revival had occurred in life history, when Martin Luther Church reformation defend the right of lay people to

¹³⁹ Scott Williams, 2011:47

use Bible in their community. This time known as revival movement that everyone should preach the gospel, gather people around houses, for revival preaching. Change is a process it need patience, our society and Churches to receive full change we need to wait we cannot solve our problem over one night, only patience can help. Lemma argued that, letting diversity live and flourish not necessarily a problem, may be could cause some problem but we need to work hard to promote kind of mix, our concern is to help churches to be prepared to be able to understand the society that is changing. We need to have an acknowledgement, valuable contribution in the Church, make in his own fellowship such characterized:

Acceptance, getting to know each other, having new form of organization structures for churches. To accommodate to one another and strengthening these practices.

Most of migrant Churches are run in voluntary bases, they are less informal churches, they have lack of resources, and they have no legal time to discuss together their issues, no time for cooperation. They do not have routinely growing relationship building effort, but some these churches are doing well for example Oromo Church and Chinese church is doing better.

However Cultural barrier as the challenge, expectation, values, and perspectives in meeting point of discussion may be individual do not understands. It is important getting to know each other, learn from one from one another, and be part of an existing congregation. All of these issues that mentioned above need patience so that the real change will come at a right time.

4.9.8 Inclusiveness in the congregation: In inclusiveness Oddvar said that the main thing is to include one another. We must do something together. He said too many Church members in Norwegian Church of Norway are just like passengers in the buss. For example when they to go from point A to point B they sit and trust the driver to drive them to point C. People come to the Church with less attitudes. These Church members sometimes are not willing to be involved with Church activities. These are Christian who attend service for Children baptism, Wedding ceremony, Confirmation and Burial services. So sometimes it is very hard to include others while members are rarely attends Church service s only for specific reason and purpose. In addition Svein insisted that, prefer inclusiveness because we believe in one faith of holy trinity , so we need to remain in unity of Jesus Christ, no matter what kind of culture background you come from better together as a family of believers under leadership of Jesus Christ.

However address that, in past Norwegian Country have one single church of Norway but now we need to learn from new experience. This is very important to work together with other churches of different background from all over the world. He argued that Norwegian Church is part and parcel of Norwegian culture. Immigrant has a need to learn Norwegian culture and traditions. He went further and insisting that in order to be inclusive in the Norwegian community newcomers require to learn Norwegian language this will give them access to communication to the public, getting know each other and have more friend, it is an easy way to get a job and also you can follow the church service properly. Moreover Lemma argued that he feel like a missionary by himself, adding that every migrant Christian is a missionary by bringing new experience from his\her Christianity background and share with other fellow Christians. Migrant Christians also experiences new challenges in Norway. Nevertheless these two churches have to carry responsibility of learning from one another, to carry out a message of multiculturalism it is not an easy task it is something that we need to be careful how to handle it. When I asked Oddvar that how the Church handle issues of multicultural in their local society analyses that, Christians Church is multicultural moreover Bible itself is a multicultural book. The main challenge how they handle multicultural in a good way, such as acceptance of one another as of body of Christ. He insisted that he scared among the Native Christian who has negative attitudes toward Christians migrant. So it is important to talk together because the society is multicultural to help one another and understanding each other will remove barriers of separation. This is very important because the body is multicultural.

Apart from ideas given above also Vendella make some comments that, these ideas of inclusiveness we were thinking of it but it is very hard in this group. The use of the language that all people can understand and the world view of otherness is not working here. They don't have members from other communities. When I asked her that why her group should like remain the way they are insisted that, they shouldn't remain themselves forever because the society is changing so fast, we do not even live in the environment we brought up so why should we remain the same? She insisted. These dreams of remain the same is from a certain age group who does not want change but later may thing will change. She adds that they have been open for change but they prevent it, they do not allow other language so others are not invited. So multiculturalism is a process that it needs patience. We cannot solve our problem over one night. This group their root of culture it is still inside of their thinking, character, perspective and the way they behave and furthermore it is deep in foundation of their Christian belief is rooted in traditional way life. So our congregation

needs to learn slowly with careful manner how to handle diversity in the center of multiculturalism society.

4.10 Relationship between churches.

Hanciles states that the Church was entire society and the entire society was the church. Christian identity was not based on personal faith but was derived from the fact of belonging to a particular community¹⁴⁰. The good relationship of churches let the entire society to develop bond of mutual harmony, peace and positive development in every sector. Community and church will experience more safety and more confidence and sense of being accepted that everyone is counted and valued to have equal right as a member of the community. However Oddvar adds that, we need to take a lot of time, to sit together, to talk together, to have a dialogue, sharing ideas and experience and try having zero tolerance to one another because every Church has its own background have develop out of it own denomination. Every Christian have his own setting, it is important for us as believers to sit together to share our experience in serving God in prayers, singing and praising God. He continue to explain that as believers of different surroundings we need to sit down and talk to one another about our feeling how we can care toward each other and how to handle our differences. Sharing ideas and identity will help the Church to recognize others values as created by mage of God. These two churches they need to know each other. We need a lot of help inside of ourselves to include ourselves in unity without giving out our Christian identity. He argued that we are now rational communities we can think and rethink again, time oriented society are not easy to integrate. This is the big challenge because we have different world view approach that we need to rethink in order to come with positive outcome. Furthermore Lemma claims that, we require having an acknowledgement, valuable contribution in the Church, making in his own fellowship such characterized: Acceptance, getting to know each other, having new form of organization structures for churches. To accommodate to one another and strengthening these practices.

Most of migrant Churches are run in voluntary bases, they are less informal churches, they have lack of resources, and they have no legal time to discuss together their issues, no time for cooperation. They do not have routinely growing relationship building effort, but some migrant churches are doing well for example Oromo Church and Chinese church is doing better. Nevertheless Vandella address that, they have been working hard together with Church of Norway to share Bible study, sing together especially on international day events. They have a joint service

¹⁴⁰ Hanciles, 2008:84

in the church that all of them come together Norwegian and Ghanaians unite in Mass service. This service known as international service. They work together with other Methodist Churches here in Oslo in English service with Church of Pastor Ki Sung to share liturgy, prayers, songs and Holy Communion. Sometimes they relate with Methodist Church of Lille Strom and share some experience in prayers as one Church with different traditions. The information given above are empirical facts of research analyses given by my informant towards their life understanding in the congregation. The most focus of these Churches is to find a common ground to how they work together in diverse way. Diversity is the fact that people have different culture and traditions, but still the fact of faith is remains the same. All of them carry the name of Christianity. These Churches differ in few issues of how to handle liturgy, order of worship for example some they prefer order of worship that take long time more than two hours others prefers short service one hour only. Ole Christian argued on this case of time that, African will come when they are ready while Norwegian is very punctual. To miss an appointment without letting people know is seen as disrespect in Norwegian culture.

For example international service is publicized to start at kl.1600. When the African pastor has not come until 1545 without sending a message it makes the Norwegian time stressed. In the Norwegian culture one should start on time and this person has to ring the bells for 1530 and begin at 1600 o'clock.

This is at typical difference of time view. In the African culture time is coming and there is no great need to be punctual. But in the Norwegian culture time is going, so not being punctual means that one is robbed of time. So what is natural for an African pastor can do without the pastor's knowledge of the Norwegian culture stress the rest of the Norwegian staff.

