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# **Psychological perspective on meaning of multiculturalism in the free-church**

-a phenomenological study with free-churches in Sweden

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## Abstract

I was searching for the meaning connected to cultural issues and perspectives in a multicultural church, so I questioned 8 church-leaders coming from two churches in Malmö and one in Stockholm. They wrote an answer to an open tailed question. I summarized the text they gave me and let the same leaders and totally fourteen members from the two churches in Malmö react on two of the texts. Finally the leaders could react on my phenomenological meaning-constitution-analysis of their own text. I found that in one of the churches, where culture was a less important matter, a threat was associated to differences in culture, even if there also where high ideals about cultural diversity. In the other two churches identification with people from different cultures was a key to build a fellowship, which could welcome them and meet them with respect.

## Key words:

Multicultural, Free-church, Phenomenology

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## Introduction

### *Purpose*

This thesis will deal with the meaning given to culture within the evangelical free-church in Sweden from a psychological perspective. The goal is to explore and understand the meaning of multiculturalism and its importance within and between cultures, and in relation to cultural identity. In that light I would like to reach an understanding of possible weaknesses and strengths of having an explicit multicultural church-body.

### *Science with a phenomenological approach*

During this essay i have been fighting a hard fight with my view on knowledge. I hope that will show. It has been both a reaction towards the psychology I have met in my studies, and a pull towards philosophy. This is important as the foundational view on man, on knowledge and the world shapes of our ways of doing research. It is not at all obvious how to relate to knowledge. Some of the outspoken goals of science are to describe, predict, understand and create a change in different phenomena (J.J.Shaughnessy, E.B.Zechmeister, J.S.Zechmeister 2003). The kind of phenomena you address in modern psychology have been influenced by the positivist ways of thinking, and is often close to the natural sciences. These address man as a part of nature that can be measured or in some way objectively observed. Of course there are behaviours and cognitive or physical matters that can be measured, that are good to study, but man also consists of depths, and meaning, that cannot be put into numbers; but it can be perceived and given by a subject, structured and understandable. This is what I am inspired to address, and this is the reason I have chosen the phenomenological methods (Sages 2000).

Husserl is often portrayed as the father of phenomenological tradition. He saw himself as a big pioneer, and founder of what he called the science of sciences. Even if he was not the first either to use the name phenomenology or to touch these thoughts.

(D.Moran 2000 ITP) His works on subjectivity has influenced a whole world. He had a huge impact on all science from physics to aesthetics, mainly through his disciples, but I would like to summarize some of the thoughts that have influenced the method of this essay, as intentionality, epoché, horizon, and the relation between noesis and noema.

The theory of intentionality define all mental activity as having a direction, one could say that perception is a two-way action of giving and interpreting meaning from that which is perceived. Both parts of the process are influenced by previous experiences

and what the mind is set on in the experience. Husserl fought with questions of what true science is, what true knowledge is, and stated that the relation between the knower and the known is decisive. He stated that there is a need of an epoche, to do what you can as knower to put yourself in brackets, take a step back and try to disappear, but being aware of your subjectivities and the meaning you self carry. Husserl meant that by doing reductions: returning to the source, to get away from the naturalist attitude and from *psychologizing* the eidetic. It is about trying to get free from misleading assumptions in the building of theories. This has influenced me much in the constituting of my research. (D.Moran 2000 ITP)

The horizon is the sum of all perceptions constituting a picture of an object. The sum of the horizons of a being is the life-world, (D.Moran 2000 ITP). It is a quest of turning from the question of existence towards the question of meaning, and walking back the steps of the meaning-constituting process.

Noema is the meaning structure of the intentional object, what leads our mind to think of an object, as the picture or experience of the object: the object as seen in our mind. But the noema is separate from the actual object as the object can be destroyed, as a tree, or never has existed as a unicorn, but the object still exists in our mind, as the tree or the unicorn in our mind has no chemical elements, no forces or real properties. The Noema is responsible for giving meaning to what the mind perceives, the mental action of constituting quality and content of the Noema. (D.Moran 2000 ITP), these concepts are very well fit for the study of culture since a scientist always will belong to one, and will have to be radical in fighting preconceptions.

### *Definition of basic psychological and biblical concepts*

#### Culture

Culture is a very used word in contemporary Medias and writings; this creates confusion as it is employed in a variety of ways. B. Andersson (1986) shows how culture is used as a black hole or a random explanation to problems when the roots seem unidentifiable. But there are some very practical issues of culture I would like to fall back on to define it. Even if there have been endless attempts to define culture, the definition I find the most interesting is a very old one. Ibn Khaldûn, (1332-1406) simply saw the way of life as defining culture. I see that culture finally falls back into practical circumstances: culture is how we perceive and cope with our surrounding world, trivialities and necessities of life, by explicitly or implicitly, biologically or socially inherited traditions or habits. It is important to see that this practical view on culture does not lead to a superficial one, the depth is concealed in the trivial.

The Canadian psychologist J. Berry saw two dimensions necessary to be aware of in the study of culture, naming them the *individual/psychological level* and the *cultural/group level* of culture. (Berry & co 2002). The second may be the most common and the one many would expect a study of culture would touch, but since my aim is to do a psychological research I will mostly focus on the first dimension. The central questions will then touch topics of what will be happening in the life-world of an individual involved in a process of meeting between cultures. To understand this we need to dig deeper into the central work of J. Berry, concerning some interesting theories founded on how we *learn culture*. (Berry JW, Poortinga Ype H., Segall Marshall H., Dasen Pierre 2002). He splits the process in two parts: *Enculturation* and *Acculturation*. He states that we all have a culture, since childhood we are taught directly and subliminously how to think and act, we learn values and ways of doing, that is the process of enculturation (Berry & co 2002). Further on, according to Berry, there is not such a thing as unicultural societies; there is no society with one culture, one language, and one religion. Consequently we are facing a variety of cultures different from ours, which is the process of acculturation. (Berry & co 2002) It is a process where enculturated, learned values, are opposed to values from other cultures. I find this theory attractive in relation to the definition of culture I use, but the simplistic separation between Acculturation and enculturation is in my eyes hard to see in practice, but it may help in understanding what happens in the meeting between people of different cultures.

According to J. Berry this bends us to take position towards the two cultures involved, the old (origin) and the new (meeting) culture. This leads to different acculturation-strategies. (Berry & co 2002) The result is four general categories, or four extremes, summarized in four words in the dimension and an ethno-cultural group meeting, Integration, Separation, Assimilation, and Marginalisation. (Berry & co 2002 referring to Berry 1970, 1974, 1980, 2002)

Integration is the result of a positive attitude towards the two cultures involved in the meeting, a preserving of the old traditions and values at the same time as there is an interest and an adaptation to the new society in an example of a immigrant situation. I get the feeling that according to Berry this is the good way to handle the acculturation (Berry & co 2002). In practice I see a cultural mix, in the same time enriching each other, but I can't help wonder if this meeting would implicate a loosing of some parts, as contradicting elements in the culture could maybe not coexist, wich gets visible with a practival view on culture.

Separation occurs when, in the example of the immigration, the immigrant keeps a positive attitude and answer to the culture of origin, but refuses to meet the new values and culture. This seems like a bad option in theory, but could this not be a necessary stage, or a part of a longer process of acculturation? Separation would be the escape from the difficulties and requirements involved in the acculturation.

Assimilation is the result of a negative answer to the culture of origin and a positive attitude to the new culture. That creates a society called a melting pot, when the immigrant would try to, or would be expected to, become just like the other citizens.

Marginalisation happens when both questions result in a negative answer, both the new and old culture are neglected. An example would be if an immigrant feels rejected from his culture and meets discrimination in the new culture. On a large scale this would create a society of exclusion. (Berry & co 2002)

*Table 1, acculturation strategies according to J. Berry*

	Yes to old culture	No to old culture
Yes to new culture	Integration	Assimilation
No to new culture	Separation	Marginalisation

These perspectives may feel very simplistic if one tries to reach an understanding for the meaning to a real person. It could be somewhat unrealistic to think that there would be either only a positive attitude towards a culture in which one has grown up or been moving to to live in. I think that there would be many partial intentions and voices dragging the person involved in an acculturation-process to have alternating and even contradictory attitudes towards something as big as the concept of a culture. An example could be the situation of Muslim women who meet the new culture with a bigger freedom, but also values about woman's ideal that is contradicting their religious and cultural values. Then the conscious attitude is divided, how complicated should not the unconscious feelings be then?

This is very complex psychological and social process, as a perceived group is created with the security and confidence in the thought of having commune way of living and of doing things. There is an enormous amount of literature treating this question, and in my studies I have encountered a few thoughts I would like to mention to bring some depth to the complexity of the phenomena. A. Jacobson-Wididng (1983) writes about the grey culture and the black and white culture, as the difference between what is outspoken and idealized and what actually is thought, pointing a tension between what one could call deeper thoughts with a makeup of more superficial rational reasons. M. Lahlou (2001) has done much interesting research touching this same question calling it

implicit Discriminating. He has shown that the explicit description and the implicit thoughts may be very different by letting participants first explicitly tell their opinion about a group, then telling a story out of a picture, M.Lahlou's analysis is very interesting and shows a big gap between explicit and implicit opinions. It is important to have this in mind as what these two dimensions are interesting to study in different ways.

A very stimulating book is B. Andersson's "Imagined Communities" where he attacks the concept of nation with passion and frustration. His theories building on previous writing is that nation is an "imagined political community – and imagined as both inherently lined and sovereign." The point is that there would not be such a thing if we didn't create it. I find that many interesting questions concerning the reasons why we then create these communities. B. Andersson claims that many of his colleagues as a consequence concludes that nations then as a foster of our imagination are unreal, but not him, he writes that it is he who sees a distinction in how the community is created, and the reality of the way people refer to each-other.

### *Identity*

There are practical consequences of the different theoretical approaches to culture, such as the identification. Because many processes often are subconscious, it is even more important to consider them with care. One of the questions I find most inspiring is the complex question of cultural identity, which Berry & co. treats still in their book *Cross-Cultural Psychology, Research and applications*. Interestingly there are many similarities between the group/cultural level and the individual/psychological level. The two dimensions have also been referred to as civic and ethnic identity. (Khalin & Berry 1996)

In my capacity as a researcher the point is to get free from presumptions and reach for some kind of definition emerging from my result, or the meaning the participants put into the words. But because of the tradition ruling now there is a need for discussing terms before the results, so to continue I would like to quote and discuss the definition that Dasgupta (1998) reached about cultural identity:

*A part of self concept that consciously anchors an individual to a particular ethnic group; central to this identity is a sense of belonging, as well as a commitment to the groups values, beliefs behaviours, conventions and customs*

I find this definition interesting as it marks a difference between the conscious anchors, but in my opinion it would be crucial to leave space for the unconscious, first the maintenance of one's culture, and second the interaction with persons from other



cultures. I would like to point to the last part of the definition concerning the behaviours, conventions and customs, in consequence of my attitude to culture. But in relation to the idea of a “part of the self” Carmel Camilleri and Malewaska-Peyre (1997) have some positions that may seem close but that I perceive as radically different, they are representing a European research and some theories, writing about an important differentiation between the *value identity* and the *real identity*. These ideas may be drawn to the same tension that is created between the conscious and the subconscious thoughts that a group or culture may have, and the real behaviour or hidden status that exists in relation to *the other*. The author’s point is that these categorizing has much in common with the four Berry’s acculturation-strategies. When the young Muslim immigrant in France (where Camilleri made his research) faces the opposition between the values of the parents and the French peers, they are often facing this (Berry-arian) dualistic question of how to relate to the both cultures meeting. But there are further thoughts splitting up the four categories, as a young immigrant can say yes to both the new and the old culture, but in different situations, and keeps them split up, in a sort of *chameleon identity*. But of course this brings problems in the long run (dissociation), and often these persons are forced to either join them and be different in both or deny one of them. To bring some further depths to these thoughts I want to consider the works of Mikhail Bakhtin. He is the origin of the expression of a dialogical self, which has given birth to a school that refers to the split personality we all may experience, that there is like different voices directing us. This may be internalised voices from persons that has had an impact on us, or voices we build up out of different motives, more or less conscious horizons in our life that lies at the ground of our view of the world that surrounds us and (Rabelais and the history of Laughter). I find this approach to the self better than the material-sounding words of Dasgupta's definition concerning the parts of the self.

I would like to discuss more the division into conscious and unconscious, or explicit and implicit processes of identity that Dasgupta starts with. Even if I guess that there rarely would be any clear limit between them, I feel it has an importance to the life-world in a process of acculturation. They remain as two dimensions of different source, important to have in mind and that will have an important place in the continuing of my essay. The explicit is what is or could be outspoken about oneself. An example of the would be the importance of the theoretical knowledge about oneself, or explicit self-categorisation “I am a Swede.” The example of implicit could then be the meaning laid in Swedishness included in the categorization of the self. If I think Swedes are shy, but also in reaction to the surrounding relations and demands. This is what A. Johanson-Widding (1983) expresses as the importance of the face-to-face interaction. There

would be the same relation as between noema and noesis the implicit would then be what is taken for granted, the meaning-giving, included but not outspoken.

It is important to think of the implications of these topics to the study, this is not only cold thoughts about some theoretical aspects, but when I reach the participants it is about very personal questions reaching into who we are. A decisive dimension of this question is one of the values that may lie more implicitly, and the status.

Another dimension I find important to point at in relation to the definition is the excluding factor of the belonging or the anchoring of the self in an ethnic group. In the introduction of "*Identity: personal and socio-cultural*" A. Jacobson-Wididng (1983) has an interesting discussion concerning the definition of identity. She writes that the word identity has two basic meanings, first targeting the *distinctiveness* of a person, and secondly pointing at the *sameness*. This is seemingly a rather simple but in a way contradictive definition, as it gets more complicated. According to E.H. Ericsson (1980/1959) the distinctive identity is about continuity in the personality, "sameness over time" or "selfsameness." Further on, the sameness in the identity can easily be connected to the identification of a group, distinctiveness from other groups or just outside the group, the out-group.

Identification would be the confession of belonging or sameness to something, defining the self. Differentiation would be a comparing deciding the limits of the self, defining a distinction from something else, and the two of them are inseparable.

In the foreword to Å. Daun's Swedish mentality, David Cooperman writes about the increased wish of identifying national characteristics to find an identity. This is caused by the increased amount of interaction between cultures. But it is often a hard task, because of its unclear definitions. Would a general national character be defined in comparison to another culture? Is that possible? Or by the inhabitants own self-image, or is there even such a thing as a model. Å. Daun writes in his introduction (Swedish mentality) about the difficulties involved in defining the boundaries of a culture, of who is in and who is not. The belonging to the group gets unnecessary if there is not an out-group that defines the in-group. And it is of considerable importance, since there are so many throughout history that have given their life for a kingdom, tribe, people or nation.

These short thoughts do not provide us with an easy answer or definition of identity, it brings depth and different nuances, which is exactly what I want, but in order to let you know what I focus on when I write about identity I have tried to make this framework.

*Status*

As I have gone through the theories of identity and culture, it has been striking me repeatedly how central the status is, especially on what I already have called the grey-culture or the implicit level. According to J. Berry (Berry & co 2002) there is no such thing as a neutral status culture, at least not on the implicit level, deep level. Here the difference between the outspoken and the implicit ideas may be the most obvious.

There are some aspects that one must be aware of, even if cultures are often consciously thought of as equal, there is rarely a freedom from more or less hidden hierarchy of status in the cultures. Berry & co writes that in the practice of two cultures meeting each other, one culture always tends to dominate the other (Berry & co 2002). A categorization of the cultures is deriving from this, in dominant and non-dominant cultures. (Berry & co 2002) The effects of this distinction are of course important in the mutual effects on two meeting cultures. I find these cited questions tremendously interesting, as it is true that even as I am consciously trying to consider all cultures as equal, there are different, positive and negative cultural status (Berry & co 2002). There is an implicit discrimination that is sometimes very hard to uncover (Lahlou 2000). It can be painful to accept having a form of racist attitude. This is not a happy thought, and I really see a need for understanding all these subconscious processes, and partial intentions coming as consequences of other thoughts that are at the base of such attitudes.

One can think of the acculturation categories as a strategy directed of the dominant culture, or that is active in the non-dominant culture, but still it is important to remember that the will of both parts are important. The dominant culture can reach out their hand and ask for a relationship of integration but is dependent on the interest from the non-dominant culture to manage to realize that. It may sound evident that there is a mutual dependency for an acculturation-process, but I experience that the inter-dependency is easily forgotten. The dominant culture too has to be open for influence in a process of integration.

I believe that these tensions are most obvious in the fight with the language, as the words rapidly are loaded with status. Words like immigrants, or the names of specific groups opens a complicated use of status-filled words, and it is hard to perceive what is implied in the use of a word. In the result I will try to as far as possible use the terms the participants use, but in my own reasoning I have to have a well founded, or at least explained terminology in this area. As you can see in my previous use multicultural is the main word I use, even if international or multiethnic may seem to be good alternatives.

Even as some questions may in some way be frightening, as they are big, or could implicate disturbing thoughts, I think that it is important to consider them consciously, not to give too much space to the unconscious attitudes. It may be questions as if there is something as bad and good cultures, (Berry & co 2002) or bad parts of culture and good parts. And when Berry quotes these concepts of dominant and non-dominant cultures I have a hard time understanding what it implicates. Is a dominant culture a culture that spreads easily, as the Mac Donald culture, or is it culture that is in a quantitative majority in a special environment, speaking about numbers of people? There are also cultures that seem to have a greater impact than others, or where the power is, consider the example the apartheid in South Africa, and the power-dominant white, Anglo-Dutch culture, and the number-dominant African tribe culture. These are questions that I must leave unanswered for the moment.

### *Multiculturalism*

I find that this bring us closer to the purpose to study so called multicultural church-bodies, but can I reach a definition of multiculturalism? I believe it would be impossible to do it in a way restricting it into comprehension. As Å. Daun (1989) explains that characteristics of cultures are only to be studied in comparison; he states the example that the Swedes may seem shy in comparison to the Americans, but extrovert in comparison to some Japanese. This bring the multiculturalism into a place hard to define, the generalizations available would be so restrictive or the principles valid for all meetings of cultures so vague as one has to think of what cultures are meeting. Still there is still a specific situation, a specific phenomenon, when a multitude of people of different cultures meet, implying a meeting between different views on values, beliefs behaviours, conventions and customs. But it is a strange generalisation to say that what these situations would have in common there would be differences. The only conclusions offered would be general thoughts about relativity of principles.

### *Man and culture in a biblical view*

It is necessary to deal with some theological matters, as the participants of my study will have a world-view that is quite different from what many are used to. In order to understand the meaning of the result there has to be a background of knowledge that I will try to offer now. I will not argue for a position in this debate, but it is important to consider that the life-world turns very different depending on what you believe in. You could see this as a part of the usual company-description necessary when the study is done in relation to a company.

The participants of my study will belong to the evangelical tradition, meaning that they believe in the Bible as being the word of God. This is because it leads to some different perspectives towards the discussed matters. One question that may be central would be the one of our origin, the question of how everything first started. The foundations of the science of today are in a large extent built upon the theory of evolution of species, which tries to explain a formation of living organisms without a need of a God.

Everyone belonging to the evangelical tradition would not see it as all wrong, interpreting the Bible as a literal description, as science approaches meaning that God created the heavens and the earth in six days, but it would be central that it actually was God who created everything.

According to the Bible we were created good, in the image of God, to live in a close relationship with Him, and each other, putting him and others in the centre of our world. But we chose to turn away from Him, put ourselves in the centre, and by this lost contact with our own self, with each other, and worst of all with the creator, the source of life. So death, sickness and suffering entered the world. But God stayed faithful, giving our forefathers teaching and promises showing us the way leading to life, as the law, summed up in the Ten Commandments. But this only served to reveal how deep we were fallen, as we are incapable of keeping to these commandments, earning our way to the life in relation with Him and each other, it did not heal us from our egocentric world-view. So God chose to become a man in Jesus, offer Himself living the life we should, and take the consequence we should, and by his blood pay our debts, opening the way to the father. This was in order to lead us back to the dependency of Him we were created to. And through faith in him, accepting his gift, we receive the life in relation to God and each other that we were created to have, and a hope of seeing the world completely turned back into order when He comes back.

With this background the view on culture also gets transformed, I will in short present some bible texts important to this matter, unsatisfied of the briefness I feel forced into.

*And the whole earth was of one language. (...) And they said one to another (...) let us build us a city and a tower, whose top may reach unto heaven (...) The Lord came down to see the city and the tower (...). And the Lord said, Behold, the people is one, and they have all one language; (...) now nothing will be restrained from them, (...) let us go down, and there confound their language, that they may not understand one another's speech. (...) And they left off to build the city. /Genesis 11:1-8*

In this telling I see a deep symbol of which man want to live his own life and be his own master and reach the heavens without God. But He scattered us by giving us different languages, making it impossible for us to be one. So the first encounter with

culture is a bad one destroying our possibilities to live in the life we were meant to live in. But it is God creating it in reaction to the ambition of men to reach the heavens without him.

Later in the Bible cultural contact is a big topic and almost every big person is exposed to its pain and challenge. First we humans are expelled from our home in the garden. Then Abraham is ordered to leave his country. Isaac and Jacob follow in his steps. Josef is exposed to the Egyptian culture, and then brings the whole of Israel into a life there. Then Moses, after a life as stranger in Egypt, and a life as stranger in exile, (calling his son "I do not belong here") he leads the whole people in the great exodus into the desert, in trust too the promise of a holly land, a home. Some hundred years later Jesus was born and the prophecy says about him: "*and out of Egypt I called my son*" (Hosea 11:1) and he has to flee to Egypt, from the evil king Herod, and returns to the town of Nazareth, and certainly in many ways feeling the strangers pain. But what the Bible tells about the task Jesus had is that he would empower the creation to a life in relation and oneness through his death.

After Jesus death and resurrection, the first church was built with people in the mist of a vast variety of cultures, as it is written in the book of acts about the Pentecost when the Holy Spirit empowered the church, (the church being the fellowship and the communion of the believers).

*All of them were filled with the Holy Spirit and began to speak in other languages as the Spirit enabled them. Now there were staying in Jerusalem God-fearing Jews from every nation under heaven. (...) Utterly amazed, they asked: "Are not all these men who are speaking Galileans? Then how is it that each of us hears them in his own native language? Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome both Jews and converts to Judaism Cretans and Arabs—we hear them declaring the wonders of God in our own languages!" (...)" /Acts2:4-12*

Now the work of the God resulted in a unity in the variety, everybody, of all tongues, all classes, and of all status were touched by the same spirit understanding their own language. The scattering of language that we read of in Genesis is the first thing that the Holy Spirit addresses. Creating the unity again, reuniting man to build this city, this kingdom that according to the bible will truly lead to heaven, the church.

According to this we were created in the image of the creator, to create, and the creation of the church is something that we are involved in. As we read in acts 15:28 "*It seemed good to the Holy Spirit and to us not to burden you with anything beyond*

*the following requirements...*” concerning the theological matters of on what conditions the heathens were to be accepted in the Church. The Apostles and God created the church, together, the bible preaches that we still are called to create the church, meaning the fellowship. We are called to imagine this community, just as B.Andersson (1989) describes how nations are created or imagined in our minds. I believe that an application these thoughts could have very interesting consequences.

### *What is a Pastor*

After this short theological background on the view of man and culture, there is some other background knowledge you as reader need to have, in order to understand the meaning of my field-study. Because of my decision to conduct a part of the study on the leaders of the involved churches it is necessary to define what a pastor is. The theology concerning actual leadership in the churches I conduct my study is inspired of the Baptist theology. Usually the most visible tasks of a pastor consist in preaching on Sunday services, baptising, marrying and leading funerals, handling member-questions and such ceremonies as welcoming new members; even if laymen are welcome to do these tasks too. Then they work together with volunteer leaders in the church to structure the activities such as prayer-groups, social activities, Sunday-school, and so on, depending on the church-members.

But the important part can be understood from the meaning of the name pastor: shepherd. The pastor is meant to take care of the members of the church in a spiritual way, and lead, choosing direction mainly concerning the visions of work. He is often paid out of the money collected from the members to be able to spend all his time working with the church. But there is often a church-council, a board that has the utmost responsibility in juridical and practical terms and for the employment of the pastor, and in the search for a new pastor when it is needed.

What I would like to point more on is an interesting theological issue in the congregations that affects the pastoral leadership. According to the first letter of peter chapter 2 verse 5, *“you also, like living stones, are being built into a spiritual house to be a holy priesthood, (...).”* among others of words from the bible, they do not see any space to a specific priesthood in the church, all are priests, and there is not one priest, at least as the priesthood is used to be seen as a link between the common church-member and God. The only priest needed is Jesus himself to whom all church-members are supposed to have their own relation. So the pastor does not have a specific spiritual position making the church-member dependent on him for his salvation or relation to God. The leadership of the pastor is more built on his character, and on his knowledge of the bible. It is not required although common that pastors have a theological

education. In this essay I will use the word leader, since it is a less loaded term, but what is designed is this description of a pastor, but since not all the participants will have the title pastor, I will mostly call them all leaders, except from when they use it themselves or when there is a situation that demands that specific use.



*My contacts and range of interest*

As I myself am a part of a church with ambitions to be multicultural, one of the churches involved in the study, I have a range of contacts that have helped much in this essay. None of the participants meets me for the first time to do this research, which I think helps as the will to cooperate and the commitment to the task increases. Maybe my belonging to this free-church world might just be the single greatest weakness and the single greatest strength of my research. I will be able to interpret most of the code language, the biblical allusions and many of the implicit messages, but there is a risk that I might be used to this and “home-blind”, losing many interesting conclusions possible to draw from the result. My ambition is to do the study in such a limpid that you as reader may be empowered to draw these conclusions. But as I said I will not put any strength into debating whether it is right or wrong. But I will start by giving a small introduction to each church involved in the study.

*The Thomaskyrkan of Rosengård (TK)*

P6-8 are leaders in the TK of Rosengård, Malmö. Only one of them is employed and only on 50% to work with the church. The money comes from gifts of the 25 members. But the services gather about 40 people of both interested participants from other religions, and other Christians attracted by the fellowship experienced there. Since all Members live within a small area they share much of their lives. They do not have a church building but rents a cellar to activities and the school-dining room on Sundays for the service.

Even if many churches have a visions of being international, or multi-cultural it is actually rare that this vision is realized. It has been said to me that the rate of Swedes is maybe at 40, and then there is also among others Arabs, Asians, Danes, Norwegians, and South Americans. And many of the Swedes have actually lived abroad.

It was founded 1995 by a group coming from Immanuelskyrkan of Malmö, in order to plant a church in Rosengård more available for the immigrants, and the multicultural vision has been strong among the members since the start.

*The Hyllie Park Church of Malmö (HP)*

P2-5 worked in a church situated in Hyllie, south Malmö. During the time of the study many things happened in the leadership-team of HP. There were three leaders employed at half time to replace a senior pastor that had to quit because of bad health. But they were employed for one year and two of them quit after that period, during my

study, at the moment the only employed in HP church with 370 members, and a youth-leader, but they are waiting for a pastor that will start following March.

The church has roots in a Baptist church founded in the 1890's. Now they have started a vast range of activities such as a crèche (about 25 children), elderly home (about 25 elders), teaching for adults (about 200 pupils) with a focus on immigrants that have lived a long time in Sweden without being able to learn Swedish.

There is a multi-cultural vision but the large majority of the members and the practices are Swedish. The head-pastor is originally from Montenegro, a converted Muslim that has been living in Sweden for ten years. There is a Serbian group, with a leader and some meeting within the national group.

#### *A Church of Stockholm (CS)*

P1 is the leader of the growing church in a so-called international area in Stockholm. P1 has a long experience of work abroad and in congregations in other international neighbourhoods. There is Arabic speaking group and has a variety of activities for children. They are also related to a bible-school with a specific perspective on Islam and cultural understanding. It was founded in 1976 and has today 156 members.

#### *The Inter Act leadership of Örebro*

All these churches are a part of Inter Act (its Swedish name is EFK: Evangelical Free-Church) and it would characterize them by letting you read what is said on the webpage:

*“InterAct is a church and mission movement based in Sweden with a vision to see “growing churches bring the whole gospel to the whole man all over the world”. It is a fellowship of 330 churches, with a total of 30,000 members, who work together to see this vision fulfilled, in Sweden and throughout the world. Some 150 missionaries are engaged in InterAct’s international ministry, in co-operation with 60 international partners.” InterAct describes its identity as Baptist, evangelical, charismatic and mission-oriented. InterAct has its roots in revival movements that swept over Sweden in the late 19th century and led to the establishment of the Holiness Union Mission, the Örebro Mission and the Scandinavian Independent Baptist Union. From the beginning, all three were characterised by a strong zeal for international mission. Over the years they grew closer to each other and in 1997 they merged into one fellowship, called Evangeliska Frikyrkan in Sweden, and InterAct internationally.*

*Emergent design, the developing thought, accumulating result*

*Reaching the life-world of the participants of the study*

An important part of Husserl's striving for a rigorous science, is that "*experience is not an opening though which a world, existing prior all experience, shines into a room of consciousness; it not is a mere taking of something alien to consciousness into consciousness.*" (D.Moran 2000 ITP pp.6) In whatever way researchers meet the participants, the participants will be in the mist of their preconceptions and intentionality's. And that is exactly what I wanted to reach, and understand. That is why my priority is to try to let the participants lead me as much as possible. Many aspects of this study will look like a pilot study, as I want to do some kind of research I have never heard of and not find anything like it in any literature. But I believe that is what is needed to reach the kind of result I am longing for.

*Forming the open tail questionnaire and the Meaning-Constitution Analysis*

The formulation of the questions was done to leave as much space as possible to the participants to fill in their own preconceptions and intentionality revealing their life-world, and my task would be to reveal the meaning. I just gave them a somewhat dizzy question, ambiguous in some way. In order not to put all my preconceptions upon the participants my goal was always to give as much space as possible to them. The ideal of epoch I have written of is my lead star, even if I am not fooling myself that I would be able to disappear totally. This is where I chose to perform a meaning constitution analysis with the computer-program Minerva. The point of this program is that it helps to get an overview of how a person has written, and helps to reveal partial intentions.

The program developed by my tutor has as goal to reach into the text and the phenomenon itself as the participant of the study presents it. When the repartition into modalities and the process of structuring into entities and predicates are done the Minerva program creates a working-table. There you can categorize the meaning-units after the modalities, or have an overview over all the predicates of the entities. Here you can see horizons of chosen entities, and it is easy to be overwhelmed of all information. But there are some principles I have followed to dissort what is important. First the principle of seemed importance is a topical search of what explicitly quoted as important. The second is topical, relates to the topic I am interested in. Thirdly is the principle of repetition, if there is an entity or a predicate that is frequently repeated, which is evidently very central to the participant.

The big point of the Minerva program is to reach partial intentions and passive syntheses that are building a hidden, implicit horizon of the participant. But as I wrote Minerva is a very open program to use in a ways that adapts to different persons as it is still developing. This makes me want to explain in detail what my use of the Minerva program has been. My priority is to keep the environment of the entities, not to draw it from its circumstances. Many occasions the start has been more of a help to get an overview of the texts I received, the entity predicate division resembled a categorization of all quotations into a specific topic, and a rigorous work to gather the horizon of an entity given in the text. The way I do it is just to transform the sentence, keeping the words and the meaning used by the participant, but make the statement explicit about each important entity/topic.

The Minerva program also does some calculation that allowed me to construct charts of the used modalities, and count some statistics giving an overview of how the meaning is constituted, see the appendix.

### *Step I, the question to the leaders*

As I wrote I started to hand out the open-tailed question to leaders of the presented churches with clear multicultural visions. Translated the question would be:

*If someone would look at your work and would like to start something like it what would your advice be? What would you like to talk about, discuss or just know about this person? Would these recommendations be very different if this person wanted to start this work in a different Swedish town or in a very different culture? Please write as freely as possible about your feelings, thoughts, allusions, and ideas about this*

*You don't have to worry about a correct spelling, as long as I understand, You don't have to worry that anyone else will read this, it is only me doing the research. I guarantee complete anonymity. Thank you!*

To be aware of what signals I was giving I made an analysis in MCA of my question and there are some points I would like to make clear to you readers as I continue. The cornerstone of the question is, as you read, an imaginary person, an observer of their work, and an imaginary situation, a discussion between the participant and this imaginary person, about their work, and how to duplicate it. It was hard to know what to call the work/church/activities without having too many implications but I chose to call it *work* to make it as practical as possible, as I thought it might encourage the participants to think practically and not go too much up into the ideals and principles that the rest of the question may allude to, but have a balance. I chose not to directly point out any multicultural touch to the question, but make the circumstances important hoping it would encourage to put in question the cultural relevance of their work. There are some other points that I consciously took for granted: that they are working in a

Swedish town, and that there is a very different culture, and I found it pointless to give any further descriptions of what this could mean, letting them fill in, and hoping it would be revealed in their answers.

I sent out the open tailed question to eight leaders, one in church of Stockholm (forwardly spelled CS, but will stay unnamed for reasons of anonymity), four in HP, Malmö and three in Thomaskyrkan (forwardly spelled TK) of Rosengård, Malmö. After an agreement with them they either received an e-mail (P1, 3, 4, 5, 7, and 8) or a printout of the question (P2 and 6). I also contacted some other churches that I thought may be interested in the work, but they declined to partake since they already had too much to do.

### *Step II, the echo of the leaders*

The analysis I made in the first step gave birth to an inquiry formed of small texts that I intended to give to the other leaders. Building on the entities I understood as being important to the participants, I summarized their answers, only using their own words. I also kept the meanings relating to the topic of cultures. To confirm the validity of this translation I let these small texts be a part of step four of this inquiry. I chose not to confirm it before as I wanted the leaders to react on other texts without any thought that there could be any relation between what they wrote and the text they got. I also let one more than one month pass between the first and the second step. (You can read the texts in the result of the first step).

Since I got eight texts it would be impossible, or at least unwise, to give the other seven to each participant, it would have been a too demanding a task, and it would be hard to get it right thinking of the influence each text would have on the other. So I grouped the answers into two groups by churches, CS/TK (P1+P6-8 since they were similar in my eyes, you will read more about this in the result) and HP (P2-P5). Then I randomly took one answer from each group and put them together, so I had four different cheats that would be my next enquiry. The top was formulated in following way (translated from Swedish :)

*I would like to ask you to take a position and write a commentary about the following statements, just to express an opinion, a feeling, a thought, or how you react on what is written.*

*You don't have to worry about a correct spelling, as long as I understand, You don't have to worry that anyone else will read this, it is only me doing the research. I guarantee complete anonymity. Thank you!*

Concerning the repartition of the inquiries, the most important was that they would not receive their own text. But what I thought would be interesting was to receive reactions in both directions. It would create a relation if everyone who read a text and criticized it

also would be read by the one they criticize. In short, the text of each participant would be read by those two who had written the two texts this participant would read, as is illustrated in the following table.