Integrated with timing

In Norwegian culture there will be time for planning and delegating responsibility. This is less important in African part of culture. For example one Pastor said if someone who is responsible from removing the snow at wintertime is not doing his job that day, then there will be no service that day. This is typical Norwegians but in African culture is quite different if someone responsible to make arrangements is not available somebody else will do this. The service can be delayed but it will happen. Moreover insisted that having knowledge of how handle these challenges is the way forward that will motivates mutual relationship in the congregation. Church leader should lead in example to learn and come with new ideas of how to take their parishes who has members from

different cultures and traditions. They need to adjust themselves to be innovative, creative, and have oriented minded that will give quality of a leader who have rational mind and mobilize meetings and discussion in the parish that includes all members to participates and encourage everyone to contributes some ideas that will count and values its potential of being a member of the church.

Both churches share experience of how to handle the staff of the tradition and cultures. These parties should be ready to restrain and risk challenging themselves to drop some of their values of their traditions for the benefits other group if necessary. My arguments here are if migrant churches have a very long service and they want to attract their majority fellow Christian they have to negotiate together how to reach the deal that all of them will be comfortable if they have the unity service. The same apply to the native Christian they need to do the same to have discourse and dialogue together, is vital for them to converse so that if minority church members get involved of what kind of mass they would like they have discuss together to choose in between something mix. For example in Fossum Church we have some minority church members who prefer to light candle in the floor of the Church of sign of Cross. While our fellow native they prefer to light the candles in the circle Cross the minister announce everyone free to choose the way he likes just go and light the candle the way you want. So everyone should do according his way of traditions just five minutes to ten minutes people light candles and uses all signs they like some kneel down, others stand make sign of holy trinity others remains silence. All of these are the sign of diversity in our churches.

However in these integrations Stroschein argued that, relational move toward to analysis is a viewpoint that understands ties and bonds among the actors as the source of contributory factors in public life. This involving relationship examines bonds, relationships and interaction as its theory of existence and focus of our research study¹⁴¹. The relationship of the church is key features in which we need to find a solution that repair any gap that has created by cultural and traditional differences in the society. People can differ in culture, tradition and approach but they can agree to be relating in fact of one faith as Christian.

Christianity is a universal religion it experience lot diversity globally, when we came together as a congregation we have to bear in mind that our society is like a small globe of many believers from different ethnic background, different languages, custom and traditions we need to find how to

¹⁴¹ Stroschein, 2012:15

relate with our members without partiality. I do suggest is the best interest of the church to let people come and allow them to feel at home no matter what kind of culture they come from. Let them interact to one another listen to their views and suggest some ideas that will allow to feel acceptance and recognition of their existence in the Church for example we can suggest one group of minority to present cultural activities in the congregations like dressing, cultural food, cultural singing and dancing all of these will give church the breath of life to function in bond of relationship in which will grow for the benefits of the parish. I hope that it is for the benefit of both party's majority and minority to eliminate all facts of prejudice, misunderstanding, and lack of confidence, inferiority complex and other issues that matter in human relations. We need a society that it citizen has bond of full confidence and mutual relationship toward one another. Let our church practice the wisdom of human rights since all of us believes a God of justice let justice and righteousness flow like a river in our churches. When we practice bond of love it will boost our relationship to be more strong as Paul said in his books of first Corinthians chapter 13 that, love suffers long and is kind, love does not envy it does not parade itself, is not puffed up, not behave rudely, not seeks its own, is not provoked, think no evil and love never fail. (KJV). In my view this statement direct the church to take responsibility of its own members of all its kinds since they are Christians they have been baptized in the name of Christ, is better to find common ground to unite as one. In the matter of unity our fellow Catholic has succeeded in this area even in their creed they said I believe the unity of holy universal Catholic Church. Moreover Lemma adds in his views that, some churches have done a lot of good job for example Catholic and Baptist. Catholic has done a lot globally, Catholic has a universal Church form all over the world may be they are champion of diversity. However we have to be creative and innovative so that we have a strong relationship which will be in the form global. A church of Christ is Global and even Oddvar adds points here that, Christians Church in Norway is multicultural moreover Bible itself is a multicultural book. The main challenge in the Christian Church is how to handle multicultural in a good way, that acceptance of one another as of body of Christ. He insisted that he scared among the Majority Christian who has negative attitudes toward Minority Christian. So it is important to talk together because the society is multicultural to help one another and understanding each other this will remove barriers of separation. It is very important because the body of Christ is multicultural. Post also indicates that, human relationship is highly adapted to an intensively cooperative social environment it may be that we have internalized benefits for supportive engagement and detriments for defection or isolation. The need only is not for caring provisioning and nurturance but also for emotional¹⁴².

¹⁴² Post, 2002:234

Any relationship it is very healthy to embrace emotional that church members should have positive feeling toward one another. Emotional relationship speaks loud more than words because it carries sign, symbols, behavior and characteristics. It cooperate with the way of thinking, so our members will have good feeling towards others and have association so much powerful, the church can have very good progress that has to emulate diversity of a leading example in the society that we belong. We want other community to come and learn from us as leaders who cares about others and relationship our neighbors as believers. Relationship it has basics with foundation of human rights that all human are born and deserve respect and dignity this carry essence of universal human rights and also give original meaning of God creation which indicates that all human created by images of God. So our relationship is rooted with foundation of creation the church has to understand that God is the founder of the Church and church members are regarded as joint in the structure building of the Church we link each other. In order to unite as one church of Christ everyone has reason and a purpose to be created to arrange fulfillment of God's plan of creation. We have to translate our relationship as good mirror which focus to check our reflections of how to take care one another are we good neighbor in our community? Does the image of God transmitted properly in our congregation? Do people of my community see and recognize properly an image of God inside me or they see something else which is opposite of it? This is the question that every member of church should ask himself and is significant to responsibility of self-evaluation and assessment. We should assess ourselves to have rational thinking emulate positive change towards our neighbors create bonds to your fellow citizen, establishes certain way to have conversation together share some common interest that will invites mutual feeling affection for as colleague or friends. Invites your neighbor to the birth day of your children, share charismas, Easter celebration creates some programmes in the celebration of these holidays try to do something together, have some drama, fun, songs and let children present different presentation concerning that events, by doing this, strong relationship will be created and every member feels bond of association and participation. The meaning of the Church is a place of worship where all believers have that right to come together worship.

Apart from worship, church is the Assembly of God, where people have meeting concerning their religious matters so it is very important these parties to have positive cooperation so that they can have their meetings gatherings, conversations, discussion, and dialogue in harmonious way. In doing that it will create fidelity and sense of benevolence in their society. Relationship motivates sense of security; association encourages peace and safety in any society. Peace of mind, behavior,

perspectives and attitudes expresses sense of public civilization, alerting society that is enlightened and has a lot of wisdom. Society that will practice rule of law, democracy and good governance. We should have a community that every individual has a right of speech rights to be heard, respect and dignity in that society will foster religious of worship and believers without any threat or intimidation. Relationship is a strong backbone of congregation, members should see the church as place of worship and expresses love of God through neighbor because Bible speak loudly in the book of first John chapter four verse twenty "If a man say, I love God, and hates his brother, he is a liar: for he that loves not his brother whom he has seen, how can he love God whom he has not seen?"

Nevertheless having a good relationship with your fellow neighbor is one of religious pieties to show our love to God that even if we cannot see God here physically but we can see his image through our fellow human beings. So we have to take care of them and show them that God is existing is there to care of their lives. Church is the central place of peace, love and tranquilities, every human being expect to see something positive and productive from the Church because is only movement that has passed through many challenges but it is still standing as the pillar of human bonds and association.

However to make this relationship work properly in these Churches I prefer some steps to be taken as a way forward for strengthening unity and diversity.

4.10.1 Involvement of Leaders: I think in order to have very strong bond in church, leaders from majority and minority should be involved together in sharing experience of their respected churches. They should have meeting together of how they run their churches. Sometimes it is good to exchange experience leaders from minority serves and preach in majority Churches and the same apply for the majority church leaders should serve and preach in minority church. In doing this it will create a kind of integrations in leadership that, all leaders should learn from one another. It will be unfair and unbalance if it claimed that only minority leaders should learn from majority because if we allow that, diversity will not have good foundation if only one party has a right to learn while other is denied access of learning. It will create stagnancy and jeopardy in the church's relationship. Moreover involvement always advance in pace of progress

where both party feels the sense of belonging. When all parties are involved doubt, misunderstanding, and confusion will be eliminated. Both leaders should learn new ideas and challenges in this fact they can find new strategy, new vision and new mission of how to solve an existence problem of multiculturalism and globally focused minded Church or society. So far so good for leaders to lead as a living example in creating relationship which enhance our diversity to be seen as blessing in our churches. It is coherently if we have a clear focus in the issues of unity that should formulate foundation of our Church in Strong manner. Involvement carries essence of participation, evaluation, assessment and management. We should know how to manage, how to lead if we asses and evaluate our Churches. In involvement both parties should challenge their cultures and find some ideology of how to adjust themselves to cope with new cultures and reform their ideas and sometimes be ready for change if necessary.

4.10.2 **Concert gathering.** In my understandings music is part and parcel of people's culture. To direct both parties to have concert gathering, this will improve way forward of learning other's culture through music and dancing. Concert is more than singing it involves cultural dress, body language, music's instruments, symbols and sign and how the message conveyed to the audience. Music can change people's attitudes and behavior in the church. Music is a talent performed that requires skills and fine of art, so sharing cultural experience in the methods of music it enhance church relationship and more people will be attracted to form a sense of relationship because music has captured their hearts, mind and feelings.

4.10.3 **Cultural days.** Culture week is very broad week that will carry on many activities for example here in Norway they have cultural day on 17TH of May every year this is very special day for Norwegian people and even non-native join their colleagues to celebrates this week it is an enhancement of relationship. Furthermore Churches should plan and arrange culture week of their own where people from different background they have to present their culture. Here in Fossum we call it an international day. All church members should present their cultures in term

of presentation from different countries, Music and dancing from different groups of people, dress and fashion, Food and dishes. On doing all of this stuff it is a way forward of creating mutual relationship between the churches. All people from different group can share conversation and may be they can have friends and get connected to one another. Culture week is the one of the diversity thing that everybody is motivated to feel valued accepted and recognized in the church and has to see church members as his colleagues and brothers and sisters.

4.10.4 Seminars and Capacity building: This is the motto of direction, offering technique and new methods of how to handle diversity in our churches and community. Seminars and capacity building give members and Church leaders of new approach, new focus and managerial skills to emulate strong relationship in our churches. This method sometimes is expensive because it requires professional and skillful people who can give best teaching that will solve problem of entire community. Seminars and Capacity building will empower Church leaders and church members to get innovative ideas and good skills create relationship and have powerful association and integrations with people from different cultures and backgrounds.

4.10.5 Youth camping: Young people are known as second generation is a new brand of people who need special attention in multiculturalism society. Since these young are growing in mix society, they need to learn from perspectives of positive way about relationship of majority and minority churches in the sense of multiculturalism. To allocate youth camps both minority and majority churches young people will increase the speed of diversity in our churches, community and even institutions such as schools and so forth. So moreover I do accept the use of youth camps as one of strategy to enhance relationship in our churches.

4.11 Mission.

However, after discussion given above on Church relationship we can now investigate another important feature on this paper that Mission. Stanislaus argued that, the main theme of mission is to create environment that help links future of mission development of new cultures and

enculturation as a dialogue between western Christianity and Christianity in the non-western world. Moreover this process reflects not only modern information and demography of the Christian world but also the creative process, taking place in it¹⁴³. Mission work has long history in the Church development. It was argued that every Christian migrant is a potential missionary¹⁴⁴. Lemma states that, he feel like a missionary by himself, adding that every migrant Christian is a missionary by bringing new experience from his\her Christianity background and share with other fellow Christians. Migrant Christians also experiences new challenges in Norway. The new migrant congregations are performing a vital missionary work by their presence. The ethnic factor and language barrier not only confine the ministry and outreach of most immigrant congregations to specific ethnic group but they also help to explain the high adaptation rate these congregations enjoys.

Hitherto, even evangelizing other immigrants some of them are not open on religious conversion than they were before they migrated and should not otherwise be won to Christian faith, however it is clear that these congregations represent a cutting edge of Christian growth in the Country¹⁴⁵. So far Vendella states that, their mission is probably to hold members to get spiritual leaders and make sure that they can be able to embrace their members remain active in the church. Moreover to keep growing as Church and body of Christ in the community.

Also Oddvar insisted that Norwegians Church history has a clear mission for clear message to reach whole people in Norway. They had a lot of revival in their history, lay people begin to preach gospel in the community this had happened after Martin Luther Church reformation to bring Bible in the community. This time known as revival movement that everyone should preach the gospel, gather people around houses, for revival preaching. At that time a lot of people become Christians. Missions movement come around 1820s, they form Christian Organizations like Hauge inner misjon, Norwegian mission society, the Lutheran mission in China. This revival movement was first operating in local areas. They built prayer houses; they come together in unity of prayer and serving God in a very special way. This revival movement had influenced Norwegians Church to Build Faculty of theology so that they can give theological education for all people. So theological education at Menighet faculty is a result of revival movement. Mission work is a plan of God to unite all humanity in a diverse culture, people of different cultures and new experience can adapt this Christianity believe and cooperate together as brothers and

¹⁴³ Stanislaus, 2006:59

¹⁴⁴ Hanciles, 2008:297

¹⁴⁵ Ibid

sisters in Christ. Paul said in Romans Chapter twelve verse 1-2 “I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. ² And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God”(NKJV). Here Paul advise Christian to be transformed and be ready for change whatever necessary, we should be ready for change by assessing ourselves and allow our mind to be renewed. Rogers claims that, if we are sincere with ourselves, most of us would have to admit that, we at best days of struggles in the practice of our faith. Here Paul urges Christian to have a mission of honest and transformation of mind. The success diverse mission is that, which allows adjustment, change of behavior, attitudes and change of Character. This mission should sacrifice and be ready to risk to eliminate all kinds of prejudice, misunderstanding and confusion in the Church of the Christ. Paul move from vision to mission. He articulates a dynamic and fluid vision of faithful community and faithful individuals who are constantly being renewed, reformed, and transformed even. He writes “do not conformed to this world but transformed by renewing of your mind, so that you may discern what the will of God is, what is acceptable and perfect.” His vision of the Christian life and of the Christian society it is an effort of everlastingly in the church improvement. However that, we might ever say that it is done. We have to create the perfect terminology of Christian’s life and the Christians population in this time and place for all times and all places¹⁴⁶.