*Table 02 system of repartition of the inquiries*

System of repartition of the inquiries	
P1 got the answer of P2 and P8	P2 got the answer of P3 and P1
P3 got the answer of P2 and P8	P4 got the answer of P5 and P7
P5 got the answer of P4 and P6	P6 got the answer of P5 and P7
P7 got the answer of P4 and P6	P8 got the answer of P3 and P1

As I understood it, none of the participants recognized that this question would have anything to do with the preceding, and especially that it would have been Leaders, since that would in my meaning influence the relation to the texts.

When I came to the analysis of the answers the time was running short, and the text already showing a considerable length, so I decided not to go as deep into the analysis as in the first step. I shortened the analysis of modalities to five categories, adding one of my own. I called it “attitude” and meant it to show the attitude the participant had towards the text. The simple reason is that it is what I am searching for, agreement or disagreement with what the other leaders had stated. Since the aim of this step was to enhance the contrasts, and study an eventual tension between the participants. I felt that it would be rather different from the affect since one can point at some positive differences from the text. Everybody except the CS leader got the inquiry on paper this time, but P8 and P9 preferred to bring the paper home and write the answer on the computer anyway.

### *Step III, the echo of the members*

Then I decided to let the members of the two involved churches in Malmö receive the same inquiries as the leaders, and I used the same method. The reason for this is that the ideals and the thoughts formed in the vision will be tested against some other thoughts, and perceived eventual tension between the leaders vision and the praxis perceived by the members. My ambition was to get eight members of each church, asking them after a service to take some minutes during the fika (coffee and cake) after the Sunday service to react to the two texts. But it showed to be harder than I thought in TK, in HP there was not a problem, except for many questions that I had to deviate in order not to lead them, I tried to get good spread of age, gender and personalities. Then when I read through the members from HP handed in the papers they said that they did not have so much to say, apparently because they had not thought too much about the questions, but I am handling these questions more in the result and the discussion. It was the last Sunday before Christmas when I came to TK, and many of the members had already

left for vacations. I had to be satisfied with four answers. My wish was then to have two commentary of each church on each text. But I had to be satisfied with one commentary from TK on each text. I realized that some had not written anything. In the end I had only two perspectives from the HP on six of the eight texts, (not on P2 and P8), but I decided to keep both opinions as I thought they were valuable attitudes. I also want to add a reflection that it can be to treat them as a mass, but I feel it is important to remember that they are rather random perspectives, anonymous reactions, even if my main analysis consists, as in the previous step, to count the categorizations into modalities.

#### *Step IV, feedback from the leaders*

After having done this, and reaching an interpretation of the leader's text, I gave them that interpretation in order to give the validity strength. I wanted to give them a chance to either strengthen my conclusions, or refuse them, leaving me the choice to also refuse them or to keep them and give a stronger explanation, and understand their refusal.

I found that the best way of doing this was to let them read, undisturbed, at their leisure. So I mailed a simplified version of the analysis to them. I took away the tables, and all technical terms concerning the Minerva analysis, (such as the name of modalities), and added a specific concern to the English translation of the resumed text I used in the enquiry of step two and three, as they would read thru it and see if they still could say it was their intention. I added this letter to the analysis.

*I have been working hard with the essay and am looking forward to hand it in soon. But it I feel it is important to me to let you read about how I have analyzed you answer, and give you an opportunity to react. So here you have the main-part of the analysis. I chose to cut it down some to spare you from a too tricky (klurig) reading, but the content is there. The analysis is in the added document. The little text that is in the bottom of this page is a resumed version and a translation that I have made after my ability of what I saw as central in you answer. Please tell me if there is something you could not stand for.*

*You don't have to react if you don't want to, but I will interpret it as an approving. But pleas write some lines and correct some interpretation or point at some in you meaning wrong use of words. There probably are some spelling mistakes in the text, I have not got that gift, but you don't need to preoccupy about that, I will get those tasks done in another way.*

#### *Translations*

I have to devote a few words to the action of translating too. I did not have to do any translation in order to do the inquiries since all the questions and all the answers were in Swedish, so note that I don't see this as a weakness to the study. but in order to do a

correct presentation I used some help from *The Swedish Schoolnet* (TSSN) webpage they state about themselves on their webpage:

*“The Swedish Schoolnet is provided by the Swedish National Agency for School Improvement. It is a website for teachers, educators and students. The goal in 1994 was, as it is today, to stimulate the use of information technology in schools.”*

### *Generalisability and meaning*

When people ask me what I study I answer that my topic is the psychology of culture. The response I get is either an outspoken “What?” or a question-mark-looking face. Then I usually continue that it is the science of trying to find out what is general for man, and what is specific to people in a specific culture. But I have realised that it is mostly what all science is about. It’s about finding out what “truths” are valid for more than me, and those I study.

It may seem easier to measure effects, behaviours, or physical phenomenon and than find a population big enough to establish that the result would not change how much bigger the population would be. But when it comes to subtler matters bound to culture, and meaning, even if it would be possible to get a population representative for all cultures. The questions answered by this kind of research will stay scientific in a way relating to the natural sciences. (Sages 2000 pp.53) But I see a way going through understanding of the underlying meaning. If I would understand the foundational given or implicit premises “creating” the phenomenon I could generalise saying: “given these premises this is the phenomenon.” Let me give you the example of my study simplified. If I would just ask a sufficient population if their national identity is important to them, and there would be enough crosses in the yes box, that they are *saying* that the national identity is important for them; but what meaning they lay in national identity, or what they lay in “is important to me” will stay hidden for me. If I instead give them an open tailed question, as the one I described earlier, and they expresses their thoughts about national identity I could hopefully understand the phenomenon of national identity in their life, see what influences it in their life, and generalize building on the meaning they put into the phenomenon. Since I am not putting the words in their mouth and as long as I treat their texts with the merited respect the ecological validity and the reliability will be strong.

Something as impossible as making a comparison between persons hits me, but it is a fight we must fight, to search for understanding of the meaning and the background, the life included in a situation, it is crucial in order to reach a valid knowledge. (Sages 2000 pp.55)



*Introspection and my preconceptions*

As a consequence of the scientific path, and the explorative situation, I have chosen I do not have an explicit hypothesis. But I want to give some space to reveal my own “naïve” thinking, the reason why I study these questions, or if you want my preconceptions that I see as wisdom, and keys to relevant concepts, and their definitions. My life and ideas are at the source and the fuel of my work, and there lays all the reasons why I chose this topic, because of its relevance in my own life-world. I wanted to let my personal theories meet some more proper ground-studies. In order to empower you as a reader to clear your mind and get ready for the coming account of my results, and maybe see through any weakness in my reasoning, I want to explicitly write out my own naïve theories, building on my experience, and the presented readings. I am a part of a church with multicultural ambitions, HP Church of which you have already read a description. These ambitions seemed to me mostly belong in an ideal-world hard to reach. But there are some other churches that have been more focused and successful in my eyes in the multicultural ambitions. TK is the closest example of this.

I am tempted to think that the eventual tension between the leaders answers and the church-members answer will be similar to the tension between the explicit ideas and the implicit attitudes within one person, which I have founded in existing research earlier in this thesis. The first central question that has been a battlefield in my mind is the cultural identity. But to get there I have to go a long way of meaning-construction-analysis.

## Result

Now the feeling of a pilot study grows as it has been a hard work to find a proper way to present the result, regarding the respect for the participants and a scientific approach. I felt obliged to split up the result and the discussion in four parts. This is because of the emergent design; the early result had a big importance in the creation the later step. In the personal account of each participant life-world the epoch is harder to keep, as I have to describe what is important to make account for, as the result is so rich it is hard to sift through and perceive what is of importance to make account for. But there are some principles I have followed, leading to a personal presentation in three parts. First, in respect to the participants I want to present an eventual explicit naming of what are the important matters. The second is the principle of seemed importance or of repetition, if there are one or a few entities or predicates that are taking much place in the life-world of the participants as if it is frequently repeated, or for some reason get much space, I will make account for them. Thirdly is the principle in a topical search of what relates to the topic I am interested in, whatever touches multiculturalism or culture.

### *Result of step I*

In the first part is the main body of result; I felt the importance of doing a personal account for each participant, and dig deep into the texts. Eight respondents gave me one text each answering the question presented in the method. The two dimensions of uniqueness and sameness are important and interesting now. I will start by making a general superficial account for what I saw as similar between all the participants, or with accounted exceptions.

### *The modalities in the meaning constitution*

The use of modalities implies an attitude from the participant that can be important to relate to the meaning given, just as the tone of the speech gives or takes strength to a saying. It is an interesting part but hard to answer how much the question influenced the language used in the response. You can study the use of modalities by yourself in the graphs added in the appendix.

Since the question was written in a situation when I asked them for advice it may have empowered them to feel some authority and describe their opinion with an affirmative tense. The one deviating here is P3, that shows a less sure attitude, using a tense of possibility, and that also is asking questions. There are some percent of use of Question that P5, P6, and P8 uses that are questions they would ask the imaginary person I created in the question.

The main use of the modality of function shows a perceptive tense. The deviating is P5; using a more imaginative even if it usually is combined with the perceptive tense. Five of the eight participants use an imaginative tense in ten percent of the meaning-unites, which is much less than I expected in relation to the question. This may say there was more space for their accounts of their views on culture church and so on than to statements only related to the specific question.

The use of time is more varied than most of the other modalities. P1 founded the statements on own experiences, using past tense in a wider scale. P2 was more founded on the present and always recurrent, writing as if the foundation of the text rests on biblical truths and on the own experience. P3 described the own work as it is today and landed in a very dominating use of present, and a little use of present directed towards past or future. P4 concentrated on general truths for the church in an always-recurrent mode. P5 had a quite varied way of expression, most present and always recurrent, but no past or future. P6 and P7 both used most always-recurrent in combination with unspecified.

In consequence of my restrictive attitude towards the affect it would have more importance than the small number would show. The affects are mainly important for P7, as you will see in the individual analysis. But P3, P5 and P8 did not use any negative loaded tenses, while P1, P2, P4 and P6 where very close to each other in the use of affect.

What I find the most striking in the use of the modality of will and the existence of action is the wish-positive and aspiration mode that is mostly shown in this study when there are strong theories about how one should do. To know what engagement P1 and P3 speaks about the best is to look at the previous modality of time, as the engagement of P3 is in the past, and of P3 in the present, describing "*our way of working*" as you will read more about in the analysis. P2 is deviating from the others containing less clear will. P4-P8 mainly has a wish-positive modality of will, writing about as I stated how one should or would do.

The property mainly defining the will, and giving a perspective to the subject, is here often not stated. But we can see that P1, P3 and P7 are those mostly identifying with others in the action. P5 is the one writing the most in the own words, as you will read later because of the strong influence of my question, the imaginary counselling situation is important. P1-P5 are all having an existent "they" standing for some action, while the three others, the TK leaders seemingly do not have any.

There is a rather homogenous of use of modality of subject, with a small deviation offered to P2 using less specified subject, and P5 using more of I-subject. And just as

with the modality of property P1, P3 and P7 show a greater sign of identification with a group. As I mentioned you can study graphs presenting this in the appendix.

### *Individual in-depth-analysis*

For reasons of clarity of my thoughts I have chosen to make account for the predicates related to the most important entity. I would have wanted to make account for more of the texts like this but for reasons of space I will not. I had to translate them into English, and because of the risk of transformation of the meaning I chose to let them read my interpretation and translation of their words and their reactions will appear in the fourth part of this research.

### *Life-World of P1*

*International:*

*Table 09 International of P1*

Predicate	Modalities
That fellowship can be	Doxa-affirmation, perceptive, always-recurrent, neutral, engagement, not stated, one-all
That Background can be	Doxa-affirmation, perceptive, always-recurrent, neutral, engagement, not stated, one-all
That Experience can be	Doxa-affirmation, perceptive, always-recurrent, neutral, engagement, others, I-
That Church can be	Doxa-affirmation, perceptive, past, neutral, none, its, unspecified
That Service (Gudstjänst) can be	Doxa-affirmation, perceptive, past, neutral, engagement, our, we
That People can be	Doxa-affirmation, Signitive, always-recurrent, neutral, engagement, not stated, one-all
That leadership can be	Doxa-affirmation, perceptive, past, neutral, engagement, our, we

P1 is the only one not living and working in Malmö, and the only pastor in CS, and has a long experience of living abroad. It is clear that social concerns are of the biggest explicit importance to Participant 1 the importance of meeting between people and how to meet is the topic of all the predicates related to the explicit quoted important things. It is in connected to relations, respect, conviction (*övertygelse*), and to people. To sum up there is a concern and responsibility for others. To “*build a Fellowship*” seems from this, and the rest of the text to be a/the goal, and these important predicates seems to be the building stones, advices or parts that P experience are important in this task.

P1 explicitly expresses a belonging to the Swedish culture, and raises a counterpart named international. International also seems to be an ideal predicate as “*the goal is to have an international fellowship*” (Doxa-affirmation, perceptive, always-recurrent, neutral, engagement, not stated, one-all). What meaning P1 lays in international is what I find the most interesting to understand. An international fellowship is put as the opposite of a national fellowship from one culture.

Firstly I get a strong feeling that the affective load of many names are an important matter to P as the words used seems strange at some occasions. It is International that is the main topic. The leadership is repeatedly connected to the multicultural entities; it is what is clearly stated as cause to what makes the difference. When a fellowship is “*international it is not the same thing as a fellowship open for immigrants*”, (Doxa-affirmation, perceptive, past, neutral, engagement, its, not stated, one-all, unspecified) as if the leadership is international then the church can be international “*Is totally necessary*” This is interesting in relation to the status involved in the roll of a leader, and the possible status involved in being a Swede. There is in the world of P1 an event of a "swedishness" connected to the leadership, and you can see that the P uses strong words in rebuking it, and even recommended to brake.

P1 writes, “*It is all about being able to identify with other cultures.*” (Doxa-affirmation, perceptive, always-recurrent, neutral, wish-positive, not stated, one-all) And include a statement that there is a capacity needed for something that involves your identity.

What is included in the identification can be read in the next sentence when P says “*and do things that are important to them.*” But the identification open depths beyond this, there is an active attitude in the meeting with other cultures; there is a focus on the own doing.

It is also clear that it is not an “*easy task to build an international fellowship but it requires focus, long term thinking.*” But the reason to these difficulties are vague and hidden also as many reasons for why identification is so important, what happens otherwise? There is a hidden meaning a hidden threat. It lies in the opposite of the goal, that is “*a fellowship that is only open for immigrants.*” The difference is in the attitudes of the host-culture, it is the difference between integration and acculturation, the perceived threat is then founded in a care for the other minority culture, the threat would be to be experienced in a repulsive way.

Something more is implied in the previous statement, fellowship is something you build; P1 feels an active responsibility for the fellowship. I would suggest that this is why the threat is so important, and why the respect and other principles are written. There is also a distant goal hidden in the meaning, a friendship is characterized as a goal but “*it takes a long time to build friendship and gain confidence.*”

The building stones that I quoted in the beginning of this analysis are floating together as the respect is praised, and demanded in the work. And what is meant with respect is, as far as I've read, concentrated in the following tense “*The Muslim has to be allowed to keep his strong conviction in the Koran and Muhammad as much as I am allowed to keep mine about the Bible and Jesus.*” Even if there is a strong wish to “*transmit the*

*word of God*’ it should not be done in a way lacking respect. Convictions are written in a plural form.

If we continue to explore what is included in the use of the word international, there is also a respect for the differences between the non-Swedish as it easily gets talking about immigrants and multiculturalism. The cultures that are named are the “*Arabic that is different from the Latin-American culture and vice-versa*” but also the eastern cultures that are characterized by a different attitude towards what is a long time to work as a pastor.

Even if identification is a main topic and a goal there is a confidence and security in one’s own national identification, this does not seem to be contradictory. It is related to a feeling of home but also to values that creates a very interesting use of subject.

Usually P uses the I-form to tell what is not allowed to do, and the one-all form to tell what is good to do – “*I am not allowed to impose to the Muslim to become as a half-secularised Swede;*” (Doxa-affirmation, imaginative, always-recurrent, neutral, wish-negative, their, one-all) and “*it is important that one can work as a team*” (Doxa-affirmation, perceptive, always-recurrent, neutral, engagement, not stated, one-all). This could be seen as contradicting the need of a positive self enhancing, that could be central in the status-related theories in the introduction. It is obvious that as there is a weakness related to the entity of Swedishness, as “*we apologise for our faith*” and it is bound to a half-secularisation, to which I am not allowed to demand the Muslim to conform to.

P says it is important that the leadership has international experience, or even international background. But also there is an implicit self-categorization to “*the leadership*” so the high demands are also on P self.

There is a clear relation between time and identification; his belonging in relation to churches and groups is changing. “*They lived there before... then we started*” designing the same group. This is giving an interesting light to the identification requested earlier, towards “*international people.*” P also has a long explanation about the experience of time in different cultures.

*Summary of P1: “To build an international fellowship it is meeting international people respectfully that is important, and identify with them. The leadership has to be international, by experience or immigration, for the church to be international, otherwise it only becomes a fellowship open for immigrants. It is important to build a fellowship that meets people in the neighbourhood, and to think in long terms as it takes a long time to build friendship and gain confidence. The Muslim has to be allowed to keep his strong conviction in the Koran and Muhammad as much as I am allowed to keep mine about the Bible and Jesus. The important thing is respect.”*

*Life-World of P2*

P often states clearly what is important, and it is often in relation to fellowship as you can read in the preceding table. Why it is important is related to the bible, (mainly the reading in Acts that I have quoted earlier in this essay about the Pentecost) and to the experience in the church P works in. There is a clear explicit and theoretical frame of what is important, confirmed by experience.

But why just these things are important are hidden, many other things are more clearly stated as important in the bible, but there seems to be because of a threat to the fellowship. The fellowship seems to be a solution, but fragile, one has to work with it and protect it. The big threat in the rest of the text is the sprawling, that I will write more about soon, but fellowship seems to be the first important “cure” to the sprawling. Fellowship seems then to be, something you do, an activity.

Something else that is important is a demand put on the preachers, and the self does not appear to be included in this. It sounds almost brutal when the preacher’s life has to be broken against these people, I think it is referred to the deed of Christ, but it is interesting that it is especially the international people that are meant. What I read there is that international people live another life than the preachers. As “*the preaching is central it is important that international people can relate to them and preach in a relevant way.*” This is a sentence loaded with meaning, as the preacher is asked to be able to relate to both host- and the minority-culture. This leads us on in to the entity of multiculturalism:

<i>Multiculturalism:</i> Predicate	<i>Table 12 Multiculturalism of P2</i> Modalities
That I believe is for the church	Doxa-affirmation, perceptive, present, neutral, engagement, my, I
That HP is because of the cell-groups that are focused on evangelisation of different immigrant groups.	Doxa-affirmation, perceptive, present, neutral, aspiration, others, unspecified
That HP is because of the members coming from different cultural background	Doxa-affirmation, perceptive, pres -> pas, neutral, none, others, unspecified
That HP is because of the many members living or working in areas with many immigrants	Doxa-affirmation, perceptive, present, neutral, engagement, not stated, unspecified
That the context can be where one thinks about starting a work looking like this, and strives towards the gospel, the personal relation to God and build a good fellowship	Doxa-affirmation, perc/imag, empty, neutral, none, not stated, unspecified
That the preachers messages has to meet by letting their lives be broken against these people (from another culture)	Doxa-affirmation, perc/imag, always-recurrent, neutral, wish-positive, their, unspecified

That primarily is about members born in other countries.	Doxa-affirmation, perceptive, past, neutral, none, not stated, unspecified
That also includes the theology.	Doxa-affirmation, perceptive, present, neutral, none, not stated, unspecified
That has a risk (of sprawling (spreta)) in the theology	Doxa-affirmation, perceptive, present, negative, none, not stated, unspecified
That can make it sprawl at so many directions that we don't get anywhere	Doxa-affirmation, perceptive, always-recurrent, negative, none, not stated, unspecified
That should be seen as an asset (tillgång) to the service (gudstjänst) but don't allow it to sprawl too much.	Doxa-affirmation, perceptive, empty, neutral, none, not stated, unspecified
That we don't have to adapt the outer circumstances to immigrants, as what songs and what clothes we wear in the service.	Doxa-affirmation, perc/imag, empty, neutral, none, not stated, we
That in many cases is enriching, with many interpretations and perspectives	Doxa-affirmation, perc/sign, always-recurrent, neutral, none, not stated, unspecified

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The horizon of multiculturalism is vast, and it has much explicit information and much is implied. It is explicit at many points as why the congregation P is involved in is multicultural. What allows the characterization as multicultural is “*a high percent of members of different cultural background*” we understand that culture is mainly a matter of origin. The members either “*living or working in areas with many immigrants*”, and has “*an ambition of evangelisation to groups of immigrants*” strengthen the categorization according to the participant. But then multiculturalism is more about something you do, or have an ambition of doing.

The cultural variety is also in a way included in the theology, I find that this gives a rather new relation to multiplicity; it expanded from what is implied earlier that it primarily is about where people are born, but also about opinions and faith. As you may notice multiculturalism seems to be transformed during the text from something unreachable and unattainable if not given, as the origin, towards a theology that one could change rather easy. But this makes it hard to understand the meaning put into the concepts.

P claims a faith in the multicultural church and explains why, founded on the understanding of God and the bible. P claims that “*God is El Shaddai: God of abundance or of multitude*” I would sum up what I read in as He created the world in his image, and the church should be so. More the first church, and the passage quoted of the Acts, is an ideal in how they lived in unity in spite of the different languages they spoke. These very powerful images paint a strong ideal.



A very interesting parallel is that “*there is something of much worth (väldigt värdefullt) in every culture just as there is something of much worth in every person.*” (Doxa-affirmation, perc/imag, present, positive/neutral, engagement, not stated/its, unspecified) it is hard to tell how deep the relations are meant to be, but it is close to the similarity that I wrote about in the introduction of the closeness in the definitions between culture and identity.

There is an interesting implicit attitude I see growing first in the explicit proclamation that “*the variety should be an asset*”, and further on the “*danger of a sprawling theology*”. The reason it has to be said that variety should be an asset merits a second thought. As I see it the implication is that it is not the naturally given attitude. We also can guess that multiculturalism is a topic bound with many ideals and theoretical knowledge that is expressed by “*should.*” The growing threat is recognised more or less explicitly during the whole text, and it is strengthened by the use of the wish-positive and aspiration modalities. The threat is said to be stagnation: “*We don’t get anywhere.*” There is a movement or goal, as the opposite of stagnation. I could guess that it is either pointing at a numeral growth of the church, or a qualitative transformation of its member, a growth in Christ-likeness. This could be supported by the claim that there are many prayer-groups devoted to evangelisation.

P writes about evangelisation of different “*immigrant groups*”, it is stated in plural, but the use of the word is still including a separation between Swedish and non-Swedish.

*Summary of P2: A church is multicultural when the member’s origin, visions, and range of contacts touch different cultures. It is important to work with different forms of fellowship in a multicultural congregation, seeing the different cultures as an asset, without letting it sprawl too much in the theology. Each culture has something beautiful reflecting God, and it is good with different perspectives. What is uniting is the fellowship in small groups, the teaching, the Bible, the vision, and the communion. A congregation has to form a service working among the people the church is build of, one does not necessarily have to adapt the songs the dresses or anything outward to immigrants. What is needed is that the preacher’s lives are broken against these people, one has to try to form a fellowship where everybody feels at home and of use.*

### *Life-World of P3*

As you have seen in the Sphinx-table earlier in the result P3 gave the shortest text, and it is also the explicitly poorest in description of the multicultural matters. You can also see in the modality-charts earlier that P3 is rather special in the use of many modalities. But a lack and some allusions can also say much, especially if you explore the implicit statements.

The text mainly is a description of the intentions put into the work that P is involved in. What is explicitly important is the development of the members, not any goal; P says explicitly that the members do not know this.

If the goal is not what is important it is not actually a goal, but the goal lays deeper, into some transformation or enrichment in the character of the members.

What seems the most important, by repetition and by explicit statement is a way of doing that P has. The main focus of the text given is giving a defence of how and why the work is formed. The explicit aim is to make everybody feel involved, and it is reached by creating a goal, not important in itself but to create a movement, get a direction. The reason is a problem that used to be, most probably related to the aim, spread the feeling of involvement and activity.

If we look back in the background where I quote different theories about culture, and we come to my longing to see the origin of cultures in the “way of doing” the coping with every-day matters, then culture is highly interesting in this circumstances.

*I:* *Table 15 Multiculturalism of P3*

Predicate	Modalities
That may think to narrow about cultures	Possibility, sign/imag, present, neutral, my, I, engagement
That do not know how one thinks (as example in the eastern states about leadership)	Doxa-negation, perceptive, present, neutral, engagement, their, I
That don't really know so much more (about if our work would work outside the western world)	Doxa-negation, perceptive, present, neutral, Unengagement, their, I

There is no clear statement about multiculturalism except meanings declaring incertitude about the own ideas and “*how one thinks in the eastern nations*” (doxa-negation, engagement, I, neutral, perceptive, present, their). This doubt makes P focus the self and the own opinions. P is more problem-oriented and sees the culture more as a context, maybe influenced by the question. There is no claim of any multicultural ambition stated. As I mentioned this lack of reflection about cultural aspects on the own work firstly shows that it has not a big part in P's life-world. This is strengthened by this doubting attitude.

There is no self-categorisation that may bring the thoughts to any multiculturalism, but there is an interesting use of subject that is at some points identifying with the youth, using a we-subject, and at some points separating the self from them, using I/Them categorisation. “*This (work) is a thing belonging to the youth.*”

I also want to see the lack of explicit treating of this cause as an important result, since I would like to read that culture then is not any important horizon in the life-world of the participant. My first reaction then is to see a Swede-normalizing attitude, that or a

blindness to differences in the near surroundings, and that the vision of a multicultural church that is written on the program of the church has not got any foundation in the life and ideas of this participant.

*Summary of P3: It is good to have a goal-oriented work, but the important with congregation is not the goal but the way there. The context where one would work would not change too much if it would be in the western world, if one sees the same problem. Everybody has to feel involved and active, and there is no space for a hierarchy, the leaders have to "think flat."*

#### *Life-World of P4*

This is a very long and rich text, as you can see in the sphinx-account given in the beginning of this chapter. The space needed to give a proper analysis would widely exceed what I could offer here, but we have to be content with a small account of the analysis and just refer to what seems the most flagrant.

By a small account of the most used Modalities we can feel the tone used in the text, it is a general only use of doxa-affirmative perceptive tense. That means P4 claims with certainty how things are. There is an always-recurrent time use and a neutral affect, what I think says the most is the use of the wish-positive mode of will, P is mainly writing about ideals that is good or has to be followed. But lets start with what is explicitly said to be important.

There are a few themes recognizable declaring what is important, first there are needs for the church. It is repeatedly said that there has to be a balance between the challenges/tasks presented to the congregation and its *strength/commitment/maturity*. These terms are used in similar purpose paints a horizon of a church. It is measuring qualities, and seems target-focused, more or less fit for a target. This target seems to be flexible, chosen by the church, but in a later tense, also seen in the previous table, the target is connected to the act of evangelisation, which is put in contrast to social care, "*We should prepare people for eternity.*" This is said in explicit contrast to just have as a vision to be "*established and strong*" as a church. This is an interesting turn from the previous statements, that the strength is good, and important, but not a goal in itself. The goal P states is rather to "*go further, about which people to meet and send missionaries.*" The further statement "*There is no space for maintenance-thinking.*" strengthens this. P does not explain the reason to this need for closeness between the strength and this task, maybe it's because it seems so obvious.

In the second theme describing needs for individuals, I recognize is three more personal characteristics. The two first of them a "*pioneering spirit,*" and "*a life in renewed visions,*" are tied to a target-focused character, and are both about in a way *new* visions. This is to be understood, as I read it in the light of another part of the text that the "*leadership has to be grabbed (tagen) by the vision, and themselves live in it.*" It has to

be experienced as new and alive for the leader. The third description of what is important is to “*practise (...) the principle of accountability.*” It is connected to a later predicate in the table stating the need that “*each member is asked how the money is spent, what temptations and how the prayer-life is (in the small-group)*” That is in a principle allowing the members of the church to live in the light, unhidden, which is a strong theme in the bible, not to hide any parts of one’s life but to confess one’s weakness and failures. This is a high ideal, and P seems aware of its sectarian sound as it is also written “*To avoid sectarian tendencies it is good to give demands on the membership and give freedom to those who want to leave.*” (Doxa-affirmation, perceptive, always-recurrent, neutral, wish-negative/none, their, one-all). Here there is an explicit statement that “*Multiplicity should be seen as an asset and not a factor of scattering*” implicitly P says that multiplicity can, and even may easily be seen as a factor of scattering, but that should not be done. In the last predicates of the previous table we see that the important entities and the multicultural have much in common, but to dig deeper in the horizon of Multiculturalism we have another table.

*Multiculturalism:*

*Table 17 Multiculturalism of P4*

Predicate	Modalities
That is natural to me	Doxa-affirmation, signitive, present, neutral, none, not stated, I
That should be an asset (tillgång)	Doxa-affirmation, perceptive, present, positive, wish-positive, its, unspecified
That needs to be built in from the beginning	Doxa-affirmation, perceptive, always-recurrent, neutral, wish-positive, its, one-all
That needs frames	Doxa-affirmation, perceptive, always-recurrent, neutral, aspiration, its, unspecified
That gets frames from the theology that the church preaches	Doxa-affirmation, perceptive, always-recurrent, neutral, engagement, its, unspecified
That gets frames from the visions the church formulates	Doxa-affirmation, signitive, always-recurrent, neutral, wish-positive, its, I
That one should think about so it doesn’t become a shattering factor in the church	Doxa-affirmation, perceptive, always-recurrent, negative, wish-positive, its, one-all
That has to characterize the leadership	Doxa-affirmation, perceptive, always-recurrent, neutral, wish-positive, its, unspecified
That is in the leadership and that is important to be followed by a spiritual multiplicity	Doxa-affirmation, perceptive, always-recurrent, neutral, wish-positive, its, one-all
That is in a congregation (församling) that is	Doxa-affirmation, perceptive, always-

Here the multiculturalism is an important explicit entity, not only “*natural*” but “*necessary*”, why is hard to perceive. But it is generally connected to a duty, especially to the leadership. Even if it is claimed to be natural to the writer it rather seems to be a burden that should be seen as an asset. If it would be a natural asset P wouldn’t have to write that it *should* be one. The reason for this may also be in the experienced world of P, that it is not as natural for some implicit others. But these claims rather intone it as something that is a threat, especially when it forwardly “*has to be bound in into frames, restricted by the preaching,*” it becomes more and more a negative load.

There is also a strange feeling when “*multiculturalism needs to be built in from the beginning*” as it is weighted against the statement of “*it is natural to me.*” Is turning towards its naturalness *to me*, in contrast to the others. But natural is an ambiguous word. The meaning enfolded can either be that it’s not strange or that it is coming naturally, according to the natural development. But if it “*has to be built in*” as stated later, (also in the previous table), it is not anything that comes by itself, it is not something natural.

There is a relation in the horizon of multitude and the horizon of spirituality, which is very important. The first advice is that “*everything in a work with a church has to be started with much prayer.*” (Doxa-affirmation, perc/imag, always-recurrent, neutral, engagement, my, unspecified). But the

*Summary of P4: Everything in a work with a church has to be started with much prayer; it has to be clear that the work is initiated of God. The vision has to be clear and grasp the leaders, who then become examples. The vision must not be to be established and strong but go further, about what people to meet and send missionaries. There is no space for maintenance-thinking. The people of the church have to be at the origin and be able to carry the activities, it should be forbidden to start an activity and then find someone to work in it. Multiplicity is natural to the church and has to be built in from the beginning, it is important to think of that it will not become a factor of scattering but an asset, firstly in the leadership. A multiplicity needs frames, built by the vision, the theology and a united leadership. The leadership also needs a spiritual multiplicity with different spiritual gifts. It should be clear who leads the church.*

### *Life - World of P5*

The modalities that you can read in the modality-graphs testifies in some way about the tone that P uses as the imaginary person is clearly thought of during the whole text, and spoken to in a perceptive mode.

Implicitly P says that the work P is involved in is important, “*I would tell the person that this work (a new similar to ours) is important.*” Further on the important entities

are related to the time, for the work, unity and character, for the leadership. The reason for these statements seems to be an experienced need to address common wrong perceptions “*The estimated time it would take.*” It may also be as related to “*one should not expect fruit of the work in the short run but in the long.*” This common wrong perception is that the fruit or in other words the goal is close. This gives a very interesting relation to the goal. The goal seems in a way to be inexistent, since it is so far away, especially since there is no other advice than that it is far away.

There are some sentences that seem to tell more about how P experience the own work, “*How would those who participate in the work know that they are a part of the same work?*” it seems to be a rather strange statement that in my eyes only could include the need of such a “*thing*” in the wok P is involved in. What it means is précised in the following tense “*Where are the things keeping the church together,*” This statement gives me a very activity-oriented impression, “*how should it be incorporated and be kept alive?*” The church-work seems so fragile, since what binds it together has to be kept alive, and actively incorporated. But the active work that is needed seem to be under the responsibility of the leaders, which may be the most important entity of this text.

When we come to the leadership the activity focus that we could read in the preceding part turns into the opposite. Now there is a strong focus on the personality of the leader, and on the “*character that is more important than the efficacy.*” What one accomplishes is not as important as what one are.

*Differences:*

*Table 20 Differences of P5*

Predicate	Modalities
That there are in the work where I am a part and we would have talked about how it should be coped with	Doxa-affirmation, perceptive, always-recurrent, neutral, none, its, unspecified
ThatI would recommend that there would be among the personalities in the leadership, and different directions (inriktningar) but that are willing to listen and can take other perspectives and learn from them	Doxa-affirmation, perc/imag, present, neutral, engagement, its, unspecified,

If we now end up in what is the most interesting, and the main topic of the essay, the meaning laid in the culture. There is no clear statement about multiculturalism in the received text but there is a clear allusion when speaking of differences that there are in the work P is involved in. Here the aim gets confused, without any explanation or the subject for the imaginary discussion switches from the imaginary starting of a new work to the differences in the own work. I would almost suggest that it is a mistake committed thinking of the own problems. The differences are explicitly connected to

problems, which you have to cope with. This gives a rather negative approach to the question of multiculturalism.

I also want to see the lack of explicit treating of this cause as an important result, since I would like to read that culture then is not any important horizon in the life-world of the participant.