There are some factors linked in mission those are:

1. Coexistences Diversity

Rogers argued that he serve a local congregation whose mission statement includes sentence, “We believe in the authority of the Bible, the quality of all members, unity in diversity and the priesthood of all members. The main mission of the bible is unity of all members people with different ethnicity, different cultures and background can live side by side without any problems. In our community we have different group from minority ethnic background we have Ghanaians ethnic church, Oromo church, Tamil group, and Eritreans groups all of these ethnicity background churches they coexist in the society and they enjoying their existence since all of them they have common faith of being members of Christians background beliefs. The main mission of the Church is all people from all background can coexist and live together with peace and harmony. The same apply to our churches the main theme is to coexist with all different ethnic background with good relationship sharing love of Christ and make sure that, the message

¹⁴⁶ Rogers, 2008:150

of hope, peace; mutual understanding will be a strong pillar that lead them to coexists as brothers and sisters in the community. Stanislaus argued that, when every person sincerely open for the truth, and to the good, with the light of reason, and with also the secret influence of grace, can perceive in the natural law written in his heart the sacred value of human life right from the beginning up to the end. The very realities of human coexistence and the very existence of supporting community are based on the acknowledgement of the right of natural law of coexistence¹⁴⁷.When we talk of mission we mean the very nature of the Church, which was instituted by Jesus Christ to continue His mission of announcing to all peoples the Kingdom of God the salvation of whole humanity¹⁴⁸. Bible is clear on the mission of coexistence on the book of Jeremiah 29:4-7 said that, ⁴ “This is what the LORD Almighty, the God of Israel, says to all those I carried into exile from Jerusalem to Babylon: ⁵ “Build houses and settle down; plant gardens and eat what they produce. ⁶ Marry and have sons and daughters; find wives for your sons and give your daughters in marriage, so that they too may have sons and daughters. Increase in number there; do not decrease. ⁷ Also, seek the peace and prosperity of the city to which I have carried you into exile. Pray to the LORD for it, because if it prospers, you too will prosper” (NKJV). Here Jeremiah on the message of coexistence and integration, he warns people to pray for the welfare of the city. Coexistence will have a better meaning if the community will have peace of mind to one another. Churches of Oslo city should pray for the welfare of their society. Moreover Jeremiah counsels that, the migrant should settle into their new city according to the society context and establish there the quiet normalcy of building homes and living in them, planting gardens and eating their produce, marrying and giving in marriage. They should go on about the business and pleasure of multiplying there consistent with the divine blessing of creation¹⁴⁹. Since the world is changing so fast the mission of coexistence is inevitable we should only need to adjust and be prepared for change so that we can adapt the system of living side by side with others with harmonious way peace, and tranquility. Peace is very vital in our society and in order any society to prosper it requires integration of many talents, if people of many different skills can gather together apart from prayers and religious matters the society will prosper for taping knowledge and wisdom from different part of the world. However let us bear in our mind that mission of coexistence in our churches and community is a blessing that can help creating of prosperity spiritually, mentally and economically as well.

¹⁴⁷ Stanislaus, 2006:125

¹⁴⁸ Ibid

¹⁴⁹ Ibid

2. Conversation in diversity theory

The mission of conversation it involves talks and discussion. Conversation as we discussed above is the central study of any given human culture and society. It is a very intimately woven in a dialect approach, into the cultural, social and psychological structure of life. This shows that the individual cannot be conceptualized as a self-enclosed atomistic unit possessing an inner dominion, livings, and his separate life in isolation from others. The person can only position himself in discussion with others and understands perception of self-hood and world-hood in dialogic interaction and in the association with others, based on the level of access he has to the knowledge-pool of language, socially integrated, context, dialogue and cultural diverse¹⁵⁰. In theological approach mission of conversation, leads question expresses the surprise, for example the Samaritan woman and Jesus, 'Give me a drink" Jesus said, Samaritan Woman replied "How is it that you being a Jew ask a drink from me?"(John 4:7, 9).The question captured the charming behavior of conversation between these two people who might think they have nothing to do with each other. But at the end of the story the conversation change the attitudes, perception and thinking of a Samaritan woman then she decided to leave her Water Jar to the village to invite them to come to listen the messianic, prophetic and eschatological dialogue that will give unity diversity of Kingdom of God in the community. This is the mission of Jesus talking to a Samaritan woman he wanted to tell her that now is the time of change even in past Jews and Samaritan cannot converse now I came here to break that sanction, we can talk together as brothers and sisters. The woman became a missionary in her village to let people to come and see the man who told her whole story of her life. The mission of conversation can break the yoke and build bridges that allow community to relate together. The mission of Jesus here is to change people's heart, attitudes and behavior. In any society, church and organization they must have a vision and mission. Vision is all about our dream in order our dream to be alive we must activates it and put into reality or action that is mission. So conversation is key principal that will activate our mission. Jesus talk to a Samaritan woman simple word gives me a drink. That simple statement changed the whole community of Samaritan. How can we use our conversation to transform our churches and congregation we need to have a clear mission of how we allocate our conversation to bring change within our people? Let our mission be transformation of our community from non-diverse community to diverse society.

3. Conversion Diversity

¹⁵⁰ Lang; Intercultural competence, concepts challenges and evaluations Vol. 10, 2011:91

As indicated above Rogers called this biblical mission, conversion diversity, this is a great commission from Jesus himself at gospel of marks 16:15-16 and he said to them “Go into all the world and preach the gospel to every creature he who believes and is baptized will be saved but he who does not believe will be condemned”(NKJ). Christ’s program of great commission to make disciples of all nations it involves three steps; go, baptizing them, and teaching them, to obey everything Christ has commanded¹⁵¹. The world has divided into the saved and damns and conversion become key factor that used as a measure for divine judgment. Conversion of religious diversity in New Testament invites an outsider to become insider by facts of faith and practice¹⁵² it includes a person to be part and parcel of the church and community as well. Paul experienced religious diversity conversion on the road of Damascus on his route to persecute Christians, (Acts 9) but after accepted revelation of God, his perception, minds, attitudes and behavior changed and become a best champion of Christ’s ministry of first century¹⁵³.The great commission of God is a very powerful declaration that ever made by Jesus of his time. In Old testaments Isaiah present a beatific vision in chapter 2:2-4 is better known as said,

The last days

The mountain of the LORD’s temple will be established
as the highest of the mountains;
it will be exalted above the hills,
and all nations will stream to it.

3 Many people’s will come and say,
“Come, let us go up to the mountain of the LORD,
to the temple of the God of Jacob.
He will teach us his ways,
so that we may walk in his paths.”

The law will go out from Zion,
the word of the LORD from Jerusalem.

4 He will judge between the nations
and will settle disputes for many peoples.
They will beat their swords into plowshares
and their spears into pruning hooks.
Nation will not take up sword against nation,
nor will they train for war anymore.

In the Old Testament, conversion is naturally a visionary element of a principle and eschatological future rather than an element of the present mission and identity of Israel. Here Isaiah talking the mission of conversion that change people from weapon of war to cultivation material, community to stop living in a state of fear and live life of peace and prosperity. This vision that has a clear mission people to change attitudes, from minds of conflict and violence to mind of peace and prosperity. Change character to adapt a sense of hard working, involving in economy production, being busy in daily activities. Having mind of production rather than mind destruction. We need congregation to prosper and produce good fruit of blessing in the church in the labor force of production and even being good steward to others need their support and

¹⁵¹ NIV study Bible, 2008:1516

¹⁵² Rogers, 2008:58

¹⁵³ ibid

encouragement. We want a community that has a vision and mission of foresee the future that lead our next generation a better place to live. If we encourage being dynamics to be ready to convert their ideas from negative approach to positive application. I assure you that our congregations will shine and become a better place where everyone and every neighbor to come and learn from us. Let us lead as living example in whatever we do let us do it for benefit of our parishes. Invites congregation to convert their ideas and allow them to be ready for change their future prosperity and success. However Jesus tells us the basic of foundation of our mission as the body of Christ. In Mathew 28:16-20. Then the eleven disciples went away into Galilee, to the mountain which Jesus had appointed for them. When they saw Him, they worshiped Him; but some doubted. And Jesus came and spoke to them, saying, "All authority has been given to me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." The very important statements "make disciples "means commitment to Jesus as the Lord and savior.

This analysis is the central motive of the great commission, while the Greek principles translated "go baptizing and teaching" describes the solution aspect of what we are to do. The statement of all nations, speak intelligently that Jesus' ministry in Israel was to be kick off and the beginning of the new chapter of proclamation of the gospel to all people of the earth. All nations were about counting not only Jews but also gentiles. Nations is plural referring whites, black, Asians, Hispanic, Indians and all humanity. He was clear about great commission tells us to make disciples and baptizing them¹⁵⁴.

The main theme here is Jesus saying as the body of Christ as represented in the local church we need to be focused on making of all people, all groups, and all cities and all lost people. He is telling us to get our heart, our mind and behavior ready for change of making new stage of life and diverse move of approaching new cultures to integrate them telling the mission of Christ of becoming his disciples. Church ministers of our congregation have to take this responsibility as the center of their call. I want to challenge them that, being church ministers is not only being responsible on perform rituals like holy communion, baptism, burial and confirmation but we have responsibility of taking the mission of Christ to the surrounding community. Invite all people to the church coffee hour, to invite them to church to hear word of God, pray for them, and tell them the love of Christ that he even cares them so much.

Nevertheless it is well known in biblical history that Jesus was not only a Jew but focused his ministry in Jewish community. Sometimes He rejected to listen cases of gentiles. Before healing the Canaanite woman He informs her that, was "sent only to the lost sheep of Israel" (Mathew 15:25). He instructs his disciples on one occasion to "go nowhere among the gentiles" (Mathew 10:5) and he appears to criticize the conversion efforts

¹⁵⁴ Scott Williams, 2011:80

of a Pharisees as he said, “Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of hell as yourselves” (Mathew 23:15).

Since this perspectives it is only after his resurrection that he give clear statements related to global mission that has materialize. Furthermore earlier investigation reveals that Jesus’ ministry demonstrates critical elements that challenged and destabilized the exclusivist and self-serving understanding of God’s people and God’s purpose that has only described Judaism. The synopsis of Jesus life and ministry provided by the gospel scribes full of some delicate and wise information but yet present self-motivated of margin line engagement of with those on the periphery society. The reinterpretations of scriptures that highlight God’s will for all human races, a fundamental improvement of concepts of God’s people and God’s sovereignty and is a crossing point between movement and mission exemplified by Jesus’ alienation from his own family. Village and community¹⁵⁵ apart from the fact conversion is dealing with religious matters as we have addressed above however we have to bear in our mind that conversion is the stage leads to adaptation during which the majority internalizes the minority’s arguments and moves toward the minority’s position at the private or covert level. Though after realizing that others have also changed toward minority’s position then majority members reveal their new opinion publicly. after Butera gives stages of conversion, he add more that, under belonging and validation motives, gaining support is necessary but not sufficient for motives satisfaction. However newly won supporters must be perceived as authentic, trustworthy members. Therefore resolution of the conversion challenge requires that converts to the minority position document the authenticity of their support. To extent that they present their movement to the minority position as informed by minority advocacy rather than irrelevant factors unrelated to the encouragement they should assured about the quality of support for their position, former minorities should hold their newly won followers and the group in which they were uplifted to the majority position¹⁵⁶.When people proposes a different approach about reality a conflict is created between source and the target of influence. The mission of conversion plays an important role in the community in large context. It can be treated as a tool of theological approach in religious Issues as indicated above but can be also applied as sociological and psychological terminology that deal to helps investigates and analyses human attitudes, behavior, characters and worldview. Moreover Martin Luther King in his strides toward freedom “I have a dream” speech we want our vision to be in reality. Let our mission move beyond the dream, we want our mission to focus and look on global perspectives. Let the mission of our congregation converted and adapts Global ideology so that we can move as citizen of the world in the current diverse of Global challenges. As Christian and believers we do not want to be left behind of bars of ignorant, we need to sharpened our knowledge our faith and believe in order to match with the mission of Jesus to become Global disciple, Global citizen and Global members of Church of Christ here in Norway and anywhere in the Earth.

¹⁵⁵ Hanciles, 2012:148

¹⁵⁶ Ibid. 342

4. 11.1 How do Christians relate with people of other religion in our Congregation?

In our congregation we have openness of relating with people of other faiths. However that is only here to mention because it exists in this congregation. Since we are surrounded with a community of different religions and cultures I think I have to show a small clip of this environment. We are a coexisting diverse society of many religions. We have Buddhist, Muslims and Hindus and different Christian's denominations in our community. However here in Stovner area, we have a big population of Muslims. As Christians, how do we relate with them? Are we capable to carry the mission of Christ that address us "go all over the world and make disciples?", as people of faith to God we believe in the same God. What do we need to do is to promote our faith, so that we can attract our mission to our fellows of other faith. In my opinion, we need to integrate with them, and have friendship and encourage friendly conversation with them. To creates activities that put us together as people of one community no matter what religious or color you have. To encourage women and youth groups in the community that they can performs their activities especially development and small projects of their common interest.

For example here we have youth of KIA (Kristen Interkulturelt, Arbeid or Christian inter-cultural work) who come together every other Thursday and have their activities. Coffee, playing games and other interested programmes for youth.

Also here at Fossum Congregation we have begun Norwegian Course. This is the church project and the programme is offered to all people both Christians and non-Christian it is one of our missions that reach out others. This project helps our community to open for diverse communication and Inclusion. so that people of this society should converse together and integrate in the standard of mutual relationship and receive credibility that give them opportunity to learn more on cultural diversity of the society they belong.

5. CHAPTER FIVE

5.1 Summary and Conclusion

In my research paper I have analyzed some issues concerning diversity and inclusiveness. We came to realize that, culture is a very strong factor in the life of a person that is why is extremely easy for a person to move from his\her home area to another new place, but is very hard to remove his/her culture inside himself. Since culture involves a lot of features in human life such as dressing, language, dress code, symbols and sign, religious and believes it need to be handled in an incredibly careful way in order to avoid clashes, misunderstanding and conflicts. In case of Migrant and Sojourners, whatever their reason of movement, migrating people leave their loved ones, familiar environment and lifestyle. They also lose their position in their immediate environment, their community and country. They can experience prejudice and discrimination; they feel that they have lost control of their lives. This is described as culture shock. Culture shock is the term used to describe the psychological and physical state felt by people when travelling, living, working or studying abroad, or even moving to a new environment in their home country, where the culture may vary considerably by region and social class.

Moreover, many factors contribute to the duration and effects of adapting to a new culture, for example human personality, education, foreign language skills, mental health, socio-economic conditions, travels experience, and family and social support systems.

Among many challenges that migrant churches face in Oslo is communication barrier. Language as main factor of communication is a challenge among a lot of immigrants. Although community which migrant belong offered them some language courses but it is still a main challenge. It was argued that, immigrant has a need to learn Norwegian culture and traditions. However insisting that in order to be inclusive in the Norwegian community immigrant need to learn Norwegian customs and traditions, this will give them access to communication to the community, getting to know each other and have more friends, it is an easy way to get a job and also you can follow the church service properly. It was claimed that in Ghanaians' Church¹⁵⁷ there is people in the Church who

¹⁵⁷ For some reasons of age there is the older generation that came to Norway as old people have no capability to learn the language. So the Ghanaian's Church saw that as a challenge and to took it up seriously by creating a service that is run by Ghanaian language so that they (old generation) can be accommodated.

cannot speak Norwegian neither English so they have to use Ghanaians' language in the service so that they can be accommodated properly.

Nevertheless, diversity and inclusiveness, involved so much on verbal communication is the central study of any given human culture and society. It is a very intimately woven in a dialect approach, into the cultural, social and psychological structure of life. This shows that the individual cannot be conceptualized as a self-enclosed atomistic unit possessing an inner dominion, livings, and his separate life in isolation from others. The person can only position himself in discussion with others and understands perception of self-hood and world-hood in dialogic interaction and in the association with others, based on the level of access he/she has to the knowledge-pool of language, socially integrated, context, dialogue and cultural diverse.