*Summary of P5: In the start of a work the estimated time it would take must be considered, and growth must be expected mostly in the long run. One also has to study the church-history of the place. The focus must not be on doing but on creating relations, especially in the longing for a deeper relation to God. The leadership has to lead by example, and be united by a common line. One has to know how to solve conflicts touching practical and fundamental theological issues, and to cope with differences in culture. Listen and learn are keywords.*

#### *Life-World of P6*

P6 is involved in the work of TK and is born in Sweden. The main entity is fellowship, founded on repetition and topical investigation of word occurring with words explicitly giving importance. The main theme of the answer I got is fellowship, and it is described in many interesting ways, but I have decided to devote a more rigorous study of this topic that I will make account for with an own table soon. I will first come to some other important entities.

The “*work*” is an important entity, and since it is the term I used in the question I do not feel capable of drawing too many conclusions about the implication of calling it work. But it is contrasted with a negation towards “*doing it as colleagues.*” It is pictured in almost mechanical terms, as it needs a “*fuel*” that is friendship and vision.

The meeting with “people from other cultures” is also important; there is a need for a respect towards differences in viewing the world.

Fellowship is clearly something one builds; P feels a responsibility and an active attitude towards it. One builds a fellowship when “*people share a vision.*” The foundation of a fellowship is a repeated topic, in a way painting the fellowship in a building-like picture. Fellowship is something positive, “*that will always gives much and be healing*” but needs a vision, target focusing in order to escape something “*dangerous.*” What is dangerous is to “*just satisfy a need people have.*” This is giving birth to two sorts of fellowships in the horizon. What I interpret as a good one and a better one, but in some words the one that is only good has some bad characteristics in comparison. The main difference is that the first “*invites people to become like them*” but the second one “*makes people from other cultures feel home*”

The values are important in the fellowship; it seems to be a tool to form it, and a part of the foundation. The attitude towards values seems to be at a very core of reasoning as “*It is already a value to focus on a building a fellowship,*” they seem to be a goal and

means, and dividing that good fellowship from the better one. There also other values quoted as important as Hospitality. The values also seems involved in giving the very important “*direction*” can be known in the three last predicates, that the fellowship “*has something to pass on (förmedla),*” a “*meeting with Jesus.*” The direction is an explicitly important topic, and is shown in many ways, as it is also written about sharing the same dream, about having a vision or a direction.

In this light I want to come to the few explicitly entities related to multiculturalism, but as you have read it was rather included in the whole text in a more implicit way.

*Multicultural:*

*Table 23 Multicultural of P6*

Predicate	Modalities
That somebody’s church would be if it should look like ours.	Possibility, imaginative, empty, neutral, wish-positive, others, unspecified
That would not be a church open for immigrants but a church for immigrants	Possibility, imaginative, empty, neutral, wish-positive, others, I

It is interesting when multiculturalism is more taken for granted, more natural, without having to claim it, this is the feeling I got from the text. I experience that this is the reason for the few occasions it is explicitly stated. Both statements are written in a possibility mode, imaginative, describing how a church would be if it would look like the one P is involved in. In other words it’s an implicit description of the own church. The first predicate is an implicit self-categorisation into a multicultural and the second a good definition of the meaning included. It is describing the difference between welcoming immigrants and being there with a purpose to meet them. As I understand it the main difference has to do with one’s own attitude, but the result is mainly touching the “*immigrants.*” Usually I react on such a classification of people into a group, as immigrants, but there is something in the context that diminishes its importance. Since there is an obvious concern about the individuals and that may be why the categorisation seems less decisive.

*Summary of P6: To become a multicultural church you will not only be a church open to immigrants but a church for immigrants. To reach this you need people that share the same dream, that you also can share a close friendship with, and build a fellowship. The friendship and the dream are necessary fuel for the hard work coming, do it as friends and not as colleges. From the beginning you have to be clear that the fellowship you build has a goal, an orientation, not only to invite people but also offer them Jesus. Hospitality is needed so the fellowship doesn’t become activity-focused.*

*Life-World of P7*

The affects are the most varied in this text, regarding my careful use, I believe they are decisive in this text and will focus on them in the account. As the negative designs



threats and temptations, while the positive designs possibilities, but first I will give account for what is decisive, since nothing was explicitly said to be important. The only thing that in this context can be seem explicitly important is identification; also as it is a repeated entity, and a main theme. What meaning p lays in identification can best be understood by explaining its expressed opposite that would be to “*keep ones old identity.*” (Doxa-affirmation, perc/sign, always-recurrent, negative, none, not stated, unspecified). There is no sign of a thought of a negative effect as loss of something in the identification, but identity seems to be flexible and controllable to allow this. But there is something else that is clearly identified as negative, and it is a “*temptation to protect one self against that which can hurt me or my family in the culture of Rosengård*” (Possibility, perc/sign, always-recurrent, negative, wish-negative, not stated, I). It is not the identification that can hurt, but something that lays in the “*culture of Rosengård.*”

Identification is positive, and it seems like a very strange reaction, it sounds natural to want to protect one self against anything that would be hurting, and especially when it could also hurt the family. What is apparently worth if this hurt is to “*come each other nearer (as people of Rosengård) and pass on (förmedla) what we want, the gospel, values the Jesus life-style*” (doxa-affirmation, perceptive, empty, positive, aspiration, his, unspecified). Identification is not a goal but very important means.

But we need to take a closer look on the implications of a previous quote, since there is a threat that is shown in the “*culture of Rosengård.*” Something there can hurt, and it is seemingly empowered by identification, but there is no further explanation that could give light to this. I can only guess that since there are other predicates and a general attitude towards a positive holding to Rosengård the negative thoughts are not really accepted or wanted, they were stated mostly to show the importance of the identification.

As you may have noticed what is mainly fascinating me in this analysis is the relation between positively and negatively loaded sentences, so I would like to lead you deeper in this in order to give a picture of the life-world of P7 in a table.

There is a very interesting relation between some of the entities with opposite affect; there is a tension since both sides are tied to many common entities. Many of the entities containing tension are connected to the topic of culture. An example of this is the relation to cultural chocks, that seems to be a very negatively loaded term, but there is also a positive affect since it can lead towards a tying of bonds, that is close to the positive goal portrayed in the text, of coming closer to each other.

Something in common between many positively loaded predicates is that they mainly neutralize something negative; this is interesting, thinking of motivators. The main care

seems to be to reach something positive, but there is a strong tendency to avoidance of negative situation, as they are repeatedly contrasted with positive solutions. Let me illustrate with examples from the text, that also are shown in the preceding table, the “*hindering in communication*” disappears by “*coming closer to each other*”, the “*cultural chocks,*” can lead to “*tying of bonds*” and the “*ethnic conflicts*” are bridged by the “*church leading people to love each other.*”

I understand a feeling of responsibility, as the reason to the identification even if it is bound to negative affects. The positive affects related to get closer to the inhabitants of Rosengård is an evidence of the importance Rosengård has in the Life-World. There are some entities that are tied only to positive affects, mainly reflecting God, passing on (förmedla) good things (as values, Jesus-life-style, and the gospel)

*Multicultural:*

*Table 26 multicultural of P7*

Predicate	Modalities
That is what is put down in every culture that we can honour God with.	Doxa-affirmation, perceptive, always-recurrent, positive, engagement, not stated, one-all
That can reflect the glory and the being of God	Possibility, perceptive, always-recurrent, positive, wish-positive, its, unspecified
Through which we can reflect God	Doxa-affirmation, perceptive, empty, neutral, none, not stated, unspecified
That is a clear Challenge to bridge ethnic conflicts and through the congregation (församling) lead people to love each other	Doxa-affirmation perc/imag always-recurrent neutral wish-positive not stated one-all
That releases joy when we can honour God with what is put down in every culture	Doxa-affirmation, perceptive, always-recurrent, positive, wish-positive, its, unspecified
That is an asset	Doxa-affirmation, perceptive, present, positive, none, not stated, unspecified

When multiculturalism is such an explicit topic the analyses get more interesting since there is a use of words and an attitude that can be analysed more exactly. “*The multicultural is an asset...*” The multicultural is an interesting use of the word, since it grammatically usually is an adjective, but here is in a way transformed into a noun.

What this says to me is most that it is a concept an important and defined horizon that p has thought about. It does not design situations that are characterized by this mixture of cultures but just the phenomenon of life touched by different cultures, as I understand it.

It is interesting as there is a concept created that you may have reacted on in the earlier analysis but that I want to deal with here, and it is the “*Culture of Rosengård.*” Since we all can know that there is a multitude of cultures represented in Rosengård, we can

see an expression of P's view of a multicultural culture. It is as one new culture created in the mixture of many cultures, as there is always a need of a way to cope with everyday life, and when many different ways of doing it meets a culture is created. There are some sentences that were not shown in the preceding table since it did not describe "*the multicultural*" but it is highly interesting since it tells more about the "cultural goal" or the attitude P has, as following: "*We have to be dipped in the culture to integrate.*" (Doxa-affirmation, perceptive, pres.->fut., neutral, aspiration, our, we). Integration is a goal according to P, and it is very interesting since it is rare that a Swede has as goal to integrate with immigrants, usually it is seen as the task is only appointed to the immigrants. But now P sees as a goal to "*be dipped into the culture*" and the only culture I can see to be meant is the culture of Rosengård. It is a very interesting picture, and in the meaning around it we understand that the "*dipping*" is about having contact with the surrounding culture. I don't feel I can go too deep into it since it may not be stated to show all the implications, but one can think of that "*being dipped*" is passive, that it may sound superficial as the dipping only includes the surface, and that culture is seen as an existing mass and not something that is in interaction or in people. These thoughts are interesting but I will give them any more space in the analysis since it is a picture that maybe not was aimed to reveal these perspectives, but just to say that one needs contact with the surrounding culture. There are no doubts when it is declared that multiculturalism is an asset, but it gives it the feeling of being a kind of means. Otherwise the entity is in close relation with P's image of God, a positive aspect, and the theme of reflecting and honour him is repeated. Reflecting is passive but honour is active. But if we remember what multiculturalism is, the meeting of many different cultures, it gets interesting to think that this can mirror and honour god in P's perspective.

What strikes me the most is as I have already described the fascinating balance of affects.

*Summary of P7: Identification is what is central to the work with a multicultural church, and not to fear the negative parts in the parts of the culture of Rosengård that could hurt my family or me. We have to be dipped in the culture to integrate. It would lead me closer and help to communicate what we want, the gospel, values, and a Jesus-lifestyle. People are more important than organisation. The multicultural church helps us reflecting the glory of God, showing a new man in Christ. Cultural chocks will come and makes us either to tie bonds or to take a step back.*

#### *Life-World of P8*

P8 is not borne in Sweden, and is a leader of TK. As you can see in the charts and tables in the beginning of the result, P8 is a rather short answer, with a use of modalities that

reveals that the reader is addressed, important and expected to take action (use of you as property, and wish positive as will).

What is explicitly important is, as you see in the previous table, a claimed relativity, to whom P is writing. Of primer importance is the reminding of the subjectivity in the understanding of his own text, and secondly the view on what the society and individual is. As I understand the personality that is stated as important in understanding society is about the individual characteristics that are different in each individual, a continuation on the topic of subjectivity.

This is continued further on with the statement: “*one cannot understand the world from one individual but from the interaction of several individuals*” (doxa-affirmation, perceptive, past, neutral, none, not stated, one-all). As you will understand further on the goal is repeatedly the understanding, and the way there is through closeness and being personal. There is an important relation being portrayed between the individual and a group that I will come back too.

There is an ideal about personality and about being personal; this is an ambiguous word with several meanings especially as it is translated from Swedish, (personlig). But the meaning I experience, trying to consider the circumstances around the word, would be the contrary of being general, carrying a mask or being impersonal, there is care for the meeting with an imaginary person. These negations seem to be the threat giving importance to the quoted predicates.

This leads the analysis on and I would like to address a main topic that I perceive.

There is an imaginary individual in the centre; not the imaginary individual I created in the question, but a general imaginary individual that is a new person, potentially seeking to come into the fellowship. The following table presents predicates that characterize the horizon of this imaginary individual.

The main concern is to understand this imaginary individual; this leads to theoretical and in some way philosophical thoughts about how to reach this understanding. This imaginary person seems to be at the source for a preparation for people that may come. Many of the predicates may sound very theoretical, but there is a feeling of foundation on experience of meetings

The reason for this preparation and wish to understand, and the goal are hidden, implicit, but may appear by considering that it could be founded in a care for this other. As it is general in preparation for the meeting there are many other possibilities, as a simple feeling of responsibility, or a care for the own reputation. But what I see clearly there that may give a hint of the reason, is an important load, as it is seems that it is all founded on needs, there is a strong feeling of a burden in all these “*has to*” and “*need*”

to.” This implies that it is rather the negative effects, the treats, or experienced obligations that are major causes in this acting.

This load or obligation is repeatedly imposed to the reader of the text as: “*you need...*” What you need is stated as “*you need to talk to that individual about your values*” and “*you need a place to feel safe on different levels.*” There are some more needs characterizing the imaginary person, as you can read in the preceding table, of “*openness,*” and “*a talkative person.*” It is mainly about social concerns, to create an environment attractive or agreeable, reminding of the needs this person has. It is interesting continues and P feels a need also to activate this person, telling about the qualities, and the interest that is in the “*observations and thoughts*” this person has, and that “*one needs to receive.*”

If I now come back to the relation between the group and the individual there are some statements in the previous table that deserve some more focus. Firstly these philosophical ideas about how to understand a person could in my opinion be summed into the simple statement that there has to be a group that “*interacts so one can understand the world.*” Even if, or maybe as a consequence of the importance of the personality and then the differences between persons the group is necessary in order to reach the goal, the understanding.

But I experience even more warnings about how to think about a group. P claims that “*a relation to an individual should lead to a relation to a group, and not the opposite.*” I get the feeling this is not about how a relation is started, but how the attitude should be to a relation, that the relation in the end is to individuals and not to groups. This is important as we later come to the importance of culture, which seemingly is influenced by these thoughts about groups.

<i>Multiculturalism:</i>	<i>Table 29 Multiculturalism of P8</i>
Predicate	Modalities
That is not about differences between people but about that all has something in common, to feel human	Doxa-affirmation, perceptive, always-recurrent, neutral, engagement, not stated, one-all
That is where one helps to think that it doesn't matter what culture one comes from through commune experience and identification	Doxa-affirmation, perceptive, always-recurrent, neutral, none, not stated, one-all

What I am searching for, the use of a concept of Multiculturalism is a strong implicit topic, but there are only three explicit statements with a common topic. P goes in both in defence of the unity of all humans, approving in both case that it may not be the first or the natural attitude that comes to the mind, since one needs help to think this. What is commune that there in all people is “*to feel human,*” I cannot help to wonder what

this means, but it is a feeling, fundamental and existing in all. But there is no further explanation that may lead to some deeper theories.

P seemingly addresses a supposed thought existing in “my” or the addressed mind, that there are differences that are important. P describes the “*commune experience and identification*” as what leads to the “*thinking that it doesn’t matter what culture one comes from.*” In some way this may seem like a try to stay blind before the differences, but the tone is not a denying one, I would rather say that it is a chosen perspective. Because it stays true that all humans have a lot in common, since it depends on the comparison. If we compare with non-human objects all humans have a lot in common, this is what I could read of this feeling of being human, even if it is not given much in the text. The reason I get a feeling P has is the thought of the consequences. The imaginary person coming to the fellowship is to be met with identification; practically this would mean that the group would have a self-categorisation that includes that person.

But there is a topic I have not reached yet that is much involved in the topic of identification, and it is concerning values. “*Old values do not help you in a friendship,*” (doxa-affirmation, perceptive, pres->fut., neutral, wish-positive, your, unspecified) What is included in the adjective old is as far as I understand it not old as biblical, but rather those you are used to but that meets new ones. As it continues “*You have to dare to change them, and be changed yourself.*” (Doxa-affirmation, perceptive, present, neutral, wish-positive, not stated, one-all) I feel it is a pity P does not write more about how deep these values that would have to be changed would be. But what changes them is stated in the next tense and may help us. “*Through a friendship that grows in understanding in time.*” (Doxa-affirmation, perceptive, pres>fut., neutral, wish-positive, not stated, one-all)

There is another statement that develops the closeness between values and the idea of culture claiming “*Your background can influence your values.*” And it is clear that the background is in contrast to the previous statement that it does not matter where one comes from. This statement could sound idealistic and inexperienced in my eyes if it would not be a person that had moved much and experienced different cultures.

This last statement and the previous table paints a picture of culture that is very non-dramatic, the focus lays on the values, that *may* be influenced by the background. It rather seems that culture is seen as construct blown up in some addressed people’s minds that has to be drawn down, and simplified.

*Summary of P8: There is something in common between all people; we are human. We can understand that it doesn’t really matter where you come from by identifying and being personal. You must understand that your background can influence you, this is why it is good to have an open*

*environment and talk much, and feel safe on a spiritual, intellectual and emotional level. Old values do not help you in a friendship, you have to dare to change them, and be changed yourself, through a friendship that grows in understanding in time. Understanding is a big goal*

*Specific discussion on the result of part I*

The reason I wanted a specific discussion to the result of the first part is that it is so deep and rich, and that this shows some more foundation to the repartition I did, in choosing to split the answers in churches before the step II and III. Some parts may seem a bit puzzling to you, because of the emergent design, and my try to fit in the report of it in a classical introduction/method/result/discussion presentation. But I would like you to keep in mind the influence these results had on the forming of the enquiry part II and III. Here the main point will be a grouping of the answers. Until now, the main study of the results for each participant of part 1 is done from their own words and from my understanding. But what I find it interesting is to compare them with each other.

First I want to say that there are some general terms that are common to all of them. The goal is stated as social, what is generally important is to offer something, the gospel, a good welcoming or a feeling of involvement.

P3 and P5 have a lot in common and I would like to group them especially since there are a few topics they have in common. They do not state a self-categorization including a relation to multiculturalism, or have it as an important topic, but has a somewhat negative affect connected to it. They also both lack the topic of fellowship that is important in all the other texts. (P8 does not have the explicit quotation of the word fellowship but the thematic content is clearly related since some of the main topics are groups and friendship). P5 is closer to treat the topic, but is much more individual in the attitude towards relations, and P3 is more focused on the way of working that leads to individuals development.

P2 and P4 have in common, among else, the explicit statement that *“the multiplicity should be an asset rather than a factor of scattering (splitting),”* revealing a wish for a positive attitude but also includes either a fear or addresses a perceived common thought about the negative sides of multiplicity. There is also a description of qualities or demands put on the leadership that P2 and P4 in general terms shares with P1.

P1, and P6 have as most important topic fellowship, and have attitudes that seem very similar, feeling the responsibility of building a fellowship on good foundations, thinking primarily of people of other cultures. Both writes about the difference between a fellowship open for immigrants and a fellowship that is for immigrant or makes them feel at home. P1 and P7 have identification as very important entities, and points at it as

a solution in the meeting between cultures. P2 and P7 both points at the same seemingly high ideals of a diversity mirroring the glory of God, but they have a rather different approach in other questions.

### *Step II, echo of leaders*

Here there are two dimensions that are interesting in the light of the result from the first step. First the reactions may give a further light to the attitudes of the participants, deepen the analysis of step I, since it is the same persons giving their opinion, and confirm or falsify my analysis. Secondly there is going to be reactions on the resumed statements. Since I have to choose on of them to lead the order in the presentation I chose the first one, as I believe that what they are saying will reveal more about them selves than about the text they are reacting on; but this is my naïve reasoning that I may gladly deny in the discussion.

### *General account*

First I want you as a reader to get an overview on the forms of the result. (Note that P3 did not answer anything about P8)

As you can see it was short texts that I received, you also can compare with table 07, showing the superficial account of the first part. That was the intention, as the question left but first I would like to say something about the answers.

### *Reactions of the participants*

In the result of the second step, we can see a uniform use of the modality of belief, except for P3, that is confirming the result of part one of not having thought much about culture. The use of signitive belief, and the non-answer are clear signs. The others are reacting on an affirming way, showing confidence in what they say.

The use of perceptive function is almost as dominant as the doxa-affirmation, but there is also here one participant deviating much, P5. (It could be interestingly that I grouped P3 and P5 in the pre-discussion, and now they are both deviating). It may not be surprising that it is the same deviations as in part1 of the result. The use of signitive function, showing statements more founded on the own subjective thoughts, rather than perceived facts, also declares a less confident expression of opinions.

The use of subject is much more varied, but we can see that P1 expresses general terms, using one-all (man in Swedish), P3 and P7 is significantly using unspecified subject. If P5 specifies a subject it is the I-subject. P4 and P6 are those using a very different subject in the two given statements.

The analysis of the result gets interesting when we come to the affects, but the main result of the affects, and of the other modalities are really interesting in relation to the



attitudes shown in the last graph. We can see that it is rare that the affects are equal to the two answers.

P1 shows a very different attitude towards the two texts, being exclusively positive towards P2 and very negative towards P8. The relation between P1 and P8 is very interesting. After the analysis, I would have said that they were quite close to each other, having the same attitude in many questions. But there are some separating points that are crucial and got more space, especially in P1's reaction on P8, using strong words as "*a naïve attitude*" (Doxa-affirmation, perceptive, one-all, negative, negative), concerning the thoughts about "*realizing that there are no differences*" closer P1 would be to P2. Both P2 and P8 reacted on a division in the text of P1 into Swedes and non-Swedes, and feared a result in different, or unfair treating of them.

P4 showed most negative statements, but I want to rectify the impression it gives, as the little positive touch towards P5 should shine more as P4 started by saying "*I could have written this text myself!*" (Doxa-affirmation, perceptive, I, positive, positive). And then presenting differences in what P4 would have added. P5 is does not show any positive attitude at all, but is more negative towards P4, meaning that the burden would be too heavy in the work that would result of these advices. "*I am afraid it would become more forcing (tvång) than life*" (Doxa-affirmation, perceptive, I, negative, negative).

#### *Reactions to the texts*

If we focus on the reaction on the different texts, the most flagrant would be the reactions on P2, as P1 is as exclusively positive as P3 is exclusively negative.

#### *Step III, echo from the members*

I would have loved to do a rigorous and deep analysis of content on this level too, but for reasons of space and time I have to be satisfied with a modality-analysis, this especially as the attitude is what is interesting here. But I start with a giving a general overview on the answers.

It is interesting to compare the general look of the answers in between the leaders and the members. The members have more words, but less different and unique words. We can also see that there is a big difference in how big the answers were.

#### *Reactions of the members*

Just as the leaders the members uses mainly a belief of affirmation but in contrast use a signitive tense, that tells the confidence in the possibility to generalise is lower. The members founds more of their statements on openly personal or subjective use of words. Especially HP about P2, that again seems to provoke extreme reactions.

It is hard to say something general but, somehow, the use seem very individual; it is striking is that HP about P1, 2, 8 and TK about P6 uses a single category. We could say that TK shows a little bit bigger tendency to use of we mode, but the identification is general to Christians, and HP a tendency to use I-mode. One could think that the text of P7 would encourage to some we-thinking.

The only ones having a majority of positive affect in TK are the text the HP leaders wrote. Now P8 does not have any negative affect at all, which is very different from P1's reaction.

Here comes the most interesting part, the attitude towards the received texts. There is one answer really deviating from the others, and again it is about P8, just as one of the leaders did not answer at all, one of the members seems to write about something completely different in the answer, if it is not I not being able to see the connection.

You can see in the graph that there is a very negative attitude towards most of the texts, five of them have more than half of the meaning-unites categorized as negative. The main negative attitude from HP is concerns concepts of culture, making wider than the ethnic definition that I have used much, to concern different ways of life within the Swedish culture, there is also a repeated reaction to the wish to be a church for immigrants "*The church should be for everybody*". There is also a strong reaction on the identification, claiming that it would include a loss of something in one's identity, "*one has to be oneself*."

I understand that there is a wider scale in TK, but there are reactions being very close to the ones in HP, the members seems to be closer than the leaders.

#### *Step IV, feedback from the leaders*

This step of the result is primarily in order to test the validity of my result, but may not be containing so much information. When I chose to let the participants read my analysis of their result was founded in a longing for showing them a respect, but also confirm my interpretation into English, since I found it could be a source of misunderstanding, and failure in the analysis.

#### *The answer of P1*

P1 confirmed my result, but did some rectifications mainly concerning the order of words and some spelling, but nothing that changed the meaning as far as I understood it, and then confirmed my analysis.

#### *The answer of P2*

Did not answer, then P neither confirms nor shows any weakness in my analysis.

*The answer of P3*

P3 stated a joy of being to a help, and confirmed my analysis, but wanted to point at that the lack of "the multicultural" in the work does not mean that it does not has any meaning in P's life. P continued claiming that by being a citizen of this society we are met everyday by it and thereby "thinks it in in our church" (tänker in det I vår kyrka). And forwardly P states that there is no direct multiculturalcity in the work is a pity (beklagsamt), but it does not mean that P does not think of it and wishes it to be there.

*The answer of P4*

Did not answer, then P neither confirms nor shows any weakness in my analysis.

*The answer of P5*

P5 simply replied claiming a feeling of recognition (jag känner klart igen mig), and encouraged me in my work (Bra jobbat!) Confirming my analysis.

*The answer of P6*

Did not answer (yet), then P neither confirms nor shows any weakness in my analysis.

*The answer of P7*

P stated: *"I quickly read through your text and maybe could do some clearing. I reacted on the translation on "dipped into the culture" from "doppas". I don't know if it is a correct translation. My thought was to be dipped (doppas) baptized (döpas)/being exposed (exponeras)/being embraced (omslutas) /by the surrounding (omgivande) culture, to totally being permeate (genomsyras=according to TSSN) in it, and be transformed in ones identity."* P continued by *"Concerning the temptation to keep back comes by that this exposing can be painfull not only because of the culture but because of living in an area where one can be robed or similar. But it can also be the threat of the culture. It feels safe and confident not to have to change but then one should not work with cross-cultural mission."* It is a good explanation of questions raised in the analysis, and is a confirmation of the rest of my thoughts.

*The answer of P8*

P8 answered a quite cryptic, *"I rather talk to you than write down right now when you are finishing your paper. When we have time after all we can talk. I am sure you wont finish the subject because the paper so, I sure we will have things to talk through."* As I understand it, P neither confirms nor shows any weakness in it, but that it is an important and big topic that needs more work.

## Discussion

*General discussion on the four steps*

Even if the amount of information, of meaning received in this research may be so overwhelming that it would be hard to generate an order and some summary thoughts, there are some perspectives striking me. As you might have understood much of the interpretation, which usually is a main topic of the discussion, is shown in the result, due to the qualitative way of presenting *outcomes* rather than *results*, but there is much to discuss in the relation between different parts of the result. My intention was to handle psychological matters of meaning of culture within evangelical free-church in Sweden; in relation to this I will start to discuss these parts of the result.

What strikes me the most is the threat experienced in multiculturalism, most in the result from HP. It may not be surprising thinking of the complications in the meeting when cultures differ. But the use of modalities implies that the origin of a perceived threat would be in the strong ideal. The ideal creates a tension and a threat. If there were not anything pushing towards it would not be threatening. There is a quotation that could summarize most my main point "*It should be an asset.*" It includes a wish for a positive attitude but contains its negation, eg. if it where an asset one would not say it should be one.

The threat has different shapes but there are common lines. P1 and P8 describe the importance of treating "*International people*" in a right way. P2 and P4 describe the danger of sprawling, leading to stagnation, P3 shows a strong incertitude concerning these questions, and P5 treats it as a problem. P6 describes threat of a bad foundation of a fellowship; P7 describes the hurt bound to identification. But all this is contrasted with very positive attitudes towards culture; P1 and P6 express it as the goal to have a multicultural congregation. P4 states that it is needed. P2 and P7 have a detailed theology of mirroring and honouring God, which can only be done with multiplicity. As i see it this is embodying the demand on the congregation to enfold multiplicity that becomes the threat.

Maybe it is just the weakness that is the aim of the multiculturalism, as P7 states it that the church has a clear challenge to "*lead to people to love each other and bridge ethnical conflicts.*" Or P2 stating that "*the preachers life should be broken against these (international) people's lives.*" This alludes to the bible's teaching on positive effects of weakness. It makes us humble, and it is what is said to give place to the supernatural, when we come to our limits then God can start doing his work. But it still reveals itself to be so threatening.

### *Comparison between churches*

The ambition that inspired me most was to explore and understand the meaning of multiculturalism, and I would first like to study the repartition I did in groups, between Churches, and compare them.

The first thing I realise is a striking difference between the two groups of answers, or the different churches on the main battleground, in my eyes, identification. TK and SC strongly pushes on the importance of identification with immigrants, as P8 draws it to its limits by stating that it is about “*realizing that it does not matter where you come from.*” HP, and mainly the members reacts strongly to this, seeing a loss of the own identity in this process, and claiming the greater importance of “*being one self.*” The effects are huge in what one then should do. SC/TK have an active attitude as I wrote in the analysis, they are occupied with creating an attractive fellowship, and thinking of how new people would react. HP rather focuses on the attractiveness of the individuals, as the new people should be attracted to something they see.

I also wanted to study the importance of multiculturalism in the meeting within and between cultures. Now I have not studied any such encounter, but there are many sentences describing the one perspective in a meeting, the church- or leader- perspective. And in the analysis there is much care about the form and substance of a meeting between cultures, especially in the CS/TK group. This gives a very different result in the attitude towards the self, towards others, and the “tasks” when meeting with persons of other cultures.

There is also a considerable difference between P2-P4 and P7 about the view on multiculturalism as an asset. The same words are used except from that it “*should*” be an asset according to P2-P4, that I already have discussed, and it *is* an asset according to P7. P3 and P5 both admit that the multicultural causes are not important in their view, P2 and P4

### *Connection to the previous research and theories*

The participants have been using the concept of culture quite much, but I feel the implications are often quite hard to perceive, almost as B. Andersson’s (1986) black hole. P1 shows a strong connection to a view that is close to the definition I chose to use founded on Ibn Khaldûn (1332-1406), while HP often included a view that included different identities usually seen to fit within the Swedish culture and including theology.

A strong common topic within HP was a drive to have a wider perspective on culture, to let it include spiritual gifts, subcultures, and a variety of personal characteristics. But in TK it was only relating to the ethnic culture, maybe focusing on identification lead

to a defense of the similarity over cultural boundaries. The members of HP affectively strongly loaded words in reactions to the thought of a church directed towards immigrants. But defining culture was not any topic of very great interest in the leaders accounts, the reason to this may lay in the differences in the question, in my procedure. A deeper analysis of step III would give further light to this, but now I feel restrained. However there is an interesting contradiction to my definition of culture, when P2 states that it is not important to adapt outer circumstances of the church-service to immigrants, I feel culture is then stated as something more intern.

If I would reconnect to the J. Berry's theories about acculturation strategies (Berry & co 2002), I have to confess that his categorisation that I have accused of being simplistic may illustrate quite well on some levels the differences between the churches. CS/TK sees a dual identification, and an acceptance of both the old and the new culture of a visitor to the group, and has a view that in my eyes is fascinating since the welcoming culture is so focused on adapting to the old culture of visitors in order to incorporate them in the group. Then CS/TK may be the integrating ones. HP is either stating that there is no need for outer adaptation, or not naming much about the cultural differences which may include a more assimilating attitude, at least in comparison to the previous attitude. The dual question, in relation to the old and the new culture seems to be alive and important in the life-worlds of all participants.

In relation to the contrast between grey and black/white culture, implicit/explicit attitude which fascinates me most, there has been harder to perceive with certainty. But as you already read in the general discussion the ideals are high and are clearly ideals. The language used by P1 and P8 showed tendencies to really have thought through the used words, and this gets even more evident since the reactions of the churches on some of them. The status included in the words is hard to handle, and I also during this essay have struggled naming groups that figures in the results, as "the international people" or "immigrants." But I believe the problem is not in the words, but in the affective load given to them, that there is something of low-status, or that groups are related to something negative. The solution of this may be identification, as some of the participants stated; if I would accept the same status as "the others" it may have a tendency to be higher.

If I reconnect to the biblical background I gave, I find it interesting that there were some participants quoting the same bible-verses as I did in the background. Forwardly, as I wrote earlier, P2 and P4 had a general attitude towards culture as something that could be seen as negative, but shouldn't, in a way that may seem close to my interpretation in the background. The conclusions I would take after a bible-study on culture as presented earlier would be to give the church a responsibility to create laws,

values, or subcultures on the practical and local level, which is able to be inclusive to people in the range of contact that is offered. That is why I am more willing to believe in the TK attitude towards identification rather than the HP attitude of “*being one self*.”

### *The methodological strengths and weaknesses*

I still think that my belonging to the free-church world might just be the single greatest weakness and the single greatest strength of my research. I feel I have got a good opportunity to fight with questions touching my every-day-life, but I am sure that there are things people unused to the free-church reacted on more. Some of these things I left on purpose since, in order to follow the ambition of this essay.

### *The design*

As I wrote in the chapter of method this design has many aspects similar to a pilot study, since my ideas may be were quite unique. Even if I am generally satisfied, there are some weaknesses.

### *Step one*

I felt that the formulation of the question was going to be crucial, meanwhile I hoped for so general answers that the life-worlds of the participants would be clearly revealed. I am very satisfied on the reactions on the first question; the only reaction I would like to diminish is that many participants experienced two questions. I would have liked it to be more united and maybe even more ambiguous. But the imaginary person and the imaginary situation of asking for advice inspired the participants to write much and describe their own work much.

One could think that if I want to study cultural causes the question should have been more directed, but the lack of reflection on this topic is an important result to me, since it reveals that it is not an important matter in the horizon of those participants. One additional circumstance that may have influenced how much they wrote is whether they wrote by hand or on computer. I gave them the freedom to choose, but afterwards I see that the text is denser and often shorter if they wrote by hand, but I believe the content is not affect by this.

### *Step two*

The texts that I formed to the second enquiry from quotations I perceived no sign from the leaders that they would have understood that the received texts were written by other leaders. I even asked some of them, and their surprised reactions assured me that they had reacted on texts without any preconception of that kind.

*Step three*

At some occasions, I felt somewhat blinded in the heat of my own work. If I would do it again I would like to let someone exterior to the whole essay read it through and tell me about different possibilities to interpret it. But the confused reactions are also a kind of result, since they came more extensively in HP, as I have written in the result. And even if I did an extensive work to produce these summaries, I would have liked to do more of them, as develop a pilot-study, searching for help also in relation to the original text.

Some factors are hard to control, such as the relation to the participants, since my original plan with eight participants from each church could have worked with more time.

*Step four*

The fourth step is a very important part to me, even if it may seem small and not so deep. But it is important independent of the kind of result it gave, since it primarily was done to give validity to my analysis. I am sorry that all did not answer, and don't really know what it means to my study, but it is out of my control.

*The analysis*

During my analysis I have thought about how deep one can go into the meaning of the words, how sure can one be of if the implications of a statement really mirrors the intended opinions, or if some slip of the tongue, or how logical and deep the participants actually meant them to be. But I have tried to let it be approved by repetition, and to understand the feeling of the text, but this is as you may think less scientific or trustworthy. In this kind of analysis it is hard to perceive the validity, how close someone else would come studying the same aspects. But I would have been more comforted by a higher participation in Part IV of the study. Concerning the translation between English and Swedish I feel secure since it only implies the last step, which this presentation, both the research and the analysis were done in Swedish.

*Practical implications*

It is hard to say if I have got any wiser after advice from eight different church-leaders, but I would like to take a fight with the question if all these opinions can be to any help in the work with an actual work with cultures within the church.

*Is it favorable to have multicultural church?*

What I wanted was to reach an understanding of eventual weakness and strength of a multicultural church-body. I have been fighting with the question if it would be



favourable to have churches that have a specific focus on being multicultural. The big problem in my eyes is that by claiming a church to be multicultural it implies that there are non-multicultural churches, and that would be a big mistake as I see it, after having done this work. Like the first church, the one that you could read about in the introduction whose foundation is described in the acts in the bible, was created in fellowship among people that could not speak the same language, I believe all churches are called meant to live in such a tension. The big problem in my eyes is the general view on culture that create an unimportance these questions, as the result seems to show in HP and that I would guess is in other churches without a specific multicultural focus. The threat that we can read of in the TK accounts of a rejecting attitude understood by people with other cultural background, and this can have terrible consequences thinking back to the introduction, about our responsibility to create a culture, or a fellowship. Instead of being a fellowship bringing healing to the scattering the fellowship will scatter more, bringing new life to the confusion of tongues that started at the foot of the tower of Babel. But I believe the church in Sweden is called to heal the segregation among its people.

#### *Theoretical implications*

As I have written I am quite satisfied with my design, but I am aware of the need for amelioration. There are some factors that I have purposely not taken any notice of, as it was not possible, but that may give a further light to the meaning in the result. First the gender aspect, since there was only one woman among the leaders the anonymity would have been violated if I pointed her out, but it is possible that there are fundamental differences that could be generalised according to the gender. I would have loved to develop step III into a quantitative/qualitative study, that would explore if there are different attitudes influencing the meaning-constitution of culture, such as gender, age, or cultural experience, but I feel my ambitions already were to high for this research.

My hopes are that this may generate an interest in deeper studies on social and cultural causes within the church, and may inspire further studies on the perceived threats and ideals in culture.

#### *Summary thoughts*

I would say that CS/TK seems more open and prepared to meet people with a different culture, but that the ideal would be to see churches as HP learn from this attitude in stead of creating new specific churches, but if that seems to be to hard it is a good alternative to start new churches that more explicitly would have a multicultural body.

## *Acknowledgment*

First my Supervisor has done a wonderful work having patience in his teaching on phenomenology, then I would like to again say thank you to the participants of the study that took the time to answer to the three steps of my study, I would also like to thank Lars Kindberg, that provided the tools necessary to my analysis.

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<http://lexikon.nada.kth.se>

## Appendix

Explanation of the *Sfinx calculations*

Calculus	Explanation
Total number of words	Is simply the counted amount of words in the text
Most frequent word	Is the word that occurs most often
Word frequency	Is the number of occurrences of the most frequent word that is shown in the previous category?
Number of different words	Is the counted amount of words that are used e.g. the total number of words minus all the repetitions of a word.
Number of unique words	Is the number of words used only once in the text
Mean word repetition	Is the number of occurrences a word figures in mean in the text
Percentage of corpus	Is the proportion that the specific answer constitutes of the total of all answers
Weight of the 18 communal words	Is the percentage of the text constituted by the 18 the most repeated words.
Number of exclusive words	Is the number of words only used by this participant and none of the others.
Weight of the exclusive words	Is how big proportion the exclusive words have in the own text, which would suggest how unique the meaning is in relation to the others.

*Sfinx calculations of Part 1*

	P1	P2	P3	P4	P5	P6	P7	P8	Total
Total N of words	687	648	280	1047	409	803	277	402	4553 M=569,13
Percent of corpus	15.1%	14.2%	6.1%	23.0%	9.0%	17.6%	6.1%	8.8%	100%
N of different words	280	242	134	385	168	240	165	188	1802 M=225,25
N of unique words	92	64	28	141	33	59	43	48	508 M=63
M of word repetition	2,45	2,68	2,09	2,72	2,43	3,35	1,68	2,14	3,81
Most frequent word	att	och	#Det	att	att	att	att	att	att
Word frequency	28	27	13	49	23	40	14	18	Total=200
Weight of 18com. words	28.7%	27.3%	34.6%	31.3%	38.1%	34.0%	27.1%	33.1%	M=31,775 %
N of exclusive words	107	77	30	172	39	71	49	56	M=71,125
Weight of the excl. words	20.8%	15.1%	11.8%	20.6%	11.2%	10.7%	20.6%	17.7%	M=16.06 %

*Sfinx calculations of Part 2*

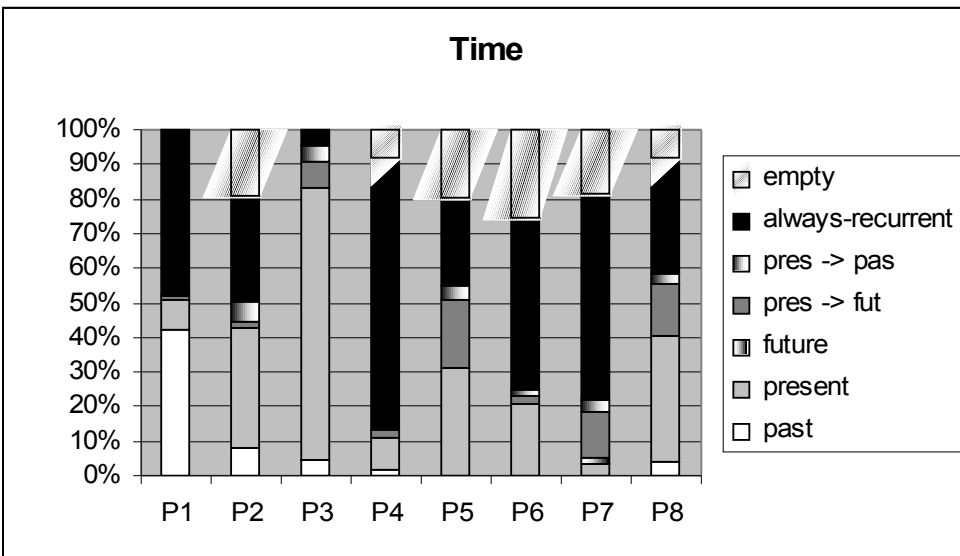
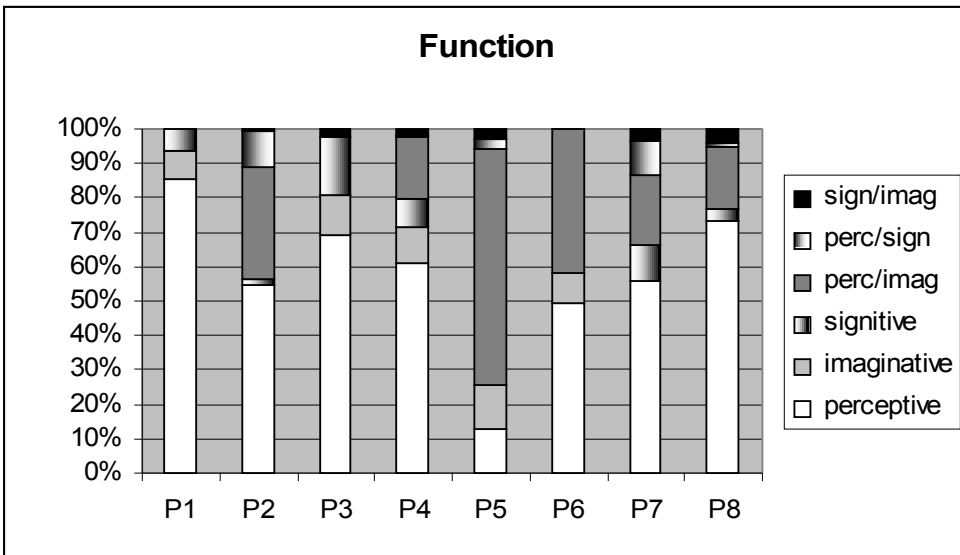
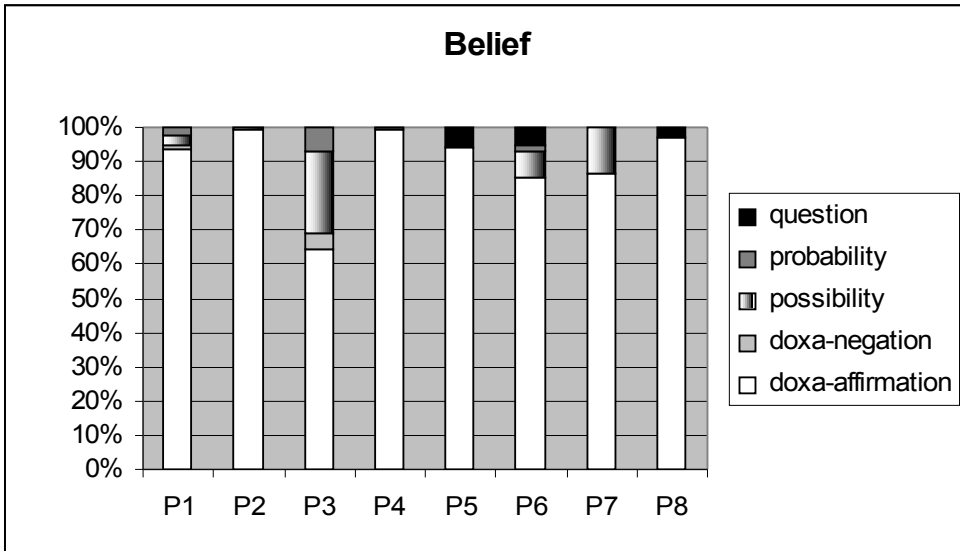
	P1onP2	P1onP8	P2onP1	P2onP3	P3onP2	P4onP5	P4onP7	P5onP4
Total N of words	23	83	84	82	18	42	66	49
Percentage of corpus	2.0%	7.3%	7.4%	7.2%	1.6%	3.7%	5.8%	4.3%
N of different words	20	59	60	61	17	37	44	38
N of unique words	2	19	26	21	5	17	14	14
M word repetition	1,15	1,41	1,4	1,34	1,06	1,14	1,5	1,29
Most frequent word	som	Man	en	att	olika	det	och	Är
Word frequency	3	6	8	4	2	2	4	5
N of excl. words	2	19	27	23	5	17	14	15
Weight of excl. words	8.7%	22.9%	33.3%	30.5%	27.8%	40.5%	21.2%	32.7%

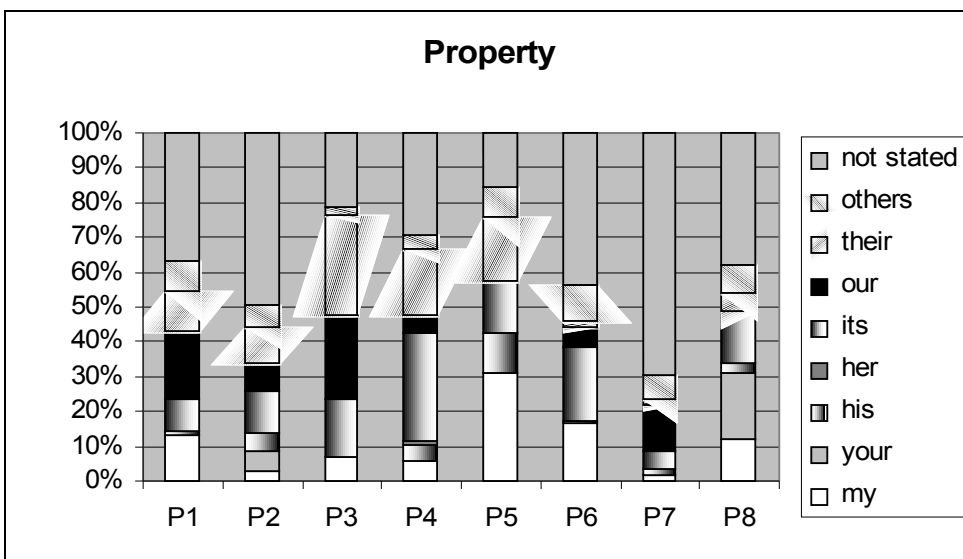
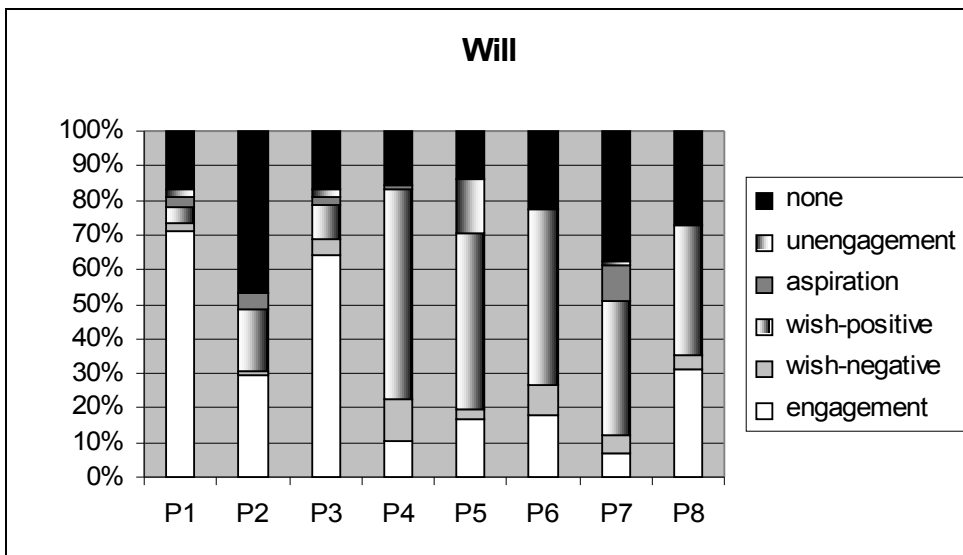
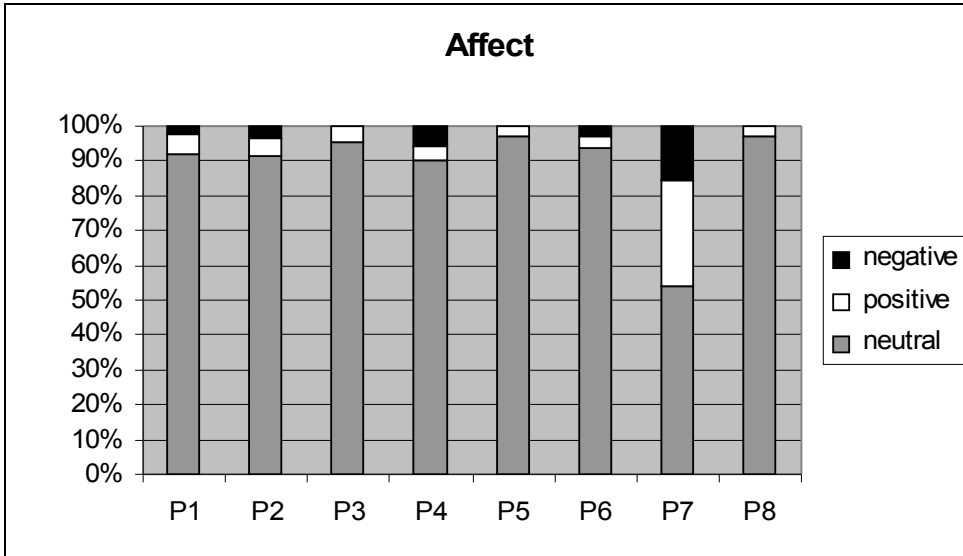
	P5onP6	P6onP5	P6onP7	P7onP4	P7onP6	P8onP1	P8onP3	Total
Total N of words	43	97	117	32	38	227	141	1142
Percentage of corpus	3.8%	8.5%	10.2%	2.8%	3.3%	19.9%	12.3%	-
N of different words	37	66	79	31	29	135	91	461
N of unique words	11	27	31	17	13	66	36	319
Most frequent word	Jag	är	är	stället	är	att	att	Att
Word frequency	3	7	6	2	3	12	7	48
M word repetition	1,16	1,47	1,48	1,03	1,31	1,68	1,55	2,48
N of excl. words	11	28	32	17	13	76	38	-
Weight of excl. words	25.6%	29.9%	28.2%	53.1%	34.2%	38.8%	29.1%	-

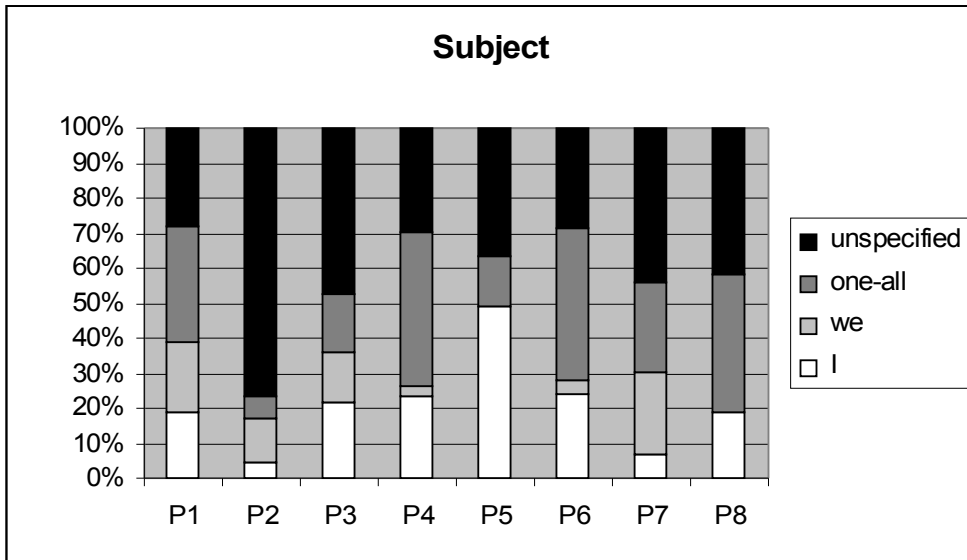
*Sfinx calculations of Part 3*

	HP:P1	HP:P2	HP:P3	HP:P4	HP:P5	HP:P6	HP:P7	HP:P8	Total
Total N of words	63	33	48	117	167	90	180	22	1269
Percent of corpus	5.0%	2.6%	3.8%	9.2%	13.2%	7.1%	14.2%	1.7%	-
N of different words	49	31	40	77	106	62	104	19	444
N of unique words	14	14	11	26	45	18	27	8	286
Most frequent word	att	I	är	att	att	för	att	att	Att
Word frequency	4	2	3	7	8	6	10	3	62
M word repetition	1,29	1,06	1,2	1,52	1,58	1,45	1,73	1,16	2,86
N of excl. words	14	14	11	27	47	20	28	8	-
Weight of excl.word	22.2%	42.4%	22.9%	23.9%	29.3%	24.4%	16.1%	36.4%	-

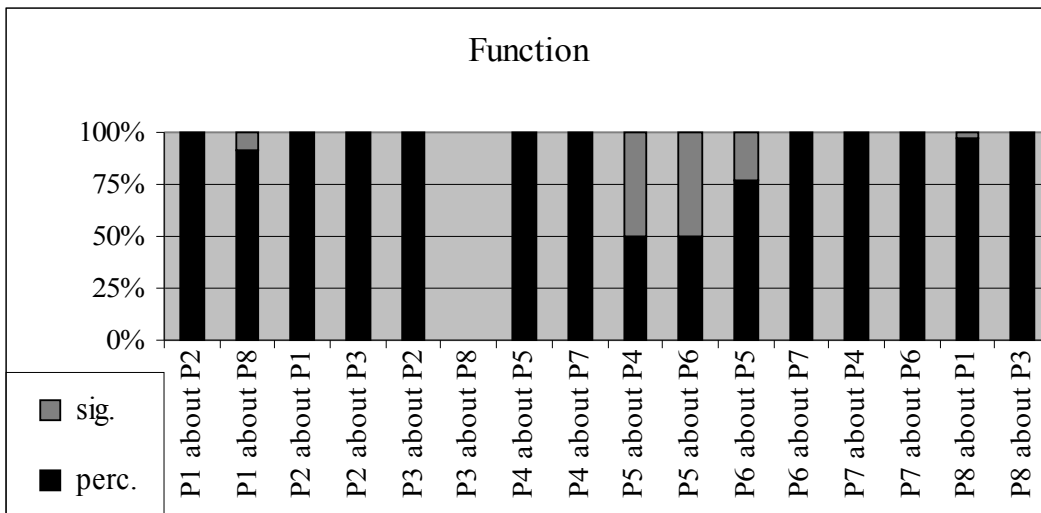
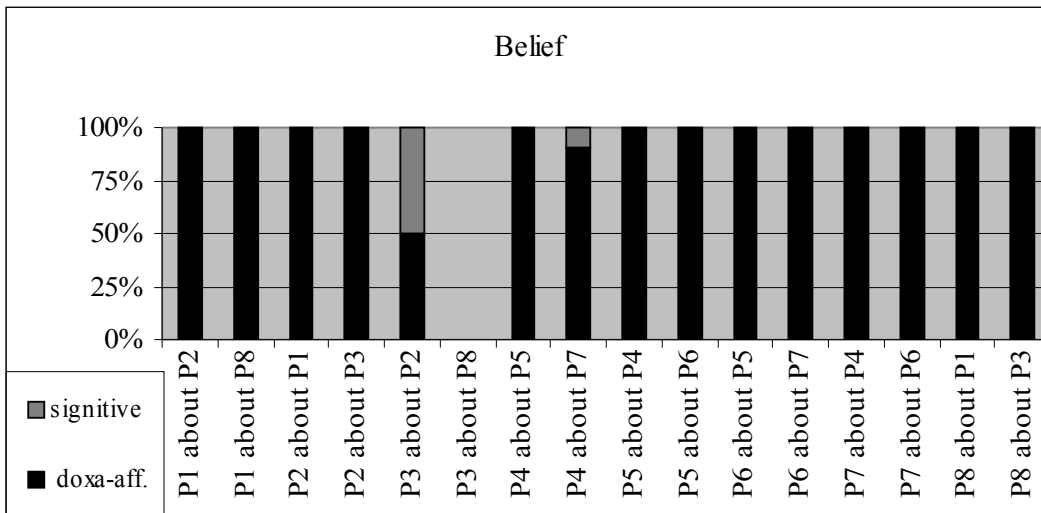
	TK:P1	TK:P2	TK:P3	TK:P4	TK:P5	TK:P6	TK:P7	TK:P8	Total
Total N of words	67	82	47	101	49	15	102	86	1269
Percent of corpus	5.3%	6.5%	3.7%	8.0%	3.9%	1.2%	8.0%	6.8%	-
N of different words	49	63	35	64	43	12	71	55	444
N of unique words	15	18	12	20	18	0	18	22	286
Most frequent word	att	att	att	#Det	men	en	#Det	man	Att
Word frequency	5	5	3	7	3	2	5	6	62
M word repetition	1,37	1,3	1,34	1,58	1,14	1,25	1,44	1,56	2,86
N of excl. words	15	18	13	22	18	0	19	23	-
Weight of excl.word	22.4%	22.0%	29.8%	23.8%	36.7%	0.0%	19.6%	29.1%	-

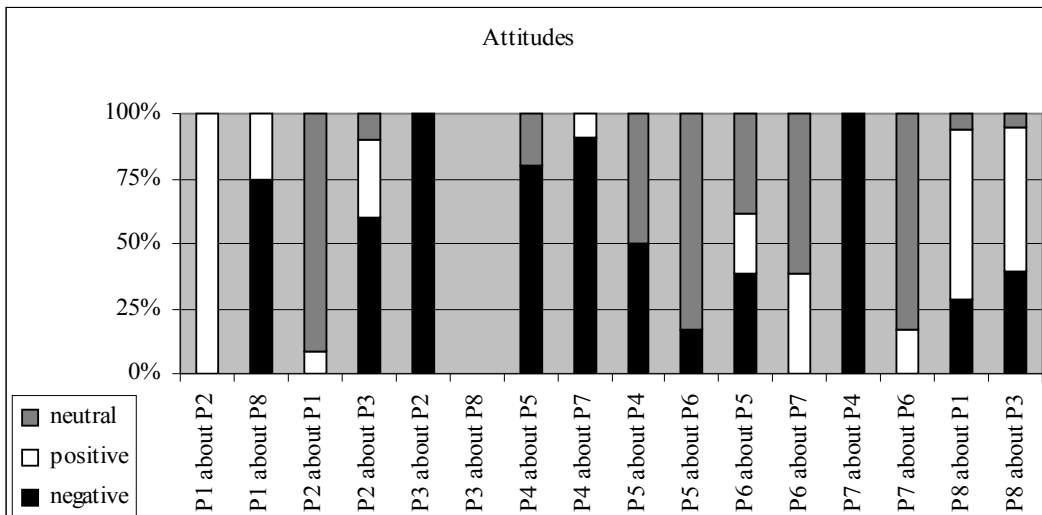
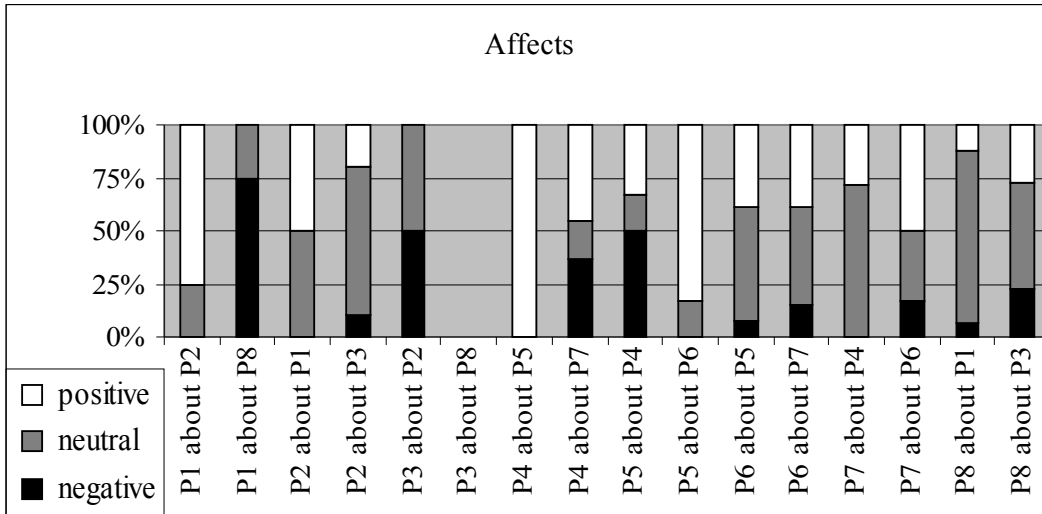
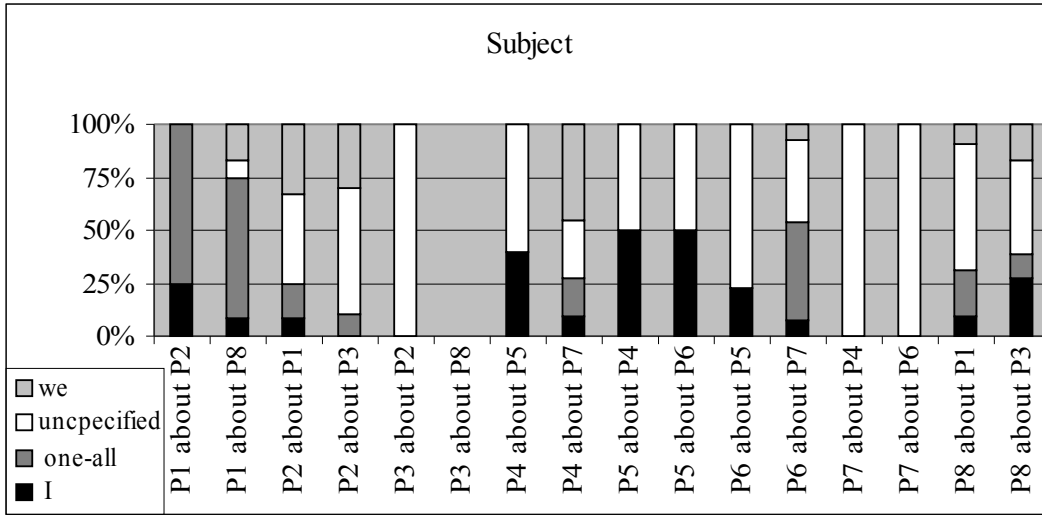






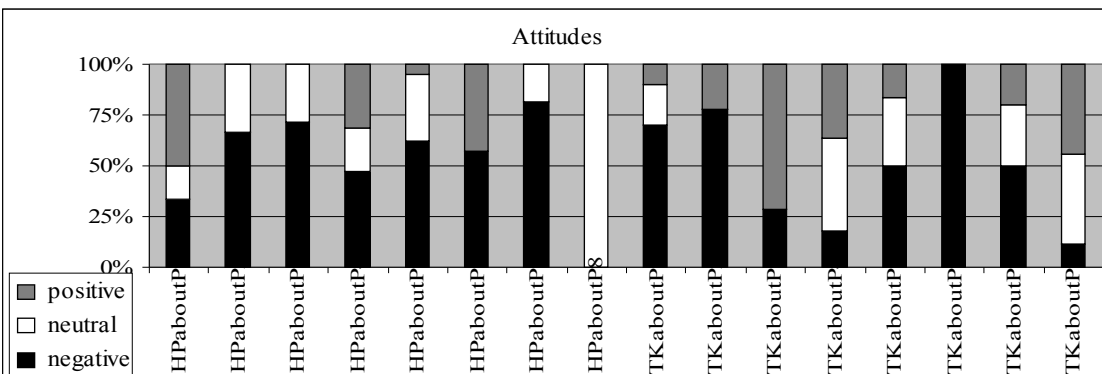
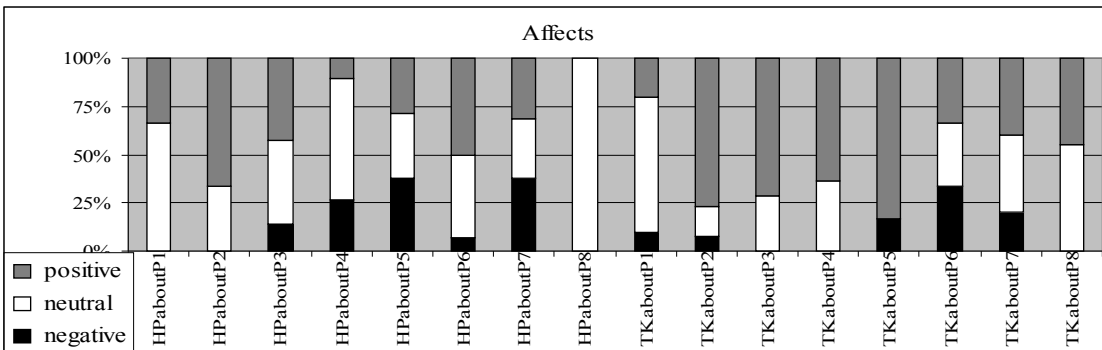
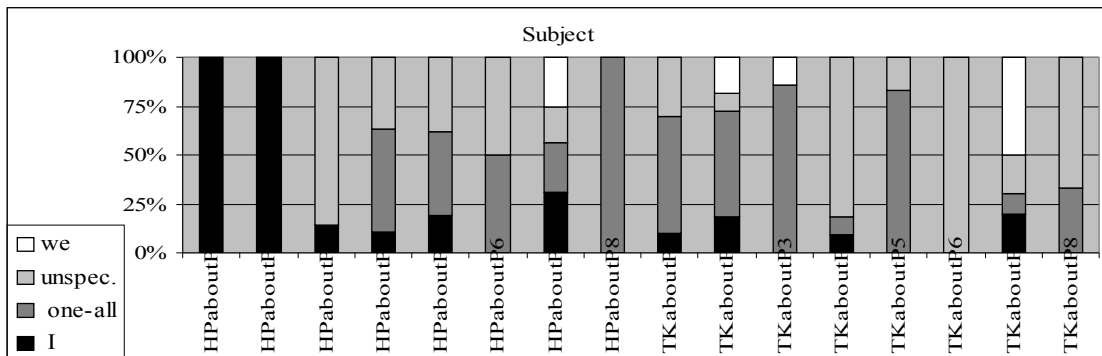
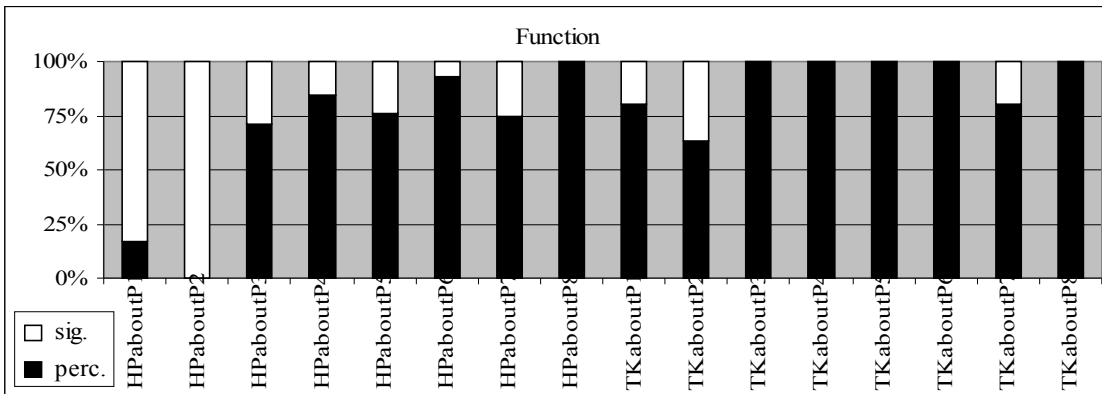
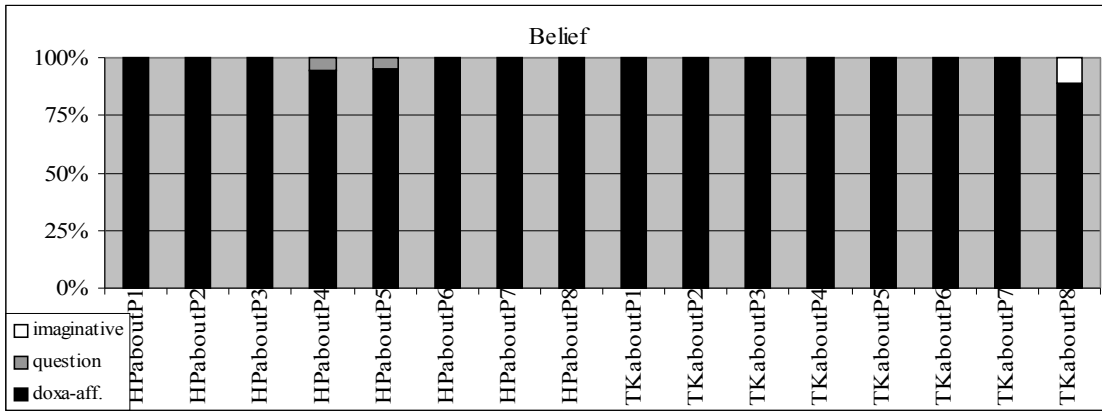
*Modalities of Part 2*







Modalities of Part 3





## Multiculturalism in the free-church

By Josef Mörnerud  
Supervisor: Roger Sages

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### Introduction and Background

This thesis will deal with the meaning given to culture and youth leadership within the evangelical free-church in Sweden from a psychological perspective. The goal is to explore and understand the meaning of multiculturalism and its importance within and between cultures, and in relation to cultural identity. In that light I would like to reach an understanding of possible weaknesses and strengths of having an explicit multicultural church-body.