Furthermore we need to hold coexistence for our relationship as a church and natural human beings. Coexistences is a system where by people from different backgrounds, religious, colors can live together, work together without interfering culture of one another as was stated that in Fossum church they have Hindus, Catholics, Africans, Norwegians and people from Eastern Europe. All of them they enjoy mutual relationship some relates as friends, relatives or church members. One of my informant adds that her son married to a lady from Filipinos and they are happy with their multicultural marriage. We have to be aware that, in this country there is main challenge of multicultural coexistence practices, there is a need to find how the local government are overcoming the challenges of increasing numbers of foreigners living in their traditional monoculture society.

Apart from coexistence challenge we can carry out the message of compassionate action. Compassion is a form of love which response to the other in needs it implies to benevolence, care, and action. It is the form of love takes in response to suffering; it is a readiness to enter into the other's suffering. However it relate with justice as we see fairness is the concern of love and care.

We have to take that, in integrations believers of different backgrounds, they need to sit down and talk to one another about their feelings how they can care toward one another and how to handle their differences. Sharing ideas and identity will help the Church to recognize others values as created by the image of God.

There are some challenges of cultural differences. The Church of Norway decides to open their arms to welcome newcomers with good heart in their Church. Even for example at coffee hour after

Church, all people are welcome. This is so as to socialize together and share some experiences, and making them feel as part and parcel of the congregation. This is in some way showing love to your neighbor. The way that help to check our perspectives to embrace harmony towards others, is to share experience of Christ as believers. So far, so good that the blood of Jesus has united us we are the children of God; we are all created in an image of God. In Gods likeness we are all created.

The challenge of thinking is something that is so imminent in our society, especially while we are facing some culturally differences. It was argued that, cultural barriers as the challenge, expectation, values, and perspectives in meeting point of discussion may be individual do not understand. It is important getting to know each other, learn from one another, and be part of an existing congregation

In my understanding in this modern society change is inevitable we are living in the global society. Our world is changing so fast the same our societies are changing too. We need to adjust our mind and change our attitudes, perspectives, character and behavior.

We need to shape slowly our church services in a diverse way to meet the standard of all congregations’.

We need also to be intentional; the reason to be intentional is that, it helps human beings to remove doubt on making right decisions. Intentionally is about being deliberate with the actions that come as a result of exercising your mental thinking. Being intentional about diversity is all about to back on the original plan of God’s salvation on human race. It is not about convenience it is about being deliberate.

If we are brothers and sisters in Christ we have to be willing to have tough conversations with each other. We have to defend in what is right in our communities, in our ministries and in our hearts. Choose your battles as Canaanites’ woman chose to confront Jesus until her daughter was healed.

Having positive approach in your authenticity is so much encourages diversity that we have talents that everyone in his uniqueness contributes to build the church, society or community.

Church diversity needs patience. It takes nearly thousands years for the church to be one of the most segregated institutions on the earth and change is not going to happen overnight. It is a process that must pass through many stages of life. Diversity is a mix of different cultures it is an

integration that is carrying a lot of challenges in the church, without patience is very hard to cope with reality.

The history tells us that the Church undergoes a lot of changes and reformation. From the early church of Jerusalem, to Catholic Church, up to the reformation of Martin Luther. He brought the Bible to the local people. One of my informant claims that, a lot of revival had occurred in life history of the Church of Norway, when Martin Luther the Church reformer, who defended the right of lay people to use the bible in their community. Meaning the bible is translated in the peoples language in this case Norwegian, and people have their bibles and bible studies at home and in the church. In the case of migrants Christians they also have their bibles written in their languages.

Nevertheless these two (minority and majority) churches, have to carry responsibility of learning from one another, to carry out a message of multiculturalism it is not an easy task it is something that we need to be careful how to handle it.

The good relationship of churches let the entire society to develop bond of mutual harmony, peace and positive development in every sector. Community and church will experience more safety and more confidence and sense of being accepted that everyone is counted and valued to have equal rights as a member of the community.

I think in order to have very strong bond in church leaders from majority and minority should be involved together in sharing experiences of their respected churches. Sometimes it is good to exchange experiences of leaders. From minority to serve and preach in majority Churches, and the same apply for the majority church leaders should serve and preach in minority churches. In doing this it will create a kind of integration in leadership that gives an opportunity all leaders to learn from one another. It will be unfair and unbalance if it claiming that only minority leaders should learn from majority because if we allow that, diversity will not have good foundation. If only one party has a right to learn while other is denied access of learning it will creates stagnancy and jeopardy in the church's relationship. Moreover involvement always advance in pace of progress where both parties having sense of belonging.

Nevertheless, we should express both parties to have concert gathering, this will improve way forward of learning other's culture through music and dancing. Concert is more than singing it involves cultural dress, body language, music's instruments, symbols and sign and how the message conveyed to the audience. Music can change people's attitudes and behavior in the church. Music is

a talent. It is a performance that requires skills and fine of art, it means sharing cultural experience in the methods of music it enhance church relationship and more people will be attracted to form a sense of relationship because music has captured their hearts and feelings.

Furthermore Churches should plan and arrange culture week of their own where people from different background they have to present their culture. Here in Stovner we call it an international day. All church members should present their cultures in term of presentation from different countries, Music and dancing from different groups of people, dress and fashion, Food and dishes. On doing all of this stuff it is a way forward of creating mutual relationship between the churches. All people from different group can share conversation and may be they can have friends and get connected to one another.

We believe in the authority of the Bible, the quality of all members, unity in diversity and the priesthood of all Christians. The main mission of the bible is unity of all Christians people with different ethnicity, cultures and background can live side by side without any problems. In our community we have different group from minority ethnic background we have Ghanaians ethnic church, Oromo church, Tamil group, and Eritreans groups all of these ethnicity background churches they coexist in the society and they are enjoying their existence since all of them they have common faith of being members of Christians background beliefs. The main mission of the Church is all people from all background can coexist and live together with peace and harmony. The same apply to our churches the main theme of diversity and inclusiveness is to coexist with all different ethnic backgrounds, with good relationship. Sharing faith in Christ and make sure that, the message of love, hope, peace; and mutual understanding will be a strong pillar that lead them to coexists as brothers and sisters in the community.

However Conversation as we discussed above is the central study of any given human culture and society. It is a very intimately woven in a dialect approach, into the cultural, social and psychological structure of life. This shows that the individual cannot be conceptualized as a self-enclosed atomistic unit possessing an inner dominion, livings, and his separate life in isolation from others. The person can only position himself in discussion with others and understands perception of self-hood and world-hood in dialogic interaction. And in the association with others, based on the level of access he/she has to the knowledge-pool of language, socially integrated, context, dialogue and cultural diverse.

Moreover the mission of conversion plays an important role in the community in a large context. It can be treated as a tool of theological approach in religious issues as indicated above but can be also applied as sociological and psychological terminology that deal to help investigate and analyse human attitudes, behavior, characters and worldview. Moreover Martin Luther King in his strides toward freedom "I have a dream" speech we want our vision to be in reality. Let our mission move beyond the dream, we want our mission to focus and look on global perspectives. Let the mission of our congregation convert and adapt Global ideology so that we can move as citizens of the world in the current diverse of Global challenges. As Christians and believers we do not want to be left behind, we need to sharpen our knowledge, and faith. This means that the mission of Jesus in our life will be fulfilled to become Global disciple, Global citizen and Global members of Church of Christ here in Norway and anywhere else in the Earth.

5.2 Main Challenges

5.2.1 Inclusiveness: The message of inclusiveness in the Church diversity, it sounds so nice and it carries openness of better together. It promotes unity and sharing the word of God together. But sometimes this statement can be misused and bring another product in the Church of Christ. The majority group may misuse this statement of inclusiveness to alienate and assimilate minority groups. Inclusiveness sometimes have the essence of otherness this means that the major group should include the minority group in their system but they have nothing to do on involvement in their daily activities they just want to please the audience small group and allow them to sit and follow everything they do as a major group and not otherwise. This challenge mitigates misunderstanding and alienates other believers to contribute and share their ideas and experience in the church. I suggest involvement is the best way to get people included and at the same time involves them.