The foundational view on man, on knowledge and the world shapes of our ways of doing research, and it is not obvious how to relate to knowledge. Some of the outspoken goals of science are to describe, predict, understand and create a change in different phenomena. The kind of phenomena you address in modern psychology have been influenced by the positivist ways of thinking, and is often close to the natural sciences. These address man as a part of nature that can be measured or in some way objectively observed. Of course there are behaviours and cognitive or physical matters that can be measured, that are good to study, but man also consists of depths, and meaning, that cannot be put into numbers; but it can be perceived and given by a subject, structured and understandable. This is what I am inspired to address, and this is the reason I have chosen the to work with the MCA (Sages 2000).

Culture is a very used word in contemporary Medias and writings; this creates confusion as it is employed in a variety of ways. B. Andersson (1986) shows how culture is used as a black hole or a random explanation to problems when the roots seem unidentifiable. But there are some very practical issues of culture I would like to fall back on to define it. Even if there have been endless attempts to define culture, the definition I find the most interesting is a very old one. Ibn Khaldûn, (1332-1406) simply saw the way of life as defining culture. I see that culture finally falls back into practical circumstances: culture is how we perceive and cope with our surrounding world, trivialities and necessities of life, by explicitly or implicitly, biologically or socially inherited traditions or habits. It is important to see that this practical view on culture does not lead to a superficial one, the depth is concealed in the trivial.

The Canadian psychologist J. Berry saw two dimensions necessary to be aware of in the study of culture, naming them the *individual/psychological level* and the *cultural/group level* of culture. (Berry & co 2002). The second may be the most common, but since my aim is to do a psychological research I will mostly focus on the first dimension. The central questions will then touch topics of what will be happening in the life-world of an individual involved in a process of meeting between cultures. To understand this we need to dig deeper into the central work of J. Berry, concerning some interesting theories founded on how we *learn culture*. (Berry JW, Poortinga Ype H., Segall Marshall H., Dasen Pierre 2002). He splits the process in two parts: *Enculturation* and *Acculturation*. He states that we all have a culture, since childhood we are taught directly and subliminously how to think and act, we learn values and ways of doing, that is the process of enculturation (Berry & co 2002). Further on, according to Berry, there is not such a thing as unicultural societies; there is no society with one culture, one language, and one religion. Consequently we are facing a variety of cultures different from ours, which is the process of acculturation. (Berry & co 2002)

It is a process where enculturated, learned values, are opposed to values from other cultures. I find this theory attractive in relation to the definition of culture I use, but the simplistic separation between Acculturation and enculturation is in my eyes hard to see in practice, but it may help in understanding what happens in the meeting between people of different cultures.

According to J. Berry this bends us to take position towards the two cultures involved, the old (origin) and the new (meeting) culture. This leads to different acculturation-strategies. (Berry & co 2002) The result is four general categories, or four extremes, summarized in four words in the dimension and an ethno-cultural group meeting, Integration, Separation, Assimilation, and Marginalisation. (Berry & co 2002 referring to Berry 1970, 1974, 1980, 2002)

*Table 1, acculturation strategies according to J. Berry*

	Yes to old culture	No to old culture
Yes to new culture	Integration	Assimilation
No to new culture	Separation	Marginalisation

These perspectives may feel very simplistic if one tries to reach an understanding for the meaning to a real person. It could be somewhat unrealistic to think that there would be either only a positive attitude towards a culture in which one has grown up or been moving to to live in. I think that there would be many partial intentions and voices dragging the person involved in an acculturation-process to have alternating and even contradictory attitudes towards something as big as the concept of a culture. An example could be the situation of Muslim women who meet the new culture with a bigger freedom, but also values about woman's ideal that is contradicting their religious and cultural values. Then the conscious attitude is divided, how complicated should not the unconscious feelings be then?

A. Jacobson-Wididng (1983) writes about the grey culture and the black and white culture, as the difference between what is outspoken and idealized and what actually is thought, pointing a tension between what one could call deeper thoughts with a makeup of more superficial rational reasons. M. Lahlou (2001) has done much interesting research touching this same question calling it implicit Discriminating. He has shown that the explicit description and the implicit thoughts may be very different by letting participants first explicitly tell their opinion about a group, then telling a story out of a picture, it shows a big gap between explicit and implicit opinions. It is important to have this in mind as what these two dimensions are interesting to study in different ways.

There are practical consequences of the different theoretical approaches to culture, such as the identification. Because many processes often are subconscious, it is even more important to consider them with care. One of the questions I find most inspiring is the complex question of cultural identity, which Carmel Camilleri and Malewaska-Peyre (1997) treats representing a European research. They write about an important differentiation between the *value identity* and the *real identity*. These ideas may be drawn to the same tension that is created between the conscious and the subconscious thoughts that a group or culture may have, and the real behaviour or hidden status that exists in relation to *the other*. When the young Muslim immigrant in France (where Camilleri made his research) faces the opposition between the values of the parents and the French peers, they are often facing this (Berry-arian) dualistic question of how to relate to the both cultures meeting. But there are further thoughts splitting up the four categories, as a young immigrant can say yes to both the new and the old culture, but in different situations, and keeps them split up, in a sort of *chameleon identity*. But of course this brings problems in the long run (dissociation), and often these persons are forced to either join them and be different in both or deny one of them. To bring some further depths to these thoughts I want to consider the works of Mikhail Bachtin. He is the origin of the expression of a dialogical self, which has given birth to a school that

refers to the split personality we all may experience, that there is like different voices directing us. These perspectives are important in relation to dimensions of youth leadership as coping with these difficulties are decisive to earn the respect due to a leader.

Another dimension I find important to point at in relation to the definition is the excluding factor of the belonging or the anchoring of the self in an ethnic group. In the introduction of "*Identity: personal and socio-cultural*" A. Jacobson-Wididng (1983) has an interesting discussion concerning the definition of identity. She writes that the word identity has two basic meanings, first targeting the *distinctiveness* of a person, and secondly pointing at the *sameness*. This is seemingly a rather simple but in a way contradictive definition, as it gets more complicated. According to E.H. Ericsson (1980/1959) the distinctive identity is about continuity in the personality, "sameness over time" or "selfsameness." Further on, the sameness in the identity can easily be connected to the identification of a group, distinctiveness from other groups or just outside the group, the out-group.

It is necessary to deal with some theological matters, as the participants of my study will have a world-view that is quite different from what many are used to. In order to understand the meaning of the result there has to be a background of knowledge that I will try to offer now. I will not argue for a position in this debate, but it is important to consider that the life-world turns very different depending on what you believe in. The participants of my study will belong to the evangelical tradition, meaning that they believe in the Bible as being the word of God.

According to the Bible we were created good, in the image of God, to live in a close relationship with Him, and each other, putting him and others in the centre of our world. But we chose to turn away from Him, put ourselves in the centre, and by this lost contact with our own self, with each other, and worst of all with the creator, the source of life. So death, sickness and suffering entered the world. But God gave our forefathers teaching and promises showing us the way leading to life, as the law, summed up in the Ten Commandments. But this only served to reveal how deep we were fallen, as we are incapable of keeping to these commandments, earning our way to the life in relation with Him and each other, it did not heal us from our egocentric world-view. So God chose to become a man in Jesus, offer Himself living the life we should, and take the consequence we should, and pay our debts, opening the way to Him. This is critical to the ideal of leadership created, Jesus as a leader humbled himself and got authority by giving his life, even if most leaders do not come to this point it creates a strong archetype. But Jesus did this in order to lead us back to the dependency of Him through faith we were created to. And in him, accepting his gift, we receive the life in relation to God and each other that we were created to have, and a hope of seeing the world completely turned back into order when He comes back.

## Method

In whatever way researchers meet the participants, the participants will be in the mist of their preconceptions and intentionality's. And that is exactly what I wanted to reach, and understand. That is why my priority is to try to let the participants lead me as much as possible. Many aspects of this study will look like a pilot study, as I want to do some kind of research I have never heard of and not find anything like it in any literature. But I believe that is what is needed to reach the kind of result I am longing for.

The formulation of the questions was done to leave as much space as possible to the participants to fill in their own preconceptions and intentionality revealing their life-world, and my task would be to reveal the meaning. I just gave them a somewhat dizzy question, ambiguous in some way. In order not to put all my preconceptions upon the participants my goal was always to give as much space as possible to them. The ideal of

epoch is my lead star, even if I am not fooling myself that I would be able to disappear totally. This is where I chose to perform a meaning constitution analysis (MCA) with the computer-program Minerva. The point of this program is to get an overview of how a person has written, and helps to reveal partial intentions. (Sages 2000)

The program developed by my tutor has as goal to reach into the text and the phenomenon itself as the participant of the study presents it. When the repartition into modalities and the process of structuring into entities and predicates are done the Minerva program creates a working-table. There you can categorize the meaning-units after the modalities, or have an overview over all the predicates of the entities. Here you can see horizons of chosen entities, and it is easy to be overwhelmed of all information. But there are some principles I have followed to dissort what is important. First the principle of seemed importance is a topical search of what explicitly quoted as important. The second is topical, relates to the topic I am interested in. Thirdly is the principle of repetition, if there is an entity or a predicate that is frequently repeated, which is evidently very central to the participant. The big point of the Minerva program is to reach partial intentions and passive syntheses that are building a hidden, implicit horizon of the participant.

#### *Step I, the question to the leaders*

As I wrote I started to hand out the open-tailed question to youth- and elder leaders with clear multicultural visions. Translated the question would be:

*If someone would look at your work and would like to start something like it what would your advice be? What would you like to talk about, discuss or just know about this person? Would these recommendations be very different if this person wanted to start this work in a different Swedish town or in a very different culture? Please write as freely as possible about your feelings, thoughts, allusions, and ideas about this*

To be aware of what signals I was giving I made an analysis in MCA of my question and there are some points I would like to make clear to you readers as I continue. The cornerstone of the question is, as you read, an imaginary person, an observer of their work, and an imaginary situation, a discussion between the participant and this imaginary person, about their work, and how to duplicate it. It was hard to know what to call the work/church/activities without having too many implications but I chose to call it *work* to make it as practical as possible, as I thought it might encourage the participants to think practically. I chose not to directly point out any multicultural touch to the question, but make the circumstances important hoping it would encourage to put in question the cultural relevance of their work.

#### *Step II, the echo of the leaders*

The analysis I made in the first step gave birth to an inquiry formed of small texts that I intended to give to the other leaders. Building on the entities I understood as being important to the participants, I summarized their answers, only using their own words. I also kept the meanings relating to the topic of cultures. To confirm the validity of this translation I let these small texts be a part of step four of this inquiry. I chose not to confirm it before as I wanted the leaders to react on other texts without any thought that there could be any relation between what they wrote and the text they got. I also let one more than one month pass between the first and the second step. (You can read the texts in the result of the first step).

Since I got eight texts it would be impossible, or at least unwise, to give the other seven to each participant, it would have been a too demanding a task, and it would be hard to get it right thinking of the influence each text would have on the other.

The question was formulated in following way (translated from Swedish)

*I would like to ask you to take a position and write a commentary about the following statements, just to express an opinion, a feeling, a thought, or how you react on what is written.*

Concerning the repartition of the inquiries, the most important was that they would not receive their own text. But what I thought would be interesting was to receive reactions in both directions. It would create a relation if everyone who read a text and criticized it also would be read by the one they criticize.

None of the participants recognized that this question would have anything to do with the preceding, and especially that it would have been Leaders, since that would in my meaning influence the relation to the texts.

### *Step III, the echo of the members*

Then the members of the two involved churches in Malmö received the same inquiries as the leaders, and I used the same method. The reason for this is that the ideals formed in the vision will be tested against some other thoughts, and perceived eventual tension between the leaders vision and the praxis perceived by the members. My ambition was to get eight members of each church, asking them after a service to take some minutes during the fika (coffee and cake) after the Sunday service to react to the two texts. But it showed to be harder than I thought in TK, in HP there was not a problem, except for many questions that I had to deviate in order not to lead them, I tried to get good spread of age, gender and personalities. In the end I had two perspectives from the HP on six of the eight texts, (not on P2 and P8), but I decided to keep both opinions as I thought they were valuable attitudes.

### *Generalisability and meaning*

It may seem easier to measure effects, behaviours, or physical phenomenon and than find a population big enough to establish that the result would not change how much bigger the population would be. But when it comes to subtler matters bound to culture, and meaning, even if it would be possible to get a population representative for all cultures. The questions answered by this kind of research will stay scientific in a way relating to the natural sciences. (Sages 2000) But I see a way going through understanding of the underlying meaning. If I would understand the foundational given or implicit premises “creating” the phenomenon I could generalise saying: “given these premises this is the phenomenon.” Let me give you the example of my study simplified. If I would just ask a sufficient population if their national identity is important to them, and there would be enough crosses in the yes box, that they are *saying* that the national identity is important for them; but what meaning they lay in national identity, or what they lay in “is important to me” will stay hidden for me. If I instead give them an open tailed question, as the one I described earlier, and they expresses their thoughts about national identity I could hopefully understand the phenomenon of national identity in their life, see what influences it in their life, and generalize building on the meaning they put into the phenomenon. Since I am not putting the words in their mouth and as long as I treat their texts with the merited respect the ecological validity and the reliability will be strong.

Something as impossible as making a comparison between persons hits me, but it is a fight we must fight, to search for understanding of the meaning and the background, the life included in a situation, it is crucial in order to reach a valid knowledge. (Sages 2000 pp.55)

As a consequence of the scientific path, and the explorative situation, I have chosen I do not have an explicit hypothesis. But I want to give some space to reveal my own “naïve” thinking, the reason why I study these questions, or if you want my preconceptions that I see as wisdom, and keys to relevant concepts, and their definitions. My life and ideas are at the source and the fuel of my work, and there lays

all the reasons why I chose this topic, because of its relevance in my own life-world. I wanted to let my personal theories meet some more proper ground-studies. In order to empower you as a reader to clear your mind and get ready for the coming account of my results, and maybe see through any weakness in my reasoning, I want to explicitly write out my own naïve theories. I am a part of a church with multicultural ambitions, HP Church. These ambitions seemed to me mostly belong in an ideal-world hard to reach. But there are some other churches that have been more focused and successful in my eyes in the multicultural ambitions. TK is the closest example of this.

I am tempted to think that the eventual tension between the leaders answers and the church-members answer will be similar to the tension between the explicit ideas and the implicit attitudes within one person. The first central question that has been a battlefield in my mind is the cultural identity. But to get there I have to go a long way of meaning-constitution-analysis.

## Result

### *Result of step I*

In the first part is the main body of result; Eight respondents gave me one text each answering the question presented in the method. The two dimensions of uniqueness and sameness are important and interesting now.

The use of modalities implies an attitude from the participant just as the tone of the speech to a saying. You can study the use of modalities by yourself in the graphs in the full-text document. Since the question was written in a situation when I asked them for advice it may have empowered them to feel some authority and describe their opinion with an affirmative tense. The one deviating here is P3, that shows a less sure attitude, using a tense of possibility, and that also is asking questions. There are some percent of use of Question that P5, P6, and P8 uses that are questions they would ask the imaginary person I created in the question. Five of the eight participants use an imaginative tense in ten percent of the meaning-unites, which is less than I expected in relation to the question. This may say there was more space for their accounts of their views on culture church and so on than to statements only related to the specific question.

The use of time is more varied than most of the other modalities. The affects are mainly important for P7. What I find the most striking in the use of the modality of will and the existence of action is the wish-positive and aspiration mode that is mostly shown in this study when there are strong theories about how one should do. P1-P5 are all having an existent “they” standing for some action, while the three others, the TK leaders seemingly do not have any. There is a rather homogenous of use of modality of subject, with a small deviation offered to P2 using less specified subject, and P5 using more of I-subject. And just as with the modality of property P1, P3 and P7 show a greater sign of identification with a group.

### *Individual in-depth-analysis*

For reasons of clarity I have chosen to make account for the predicates related to the most important entity. I would have wanted to make account for more of the texts like this but for reasons of space I will only give a short account of the first analysis and then give the summary for the seven other answers, read the fulltext to read more (<http://theses.lub.lu.se/undergrad/>)

*P1 is the only one not living and working in Malmö, and the only pastor in CS, and has a long experience of living abroad.*

*Summary of P1: “To build an international fellowship it is meeting international people respectfully that is important, and identify with them. The leadership has to be*

*international, by experience or immigration, for the church to be international, otherwise it only becomes a fellowship open for immigrants. It is important to build a fellowship that meets people in the neighbourhood, and to think in long terms as it takes a long time to build friendship and gain confidence. The Muslim has to be allowed to keep his strong conviction in the Koran and Muhammad as much as I am allowed to keep mine about the Bible and Jesus. The important thing is respect.”*

It is clear that social concerns are of the biggest explicit importance to Participant 1. It is in connected to relations, respect, conviction, and to people. There is a concern and responsibility for others. To “*build a Fellowship*” is a/the goal, and these important predicates seems to be the building stones, advices or parts that P1 experience are important in this task. P1 explicitly expresses a belonging to the Swedish culture, and raises a counterpart named international. International also seems to be an ideal “*the goal is to have an international fellowship*”. The affective load of many names are an important matter. It is International that is the main topic. The leadership is repeatedly connected to the multicultural entities; it is what is clearly stated as cause to what makes the difference. When a fellowship is “*international it is not the same thing as a fellowship open for immigrants*” as if the leadership is international then the church can be international “*Is totally necessary*” This is interesting in relation to the status involved in the roll of a leader, and the possible status involved in being a Swede. There is in the world of P1 an event of a “swedishness” connected to the leadership, and P1 uses strong words in rebuking it.

P1 writes, “*It is all about being able to identify with other cultures.*” And include a statement that there is a capacity needed for something that involves your identity. What is included in the identification can be read in the next sentence when P1 says “*and do things that are important to them.*” But the identification open depths beyond this, there is an active attitude in the meeting with other cultures; there is a focus on the own doing. It is also clear that it is not an “*easy task to build an international fellowship but it requires focus, long term thinking.*” But the reason to these difficulties are vague and hidden also as many reasons for why identification is so important, what happens otherwise? There is a hidden meaning a hidden threat. It lies in the opposite of the goal, that is “*a fellowship that is only open for immigrants.*” The difference is in the attitudes of the host-culture, it is the difference between integration and acculturation, the perceived threat is then founded in a care for the other culture, the threat would be to be experienced in a repulsive way.

Something more is implied in the previous statement, fellowship is something you build; P1 feels an active responsibility for the fellowship. There is also a distant goal hidden as friendship is characterized as a goal but “*it takes a long time to build friendship and gain confidence.*”

Respect is praised, and demanded in the work. And what is meant with respect is, as far as I’ve read, concentrated in the following tense “*The Muslim has to be allowed to keep his strong conviction in the Koran and Muhammad as much as I am allowed to keep mine about the Bible and Jesus.*” Even if there is a strong wish to “*transmit the word of God*” it should not be done in a way lacking respect. Convictions are written in a plural form. There is also a respect for the differences between the non-Swedish as it easily gets talking about immigrants and multiculturalism. The cultures that are named are the “*Arabic that is different from the Latin-American culture and vice-versa.*”

Even if identification is a main topic and a goal there is a confidence and security in one’s own national identification, this does not seem to be contradictory. It is related to a feeling of home but also to values that creates a very interesting use of subject.

Usually P1 uses the I-form to tell what is not allowed to do, and the one-all form to tell what is good to do – “*I am not allowed to impose to the Muslim to become as a half-secularised Swede;*” and “*it is important that one can work as a team*”. This could be seen as contradicting the need of a positive self enhancing, that could be central in the status-related theories in the introduction. It is obvious that as there is a weakness



related to the entity of Swedishness, as “we apologise for our faith” and it is bound to a half-secularisation, to which I am not allowed to demand the Muslim to conform to. P1 says it is important that the leadership has international experience, or even international background. But also there is an implicit self-categorization to “the leadership”.

*Summary of P2: A church is multicultural when the member’s origin, visions, and range of contacts touch different cultures. It is important to work with different forms of fellowship in a multicultural congregation, seeing the different cultures as an asset, without letting it sprawl too much in the theology. Each culture has something beautiful reflecting God, and it is good with different perspectives. What is uniting is the fellowship in small groups, the teaching, the Bible, the vision, and the communion. A congregation has to form a service working among the people the church is build of, one does not necessarily have to adapt the songs the dresses or anything outward to immigrants. What is needed is that the leader’s lives are broken against these people, one has to try to form a fellowship where everybody feels at home and of use.*

*Summary of P3: It is good to have a goal-oriented work, but the important with congregation is not the goal but the way there. The context where one would work would not change too much if it would be in the western world, if one sees the same problem. Everybody has to feel involved and active, and there is no space for a hierarchy, the leaders have to “think flat.”*

*Summary of P4: Everything in a work with a church has to be started with much prayer; it has to be clear that the work is initiated of God. The vision has to be clear and grasp the leaders, who then become examples. The vision must not be to be established and strong but go further, about what people to meet and send missionaries. There is no space for maintenance-thinking. The people of the church have to be at the origin and be able to carry the activities, it should be forbidden to start an activity and then find someone to work in it. Multiplicity is natural to the church and has to be built in from the beginning, it is important to think of that it will not become a factor of scattering but an asset, firstly in the leadership. A multiplicity needs frames, built by the vision, the theology and a united leadership. The leadership also needs a spiritual multiplicity with different spiritual gifts. It should be clear who leads the church.*

*Summary of P5: In the start of a work the estimated time it would take must be considered, and growth must be expected mostly in the long run. One also has to study the church-history of the place. The focus must not be on doing but on creating relations, especially in the longing for a deeper relation to God. The leadership has to lead by example, and be united by a common line. One has to know how to solve conflicts touching practical and fundamental theological issues, and to cope with differences in culture. Listen and learn are keywords.*

*Summary of P6: To become a multicultural church you will not only be a church open to immigrants but a church for immigrants. To reach this you need people that share the same dream, that you also can share a close friendship with, and build a fellowship. The friendship and the dream are necessary fuel for the hard work coming, do it as friends and not as colleges. From the beginning you have to be clear that the fellowship you build has a goal, an orientation, not only to invite people but also offer them Jesus. Hospitality is needed so the fellowship doesn’t become activity-focused.*

*Summary of P7: Identification is what is central to the work with a multicultural church, and not to fear the negative parts in the parts of the culture of Rosengård that could hurt my family or me. We have to be dipped in the culture to integrate. It would*

*lead me closer and help to communicate what we want, the gospel, values, and a Jesus-lifestyle. People are more important than organisation. The multicultural church helps us reflecting the glory of God, showing a new man in Christ. Cultural chocks will come and makes us either to tie bonds or to take a step back.*

*Summary of P8: There is something in common between all people; we are human. We can understand that it doesn't really matter where you come from by identifying and being personal. You must understand that your background can influence you, this is why it is good to have an open environment and talk much, and feel safe on a spiritual, intellectual and emotional level. Old values do not help you in a friendship, you have to dare to change them, and be changed yourself, through a friendship that grows in understanding in time. Understanding is a big goal*

### *Step II, echo of leaders*

Here there are two dimensions that are interesting in the light of the result from the first step. First the reactions may give a further light to the attitudes of the participants, deepen the analysis of step I, since it is the same persons giving their opinion, and confirm or falsify my analysis. Secondly there is going to be reactions on the resumed statements. Since I have to choose on of them to lead the order in the presentation I chose the first one, as I believe that what they are saying will reveal more about them selves than about the text they are reacting on; but this is my naïve reasoning that I may gladly deny in the discussion.

In the result of the second step, we can see a uniform use of the modality of belief, except for P3, that is confirming the result of part one of not having thought much about culture. The use of signitive belief, and the non-answer are clear signs. The others are reacting on an affirming way, showing confidence in what they say.

The use of perceptive function is almost as dominant as the doxa-affirmation, but there is also here one participant deviating much, P5. (It could be interestingly that I grouped P3 and P5 in the pre-discussion, and now they are both deviating). It may not be surprising that it is the same deviations as in part1 of the result. The use of signitive function, showing statements more founded on the own subjective thoughts, rather than perceived facts, also declares a less confident expression of opinions.

The use of subject is much more varied, but we can see that P1 expresses general terms, using one-all (man in Swedish), P3 and P7 is significantly using unspecified subject. If P5 specifies a subject it is the I-subject. P4 and P6 are those using a very different subject in the two given statements.

The analysis of the result gets interesting when we come to the affects, but the main result of the affects, and of the other modalities are really interesting in relation to the attitudes shown in the last graph. We can see that it is rare that the affects are equal to the two answers.

P1 shows a very different attitude towards the two texts, being exclusively positive towards P2 and very negative towards P8. The relation between P1 and P8 is very interesting. After the analysis, I would have said that they were quite close to each other, having the same attitude in many questions. But there are some separating points that are crucial and got more space, especially in P1's reaction on P8, using strong words as "*a naïve attitude.*" concerning the thoughts about "*realizing that there are no differences*" closer P1 would be to P2. Both P2 and P8 reacted on a division in the text of P1 into Swedes and non-Swedes, and feared a result in different, or unfair treating of them.

P4 showed most negative statements, but I want to rectify the impression it gives, as the little positive touch towards P5 should shine more as P4 started by saying "*I could have written this text myself!*" And then presenting differences in what P4 would have added. P5 is does not show any positive attitude at all, but is more negative towards P4,

meaning that the burden would be too heavy in the work that would result of these advices. "I am afraid it would become more forcing than life."

### *Step III, echo from the members*

I would have loved to do a rigorous and deep analysis of content on this level too, but for reasons of space and time I have to be satisfied with a modality-analysis, this especially as the attitude is what is interesting here. But I start with a giving a general overview on the answers.

It is interesting to compare the general look of the answers in between the leaders and the members. The members have more words, but less different and unique words. We can also see that there is a big difference in how big the answers were. Just as the leaders the members uses mainly a belief of affirmation but in contrast use a signitive tense, that tells the confidence in the possibility to generalise is lower. The members founds more of their statements on openly personal or subjective use of words.

Especially HP about P2, that again seems to provoke extreme reactions. There is one answer really deviating from the others, and again it is about P8, just as one of the leaders did not answer at all, one of the members seems to write about something completely different in the answer, if it is not I not being able to see the connection. You can see in the graph that there is a very negative attitude towards most of the texts, five of them have more then half of the meaning-unites categorized as negative. The main negative attitude from HP is concerns concepts of culture, making wider than the ethnic definition that I have used much, to concern different ways of life within the Swedish culture, there is also a repeated reaction to the wish to be a church for immigrants "*The church should be for everybody*". There is also a strong reaction on the identification, claiming that it would include a loss of something in one's identity, "*one has to be oneself*."

### *Discussion*

This is really only just a taste of all the thoughts and outcome possible to see in these results. But what strikes me the most is the threat experienced in multiculturalism, most in the result from HP. It may not be surprising thinking of the complications in the meeting when cultures differ. But the use of modalities implies that the origin of a perceived threat would be in the strong ideal. The ideal creates a tension and a threat. If there were not anything pushing towards it would not be threatening. There is a quotation that could summarize most my main point "*It should be an asset*." It includes a wish for a positive attitude but contains its negation, e.g. if it where an asset one would not say it should be one. The threat has different shapes but there are common lines. P1 and P8 describe the importance of treating "*International people*" in a right way. P2 and P4 describe the danger of sprawling, leading to stagnation, P3 shows a strong incertitude concerning these questions, and P5 treats it as a problem. P6 describes threat of a bad foundation of a fellowship; P7 describes the hurt bound to identification. But all this is contrasted with very positive attitudes towards culture; P1 and P6 express it as the goal to have a multicultural congregation. P4 states that it is needed.

Maybe it is just the weakness that is the aim of the multiculturalism, as P7 states it that the church has a clear challenge to "*lead to people to love each other and bridge ethnical conflicts*." Or P2 stating that "*the leaders life should be broken against these (international) people's lives*." This alludes to the bible's teaching on positive effects of weakness. It makes us humble, and it is what is said to give place to the supernatural, when we come to our limits then God can start doing his work. But it still reveals itself to be so threatening.

### *Comparison between churches*

The ambition that inspired me most was to explore and understand the meaning of multiculturalism, and I would first like to study the repartition I did in groups, between Churches, and compare them. The first thing I realise is a striking difference between the two groups of answers, or the different churches on the main battleground, in my eyes, identification. TK and SC strongly pushes on the importance of identification with immigrants, as P8 draws it to its limits by stating that it is about “*realizing that it does not matter where you come from.*” HP, and mainly the members reacts strongly to this, seeing a loss of the own identity in this process, and claiming the greater importance of “*being one self.*” The effects are huge in what one then should do. The leaders of SC/TK have an active attitude as I wrote in the analysis, they are occupied with creating an attractive fellowship, and thinking of how new people would react. I think this is a key point, a leadership that feels thins responsablity is necessary to build a multicultural group. But HP rather focuses on the attractiveness of the individuals, as the new people should be attracted to something they see. I understand that there is a wider scale in TK, but there are reactions being very close to the ones in HP, the members seems to be closer than the leaders. I also wanted to study the importance of multiculturalism in the meeting within and between cultures. Now I have not studied any such encounter, but there are many sentences describing the one perspective in a meeting, the church- or leader-perspective. And in the analysis there is much care about the form and substance of a meeting between cultures, especially in the CS/TK group. This gives a very different result in the attitude towards the self, towards others, and the “tasks” when meeting with persons of other cultures. There is also a considerable difference between P2-P4 and P7 about the view on multiculturalism as an asset. The same words are used except from that it “*should*” be an asset according to P2-P4, and it *is* an asset according to P7. P3 and P5 both admit that the multicultural causes are not important in their view, P2 and P4.

### *Connection to the previous research and theories*

The participants have been using the concept of culture quite much, but I feel the implications are often quite hard to perceive, almost as B. Andersson’s (1986) black hole. P1 shows a strong connection to a view that is close to the definition I chose to use founded on Ibn Khaldûn while HP often included a view that included different identities usually seen to fit within the Swedish culture and including theology. A strong common topic within HP was a drive to have a wider perspective on culture, to let it include subcultures and a variety of personal characteristics. But in TK it was only relating to the ethnic culture, maybe focusing on identification lead to a defense of the similarity over cultural boundaries. The members of HP affectively strongly loaded words in reactions to a threat of a church directed towards immigrants. But defining culture was not any topic of very great interest in the leaders accounts, the reason to this may lay in the differences in the question, in my procedure. A deeper analysis of step III would give further light to this, but now I feel restrained. However there is an interesting contradiction to my definition of culture, when P2 states that it is not important to adapt outer circumstances of the church-service to immigrants, I feel culture is then stated as something more intern. The connection to Jacobson-Wididng theories could mean that HP is more focused on the distinctiveness of the identity, and TK/CK on the search for the sameness.

If I would reconnect to the J. Berry’s theories about acculturation strategies (Berry & co 2002), I have to confess that his categorisation that I have accused of being simplistic may illustrate quite well on some levels the differences between the churches. CS/TK sees a dual identification, and an acceptance of both the old and the new culture of a visitor to the group, and has a view that in my eyes is fascinating since the welcoming culture is so focused on adapting to the old culture of visitors in order to incorporate them in the group. Then CS/TK may be the integrating ones. HP is either stating that there is no need for outer adaptation, or not naming much about the cultural

differences which may include a more assimilating attitude, at least in comparison to the previous attitude. The dual question, in relation to the old and the new culture seems to be alive and important in the life-worlds of all participants.

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## Introduction

There is a threat sometimes that the means hides the goals. When science, the means to understand and improve life, is bound by ambitions of objectivity, it may lose contact with the meaning in praxis, the goal. I want to strive to reveal an objective reality, but now from a phenomenological perspective instead of the usual, mainstream positivistic one, but as Gadamer (1979) states it, try to grab it, being aware of the fact that what I reach is only one perspective out of many. I am longing for a psychology dealing with the important questions of life, the meaning.

The first and greatest problem I will address in this essay is the problem of confusion of tongues. Language with its meaning will be central to my text, as it probably is one of the most central tools to understand the complicated world that stretches into our lives (Gadamer 1979) (Maykut, & Morehouse, 1994). Although language being a marvellous means also holds dangerous traps as we attach different meaning and value to the words. Some of these matters are more appropriately answered in poetic ways; some of them have to be left unanswered. Truth is not only a property of science. The ways to it are many and complementary to each other (Gadamer 1979).

### *Presentation of purpose*

This thesis will handle a psychological aspect of meaning of culture within the evangelical free-church in Sweden. The ambition I am most inspired of is to explore and understand the meaning of multiculturalism and its importance in the meeting within and between cultures, and in relation to cultural identity. In that light I would like to reach an understanding of possible weaknesses and strengths of a multicultural church-body.

### *Presentation of the author*

My life will be at the source of my work and my ideas the fuel. That is why I want to present myself and in short terms summarize my life. This is important in relation to the scientific path I choose to walk, as there will always be a perspective (Gadamer, 1979), and I want to empower you as reader to perceive and unmask what may be sprung from a weak source in my choice of theories and presentation of the participant's perspective in the result and the discussion. This is not an uncommon procedure (Maykut, & Morehouse, 1994).

Multiculturalism was already a part of my life at my birth, as I was born in Bizerte, the most northern town of Africa, in Tunisia, by my ethnic Swedish parents. Continuous moving between Tunisia and Sweden marked my childhood. I spent almost all of my schooling in the French system, in Tunis, Stockholm and in Sfax. My parents worked with social care for children, women and finally with mentally disabled people, mostly

to teach them a profession. They are important examples for me as they are driven by their faith to live an altruistic life, and in a gentle way tell people what God is giving. I continued my high school- and university-studies in Sweden, in Örebro, Malmö and Lund, living in so called international neighbourhoods, where most residents had origins from non-Scandinavian countries, so I could keep contact with the Arabic culture which I love.

These experiences are important to this essay, even if my ambition is to reach for a truth about the studied matters; it is my individual analysis on that truth that I will present. The questions of handling daily matters are central in the phenomenological study, which is why it is so well suited to cultural matters.

### *Science with a phenomenological approach*

The phenomenological tradition has its roots in philosophy. This is important as the foundational view on man, on knowledge and the world are at the origin of our ways of thinking, and doing research. Even if the ambition of this thesis is not to bring answers of that deepest kind, it is important not to let too much space to subconscious prejudice. That is why I want to discuss fundamental issues of knowledge and science.

Some of the outspoken goals of science are to describe, predict, understand and create a change in different phenomena (J.J.Shaughnessy, E.B.Zechmeister, J.S.Zechmeister 2003, pp12). The kind of *phenomena* you address in the psychological tradition has been extensively influenced by the positivistic ways of thinking. These addresses man as a part of nature that can be measured or in some way objectively observed. Of course there are behaviours and cognitive or physical matters that can be measured, that are good to study, but man also consists of depths, and meanings, that cannot be put into numbers; but it can be perceived and given by the subject. This is what I am inspired to address, and this is the reason I have chosen the phenomenological methods (Sages 2000).

It has been hard for me to grasp what phenomenology stands for, but there were some decisive points that led me to something closer to an understanding. The first point that helped me was when I read *Introduction to Phenomenology* by D.Moran (2000) (forwardly written ITP) where the lives and writings lying behind the introduction of these thoughts, and their struggle with this very same reality I live in, to find proper foundation for knowledge and science. The second was when I understood what Husserl meant when he called phenomenology transcendental. That is the possibilities and the way of constitution of meaning. That the human mind is in it's being intentional, has a direction, in its struggle to simultaneously find and give meaning to

what is perceived. The mind will only be understood when looked upon in action (D. Moran ITP 2000 pp.155).

In order to invite you to follow my steps, and maybe grasp these thoughts in action, I would like to present the men who first formed these ideas, as according to D.Moran (2000, ITP pp.17) the historical circumstances and the personalities of the founding fathers have had an enormous influence on the heritage. That is why I *choose to* present the approach by summing up in brief Brentano's and Husserl's life and writings. (I am continuously referring to two writings of D.Moran: 2000 ITP, and 2002 *The Phenomenology Reader*, forwardly spelled TPR) Even if it could seem too bold to try to summarize a life in a few lines my ambition is to give some background to the thoughts. Be aware of that the image of their lives are coloured by interpretations, first of D.Moran then by me.

#### *Franz Brentano (1838-1917)*

Brentano is the first name connected to phenomenology, often not because of his thoughts, apart from his empiricism and the re-actualisation of Aristotle, but his endeavour is rather the source of inspiration he became to Husserl, and many other gifted students as C. Stumpf, K. Twardowski, T. Masaryk, S. Freud, and B. Russell among others (D.Moran 2000 ITP pp.24). Some of his main teachings concerned the descriptive psychology, the nature and differences between mental and physical acts. Brentano was born in an aristocratic German family and devoted his life to studies. He started with philosophy and moved around in Germany, hearing great teachers lecture mainly on Aristotle's teachings, as it was his great passion, and in 1862 he published his doctoral thesis entitled *On the several senses of Being in Aristotle*, at the university of Tübingen. He already then showed signs of what became his trademark positions: empiricism and an interest to establish philosophy and psychology as theoretical, empirical and rigorous sciences (D.Moran 2000 ITP pp.33).

Then he continued in the Catholic seminar, was ordained a priest, and then continued his philosophy and wrote his *Habilitation* at the university of Würzburg, which was tightly bound to the Catholic-priest-seminar. But his strong reaction to the 1<sup>st</sup> Vatican Council propelled doubt in other dogmas of the church, and in 1873 he renounced his priesthood, and belief in the Catholic faith, and lost his chair in Würzburg (D.Moran 2000 ITP pp.29).

He was appointed professor at the Vienna University, and wrote about the empirical psychology. This is where he got much influence and many gifted students travelled far to hear him teach, drawn to his growing reputation, and his charismatic way of teaching.



But in 1880 he was forced to resign his chair when he decided to marry Ida von Lieben, as the Austrian law did not permit a former clerk, vowed to celibacy, to marry. Before his death 17<sup>th</sup> of March 1917 he lived a few years in Italy and in Zurich moving mostly because of political reasons (D.Moran 2000 ITP pp.32).

### *Edmund Husserl*

Husserl is often portrayed as the father of phenomenological tradition. He saw himself as a big pioneer, and founder of the science of sciences: phenomenology. And even if he was not the first either to use the name phenomenology or to touch the thoughts enveloped in it he developed it and established it in such a way that it is no more than right to call him its father. (D.Moran 2000 ITP pp.60)

Husserl was born the 8<sup>th</sup> of April 1859. He started his studies with mathematics (1878), and a doctorate in arithmetic, but after advice from friends he began to attend Brentano's lessons, (1884-86) and got inspired. During two years Husserl heard him teach, and spent time with him, as it was Brentano's manner, and they even spent a summer together in his summerhouse. So Husserl changed career into the philosophical and human science, but the exact sciences always kept its impact, as he wanted to find the keys that could bind together the scattered human sciences, e.g. psychology and philosophy, with rules that would be what the arithmetic is to mathematics. And the Husserlian sciences always strive towards rigorousness to be achieved independently of the presence or absence of numbers (D.Moran 2000 ITP pp.60). His lessons were not as popular as Brentano's, and his theories may seem like a perfectionist's endless distinctions between seemingly similar words and ideas, but his books inspired many. His works on subjectivity has influenced a whole world.

D.Moran presents stages of Husserl's life tightly bound to his stay at the three different universities (ITP2000 pp.65-66), but there is a strong criticism against this dividing, one could rather see the thoughts developing during his career as a balance between the mental or ideal, theoretical world and the material or praxis, you can follow that even by just comparing the titles of some of his books. D.Moran's called the first stage, *struggles with pshychologism* that took place when he stayed at Hall (1887-1901) there he wrote *logical investigation* (1891). The second stage was *the descriptive phenomenology* at Göttingen (1901-13) where he wrote *Philosophy as a rigorous science* (1910-11) and *Ideas I* (1913). This last book is also the opening of the third, the *transcendental phenomenology* at Freiburg (1913-38) there he wrote *Formal and transcendental Logic* (1929) *The Cartesian Meditations* (in French 1931) as well as *part One of the Crisis of the European Science* (1936).

He had a huge impact on all science from physics to aesthetics is huge, but I would like to summarize some of the thoughts that have influenced the method of this essay, as the intentionality, the epoch, the horizon, and the relation between noecis and noema.

The theory of intentionality defines all mental activity as having a direction, and claims that mental activity can only be understood with this in mind. One could say that perception and the experience of being aware of anything, is a two-way action of giving and interpreting meaning from that which is perceived. Both are influenced by previous experiences and what the mind is set on in the experience. This is a big difference compared to how Brentano defined this concept as he saw intentionality as a natural part of the mental activity, and not such a fundamental steering process as Husserl meant.

Husserl fought with questions of what true science is, what true knowledge is, and stated that the relation between the knower and the known is decisive. He stated that there is a need of an epoch, to do what you can as knower to put yourself in brackets, take a step back and try to disappear, but being aware of your subjectivities and the meaning you self carry. Husserl meant that by doing reductions: returning to the source, to get away from the naturalist attitude and from *psychologizing* the eidetic. It is about trying to get free from misleading assumptions in the building of theories. But both the late writings of Husserl and his followers hold a critical attitude towards the possibility of having a real epoch and doing the reductions in a proper way. This has influenced me much in the constituting of my research. (D.Moran 2000 ITP pp.146-147+160)

The horizon is the sum of all perceptions constituting a picture of an object. The sum of the horizons of a being is the life-world, (D.Moran 2000 ITP pp.161) and it is the horizon I am striving to understand. It is a quest of turning from the question of existence towards the question of meaning, and walking back the steps of the meaning-constituting process.

Noema is the meaning structure of the intentional object, what leads our mind to think of an object, as the picture or experience of the object: the object as seen in our mind. But the noema is separate from the actual object as the object can be destroyed, as a tree, or never has existed as a unicorn, but the object still exists in our mind, as the tree or the unicorn in our mind has no chemical elements, no forces or real properties. The Noecis is responsible for giving meaning to what the mind perceives, the mental action of constituting quality and content of the Noema. (D.Moran 2000 ITP pp.155-160)

### *My following in the forefathers steps*

My goal in this essay would then be to gather the noema's, understand the noecis behind, constitute horizons of the participants, and grasp it's intentionality. Subjectivity

and objectivity are in some way idealistic words to handle with care. But I will try to unmask what subjectivity I show, put it between brackets, and keep what is possible unto the discussion, giving space to your subjectivity, and the subjectivity of the participants in my results. The means being science is built upon the use of the language.

*Language, a corner-stone and a stumbling-stone*

*“And in much of your talking, thinking is half murdered. For thought is a bird of space, that in a cage of words many indeed unfold its wings but cannot fly.” /K.Gibran, “the Prophet”*

*“Language is the mould into which the mind is poured” /Sapir-Whorf*

The first and greatest problem I may address in my essay is the problem of confusion of tongues. Not only do we speak different languages when the languages has different names, but even when we believe we speak the same language, and think we reach an understanding the meaning of the words can be so different, that the language apparently is different. Our limited ways of communication may in some perspectives seem impossible to transmit thoughts and ideas. How do I know that what I say or write is truly understood and has the meaning I want transmit? This is tremendously important in the cultural perspective, as language has been said enfolding the essence of culture (Matsumoto 2003). But the definition of culture is to be handled more appropriately in following chapters.

But I want to point at this problematic of language as it also is in the centre of my study, I will meet participants with words, containing meaning, and they will answer with words, containing meaning, and it is this meaning that I desire, and want to give to you. This is why I want to build my research and in its presentation, the rest of the background upon words, concepts, and their definitions. I also want to give space to a description of the foundation of the meaning in a Christian life-world as it is perceived in the free-churches where the study take place, and dig into the biblical foundations. The reason is also that there is very little psychological theories existing that may guide me more in the study of a multicultural church.

*Definition of basic psychological and biblical concepts*

*Culture in psychology*

D. Matsumoto is a known name in the field of cultural studies within psychology. As an ethnic Japanese living in the USA he has own experience of cultural meetings

*Identity*

I will turn to what I perceive being some of the deepest human and psychological processes to start, giving meaning to the self. Since I believe that one of the most important parts of culture belongs in the categorization of the self. Identity is a complicated picture resulting of an enormous number of different psychological processes ending up in some kind of definition of the self. As I have understood it these definitions are at the core of the science of psychology, and the many answers to it leads scientists to very different perspectives. It is also important to be aware that this is far more than theories, that it contains an affective very important load, these questions utterly stretches into the depth of us all, as we try to give meaning to ourselves. I would like to give some points that will be my compass in this vast landscape of identity.

*Explicit norms and implicit values*

I would like to categorise processes of identity in two areas, explicit and implicit. Even if I guess that there rarely would be any clear limit between them, they remain, as two dimensions of different source, important to have in mind and that will have an important place in the continuing of my essay. The explicit is what is or could be outspoken about one self. An example of the would be the importance of the theoretical knowledge about one self "I am the creation of a loving god" or explicit self-categorisation "I am a Swede." There would be the same relation as between noema and noesis the implicit would then be what is taken for granted, included but not outspoken. The example would be the meaning I lay in Swedishness when I categorise myself as a Swede. If I think Swedes are shy, but also in reaction to the surrounding relations and demands. This is what A. Johanson-Widding (1983) expresses as the importance of the face-to-face interaction.

It is important to think of the implications of these subjects to the study, this is not only cold thoughts about some theoretical aspects, but when I reach the participants it is about very personal questions reaching into who we are. A decisive dimension of this question is the one of the values that may lie more implicitly, and the status.

*Identification and Differentiation*

In the introduction of "*Identity: personal and socio-cultural*" A. Jacobson-Wididng (1983) has an interesting discussion concerning the definition of identity. She writes that the word identity has two basic meanings, first targeting the *distinctiveness* of a person, and secondly pointing at the *sameness*. This is seemingly a rather simple but in a way contradictive definition, as it gets more complicated. According to E.H. Ericsson (1980/1959) the distinctive identity is about continuity in the personality, "sameness over time" or "selfsameness." Further on, the sameness in the identity can easily be

connected to the identification of a group, distinctiveness from other groups or just outside the group, the out-group.

Identification would be the confession of belonging or sameness to something, defining the self. Differentiation would be a comparing deciding the limits of the self, defining a distinction from something else, and the two of them are inseparable.

These short thoughts bring does not bring us too any easy answer or definition of identity, it brings depth and different nuances, which is exactly what I want, but in order of letting you know what I focus on when I write about identity I have tried to make this framework.

## *Culture*

### *Confusion of concepts*

The concept of identity and the concept of culture have many similarities. They are both handling the questions of explaining the nature or characterize a self or a group. Culture nearly has all the difficulties of definition as identity, and added to that the confusion about who is included in the culture. The self-defined in identity has only clear similarity in an illusionary group that the culture is today. There is no group where all are similar in some way, and different from all individuals in all other groups, the generalisation needed is explained in *Imagined Communities*, B.Andersson (1986). Culture is a very used word in the contemporary medias and writings; this creates confusion as it is employed in a variety of ways. B.Andersson (1986) has a very interesting way of showing how culture also is used as a black hole where we can find explanation for our problematic differences and throw our problems.

But what could help is the distinction to some near concepts. First the *ethnicity* is rather bound to the actual “physical” origins. Further on there is a dimension of *nationality* that is a more official belonging “on the paper”. When we talk about culture I rather mean the mostly socially inherited behaviours and ways of life that is common in a group of people but differs from other groups.

But there are some very practical issues of culture I would like to fall back too as I will try to gather my thoughts and find a definition. Just as Ibn Khaldûn, (1332-1406) saw the practical life in defining culture, I see that culture finally falls back into practical circumstances: culture is how we perceive and cope with our surrounding world. We do so by explicitly or implicitly, biologically or socially inherited traditions or habitudes. This has consequences on a very extended part of all our lives. But there are universalities binding all humanity together. In some way I would like to see culture as the result of our different ways of handling all between trivialities and necessities of life.

As I have gone through the importance of status in for the identity, it is equally important for the perception of culture. According to J.Berry (Berry & co 2002 p.357) there is no such thing as a neutral status culture, at least not on the implicit level, deep level. Here the difference between the outspoken and the implicit ideas may be the most flagrant.

There are some aspects that one must be aware of, even if cultures are often consciously thought of as equal, there is rarely a freedom from more or less hidden hierarchy of status in the cultures. Berry & co writes that in the practice of two cultures meeting each other, one culture always tends to dominate the other (Berry & co 2002 p.357). A categorization of the cultures is deriving from this, in dominant and non-dominant cultures. (Berry & co 2002 p.356) The effects of this distinction are of course important in the mutual effects on two meeting cultures. I find these cited questions tremendously interesting, as it is true that even as I am consciously trying to consider all cultures as equivalent, there are different, positive and negative cultural status (Berry & co 2002 p.358). There is an implicit discrimination that is sometimes very hard to uncover (Lahlou 2000). It can be painful to accept that it is hard not having a form of racist attitude. This is not a happy thought, and I really see a need for understanding all these subconscious processes, and partial intentions coming as consequences of other thoughts that are at the base of such attitudes.

It is important to have this in mind while reading the result, the political correctness, so important for Swedes (Å. Daun, Swedish mentality pp.6) will affect especially the way the differences and cultures are called, and referred to.

#### *Multiculturalism*

Where does this bring us, as I claimed that a part of the purpose was to study so called multicultural church-bodies, can I reach a definition of multiculturalism? I believe it would be impossible to do it in a way restricting it into comprehension. As Å. Daun (1989) explains that culture is only to be studied in comparison. He states the example that the Swedes may seem shy in comparison to the Americans, but extrovert in comparison to some Japanese. This bring the multiculturalism into a place hard to define, the generalizations available would be so restrictive or the principles valid for all meetings of cultures so vague as one has to think of what cultures are meeting.

But there is still a specific situation when a multitude of people of different cultures meet, it often implies a meeting between different views on fundamental questions. If nothing else it would be in common that there would be differences, and these would

eventually need to be coped with; especially when it comes to the ground for the study, where there is the ambition of living life closely together spite of the differences. But coming back into the fight with the language, and the status-filled words it is hard to perceive what is implied in the use of a word. In the result I will try to as far as possible use the terms the participants use, but in my own reasoning I have to have a well founded, or at least explained terminology in this area. As you can see in my previous use multicultural is the main word I use, even if international or multiethnic may seem as good alternatives.

### *National/cultural identity*

The roots of the explicitly called cultural psychology are often seen to be in the very beginnings of the psychological science, as the German forefathers started with the study of the *folkgeist*, the folk-soul (Valsiner 2000)

In the foreword to Å. Daun's Swedish mentality, David Cooperman writes about the increased wish of identifying national characteristics to find an identity. This is caused by the increased amount of interaction between cultures. But it is often a hard task, because of its unclear definitions. Would a general national character be defined in comparison to another culture? Is that possible? Or by the inhabitants own self-image, or is there even such a thing as a model. Å Daun writes in his introduction (Swedish mentality pp.6) about the difficulties involved in defining the boundaries of a culture, of who is in and who is not.

A very thought stimulating book is B. Andersson's "Imagined Communities" where he attacks the concept of nation with passion and frustration. His thesis building on many previous writers is that nation is a "imagined political community – and imagined as both inherently lined and sovereign. The point is that there would not such a thing if we wouldn't create it. B.Andersson claims that many of his colleges then concludes that it is unreal, but not him, he writes that it is he sees a distinction in how the community is created, and the reality of the way people refer to each-other. The example he quotes is from the Javanese "Community" they do not have at all the same word with a meaning of abstract bound, but their belonging or identifying with each-other rather refers in words as "*indefinitely stretchable nets of kinship and clientship*"

B.Andersson view of seeing us as creators of nations came to be important to me. We are created to the Image of God, the creator, then creation lays in our nature, we have a need and a natural drive to create, but I will come back to this in a following part handling the theological foundation of culture. B.Andersson also writes about a very fundamental need bound to the creation of the nation that is the need of culture that you recently have read about.

A. Jacobson-Wididng (1983) writes about the grey culture and the black and white culture, as the difference between what is outspoken and idealized and what actually is thought. M. Lahlou has done much interesting research touching this question of implicit Discriminating. This is especially important when it comes to the Swedish national identity as I have experienced many complicated nuances in its revelation. Maybe it's because of the strong feeling of importance of social conventions and what appears to be politically correct.

*Concept of nation or territorialisation*

Here is maybe the core of my question, do one need to belong to a national/cultural group, the union of the two preceding chapters. My thought is that this identification has much to do with differentiation, according to the theories you read about in the chapter of identity. The belonging to the group gets unnecessary if there is not an out-group that is defines the in-group.

As the concept of a nation is vary modern, (B.Andersson 1989 pp9) but we can see the identification to it plausibly being the same as the identification to a kingdom, tribe or people. I believe, as B.Andersson, that it is a symbol for some deeper process. And it is of considerable importance, since there are so many through the history years that have given their life for it.

It is also a summary of the ways and behaviours commune for a group and different to the others. As such a big part of the differentiation of the people today consist in a national differentiation I am implored to believe that a national identity is socially important. Primarily if the individual strength of the character is not allowing a more individualistic way of identifying, building on other features as personality traits, religious or biological belonging.

*The paradoxes of the complex Swedish national identity*

In my return to Sweden, and during my studies in intercultural psychology many questions have been growing in me concerning the Swedishness, or the Swedish national identity. I have seen seemingly paradox qualities coexist without anybody giving it a second thought. And even if it is a very hard subject to deal with, as it has its source, its procedure and its goal in dangerous generalisations, I want to handle some central questions, as it is so tightly bound to my range of interest and my field of research. The task is not made easier by the overwhelming amount of writings, of varying quality, on the subject.

I have already written about what Å. Daun discusses, as his speciality is the Swedish self-image, and there are especially some historical factors that influences in a general way. Sweden is a nation of immigration, which seems to push its status up higher in



relation to the immigrating nations. Multiculturalism is offered, but only on the Swedish terms which is destroying the balance of status. What may be called an imperialist or colonialist attitude in Great Britain and France, would I be inspired to call a mercy-giving attitude in Sweden, in a way that separates the giver and receiver, because of status, implicitly.

The explicit high standards of the Swedish well-fare policies during the last decades are unique in many ways, and have strange effects. According to A. Ålund and C-U Schierup (1991) the slogans of the politicians did not only offer the same privileges as Swedish citizens to immigrants, but had ideals of proclaiming egalitarian and multicultural aims to the general public, to invite them to choose if they would prefer to keep their way of life or adapt the Swedish way, and still get the same standards as the rest of the population. The paroles of equality (jämnlighet) freedom of choice (valfrihet) and partnership (samverkan) is referred to by T.Hammar (1985) to the French leading word of "liberté, égalité et fraternité". But the high explicit standards has many implicit less beautiful attitudes, as the immigrant in many occasions is put out of action, the mercy creates dependency. And I believe that it is an attitude that may be spread most layers of society and even into church where I will do my study.

#### *Man and psychology in a biblical view*

It is necessary to deal with some theological matters, as the participants of my study will have a world-view that is quite different from what many are used to. In order to understand the meaning of much result and the discussion there has to be a background of knowledge that I will try to offer now. The participants of my study will belong to the evangelical tradition, meaning that they believe in the Bible as being the word of God. This is because it leads to some different perspectives towards the discussed matters. One question that may be central would be the one of our origin, the question of how everything first started. I will not argue for a position in this debate, but it is important to consider that the life-world turns very different depending on what you believe in. You could see this as a part of the usual company-description necessary when the study is done in relation to a company.

The foundations of the science of today are in a large extent built upon the theory of evolution of species, which tries to explain a formation of living organisms without a need of a God. Everyone belonging to the evangelical tradition would not see it as all wrong, interpreting the Bible as an literal description, that God created the heavens and the earth in six days, but it would be central that it actually is God who created everything.

According to the Bible we were created good, in the image of God, to live in a close relationship with Him, and each other. But we chose to turn away from Him, and lost the contact with our own self, with each other, and worst of all with the creator, the source of life. So death, sickness and suffering entered the world. But God stayed faithful, giving our forefathers teaching and promises showing us the way leading to life, as the law, summed up in the Ten Commandments. But this only served to reveal how deep we were fallen, as we are incapable of keeping to these commandments, earning our way to the life in relation with Him and each other. So God chose to become a man in Jesus, offer Himself living the life we should, and take the consequence we should, and by his blood pay our debts, opening the way to the father. This was in order to lead us back to the dependency of Him, as we were created to be in. And through faith in him, accepting his gift, we receive the life in relation to God and each other that we were created to have, and a hope of seeing the world completely turned back into order when He comes back.

With this background the view on culture also get transformed.

#### *Culture in a biblical view, from Adam to Paul*

Still because of the participants Christians faith, there are some concepts and views I would like to explain. This is also strengthened by my own belief.

*And the whole earth was of one language. (...) And they said one to another (...) let us build us a city and a tower, whose top may reach unto heaven (...) The Lord came down to see the city and the tower (...). And the Lord said, Behold, the people is one, and they have all one language; (...) now nothing will be restrained from them, (...) let us go down, and there confound their language, that they may not understand one another's speech. (...) And they left off to build the city. /Genesis 11:1-8*

I see this as a deep symbol of which man want to live his own life and be his own master and his own God, independent of the true God. But He scattered us by giving us different languages, making it impossible for us to be one. So the first encounter with culture is a bad one destroying our possibilities to live in the life we were meant to live in. But it is God creating it in reaction to the ambition of men to reach the heavens without him. God knew that they never would reach the heaven by building a tower, and that there are no short cuts, but it's so fascinating that He claims that nothing would be impossible for us if we were one. It makes wonder what kind of heaven man would have reached. But as I wrote in the previous chapter the Bible writes about how God intended us to live a life in relations, in unity, as the triune God is one. But as I

understand it is because of our misunderstanding and violating of this unity that takes it from us.

Later in the Bible the exodus, and cultural contact is a big topic and almost every big person is exposed to its pain and challenge. First we humans are expelled from our home in the garden. Then Abraham is ordered to leave his country. Isaac and Jacob follow in his steps. Josef is exposed to the Egyptian culture, and then brings the whole of Israel into a life there. Then Moses, after a life as stranger in Egypt, and a life as stranger in exile, (calling his son “I do not belong here”) he leads the whole people in the great exodus into the desert, in trust to the promise of a holy land, a home. He becomes the prophet of God giving a law, also in many ways adapted to the situation of many cultures:

*Do not oppress an alien; you yourselves know how it feels to be aliens, because you were aliens in Egypt. /Genesis23:9*

Some hundred years later Jesus was born and the prophecy says about him: “*and out of Egypt I called my son*” (Hosea11:1) and he has to flee to Egypt, from the evil king Herod, and returns to the town of Nazareth, and certainly in many ways feeling the strangers pain. But what the Bible tells about the task Jesus had is that he would empower the creation to a life in relation and oneness through his death, as he prays:

*(I pray) That all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one: I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me. /John17:21-23*

After this, the first church was built, after Jesus resurrection and after he went up to the Father, it was build with people in the mist of a vast variety of cultures, as it is written about the Pentecost when the Holy Spirit empowered the church, (the church being the fellowship and the communion of the believers, not the building)

*All of them were filled with the Holy Spirit and began to speak in other languages as the Spirit enabled them. Now there were staying in Jerusalem God-fearing Jews from every nation under heaven. (...) Utterly amazed, they asked: "Are not all these men who are speaking Galileans? Then how is it that each of us hears them in his own native language? Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia,*

*Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome both Jews and converts to Judaism Cretans and Arabs—we hear them declaring the wonders of God in our own languages!" (...)" /Acts2:4-12*

Now the work of the God resulted in a unity in the variety, everybody, of all tongues, all classes, all status were touched by the same spirit and understood their own language. The scattering of language that we read of in Genesis is the first thing that the Holy Spirit addresses. Creating the unity again, reuniting man to build this city, this kingdom that according to the bible will truly lead to heaven, the church.

*National identity in a biblical view, from Eden to the Kingdom of God*

There are also some clear theological issues I want to handle in contrast to the concept of the territorialized nation, as it is close to one of the main tasks Jesus declares that he had when he came to this world. He said that he had come to establish the Kingdom of God. But what he meant by Kingdom is very interesting to balance against the concept of nation that you just read about.

*Jesus said, "My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place /John18:35*

In my essay I have thought that it would be interesting to balance the cultural identity against the religious identity, and in the previous cited verse there is an amazing tension between “this world” and what Jesus calls “My Kingdom”, its nature seems opposed in the way its “citizen” would behave. This nature of the Kingdom and those who belongs to it is an ongoing theme in the New Testament, that needed three years for a person like Jesus to explain, so I will not claim to do such a description. But as I write it the cultural bound I belong too seems so obvious, as the Swedish mind sees religion more as an opinion, while many cultures see religion and national belonging as synonymous.

*You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. /Galatians 3:26-28*

And this nation is what brings us back into what God wanted us to live in, Unity. Now I want to come back to a subject I earlier wrote about, and promised to handle, the fact that we were created in the image of God, to create, and the creation of the church is something that we are involved in. As we read in acts 15:28 “*It seemed good to the*

*Holy Spirit and to us not to burden you with anything beyond the following requirements...*” Then the theological matters of on what conditions the heathens were to be accepted in the Church. The Apostles and God created the church, together, so I believe the bible preaches that we still are called to create the church, meaning the fellowship. We are called to imagine this community, just as B.Andersson (1989) describes how nations are created or imagined in our minds. I believe that an application these thoughts could have very interesting consequences in a church.

#### *What is a Pastor*

After this short theological background to man a culture from a biblical perspective there are some other background knowledge you as reader need to have in order to understand the meaning and the reason of my field-study. Because of my decision to conduct a part of the study on the leaders of the involved churches it is necessary to define what a pastor is. The theology concerning leadership actual in the churches I conduct my study is very inspired of the Baptist theology. Usually the main tasks of a pastor consist in preaching on Sunday services, even if laymen are welcome to preach to, handling member-questions and ceremonies as welcoming new members, baptising, marrying and leading funerals. Then they work together with volunteer leaders in the church to structure the activities such as prayer-groups, social activities, Sunday-school, and so on, depending on the church-members.

The pastor is another word for shepherd, who’s taking care of the members of the church. He is often paid by the collect of money from the members to be able to spend all his time on the work with the church. But there is often a church-council, a board that has the outmost responsibility in juridical and practical terms, and for the employment of the pastor, and in the search for a new pastor when it is needed.

What I would like to point more on is an interesting theological issue in the congregations that affects the pastoral leadership. According to the first letter of peter chapter 2 verse 5, *“you also, like living stones, are being built into a spiritual house to be a holy priesthood, (...).”* among others of words from the bible, they do not see any space to a specific priesthood in the church, all are priests, and there is not one priest, at least as the priesthood is used to be seen as a link between the common church-member and God. The only priest needed is Jesus himself to whom all church-members are supposed to have their own relation. So the pastor does not have a specific spiritual position making the church-member dependent on him or her for his salvation or relation to God. The leadership of the pastor is more built on his character, and on his knowledge of the bible. It is not necessarily but common that pastors have a theological education. In this essay I will use the word leader, since it is a less loaded

term, but what is designed is this description of a pastor, but since not all the participants will have the title pastor, I will mostly call them all leaders, except from when they use it themselves or when there is a situation that demands the use of that specific use.

*My contacts and range of interest*

As I am a part of a church with ambitions to be multicultural, one of the churches involved in the study, I have a range of contacts that have helped much in this essay. None of the participants meets me for the first time to do this research, which I think helps much as the will to cooperate and the commitment to the task increases. Maybe my belonging to this free-church world might just be the single greatest weakness and the single greatest strength of my research. I will be able to interpret most of the code language, the biblical allusions and many of the implicit messages, but there is a risk that I might be used to this and “home-blind”, losing many interesting conclusions possible to draw from the result. But I will start by giving a small introduction to each church involved in the study.

*The Tomas Church of Rosengård*

The Pastor of Tomas Church of Rosengård is employed on 50% to work with the church. The money comes from gifts of the 25 members. But the services gather about 40 members of both interested participants from other religions, and other Christians attracted by the fellowship experienced there. Since all Members live within a small area they share much of their lives. They do not have a church building but rents a cellar to activities and the school-dining room on Sundays for the service.

Even if many churches have a visions of being international, or multi-cultural it is actually rare that it is so well put into practice. It has been said to me that the rate of Swedes is maybe at 40% (Even if I dislike writing in these words), and then there is also among others Arabs, Asians, Danes, Norwegians, and South Americans. And many of the Swedes have actually lived abroad.

It was founded 1995 by a group coming from, and send from Immanuelskyrkan of Malmö, in order to plant a church in Rosengård more available for the immigrants, and the multicultural vision has been strong among the members since the start.

*The Hyllie Park Church of Malmö*

P2-5 worked in a church situated in Hyllie, Malmö. During the time of the study many things happened in the leadership-team of Hyllie Park (forwardly spelled HP). There were three leaders employed at half time to replace a senior pastor that had to quite because of bad health. But they were employed for one year and two of them quitted after that period, during my study, at the moment the only employed in HP church with 370 members, and a youth leader, but they are waiting for a pastor that will start following March. The church has roots in a Baptist church founded in the 1890's. Now

they have started a vast range of activities such as a crèche (about 25 children), elderly home (about 25 elders), teaching for adults (about 200 pupils) with a focus on immigrants that have lived a long time in Sweden without being able to learn Swedish. There is a multi-cultural vision but the large majority of the members and the practices are Swedish. The head-pastor is originally from Montenegro, a converted Muslim that has been living in Sweden for ten years. There is a Serbian group, with a leader and some meeting within the national group.

#### *A Church of Stockholm*

P1 is the leader of the growing church in a so-called international area in Stockholm. P1 has a long experience of work abroad and in congregations in other international neighbourhoods. There is Arabic speaking group and has a variety of activities for children. They are also related to a bible-school with a specific perspective on Islam and cultural understanding. It was founded in 1976 and has today 156 members.

#### *The Inter Act leadership of Örebro*

All these churches are apart of Inter Act (its Swedish name is EFK: Evangelical Free-Church) and it would characterize them as similar by letting you read what is said on the webpage:

*“InterAct is a church and mission movement based in Sweden with a vision to see “growing churches bring the whole gospel to the whole man all over the world”. It is a fellowship of 330 churches, with a total of 30,000 members, who work together to see this vision fulfilled, in Sweden and throughout the world. Some 150 missionaries are engaged in InterAct’s international ministry, in co-operation with 60 international partners.” InterAct describes its identity as Baptist, evangelical, charismatic and mission-oriented. InterAct has its roots in revival movements that swept over Sweden in the late 19th century and led to the establishment of the Holiness Union Mission, the Örebro Mission and the Scandinavian Independent Baptist Union. From the beginning, all three were characterised by a strong zeal for international mission. Over the years they grew closer to each other and in 1997 they merged into one fellowship, called Evangeliska Frikyrkan in Sweden, and InterAct internationally.*



*Emergent design, the developing thought, accumulating result*

*Reaching the life-world of the participants of the study*

An important part of Husserl's striving for a rigorous science, is that "*experience is not an opening though which a world, existing prior all experience, shines into a room of consciousness; it is not a mere taking of something alien to consciousness into consciousness.*" (D.Moran 2000 ITP pp.6) In whatever way researchers meet the participants, the participants will be in the mist of their preconceptions and intentionality's. And that is exactly what I wanted to reach, and understand. That is why my priority is to try to let the participants lead me in as big extent as possible. Many aspects of this study will look like a pilot study, as I want to do some kind of research I have never heard of and not find anything like it in any literature. But I believe that is what is needed to reach the kind of result I am longing for. I also want to bind together my ambitions with what I have read of Brentano's thoughts about how psychology should be performed. I want to do a rigorous, empirical and descriptive study of mental processes.

*Forming the open tail questionnaire*

The formulation of the questions was done to leave as much space as possible to the participants to fill in their own preconceptions and intentionality revealing their life-world, and my task would be to reveal the meaning. I just gave them a somewhat dizzy question, ambiguous in some way. In order not to put all my preconceptions upon the participants my goal was always to give as much space as possible to them. The ideal of epoch I have written of is my lead star, even if I am not fooling myself that I would be able to disappear totally.

This is where I chose to perform a meaning constitution analysis with the computer-program Minerva. The point of this program is that it helps to get an overview of how a person has written, and helps to reveal partial intentions.

*Meaning-Constitution Analysis*

Imagine yourself in the situation of having a number of texts you would like to really analyse and understand as much of as possible. The program developed by my tutor has as goal to reach into the text and the phenomenon itself as the participant of the study presents it. But the ways to use the program can vary some between the users, and would first like to present some general ways of using it and then the way I have found myself to do with the goals I am inspired to reach. I will do the presentation rigorously in order to let you understand the process, and be able to reproduce it.