Involvement is the part and parcel of participation. When people get involved and perform duties together a sense of belonging will be created and tensions of misunderstandings will be eliminated. The church of Christ is multicultural, in order to get the message of Christ implemented and creates strong bond within minority and majority Church, let us involve all people from different nationalities and cultures in the church activities. We have people who are citizens of this Country who have other nationalities background, involve them in the leadership of the Church so that, all people should know that, this Church is theirs. Allow people to relax and feel at home. Churches should learn from one another not only minority Churches need to learn from majority Church also majority should learn how to handle diverse cultures from minority churches here in Oslo.

Assimilation is not an advisable approach we do not need to assimilate minority groups. Because that will create another problem of lack of confidence and prejudice in the church and community at large. It is very hard to advise people to abandoned their culture totally and convince them follow a new culture, that is an approach of ethnocentrism. Let people maintain their cultures, include them together with their culture in the church diversity. Let people have freedom to choose what cultures they will take with them and what cultures they will drop out. Sometimes continuity and discontinuity of cultures is done by individuals.

5.2.2 Secularism: Secularism is another main challenge in the Church unity and diversity. Church of Norway is more secular. People are not interested in prayers, reading the word of God. Some members do not even go to Church. You find some churches are full of elderly people. The case of faith and Church unity between minority and majority nobody cares about it, because a lot of church members are not in the Church. On the Sunday you find a lot of people going holidays and have fun, Sunday is a day people go to ski, having parties and other activities. Secularism is reducing people's commitment in their faith of Christianity.

However secularism is a main challenge in the church of Christ especially in the western world. Even some Church leaders are more secular than being religious; it is very rare to see bibles in the Church people prefer to go to Church with piece of news paper than carrying a Bible¹⁵⁸. I was asking myself what is happening in this western World who brought Christianity in Africa and why they don't care anymore about their faith? We need to Check and balance about our faith and secularism. We have to adjust ourselves, so that we do not abandon our faith completely because of secularism. Christians should know that a human being has to experience both sides of religious and secular life. Religious life, like prayers, going to Church, baptism, and celebration of Christian holy days, and secular life, like physical issues such as education, economy and politics.

These two subjects they interlink. They serve the interest of one human being, when you abandon one element and focus only one side you find yourself on a position of missing something special in your life. We need a diverse society that is ready for change. Rationalism is very positive feature in our churches. We have to rethink and make sure that we have to walk on a change that promote multiculturalism and make sure that secularism is not engulfing our Christianity diversity in our cultural believe from people of different background.

¹⁵⁸ This is contrary to the old days of revival in Norway, where people use to have their bibles in the Churches and buses. But nowadays there is many technologies, like iPods, computer and power point in the churches. But I doubt that actually people use their iPods bible in the churches. May be for youth, and young generation, but for older generation I doubt.

5.2.3 Insecurity: The sense of insecurity is another challenge in our churches relationship. Migrant people feel like insecure in the midst of their colleague's majority group. For example most migrant Christians are not registered in the church as active members. They are not interested in the formal registration, to be registered members of a church. When I asked them, "why you do not want to be registered members"? Some they don't answer this question and some give short answer why must I register my name.

In my observation, I come to find out that the reason that is holding some people not to be registered members is the problem of being insecure, fear, and lack of confidence. So you find migrant Christians are not members on permanent basis, but on temporary bases. Some people are political refugees on which their life could be in danger if they get too much exposed because they are here to secure their life.

By not registering church and members, here one can lose their basic right to many things and the leaders will be under pressure of difficult working environment.

The Spiritual services pastors give to the registered members. These services are weddings, funerals, confirmation, children and adult baptism, and counseling and prayers. Therefore if people wants these services but are not registered how can they be known and given their right services. Because of insecurity one might lose these core ministries of the Church for not registering themselves. And the church will lose people if they are not registered; one cannot make any follow ups, or call them and may as well just disappear.

5.2.3.1 Weakness, in the Church of Norway, The church has many registered members who don't come to church. This gives no meaning the church as the Assembly of God, where people meet to worship God together. The fact that churches has fewer members who attend every Sunday services, no one knows exactly why people not coming to church. May be some listen the word of God through radio, internet or TV.

Oddvar argued that, there are some of mistrusts that draw tension that may be foreign believers are not well accepted openly. This happened because of phobia and insecurity that people claim only because of new change, new culture and new globalization movement. So both migrant and Native people should, try their best to accommodate and accept each other, all of them are the Children of God. They have nothing to fear, they have to eliminate fear and worry and motivate

mutual respect and trustworthiness in the Church of Christ. So our Church diversity will have a better meaning.

However conversation is one of different ways to the solution of fear and insecurity in our churches. Dialogue introduction and discussion will help to remove/ reduce doubts and prejudice of believers of both sides.

5.2.4 Cultural differences: Cultural differences and clashes is another big challenge. Culture is interlinked with issues of faith, so cultural differences between migrant Churches and native church are main issue. Norwegian cultures prefer service that is quiet not noisy. The pastor lead the church service and other should follow. The way of music is not loud¹⁵⁹ and service is only one hour. The time is very important here. While migrant Churches services are noisy¹⁶⁰ where people sing and jump with high volume as the expression of celebrating before the Lord as psalmist says, sing, dance and praise the Lord with all your energy. There is a sense of participation, all member should participates to sing together and dance together and at the same time should share testimony. Members have to give a kind of testimony that God had done some miracles in their lives. All these cultural difference bring challenge in unity and relationship.

Each part justify themselves that they are better than their counterpart. Migrant churches claims that Norwegian church is a cold church that has no participant in the church, its participants are just in the record book, but are not physically appearing in the Sunday services. They just appear on special occasions like wedding, confirmation, and burial and Christmas.

While migrant churches claimed by Norwegian church that they are old fashioned. They use high volume and loud voice to show the world, of what they have. That now they have instruments of music as a sign of success. Also migrant are not being punctual in their services, they are very inattentive in time, they clash so much with their Norwegian fellow who are very attentive in time. While African Christian they see as time is not in their focus they focus on the word of God and so becoming self-time steward toward others is a big problem. When we come to the area of time factor migrant are not so much sensitive.

¹⁵⁹ But at the same time the big organ piano is really loud, that everyone enjoys, it is not a disturbance. But if it is another type of music that is not known to them is not accepted and embraced hundred percent. So in my opinion I wondered what it means with loud and quietness in the service?

¹⁶⁰ Here I mean people have their own voices sing loud, they don't use the big organ piano so you can really enjoy hearing their real voices as they sing. Their guitars some time is electrical that would be loud as much as they want to. They use loud speakers to help feel more power of the Holy Spirit, only in some cases. That is my observation.

Another factor of cultural differences is dress code. In the Norwegian culture dress code is not important in the church service but for migrant dress code is key issue in the church service. If some dress in the way people are not comfortable church elders will come and tell the stranger can please dress properly while you come to the Church in another day, because this is the house of the Lord.

Apart from dress code Migrant people, sometime when there is a feast they cook food with (hot dishes)¹⁶¹ in church kitchen room while for Norwegian to cook hot dishes is disrespect and for Norwegian they like coffee so much in the church while migrant blame them they love coffee so much.

However education is very important aspect globally. The Church of Norway has done their best on this, part. But among the Pentecostal churches here, there is still a challenge of education. The ministers' level of education is crucial at this point. Many migrant lead churches some still have this challenge. They need to take this challenge and overcome it by sending their ministers to university, so that they can compete in a changing society that is changing every single day.