Using Minerva consists in several phases, which I think would seem logical if you keep in mind the own texts you would like to analyse.

### *Meaning-Units*

The first step is to decompose the text in meaning-units, which is the smallest number of words containing a meaning, often related to the verbs used. This is done in accordance with the epoch, as the following example:

*As a preacher I have to say that it is important to transmit the Word of God (The Bible) with respect and commitment. We Swedes often apologize for our faith in a way you don't do in other cultures; there it is completely natural to have strong opinions.*

The meaning units I would chose would be:

*Table 01 example of meaning unites*

Meaning unite
As a preacher I have to say that
It is important to transmit the Word of God (The Bible)
With respect and commitment
We Swedes often apologize for our faith
In a way you don't do in other cultures,
There it is completely natural to have strong opinions.

If you come back to your own text it would be a phase to split it up in different single statements.

### *Modalities*

Secondly I categorize each meaning-unit in a number of modalities, in order to keep the circumstances of the meaning-unite, and to identify the general tense of the text. It has its origins in Husserl's thoughts about the noetic processes founded in the subjectivity. There are seven groups of modalities:

*Belief* is the modality defining how sure the writer is of what is written. The alternatives are: *doxa-affirmation*; this means that it is sure that something is for sure in a defined way, an affirmed fact (ex. I am a pastor). *Doxa-negation* is means that it is not sure that it is in a special way, a negated fact (ex. I don't know if I am a pastor). Further on it could be in a *possibility*-mode, which means that the writer is speculating (ex. I could be pastor), this is less sure than the *probability* mode (ex. I think I am a pastor). Finally a meaning-unite can also be a *question* (ex. Am I a pastor?).

*Function* is the second modality, pointing at the way it is written, defining the foundation of the statements. If it is founded on perceived fact, or own thoughts. When

a text is written in the *Perceptive* mode it is thought of as founded on the perceived, facts, according to the writer (ex. I am a pastor). The *Signitive* mode is telling that the writer has a more openly subjective tense, searching foundation in the own thoughts (ex. I think I am a pastor). And the *Imaginative* tense is a clearly on a speculative foundation (ex. If I would be a pastor...). The function mode may not be absolute in one category; it can be between, or in two different categories. (Ex. I could be a pastor e.g. perc/imag).

*Time* is the modality defining in what tense the meaning-unite is written. It could be in the simple three time dimensions we know: *past* (ex. I was a pastor), *present* (ex. I am a pastor) and *future* (ex. I will be a pastor). And further on it can be in a present tense directed towards the future, *pres->fut.* (ex. I think I will be a pastor), or resent directed towards the past, *pres->pas* (ex. I think of when I was a pastor) There is also a tense lifted over these tenses, the *always-recurrent* tense (ex. Being a pastor is...). And finally not all the meaning-units can be classified in a time mode, so there is also an *empty* alternative (ex. Pastors and priests).

*Affect* is the modality where I try to read some feelings involved in the meaning-unite. This could be one of the hardest as I are studying texts written with other cultural understanding, this is why I chose to have a very restrictive attitude especially in the first step of the result, since it goes deeper. Anyhow the alternatives are *Positive*; this indicates a positive affect (ex. I am happy to be a pastor), *Negative* (ex. I am unhappy to be a pastor) or *neutral*, (ex. I am a pastor). In consequence to my careful use with this alternative, even a small percentage of unites using an affect could have a big importance, since only the surely loaded tenses will show.

*Will* is a modality considering the activity or the involvement. The first category is *engagement*; this is used in case of an obvious engagement in the meaning-unite (ex. Then we started to talk about Faith) further on *wish-positive* is a mode used if there is a wish for engagement (ex. I would like to go to Church), *wish-negative* is, as you would understand the opposite, (ex I would not like to go to Church), and *aspiration* (ex. I will go to Church). *Unengagement* is the lack of engagement (ex. I will not go to Church) and *none* is the mode I use if I cannot read of an engagement (ex. Pastors and priests).

*Property* is a modality pointing back into the will of the meaning-unite, whose action/will is it? (ex. I have to say that) The different properties are easily found out as they just follow the old grammatical list learned in primary school, as you can read on the side of this text, and I don't think I have to quote an example for you to understand.

*Subject* is an important modality as it can tell about the identification of the writer. If there is much *I*-mode I could read a lack if identification, and an individualization (ex. I have to say that). But if there is more of *we*-mode there is more space for identification

(ex. We Swedes often apologize for our faith). There is also the possibility to write in a *one-all* mode, this points at generalizations and may be really interesting to study. (ex. it is important to transmit the Word of God).

### *Entities*

The third phase of the Minerva analysis is to discern entities in the meaning-units and give them predicates that defines how they are used. In the more traditional use of Minerva this would be very foundational and basic, more defining what exists in the mind of the participant. My use of Minerva is close but is more focused on detailed predicates of a smaller number of entities. I want to have the total horizon of a specific entity gathered. Follow my thoughts in the example.

*Table 02, example of my entity analysis in Minerva*

Meaning unite	Partial Intention	Entity	Predicate
We Swedes often apologize for our faith	Swedes that often apologize for our faith in a way you don't do in other cultures	Swedes	that often apologize for our faith in a way you don't do in other cultures
	We that are Swedes	We	that are Swedes
	Faith that we Swedes apologize for in a way you don't do in other cultures	Faith	that we Swedes apologize for in a way you don't do in other cultures
	Way that we Swedes are apologizing that is not the same in other cultures	Way	that we Swedes are apologizing that is not the same in other cultures
In a way you don't do in other cultures,	Other cultures that is where you don't apologize in the same way as we Swedes do	Other cultures	that is where you don't apologize in the same way as we Swedes do
	Other cultures where it is completely natural to have strong opinions	Other cultures	That is where it is completely natural to have strong opinions
There it is completely natural to have strong opinions.	Strong opinions that are completely natural to have in other cultures	Strong Opinions	That are completely natural to have in other cultures

A more traditional use of Minerva would look like following

*Table 03, example of traditional entity analysis in Minerva*

Meaning unite	Partial Intention	Entity	Predicate
We Swedes often apologize for our faith	Swedes that exist	Swedes	That exist
	We that exist	We	That exist
	We that are Swedes	We	That are Swedes
	Faith that exist	Faith	That exist
	Faith that we Swedes apologize for	Faith	That we Swedes apologize for
In a way you don't do in other cultures,	Way that exist	Way	That exist
	You that exist	You	That exist
	Cultures that exist	Cultures	That exist
	Cultures that are others	Cultures	That are others
	Cultures where you don't do something	Cultures	Where you don't do something

*The analysis in Minerva*

When the repartition into modalities and the process of structuring into entities and predicates are done the Minerva program creates a working-table. There you can categorize the meaning-units after the modalities, or have an overview over all the predicates of the entities. Here you can see horizons of chosen entities, and it is easy to be overwhelmed of all information. But there are some principles I have followed. First the principle of seemed importance is a topical search of what explicitly quoted as important. The second is topical, relates to the topic I am interested in. Thirdly is the principle of repetition, if there is an entity or a predicate that is frequently repeated, which is evidently very central to the participant.

The big point of the Minerva program is to reach partial intentions and passive syntheses that are building a hidden, implicit horizon of the participant. But as I wrote Minerva is a very open program to use in a ways that adapts to different persons as it is still developing. This makes me want to explain in detail what my use of the Minerva program has been. My priority is to keep the environment of the entities, not to draw it from its circumstances. Many occasions the start has been more of a help to get an overview of the texts I received, the entity predicate division resembled a categorization of all quotations into a specific topic, and a rigorous work to gather the horizon of an entity given in the text. The way I do it is just to transform the meaning, keeping the words used by the participant, but make the statement explicit about each important entity.

The Minerva program also do some calculation that allowed me to construct charts of the used modalities, and count some statistics giving an overview of how the meaning is constituted. I chose to present an overview of each modality divided in persons, in order to be able to compare them on same scale.

*The analysis in Sphinx*

In order to get some overview on the result I entered all the texts in the computer program Sphinx that mainly do calculations on the different words. I made a rather superficial analysis only in order to count the words, however there is a need for an explanation of some of the calculation the program made. First, I had to go through the words grouping those of same meaning but with a swift difference in spelling (as church and churches) to make the counting more exact.

*Table 04 explanation of calculus in sphinx*

Calculus	Explanation
<i>Total number of words</i>	Is simply the counted amount of words in the text

<i>Most frequent word</i>	Is the word that occurs most often
<i>Word frequency</i>	Is the number of occurrences of the most frequent word that is shown in the previous category?
<i>Number of different words</i>	Is the counted amount of words that are used e.g. the total number of words minus all the repetitions of a word.
<i>Number of unique words</i>	Is the number of words used only once in the text
<i>Mean word repetition</i>	Is the number of occurrences a word figures in mean in the text
<i>Percentage of corpus</i>	Is the proportion that the specific answer constitutes of the total of all answers
<i>Weight of the 18 communal words</i>	Is the percentage of the text constituted by the 18 the most repeated words.
<i>Number of exclusive words</i>	Is the number of words only used by this participant and none of the others.
<i>Weight of the exclusive words</i>	Is how big proportion the exclusive words have in the own text, which would suggest how unique the meaning is in relation to the others.
<i>Specific words</i>	Are the words that are used only or significantly more in one of respondent's texts.

### *Step I, the question to the leaders*

As the multicultural church is born in the visions, and I have perceived a possible dissonance between the ideals and the practice that has become the tension I want to focus on in my result, but it would hopefully be a tension that gives depth into some aspects of the questions I had a purpose to explore. But this is why I started to hand out the open-tailed question to leaders of churches with clear multicultural visions.

Translated the question would be:

*If someone would look at your work and would like to start something like it what would your advice be then? What would you like to talk about, discuss or just know about this person? Would these recommendations be very different if this person wanted to start this work in a different Swedish town or in a very different culture? Please write as freely as possible what about your feelings, thoughts, allusions, and ideas about this*

*You don't have to worry about a correct spelling, as long as I understand, You don't have to worry that anyone else will read this, it is only me doing the research. I guarantee complete anonymity. Tank you!*

To be aware of what signals I was giving I made an analysis in MCA of my question and there are some points I would like to make clear to you readers as I continue. The cornerstone of the question is, as you read, an imaginary person, an observer of their work, and an imaginary situation, a discussion between the participant and this imaginary person, about their work, and how to duplicate it. It was hard to know what to call the work/church/activities without having too much implications but I chose to call it *work* to make it as practical as possible, as I thought it might encourage the participants to think practically and not go too much up into the ideals and principles that the rest of the question may allude to, but to have a balance there.

I chose not to directly point out any multicultural touch to the question, but make the circumstances important hoping it would encourage to put in question the cultural relevance of their work. There are some other points that I consciously took for granted: that they are working in a Swedish town, and that there is a very different culture, and I found it pointless to give any further descriptions of what this could mean, letting them fill in, and hoping it would be revealed in their answers.

I sent out the open tailed question to eight leaders, one in church of Stockholm (forwardly spelled CS, but will stay unnamed for reasons of anonymity), four in HP, Malmö and three in Thomaskyrkan (forwardly spelled TK) of Rosengård, Malmö. After an agreement with them they either received an e-mail (P1, 3, 4, 5, 7, and 8) or a printout of the question (P2 and 6). I also took contact with some other churches that I supposed could be interested in the work, but they asked to be spared of this since they already had too much to do.

### *Step II, the echo of the leaders*

The analysis I made in the first step gave birth to an enquiry formed of small texts that I intended to give to the other leaders. Building on the entities I understood being important to the participants, I summarized their answers, only using their own words. I also kept the meanings relating to the topic of cultures. To confirm the validity of this translation I let these small texts be apart of step four of this enquiry. I chose not to confirm it before since I wanted the leaders to react on other texts without any thought that there could be any relation between what they wrote and the text they got. I also let one more than one month pass between the first and the second step. (You can read the texts in the summary of the first step in the result).

Since I got eight texts it would be impossible, or at least unwise, to give the other seven to each participants, it would have been a too demanding task, and it would be hard to get it right thinking of the influence each text would have on the other. So I grouped the answers into two groups by churches, CS/TK (P1+P6-8 since they were similar in my

eyes, you will read more about this in the result) and HP (P2-P5). Then I randomly took one answer from each group and put them together, so I had four different cheats that would be my next enquiry. The top was formulated in following way (translated from Swedish:)

*I would like to ask you to take a position and write a commentary about the following statements, just to express an opinion, a feeling, a thought, or how you react on what is written.*

*You don't have to worry about a correct spelling, as long as I understand, You don't have to worry that anyone else will read this, it is only me doing the research. I guarantee complete anonymity. Thank you!*

In question of which enquiry give to who it was the most important that they would not receive their own text. But what I thought would be interesting was to receive reactions in both directions. It would create a relation if everyone who red a text and criticized it also would be red of the one they criticize. In sum, the text of each participant would be red by those two who had written the two texts this participant would read, as is illustrated in the following table.

*Table 05 system of repartition of the enquiries*

System of repartition of the enquiries	
P1 got the answer of P2 and P8	P2 got the answer of P3 and P1
P3 got the answer of P2 and P8	P4 got the answer of P5 and P7
P5 got the answer of P4 and P6	P6 got the answer of P5 and P7
P7 got the answer of P4 and P6	P8 got the answer of P3 and P1

As I understood it, none of the participants recognized that this question would have anything to do with the preceding, and especially that it would have been pastors, since that would in my meaning influence the relation to the texts.

When I came to the analysis of the answers the time was running short, and the text already showing a considerable length, so I decided not to go as deep into the analysis as in the first step. I shortened the analysis of modalities to five categories, adding one of my own. I called it "attitude" and meant it to show the attitude the participant had towards the text. The simple reason is that it is what I am searching for, agreement or disagreement with what the other leaders had stated. Since the aim of this step is to enhance the contrasts, and study an eventual tension between the participants. I felt that it would be rather different from the affect since one can point at some positive differences from the text. Everybody except the CS leader got the enquiry on paper this time, but P8 and P9 preferred to bring the paper and write the answer on the computer anyway.



*Step III, the echo of the members*

Then I decided to let the members of the two involved churches in Malmö receive the same enquiries as the leaders, and I used the same method. The reason to this study is that the ideals and the thoughts formed in the vision will be tested against some other thoughts, and perceive and eventual tension between the leaders vision and the praxis perceived by the members. My ambition was to get eight members of each church, asking them after a service to take some minutes of the fika to react on the two texts. But it showed to be harder than I thought in TK, in HP there was not problem, except for many questions that I had to deviate in order not to lead them, I tried to get good spread of age, gender and personalities. It appeared that they had not thought too much about the questions, but I am handling these questions more in the result and the discussion. It was the last Sunday before Christmas when I came to TK, and many of the members had already left for vacations. So I decided to be satisfied with four answers, since three of them were the leaders that already were appointed to the same questions, and a few felt they, for some reason. My wish was then to have two commentary of each church on each text. But I had to be satisfied with one commentary from TK on each text. Then when I red thru the members from HP handed in the papers they said that they did not have so much to say. I realized that some had not written anything. In the end I only two perspectives from the HP on six of the eight texts, (not on P2 and P8), but I decided to keep the both opinions on when I got them as I thought there were valuable attitudes. I also want to ad a reflection that it can be to treat them as a mass, but I feel it is important to remember that they rather are random perspectives, anonymous reactions, even if my main analysis consists, as in the previous step, to count the categorizations into modalities.

*Step IV, feedback from the leaders*

After having done this, and reaching an interpretation of the leaders text, I gave them that interpretation in order to give the validity strength. I wanted to give them a chance to either strengthen my conclusions, or refuse them, leaving me the choice to also refuse them or to keep them and give a stronger explanation, and understand their refusing.

I found that the best way of doing this was to let them read in an own chosen and undisturbed time, so I mailed a simplified version of the analysis to them. I took away the tables, and all technical terms concerning the Minerva analysis, (such as the name of modalities), and added a specific concern to the English translation of the resumed text I used in the enquiry of step two and three, as they would red thru it and see if they still could say it was their intention. I added this letter to the analysis.

*I have been working hard with the essay and am looking forward to hand it in soon. But it I feel it is important to me to let you read about how I have analyzed you answer, and give you a opportunity to react. So here you have the main-part of the analysis. I chose to cut it down some to spare you from a too tricky (klurig) reading, but the content is there. The analysis is in the added document. The little text that is in the bottom of this page is a resumed version and a translation that I have made after my ability of what I saw as central in you answer. Pleas tell me if there is something you could not stand for.*

*You don't have to react if you don't want to, but I will interpret it as an approving. But pleas write some lines and correct some interpretation or point at some in you meaning wrong use of words. There probably are some spelling mistakes in the text, I have not got that gift, but you don't need to preoccupy about that, I will get those tasks done in another way.*

### *Translations*

I have to devote a few words to the action of translating too. I did not have to do any translation in order to do the enquiries since all the questions and all the answers were in Swedish, but in order to do a correct presentation I used some help from *The Swedish Schoolnet* (TSSN) webpage they state about themselves on their webpage:

*“The Swedish Schoolnet is provided by the Swedish National Agency for School Improvement. It is a website for teachers, educators and students. The goal in 1994 was, as it is today, to stimulate the use of information technology in schools.”*

### *Generalisability and meaning*

When people ask me what I study I answer that my topic is the psychology of culture. The response I get is either an outspoken “What?” or a question-mark-looking face. Then I usually continue that it is the science trying to find out what is general for man, and what is specific to people in a specific culture. But I have realised that it is mostly what all science is about. It's about finding out what “truths” are valid for more than me, and those I study.

It may seem easier to measure effects, behaviours, or physical phenomenon and than find a population big enough to establish that the result would not change how much bigger the population would be. But when it comes to subtler matters bound to culture,

and meaning, even if it would be possible to get a population representative for all cultures. The questions answered by this kind of research will stay scientific in a way relating to the natural sciences. (Sages 2000 pp.53) But I see a way going through understanding of the underlying meaning. If I would understand the foundational given or implicit premises “creating” the phenomenon I could generalise saying: “given these premises this is the phenomenon.” Let me give you the example of my study simplified. If I would just ask a sufficient population if their national identity is important to them, and there would be enough crosses in the yes box, that they are *saying* that the national identity is important for them; but what meaning they lay in national identity, or what they lay in “is important to me” will stay hidden for me. If I instead give them an open tailed question, as the one I described earlier, and they expresses their thoughts about national identity I could hopefully understand the phenomenon of national identity in their life, se what influences it in their life, and generalize building on the meaning they put into the phenomenon. Since I am not laying the words in their mouth and as long as I treat their texts with the merited respect the ecological validity and the reliability will be strong.

Something that has been important to me is a thought that is putting some of the usual ideas on side; it is the impossibility of making a comparison between persons. When we compare qualities or capacities in specific situations laying a value and trying to analyse, it is impossible to take account of where the person is coming from, and what that person is experiencing. The meaning and the background, the life included in a situation is crucial to understand in order to reach a valid knowledge. (Sages 2000 pp.55)

### *Introspection and my preconceptions*

As a consequence of the scientific path, and the explorative pathway, I have chosen I do not have an explicit hypothesis. But I want to give some space to reveal my own “naïve” thinking, the reason why I study these questions, or if you want my preconceptions that I see as wisdom, and keys to the relevant concepts, and their definitions. My life and ideas are at the source and the fuel of my work, and there lays all the reasons why I chose this topic, because of its relevance in my own life-world. I wanted to let my personal theories meet some more proper ground-studies. In order to empower you as a reader to clear your mind and get ready for the coming account of my results, and maybe see through any weakness in my reasoning, I want to explicitly write out my own naïve theories, building on my experience, and the presented readings. I am apart of a church with multicultural ambitions, HP Church of which you have already red a proper description. These ambitions have seemed to me to mostly

belong an ideal-world hard to reach. But there are some other churches that have been more focused and successful in my eyes in the multicultural ambitions. TK is the closest example of this.

I am tempted to think that the eventual tension between the pastors or the leaders answers and the church-members answer will be similar to the tension between the explicit ideas and the implicit attitudes within one person, that I have founded in existing research earlier in this thesis. The first central question that has been a battlefield in my mind is the cultural identity. But to get there I have to go a long way of definitions.

## Result

Now the feeling of a pilot study get more evident as it has been a hard work to find a proper way to present the result I have reached, regarding the respect for the participants and a scientific approach. I felt obliged to split up the result and the discussion in four parts. This is because of the emergent design; the first result had a big importance when I created the second step of my research. In the personal account of each participant life-world the epoché is harder to keep, as I have to describe what is important to make account for, as the result is so rich it is hard to sift and perceive what is of importance to make account for.

But there are some principles I have followed. Splitting each personal presentation in three parts. First, in respect to the participants I want to present an eventual explicit naming of what are the important matters. The second is the principle of seemed importance or of repetition, if there is one or a few entities or predicates that are taking much place in the life-world of the participants as if it is frequently repeated, or for some reason get much space, I will make account for them. Thirdly is the principle in a topical search of what relates to the topic I am interested in, whatever touches multiculturalism or culture.

In the first part is the main body of result; I felt the importance of doing a personal account for each participant, and dig deep into the texts. In the following three parts

### *Result of step I*

Eight respondents gave me one text each answering to the question presented in the method. The two dimensions of uniqueness and sameness are important and interesting now. I will start by making a general superficial account for what I saw as similar between all the participants, or with accounted exceptions. This is founded on counting of words and on the classification in modalities of the computer program Minerva.

### *General account*

This first account is founded on calculations the computer program sphinx gave me of the texts. I find it important to make account for this as it casts a light on the later reports from the Minerva analyses, as an example the length of a text is important when you count repetitions.

*Table 06, Sphinx report of part I*

	P1	P2	P3	P4	P5	P6	P7	P8	Total
Total N of words	687	648	280	1047	409	803	277	402	4553 M=569,13
Percent of corpus	15.1%	14.2%	6.1%	23.0%	9.0%	17.6%	6.1%	8.8%	-
N of different words	280	242	134	385	168	240	165	188	1802

									M=225,25
N of unique words	92	64	28	141	33	59	43	48	508 M=63
M of word repetition	2,45	2,68	2,09	2,72	2,43	3,35	1,68	2,14	3,81
Most frequent word	att	och	#Det	att	att	att	att	att	att
Word frequency	28	27	13	49	23	40	14	18	Total=200
Weight of the 18 communal words	28.7%	27.3%	34.6%	31.3%	38.1%	34.0%	27.1%	33.1%	M=31,775%
N of exclusive words	107	77	30	172	39	71	49	56	M=71,125
Weight of the excl. words	20.8%	15.1%	11.8%	20.6%	11.2%	10.7%	20.6%	17.7%	M=16.06%

As a general view the length of the text affects the feeling much, there P4 is exceeding the other much, and P3 with P7 are the shortest, and there is no obvious exceeding from the pattern

*Table 07 Specific Words*

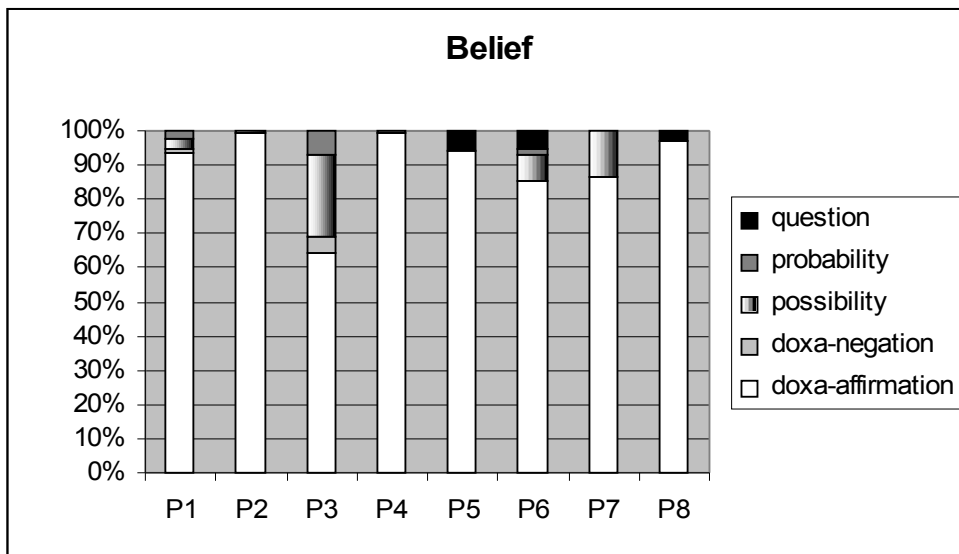
P1	N	P2	N	P3	N	P4	N
#Integrate (interagerar) Rinkeby	16	#Acts (Apostlagärningar)	7	#Youth (ungdomarna)	3	The church's (Församlingens)	6
Home (hem)	4	#United (förenade)	4	Concerning (Angående)	2	She (Hon)	4
Husby	3	Communion (Brödsbrytelsen)	3	Then (Alltså)	1	Means (Menar)	4
#muslim (muslimen)	3	Prayers (Bönerna)	2	Topic (Ämne)	1	Other (Övriga)	4
#(natural) naturligt	3	Precious (Dyrbart)	2	Treat (Behandlar)	1	Ones (Ens)	3
#respect (respekt)	3	Eaven (Fast)	2	Delegate (Delegera)	1	#involved (involverad)	3
#Arabic (arabisk)	2	Commune (Gemensamt)	2	Done (Gjorde)	2	#service (tjänst)	3
		Disciples (Lärjungarna)	2			Consider (Anser)	2
P5	N	P6	N	P7	N	P8	N
#encourage (uppmuntra)	3	#invite (bjuda)	4	#love (älska)	2	Better (Bättre)	4
Discuss (diskutera)	2	#Through (Genom)	3	Reflect (återspegla)	2	#Environment (miljö)	4
#attitude (hållning)	2	#Dream (Drömmen)	3	#Cultural chock (kulturkrock)	2	#Talk (prata)	4
(Thought) Tänkt	2	Enough (Nog)	3	#approach (näрма)	2	#yours(Din)	5
Been (Varit)	2	Behind (Bakom)	2	organisation	2	Personal (personlig)	2
Know (Veta)	2	Sounds (Låter)	2	Either (Antingen)	1	#writes (skriver)	2
Broad (Bred)	2	This (Denna)	2	Glory (ära)	1	Two (två)	2

*What can be concluded of the specific words is a general feeling or topics, but the validity and the reliability is hard to establish, since the circumstances and the meaning it gets from the surroundings are gone. What has to be said first is that I grouped a number of words that I considered came from the same root (such as integrate, integration, integrating) and you can see this by the “#” symbol in front of a word. The N stands for the number of occurrences the word has in that specific text.*

*The modalities in the meaning constitution*

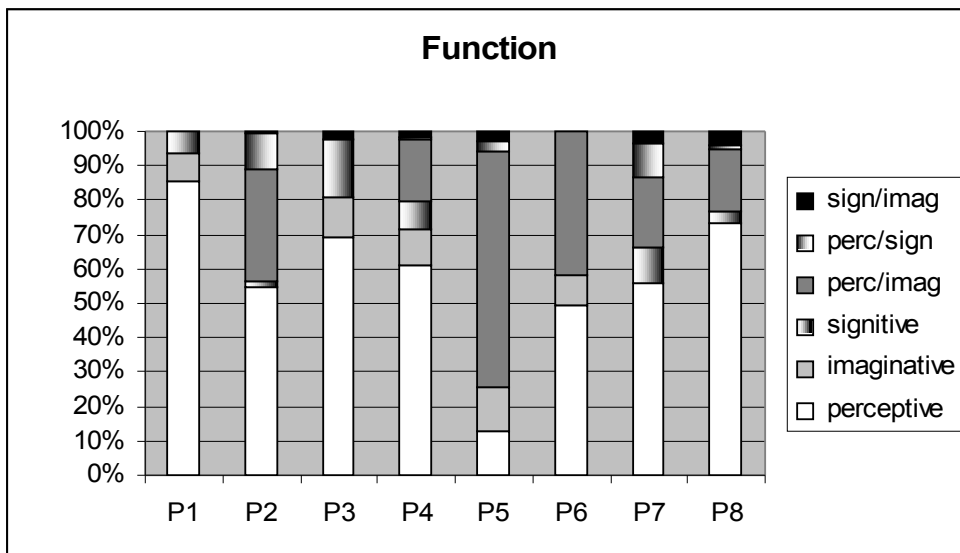
The use of modalities implies an attitude from the participant that can be important to relate to the meaning given, just as the tone of the speech gives or takes strength to a saying. It is an interesting part but hard to answer how much the question influenced the language used in the response.

*Graph 1, modality of belief on step 1*



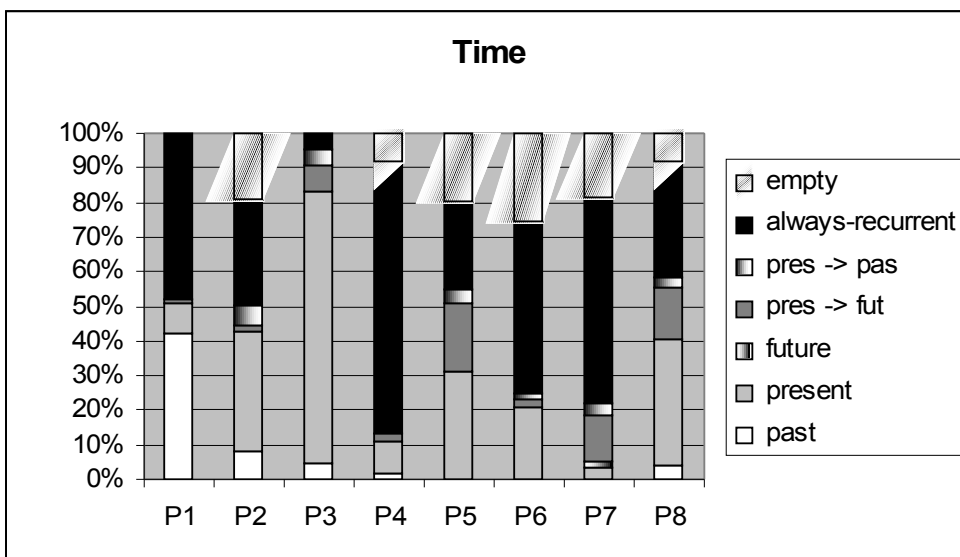
Since the question was written in a situation when I asked them for advice it may have empowered them to feel some authority and describe their opinion with an affirmative tense. The one deviating here is P3, that shows a less sure attitude, using a tense of possibility, and that also is asking questions. There are some percent of use of Question that P5, P6, and P8 uses that are questions they would ask the imaginary person I created in the question.

Graph 2, modality of function on step 1



The main use of the modality of function shows a perceptive tense. The deviating here is P5, using a more signitive even if it usually is combined with the perceptive tense. Five of the eight participants use an imaginative tense in ten percent of the meaning-unites, which is much less than I expected when I wrote the question. This may say there was more space for their accounts of their views on culture church and so on than to statements only related to the specific question.

Graph 3, modality of time on step 1

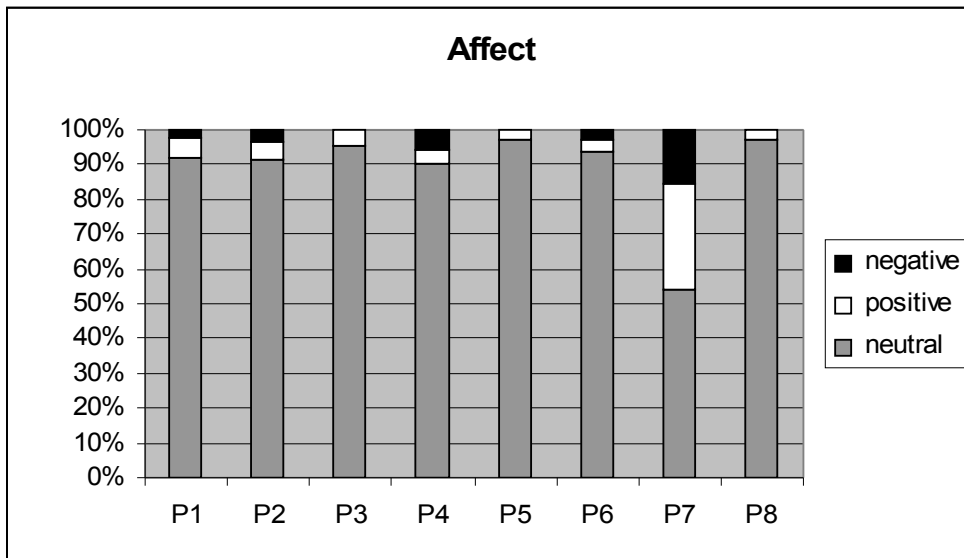


The use of time is more varied than most of the other modalities. P1 founded the telling on own experiences, using past tense in a wider scale. P2 was more founded on the present and always recurrent, writing about as the foundation of the text rests on biblical truths and on the own experience. P3 described the own work as it is today and landed in a very dominating use of present, and a little use of present directed towards past or future. P4 concentrated on general truths for the church in an always-recurrent mode. P5 had a quite varied way of expression, most present and always recurrent, but



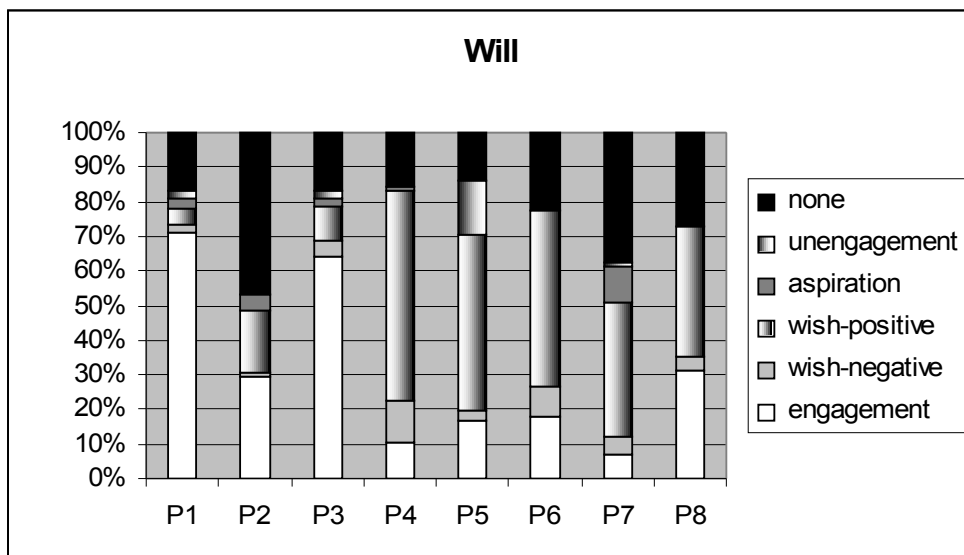
no past or future. P6 and P7 both used most always-recurrent in combination with unspecified.