All of these cultural differences bring misunderstanding and prejudice in the Church of the Lord. We need to reassess and evaluates ourselves of how can we solve cultural conflict and differences. Culture is an incredible stake that has an important position in person's life.

To conduct Seminars and capacity building it mitigate awareness of learning and understanding. People have cultural approach in the community, church and society at large. Application of communication and dialogue is another better way that will promote cultural diversity between these two churches. When people talk together they understands each other and clear their differences and doubt. By learning in a seminar it will help slowly accommodate each other's cultural perspectives because the experts of the subject will be invited to run seminars and workshops.

However enculturation can help us to renovate and adjust our culture. That we can create space of a new culture and accept some changes because we are in the world which is diverse and changing so quickly. It is clear that we have to regulate our traditions and cultures in the Church and in the society at large. Furthermore in order to confront the situation of cultural differences in my opinion

¹⁶¹ Among the migrant's people from West Africa, Ethiopian and Asians like hot dishes, that is their food with a lot of spices. Among people from east Africa their dishes are not hot. The Norwegian food is not very hot dishes so when they have strong spices food in the church it is a little bit uncomfortable. Even though some would like to taste.

it is advisable to show love for our neighbors this will help to change the image of self and think of others. Relationship to neighbors will help our community and churches to be ready to take risk and adjust some cultural attitudes.

In that we can allow and open space to welcome some new ideas, new few elements of cultural approach for the sake of community which we belong. It is very hard to cooperate with community and society of difference cultures, if we don't prepare our thinking, our mind and attitudes to accept changes for the best of the community we are living in. Nevertheless cultural differences can only be settled in the church when a person of one faith creates a common focus faith. For Christians, Christianity should be center of their culture and put their trust to Jesus and all people from different culture and tradition. They have to see their culture as the way of diversity to serve God of Creation who created all humanity with different colors. So while we stick on that area, our differences will disappear and our bond will grow stronger.

5.3 How do we include all people in our services without biasness of background and color?

Fossum church is the place of many nationalities. The Norwegians themselves are collected here from different parts of Norway. There is a sense of diversity from the ethnic Norwegians to others from different dialects. There are a lot of minority groups as well from different parts of the world. We actually have some people from Indians background with their religion, coming to church and did not convert to Christianity but accepted. It was a new experience to me because we normally used to see only Christians in the Church unless somebody wants to become a Christian or may be someone has accompanied his/her friend in the church. This is the fact of change and diversity that we are facing in the modern society.

We have Tamils group coming to use the Church building and for them they have a separate service, in the church within themselves. They have no connection with Fossum congregation as a link because they use their language and tone of worship as much as their context is concerned. In this case there is no communication or joint services together as that was not part of agreement when they asked to use the church building. So they have their freedom and are not forced into anything they don't want to. But as Christians in my comment we have to relate somehow, may be Fossum Church can invite them some day, when there is special feast, or just have a meeting to know each other better, and create positive bridges together.

We have also Ghanaians minority group at Stovner Church. They use also their mother tongue in their services. They prefer to have their own separate congregation. It means they have service within themselves, and are independent. That means they can enjoy the flavor of their cultural and traditional services that allows them to feel at home. Sometimes they have joint services with Stovner Church as a sign of unity and they use English and Norwegian in that service. In my opinion sometimes it is a good thing to speak your mother tongue in a foreign land. Because it is the only inheritance you have and to give your children. Nevertheless it is good and best not to isolate yourself and lock yourself in a closet, which will give you a hard life. Minority need to be dynamics to learn the language of communication in the society they belong. That will help multicultural to function properly in the community.

We have people of Salvation Army. They have their meeting and no connection with Fossum local church in terms of coming together. But I think that we should sometimes just come together as Christians and just be collectively in some occasions in a year. All of these groups I mentioned are the joint that make the body of Christ as one Church to be strong. We need a church that, involves different groups of different talent and diversity. So that we can share our variety in the way that will give motive the growth and development of our congregations.

5.4 Relationship

This is another test and difficult question but at the same time it is the question that is obvious we have to ask. Because it is important for the benefit of our diversity and integration in the Church. In my experience here in Fossum the people welcomed us in the Church. It was not difficult for us to be accepted, because we are Lutheran Church members in our background. There are differences of cultures but Lutheranism is familiar to us all.

We have opened an International service with more ecumenical perspectives. Where people who speak English may come to have a feeling of a home where they speak the language that is the second language to many of us. So some people came who were not with the Lutheran background but Roman Catholics and Pentecostals. This ministry is very active and it still exists up to this moment. The Norwegian population normally doesn't come or come in few numbers, because they prefer service with their own mother tongue, a tradition which is Norwegian. However we have some Norwegians who have international experiences, some they intermarriage with people of other nationalities. They come to our services because they feel like home in this service, there is an

ecumenism and acceptance of all peoples here. This is a platform for all. Fossum Church have done their best when they allowed this services to operate with agreement that we are fused together.

There is another challenge in our area that majority population is probably declining in our community. The reason for this could be the fear that their children might have a different language of Norwegian in a dialect of migrant people. This point is very similar to that of, migrant who wants, so much to preserve their language as the only heritage for their children. Therefore the same approach applied to the Norwegian community.

They also want to preserve their language pure and clean, as it supposes to be without any other strange dialects. These are the burning issues challenging our diversity in the relationship between majority and minority groups. However we need to have rational ideologies that will help our people rethink and be ready to risk some facts of their cultural traits. So that they can have some adjustment that can give a room for interactions in our diverse community. People should be empowered by giving them education that allows their ideas to be open for integration. Seminars and capacity building are among the many ways which help people to intermingle and creates mutual relationships as a church and as a society in large.

5.5 Fossum Church and other religions in the area

As discussed above, I touched not in depth about people of other faiths. But since we are surrounded with a community of different religions, and cultures. We are a coexisting diverse society of many religions. We have Buddhist, Muslims and Hindus and different Christian's denominations in our community. However here in Fossum, we have a big population of Muslims people. This is testing us as Christians, how do we relate with them? Are we capable to carry the mission of Christ that address us "go all over the world and make disciples?", as people of faith to God we believe in the same God. What do we need to do is to promote our faith, so that we can attract our mission to our fellows of other faith? I think we need to integrate with them, and have friends and encourage friendly conversation with them. To creates activities that put us together as people of one community no matter what religious or color you have.

For example here at Fossum Congregation we have begun Norwegian Course. This is the church project and the program is offered to all people both Christians and non-Christian. This is one of our mission that reach out others. This project helps our community to open for diversity. Communication is one society need, so that people of this society should converse together and

integrate in the standard of mutual relationship and receive credibility that give them opportunity to learn more on cultural diversity of the society they belong. In this case one doesn't need to convert to Christianity to be accepted in the language course. They as others could be Christians of other denomination or member of other church and still accepted fully.

However all of these discussion mentioned above is for the help to build a community that is modern and is enlightened to the field of cultural diversity. To have a Church that is aspire in dynamics relationship as body of Christ of many joint but united in one bond of faith in Christ. Furthermore issues of conversation, coexistence, conversion and compassion action those are Church diverse features that promote our congregation growth and strength in the Global movement of our modern world.

Apart from many challenges discussed above I came to concludes that these two Churches have succeeded at certain level in the cultural diversity and inclusiveness. The Church of Norway has opened her arms and accepts minority groups and accommodates them. For example in my case studies of Fossum and Stovner many minority groups as mentioned above are integrating together by sharing the same church building. Some share joint services. And some don't share anything else except the church building like, the Tamils group and Salvation Army group. It means also that they have freedom of what they want to do. Join together or stay alone but have a good relationship.

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