Graph 4, modality of affect on step 1



In consequence of my restrictive attitude towards the affect it would have more importance than the small number would show. The affects are mainly important for P7, as you will see in the individual analysis. But P3, P5 and P8 did not use any negative loaded tenses, while P1, P2, P4 and P6 were very close to each other in the use of affect.

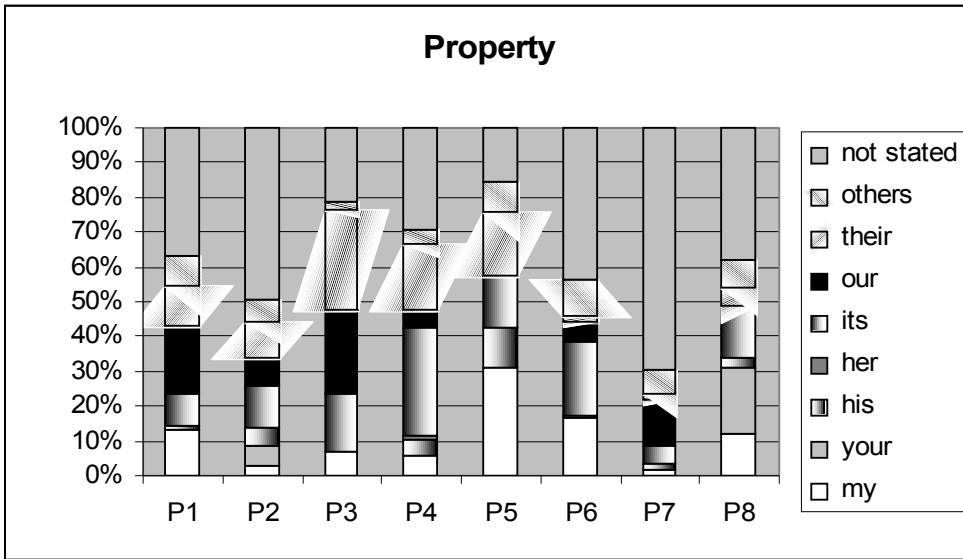
Graph 5, modality of will on step 1



What I find the most striking in the use of the modality of will and the existence of action is the wish-positive and aspiration mode that is mostly shown in this study when there are strong theories about how one should do. To know what engagement P1 and P3 speaks about the best is to look at the previous modality of time, as the engagement of P3 is in the past, and of P3 in the present, describing “*our way of working*” as you will read more about in the analysis. P2 is deviating from the others containing less

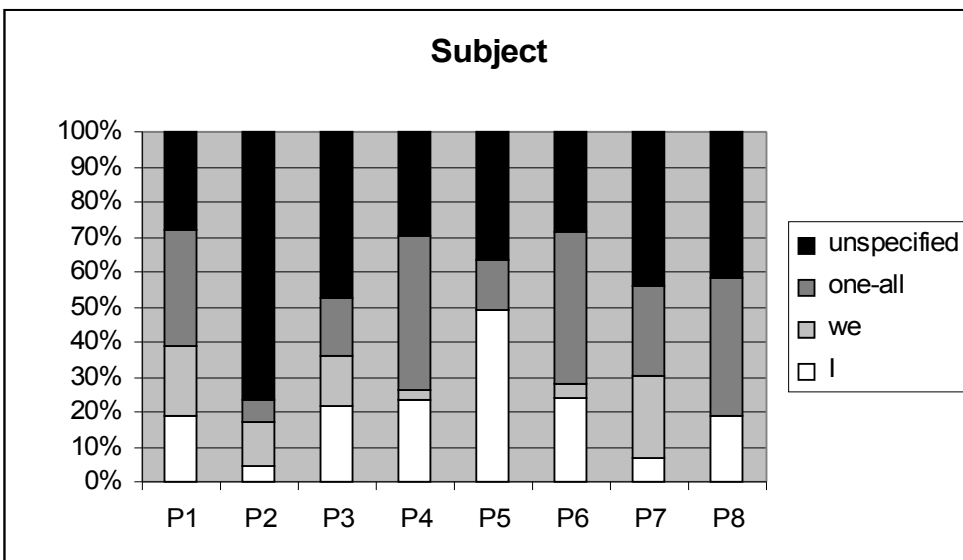
clear will. P4-P8 mainly has a wish-positive modality of will, writing about as I stated how one should or would do.

*Graph 6, modality of property on step 1*



The property mainly designing the will, and giving a perspective to the subject, is here often not stated. But we can see that P1, P3 and P7 are those mostly identifying with others in the action. P5 is the one writing the most in the own words, as you will read later because of the strong influence of my question, the imaginary counselling situation is important. P1-P5 are all having an existent “they” standing for some action, while the three others, the TK leaders seemingly does not have any.

*Graph 7, modality of subject on step 1*



This graph also shows a homogeneity of use of modality, P2 using less specified subject, and P5 using more of I-subject. And just as with the modality of property P1, P3 and P7 show a greater sign of identification with a group.

*Individual in-depth-analysis*

For reasons of clarity of my thoughts I have chosen to make account for the predicates related to the most important entity. I would have wanted to make account for more of the texts like this but for reasons of space I will not. I had to translate them into English, and because of the risk of transformation of the meaning I chose to let them read my interpretation and translation of their words and their reactions will appear in the fourth part of this research.

*Life-World of P1*

P1 is the only one not living and working in Malmö, and the only pastor in CS, and has a long experience of living abroad. I want to start to deal with what is said explicitly being important.

*Important:**Table 08 important of P2*

Predicate	Modalities
To visit people in the area	Doxa-affirmation, perceptive, always-recurrent, neutral, aspiration, not stated, one-all,
To meet people with respect	Doxa-affirmation, perceptive, always-recurrent, neutral, engagement, not stated, one-all,
That the personal relations are	Doxa-affirmation, perceptive, always-recurrent, neutral, aspiration, not stated, one-all
That a leader is comfortable with international people	Doxa-affirmation, signitive, always-recurrent, neutral, engagement, not stated, one-all
That one can work as a team	Doxa-affirmation. Perceptive. always-recurrent, neutral, engagement, not stated, one-all
That the fellowship in prayer is in the long run, in the family, in the small-groups and between the pastors.	Doxa-affirmation perceptive always-recurrent neutral wish-positive our I
To transmit the word of God (the Bible) with respect and conviction ( <i>övertygelse</i> ),	Doxa-affirmation, perceptive, present, neutral, engagement, our, I
That the Muslim is allowed to keep his conviction ( <i>övertygelse</i> ), concerning the Koran and Muhammad	Doxa-affirmation, perceptive, always-recurrent, neutral, engagement, their, unspecified

It is clear that social concerns are of the biggest explicit importance to Participant 1 the importance of meeting between people and how to meet is the topic of all the predicates related to the explicit quoted important things. It is in connected to relations, respect, conviction (*övertygelse*), and to people. In sum there is a concern and responsibility for others.

To “*build a Fellowship*” seems from this, and the rest of the text to be a/the goal, and these important predicates seems to be the building stones, advices or parts that P experience are important in this task.

Predicate	Modalities
That fellowship can be	Doxa-affirmation, perceptive, always-recurrent, neutral, engagement, not stated, one-all
That Background can be	Doxa-affirmation, perceptive, always-recurrent, neutral, engagement, not stated, one-all
That Experience can be	Doxa-affirmation, perceptive, always-recurrent, neutral, engagement, others, I-
That Church can be	Doxa-affirmation, perceptive, past, neutral, none, its, unspecified
That Service (Gudstjänst) can be	Doxa-affirmation, perceptive, past, neutral, engagement, our, we
That People can be	Doxa-affirmation, signitive, always-recurrent, neutral, engagement, not stated, one-all
That leadership can be	Doxa-affirmation, perceptive, past, neutral, engagement, our, we

P1 explicitly expresses a belonging to the Swedish culture, and raises a counterpart named international. International also seems to be an ideal predicate as “*the goal is to have an international fellowship*” (doxa-affirmation, perceptive, always-recurrent, neutral, engagement, not stated, one-all). What meaning P1 lays in international is what I find the most interesting to understand. An international fellowship is put as the opposite of a national fellowship from one culture.

Firstly I get a strong feeling that the affective load of many names are an important matter to P as the words used seems strange at some occasions. It is International that is the main topic. The leadership is repeatedly connected to the multicultural entities; it is what is clearly stated as cause to what makes the difference. When a fellowship is “*international it is not the same thing as a fellowship open for immigrants*”, (doxa-affirmation, perceptive, past, neutral, engagement, its, not stated, one-all, unspecified) as if the leadership is international then the church can be international “*Is totally necessary*” This is interesting in relation to the status involved in the roll of a leader, and the possible status involved in being Swede. There is in the world of P1 an event of a "swedishness" connected to the leadership, and you can see that the P uses strong words in rebuking it, and even recommended to brake.

P1 writes, “*It is all about being able to identify with other cultures.*” (Doxa-affirmation, perceptive, always-recurrent, neutral, wish-positive, not stated, one-all) And include a statement that there is a capacity needed for something that involves your identity. What is included in the identification can be red in the next sentence when P says “*and do things that are important to tem.*” But the identification open depths beyond this,

there is an active attitude in the meeting with other cultures; there is a focus on the own doing.

It is also clear that it is not an “*easy task to build an international fellowship but it requires focus, long term thinking.*” But the reason to these difficulties are vague and hidden also as many reasons for why identification is so important, what happens otherwise? There is a hidden meaning a hidden threat. As you have read in some of the quotations the opposite of the goal is a fellowship that is only open for immigrants, the difference is in the attitudes of the host-culture, it is the difference between integration and acculturation, as I perceive it the threat is then founded in a care for the other minority culture, the threat would be to be experienced in a repulsive way.

Something more is implied in the previous statement, fellowship is something you build, P1 feels an active responsibility for the fellowship. I would suggest that this is why the threat is so important, and why the respect and other principles are written. There is also a distant goal hidden in the meaning, a friendship is characterized as a goal but “*it takes a long time to build friendship and gain confidence.*”

The building stones that I quoted in the beginning of this analysis are floating together as the respect is praised, and demanded in the work. And what is meant with respect is as far as I read concentrated in the following tense “*The Muslim has to be allowed to keep his strong conviction in the Koran and Muhammad as much as I am allowed to keep mine about the Bible and Jesus.*” Even if there is a strong which to “*transmit the word of God*” it should not be done in a way lacking respect. Convictions are written in a plural form.

If we continue to explore what is included in use of the word international, there is also a respect for the differences between the non-Swedish as it easily gets talking about immigrants and multiculturalism. The cultures that are named are the “*Arabic that is different from the Latin-American culture and vice-versa*” but also the eastern cultures that are characterized by a different attitude towards what is a long time to work as a pastor.

*Table 10 Swedishness according to P1*

Entity	Predicate	Modalities
	That it is important that I don't impose to the Muslim to become as	Doxa-affirmation, imaginative, always-recurrent, neutral, wish-negative, their, one-all
Swede	That can be half secularized	Doxa-affirmation, imaginative, always-recurrent, neutral, wish-negative, their, one-all
	Who apologises for their faith	Doxa-affirmation, perceptive, always-recurrent, neutral, engagement, our, we
Swedish measures	That says that the church was messy	Doxa-affirmation, perceptive, past, neutral, one, not stated, unspecified

Sweden	That is our home	Doxa-affirmation, perceptive, past, neutral, engagement, not stated, we
	Where this work could be reproduced	Probability, imaginative, always-recurrent, positive, engagement, my, I

Even if identification is a main topic and a goal there is a confidence and security in the own national identification, this does not seem to be contradictive. It is related to a feeling of home but also to values that creates a very interesting use of subject. Usually P uses the I-form to tell what is not allowed to do, and the one-all form to tell what is good to do – “*I am not allowed to impose to the Muslim to become as a half-secularised Swede;*” (doxa-affirmation, imaginative, always-recurrent, neutral, wish-negative, their, one-all) and “*it is important that one can work as a team*” (doxa-affirmation, perceptive, always-recurrent, neutral, engagement, not stated, one-all) This could be seen as the opposite the need of a positive self enhancing need that I wrote about could be central in the status-related theories in the introduction. There is some weakness related to the entity of Swedishness, as “*we apologise for our faith*” and it is bound to a half-secularisation, to which I am not aloud to demand the Muslim to conform to.

P says it is important that the leadership has international experience, or even international background. But also there is an implicit self-categorization to “*the leadership*” so the high demands are also on P self.

There is a clear relation between time and identification; his belonging in relation to churches and groups is changing. “*They lived there before... then we started*” designing the same group. This is giving an interesting light to the identification requested earlier, towards “*international people.*” P also has a long explanation about the experience of time in different cultures.

#### *Life-World of P2*

Lets start to look at the explicitly important predicates.

#### *Important:*

*Table 11, important of P2*

Predicate	Modalities
That it is very much to strengthen the small fellowship in the house-group	Doxa-affirmation, perceptive, empty, neutral, none, not stated, unspecified
That it is to work with different forms of fellowship in a multicultural congregation	Doxa-affirmation, perc/sign, always-recurrent, neutral, none, not stated, one-all,
That the fellowship is in Acts (the bible) and in HP	Doxa-affirmation, perc/sign, past, neutral, none, not stated, unspecified
That the preachers in their lives are broken against these people (with international background)	Doxa-affirmation, perceptive, always-recurrent, neutral, wish-positive, not stated, one-all

P often states clearly what is important, and it is often in relation to fellowship as you can read in the preceding table. Why it is important is related to the bible, (mainly the reading in Acts that I have quoted earlier in this essay about the Pentecost) and to the experience in the church P works in. There is a clear explicit and theoretical frame of what is important, confirmed by the experienced reality.

But why just these things are important are hidden, many other things are more clearly stated as important in the bible, but there seems to be because of a threat to the fellowship. The fellowship seems to be a solution, but fragile, one has to work with it and protect it. The big threat in the rest of the text is the sprawling, that I will write more about soon, but fellowship seems to be the first important “cure” to the sprawling. Fellowship seems then to be, something you do, an activity.

Something else that is important is a demand put on the preachers, and the self does not appear to be included in this. It sounds almost brutal when the preacher’s life has to be broken against these people, but I think it is referred to the deed of Christ, but it is interesting that it is especially the international people that are meant. What I read there is that international people lives another life than the preachers, and the preaching is central in such a way that it is important that they in their life can relate to them and preach in a relevant way. This leads us on in to the entity of multiculturalism:

*Multiculturalism:*

*Table 12 Multiculturalism of P2*

Predicate	Modalities
That I believe is for the church	Doxa-affirmation, perceptive, present, neutral, engagement, my, I
That HP is because of the cell-groups that are focused on evangelisation of different immigrant groups.	Doxa-affirmation, perceptive, present, neutral, aspiration, others, unspecified
That HP is because of the members coming from different cultural background	Doxa-affirmation, perceptive, pres -> pas, neutral, none, others, unspecified
That HP is because of the many members living or working in areas with many immigrants	Doxa-affirmation, perceptive, present, neutral, engagement, not stated, unspecified
That the context can be where one thinks about starting a work looking like this, and strives towards the gospel, the personal relation to God and build a good fellowship	Doxa-affirmation, perc/imag, empty, neutral, none, not stated, unspecified
That the preachers messages has to meet by letting their lives be broken against these people (from an other culture)	Doxa-affirmation, perc/imag, always-recurrent, neutral, wish-positive, their, unspecified
That primarily is about members born in other countries.	Doxa-affirmation, perceptive, past, neutral, none, not stated, unspecified
That also includes the theology.	Doxa-affirmation, perceptive, present, neutral, none, not stated, unspecified

That has a risk (of sprawling (spreta)) in the theology	Doxa-affirmation, perceptive, present, negative, none, not stated, unspecified
That can make it sprawl at so many directions that we don't get anywhere	Doxa-affirmation, perceptive, always-recurrent, negative, none, not stated, unspecified
That should be seen as an asset (tillgång) to the service (gudstjänst) but don't allow it to sprawl too much.	Doxa-affirmation, perceptive, empty, neutral, none, not, tated, unspecified
That we don't have to adapt the outer circumstances to immigrants, as what songs and what clothes we ware in the service.	Doxa-affirmation, perc/imag, empty, neutral, none, not stated, we
That in many cases is enriching, with many interpretations and perspectives	Doxa-affirmation, perc/sign, always-recurrent, neutral, none, not stated, unspecified

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The horizon of multiculturalism is vast, and it has much explicit information and much is implied. It is explicit at many points as why the congregation P is involved in is multicultural. What allows the characterization as multicultural is “*a high percent of members of different cultural background*” we understand that culture is mainly a matter of origin. The members either “*living or working in areas with much of immigrants*”, and has “*an ambition of evangelisation too groups of immigrants*” strengthen the categorization according to the participant. But then multiculturalism is more about something you do, or have an ambition of doing.

The cultural variety is also in a way included in the theology, I find that this gives a rather new relation to multiplicity; it expanded from what is implied earlier that it primarily is about where people are born, but also about opinions and faith. As you may notice multiculturalism seems to be transformed during the text from something unreachable and unattainable if not given, as the origin, towards a theology that one could change rather easy. But this makes it hard to understand the meaning put into the concepts.

P claims a faith in the multicultural church and explains why, founded on the understanding of God and the bible. P claims that “*God is El Shaddai: God of abundance or of multitude*” I would sum what I read in as He created the world in his image, and the church should be so. More the first church, and the passage quoted of the Acts, is an ideal in how they lived in unity in spite of the different languages they spoke. These very powerful images paint an ideal

A very interesting parallel is that “*there is something of much worth (väldigt värdefullt) in every culture just as there is something of much worth in every person.*” (Doxa-affirmation, perc/imag, present, positive/neutral, engagement, not stated/its, unspecified) it is hard to tell how deep the relations are meant to be, but it is close to the



similarity that I wrote about in the introduction of the closeness in the definitions between culture and identity.

There is an interesting implicit attitude I see growing first in the explicit proclamation that “*the variety should be an asset*”, and further on the “*danger of a sprawling theology*”. The reason it has to be said that variety should be an asset merits a second thought. As I see it the implication is that it is not the naturally given attitude. We also can guess that multiculturalism is a topic bound with many ideals and theoretical knowledge that is expressed by “*should*.” The growing threat is recognised more or less explicitly during the whole text, and it is strengthened by the use of the wish-positive and aspiration modalities. The threat is said to be stagnation: “*We don’t get anywhere*.” There is a movement or goal, as the opposite of stagnation. I could guess that it is either pointing at a numeral growth of the church, or a qualitative transformation of its member, a growth in Christ-likeness. This could be supported by the claim that there are many prayer-groups devoted to evangelisation.

P writes about evangelisation of different “*immigrant groups*”, it is stated in plural, but the use of the word is still including a separation between Swedish and non-Swedish.

#### *Life-World of P3*

As you have seen in the Sphinx-table earlier in the result P3 gave the shortest text, and it is also the explicitly poorest in description of the multicultural matters. You can also see in the modality-charts earlier that P3 is rather special in the use of many modalities. But a lack and some allusions can also say much, especially if you explore the implicit statements.

#### *Important:*

*Table 13 important of P3*

Predicate	Modalities
That the way there is more than the goal	Doxa-affirmation, present, perceptive, positive, engagement, its, I,

The text mainly is a description of the intentions put into the work that P is involved in. What is explicitly important is the development of the members, not any goal; P says explicitly that the members do not know this.

If the goal is not what is important it is not actually a goal, but the goal lays deeper, into some transformation or enrichment in the character of the members.

#### *Way of working:*

*Table 14 way of working of P3*

Predicate	Modalities
That can work (fungera)	Possibility; perceptive; our; one-all; neutral; aspiration; always-recurrent
That our work has	Doxa-affirmation; perceptive; present;

	engagement; our; neutral; we
That the group has, that was created from how the group was and functioned	Doxa-affirmation; perceptive; unspecified; past; neutral; its; engagement
That may not work in all circumstances and groups	Possibility; perceptive; our; neutral; aspiration; always-recurrent; one-all
That we have in the work that is in periods of six weeks	Doxa-affirmation; perceptive; present; positive; our; engagement; we
That is ours and can be superfluous (överflödigt) if one feels involved and active.	Probability; perceptive; present; neutral; engagement; our; unspecified

What seems the most important, by repetition and by explicit statement is a way of doing that P has. The main focus of the text given is giving a defence of how and why the work is formed. The explicit aim is to make everybody feel involved, and it is reached by creating a goal, not important in it self but to create a movement, get a direction. The reason is a problem that used to be, most probably related to the aim, spread the feeling of involvement and activity.

If we look back in the background where I quote different theories about culture, and we come too my longing to see the origin of cultures in the “way of doing” the coping with every-day matters, then culture is highly interesting in this circumstances.

I:

*Table 15 Multiculturalism of P3*

Predicate	Modalities
That may think to narrow about cultures	Possibility, sign/imag, present, neutral, my, I, engagement
That do not know how one thinks (as example in the eastern states about leadership)	Doxa-negation, perceptive, present, neutral, engagement, their, I
That don't really know so much more (about if our work would work outside the western world)	Doxa-negation, perceptive, present, neutral, unengagement, their, I

There is no clear statement about multiculturalism except meanings declaring incertitude about the own ideas and “*how one thinks in the eastern nations*” (doxa-negation, engagement, I, neutral, perceptive, present, their). This doubt makes P focus the self and the own opinions. P is more problem-oriented and sees the culture more as a context, maybe influenced by the question. There is no claim of any multicultural ambition stated. As I mentioned this lack of reflection about cultural aspects on the own work firstly shows that it has not a big part in P's life-world. This is strengthened by this doubting attitude.

There is no self-categorisation that may bring the thoughts to any multiculturalism, but there is an interesting use of subject that is at some points identifying with the youth, using a we-subject, and at some points separating the self from them, using I/Them categorisation. “*This (work) is a thing belonging to the youth.*”

I also what to see the lack of explicit treating of this cause as an important result, since I would like to read that culture then is not any important horizon in the life-world of the participant. My first reaction then is to see a Swede-normalizing attitude, that or a blindness towards to differences in the near surroundings, and that the vision of a multicultural church that is written on the program of the church has not got any foundation in the life and ideas of this participant.

*Life-World of P4*

This is a very long and rich text, as you can see in the sphinx-account given in the beginning of this chapter. The space needed to give a proper analysis would widely exceed what I could offer here, but we have to stay content by a small account for the analysis and just refer to what seems the most flagrant.

By a small account of the most used Modalities we can feel the tone used in the text, it is a general only use of doxa-affirmative perceptive tense. That means P4 claims with certainty how things are. There is an always-recurrent time use and a neutral affect, what I think says the most is the use of the wish-positive mode of will, P is mainly writing about ideals that is good or has to be followed. But lets start with what is explicitly said to be important.

*Important:*

*Table 16 Important of P4*

Predicate	Modalities
That the strength and maturity of the congregations must be adapted (anpassad) to the task it enters	Doxa-affirmation, perceptive, always-recurrent, neutral, wish-negative, its, one-all
That the congregations strength and commitment matches the strain (påfrestning) of the challenge (utmaning)	Doxa-affirmation, perceptive, always-recurrent, neutral, wish-positive, its, unspecified
That it is very much not to start works one hasn't grown into	Doxa-affirmation, perceptive, always-recurrent, neutral, wish-negative, its, one-all
That it is that the social engagement does not take the place of the evangelisation (because people are not only to be helped in this life but to be prepared for the eternity)	Doxa-affirmation, perceptive, always-recurrent, neutral, wish-positive, her, unspecified
That the pioneering spirit is in the long run	Doxa-affirmation, perceptive, always-recurrent, positive, wish-positive, not stated, one-all
That it is to live with a renewed vision of new areas and victories and challenges	Doxa-affirmation, perc/imag, always-recurrent, neutral, wish-positive, not stated, one-all
That one practises what I would call the principle of accountability	Doxa-affirmation, perceptive, always-recurrent, neutral, wish-positive, its, one-all
To be a member of the church when you participate in its outgoing activities (as it means protection, uniformity, participation in the vision and fellowship)	Doxa-affirmation, perceptive, always-recurrent, neutral, wish-positive, its, unspecified

That it is that each member is asked how the money is spent, what temptations and how the prayer-life is (in the small-group)	Doxa-affirmation, perceptive, always-recurrent, neutral, wish-positive, their, one-all
That it is to think of that the variety don't becomes a factor of scattering in the church but an asset	Doxa-affirmation, perceptive, always-recurrent, negative, wish-positive, its, one-all
That the multiplicity of the leadership is characterized by spiritual multiplicity	Doxa-affirmation, perceptive, always-recurrent, neutral, wish-positive, its, one-all

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There are a few themes recognizable declaring what is important, first there are needs for the church. It is repeatedly said that there has to be a balance between the challenges/tasks presented to the congregation and its *strength/commitment/maturity*. These terms are used in similar purpose paints a horizon of a church. It is measuring qualities, and seems target-focused, more or less fit for a target. This target seems to be flexible, chosen by the church, but in a later tense, also seen in the previous table, the target is connected to the act of evangelisation, which is put in contrast to social care, “*We should prepare people to the eternity.*” This is said in explicit contrast to just have as a vision to be “*established and strong*” as a church. This is an interesting turn from the previous statements, that the strength is good, and important, but not a goal in itself. The goal is rather to “*go further, about what people to meet and send missionaries.*” The further statement “*There is no space for maintenance-thinking.*” strengthens this. P does not explain the reason to this need for closeness between the strength and this task, maybe it's because it seems so obvious.

In the second theme describing needs for individuals, I recognize is three more personal characteristics. The two first of them a “*pioneering spirit,*” and “*a life in renewed visions,*” are tied to a target-focused character, and are both about in a way *new* visions. This is to be understood, as I read it in the light of another part of the text that the “*leadership has to be grabbed (tagen) by the vision, and themselves live in it.*” It has to be experienced as new and alive for the leader. The third description of what is important is to “*practise (...) the principle of accountability.*” It is connected to a later predicate in the table stating the need that “*each member is asked how the money is spent, what temptations and how the prayer-life is (in the small-group)*” That is in a principle allowing the members of the church to live in the light, unhidden, which a strong theme in the bible, not to hide any parts of ones life but confess ones weakness and failures. This is a high ideal, and P seems aware of its sectarian sound as it is also written “*To avoid sectarian tendencies it is good to give demands on the membership and give freedom to those who want to leave.*” (Doxa-affirmation, perceptive, always-recurrent, neutral, wish-negative/none, their, one-all).

Here there is an explicit statement that “*Multiplicity should be seen as an asset and not a factor of scattering*” implicitly P says that multiplicity can, and even may easily be seen as a factor of scattering, but that should not be done. In the last predicates of the previous table we see that the important entities and the multicultural have much in common, but to dig deeper in the horizon of Multiculturalism we have another table.

*Multiculturalism:*

*Table 17 Multiculturalism of P4*

Predicate	Modalities
That is natural to me	Doxa-affirmation, signitive, present, neutral, none, not stated, I
That should be an asset (tillgång)	Doxa-affirmation, perceptive, present, positive, wish-positive, its, unspecified
That needs to be built in from the beginning	Doxa-affirmation, perceptive, always-recurrent, neutral, wish-positive, its, one-all
That needs frames	Doxa-affirmation, perceptive, always-recurrent, neutral, aspiration, its, unspecified
That gets frames from the theology that the church preaches	Doxa-affirmation, perceptive, always-recurrent, neutral, engagement, its, unspecified
That gets frames from the visions the church formulates	Doxa-affirmation, signitive, always-recurrent, neutral, wish-positive, its, I
That one should think about so it doesn't become a shattering factor in the church	Doxa-affirmation, perceptive, always-recurrent, negative, wish-positive, its, one-all
That has to characterize the leadership	Doxa-affirmation, perceptive, always-recurrent, neutral, wish-positive, its, unspecified
That is in the leadership and that is important to be followed by a spiritual multiplicity	Doxa-affirmation, perceptive, always-recurrent, neutral, wish-positive, its, one-all
That is in a congregation (församling) that is united by a leadership	Doxa-affirmation, perceptive, always-recurrent, neutral, none, its, unspecified

Here the multiculturalism is an important explicit entity, not only “*natural*” but “*necessary*”, why is hard to perceive. But it is generally connected to a duty, especially to the leadership. Even if it is claimed to be natural to the writer it rather seems to be a burden that should be seen as an asset. If it would be a natural asset P wouldn't have to write that it *should* be one. The reason to this may also be in the experienced surrounding world of P, that it is not as natural for some implicit others. But these claims rather intones it as something that is a threat, especially when it forwardly “*has to be bound in into frames, restricted by the preaching,*” it gets more and more a negative load.

There is also a strange feeling when “*multiculturalism needs to be built in from the beginning*” as it is weighted against the statement of “*it is natural to me.*” Is turning towards its naturalness *to me*, in contrast to the others. But natural is an ambiguous word. The meaning enfolded can either be that it's not strange or that it is coming

naturally, according to the natural development. But if it “*has to be built in*” as stated later, (also in the previous table), it is not anything that comes by itself, it is not something natural.

There is a relation in the horizon of multitude and the horizon of spirituality, which is very important. The first advice is that “*everything in a work with a church has to be started with much prayer.*” (Doxa-affirmation, perc/imag, always-recurrent, neutral, engagement, my, unspecified). But the

*Life-World of P5*

The modalities that you can read in the modality-graphs testifies in some way about the tone that P uses as the imaginary person is clearly thought of during the whole text, and spoken to in a perceptive mode.

*Important:*

*Table 18 important of P5*

Predicate	Modalities
That I would tell the person that this work (a new similar to ours) is	Doxa-affirmation, perceptive, present, positive, wish-positive, my, I
That it is in the start of a work to consider the estimated time it would take	Doxa-affirmation, imaginative, present, neutral, wish-positive, his, I
That it is that the leadership has a common line (linje) and attitude (hållning) they stand for together.	Doxa-affirmation, perc/imag, always-recurrent, neutral, wish-positive, not stated, one-all
That character is more than efficacy. (efektivitet)(for the leaders).	Doxa-affirmation, perc/sign, always-recurrent, neutral, none, its, I

Implicitly P says that the work P is involved in is important, “*I would tell the person that this work (a new similar to ours) is important.*” Further on the important entities are related to the time, for the work, unity and character, for the leadership. The reason to these statements seems to be an experienced need to address common wrong perceptions “*The estimated time it would take.*” It may also be is related to “*one should not expect fruit of the work in the short run but in the long.*” This common wrong perception is that the fruit or in other words the goal is close. This gives a very interesting relation to the goal. The goal seems in a way to be inexistent, since it is so far away, especially since there is no other advice than that it is far away.

There are some sentences that seems to tell more about how P experience the own work, “*How would those who participate in the work know that they are a part of the same work?*” it seems to be a rather strange statement that in my eyes only could include the need of such a “*thing*” in the wok P is involved in. What it means is précised in the following tense “*Where are the things keeping the church together,*” This statement gives me a very activity-oriented impression, “*how should it be*

*incorporated and be kept alive?*” The church-work seems so fragile, since what binds it together has to be kept alive, and actively incorporated. But the active work that is needed seem to be under the responsibility of the leaders, which may be the most important entity of this text.

*Leadership:*

*Table 19 Leadership of P5*

Predicate	Modalities
That first shall be people that are ready to learn new things and that are willing to test and search for new commune attitudes (hållningar)	Doxa-affirmation, perc/imag, always-recurrent, neutral, wish-positive, their, unspecified
That has to realize and know that the primary tool (redskap) in this work are them selves as leaders	Doxa-affirmation, perc/imag, always-recurrent, neutral, wish-positive, their, unspecified,
That should lead by example in the greatest possible extent	Doxa-affirmation, perc/imag, always-recurrent, neutral, wish-positive, their, unspecified
That I would recommend to be broad (brett)	Doxa-affirmation, perc/imag, pres -> fut., neutral, wish-positive, my, I
That is where I would recommend that there would be many personalities and different directions (inriktningar) but that are willing to listen and can take other perspectives and learn from them	Doxa-affirmation, perc/imag, present, neutral, engagement, its, unspecified,
That it is important to that there is a common line (linje) and attitude (hållning)	Doxa-affirmation, perc/imag, empty, neutral, none, not stated, one-all

When we come to the leadership the activity focus that we could read in the preceding part turns into the opposite. Now there is a strong focus on the personality of the leader, and on the “*character that is more important than the efficacy.*” What one accomplishes is not as important as what one are.

*Differences:*

*Table 20 Differences of P5*

Predicate	Modalities
That there are in the work where I am a part and we would have talked about how it should be coped with	Doxa-affirmation, perceptive, always-recurrent, neutral, none, its, unspecified
That I would recommend that there would be among the personalities in the leadership, and different directions (inriktningar) but that are willing to listen and can take other perspectives and learn from them	Doxa-affirmation, perc/imag, present, neutral, engagement, its, unspecified,

If we now end up in what is the most interesting, and the main topic of the essay, the meaning laid in the culture. There is no clear statement about multiculturalism in the received text but there is a clear allusion when speaking of differences that there are in the work P is involved in. Here the aim gets confused, without any explanation or the

subject for the imaginary discussion switches from the imaginary starting of a new work to the differences in the own work. I would almost suggest that it is a mistake committed thinking of the own problems. The differences are explicitly connected to problems, which you have to cope with. This gives a rather negative approach to the question of multiculturalism.

I also want to see the lack of explicit treating of this cause as an important result, since I would like to read that culture then is not any important horizon in the life-world of the participant.

*Life-World of P6*

P6 is involved in the work of TK and is born in Sweden.

The main entity is fellowship, founded on repetition and topical investigation of word occurring with words explicitly giving importance.

*Important:*

*Table 21 Important of P6*

Predicate	Modalities
That it is that a fellowship from the beginning has understood that it is in movement (rörelse)	Doxa-affirmation, perceptive, always-recurrent, neutral, wish-positive, its, one-all,
That it is to shape values together when you build a fellowship	Doxa-affirmation, perc/imag, always-recurrent, neut., wish-positive, our, one-all,
That it is when one has people who shares a vision to focus on building a fellowship	Possibility, perc/imag, always-recurrent, neutral, wish-positive, not stated, one-all,
That there is friendship and vision as a fuel to the work	Doxa-affirmation, perceptive, pres -> fut., neutral, none, its, unspecified,
That it is to find people who wants to start this work together	Doxa-affirmation, perceptive, always-recurrent, neutral, wish-positive, not stated, one-all
That it is that we are not doing this as colleagues but as friends and it is resting on the fellowship	Doxa-affirmation, perc/imag, always-recurrent, neutral, wish-positive, our, we
That it is that I don't just come to people from other cultures with a conviction (övertygelse) that may to look at the world is the best	Doxa-affirmation, perceptive, empty, neutral, none, others, one-all,

The main theme of the answer I got is fellowship, and it is described in many interesting ways, but I have decided to devote a more rigorous study on this topic that I will make account for with an own table soon. I will first come to some other important entities.

The “*work*” is an important entity, and since it is the term I used in the question I do not feel capable of drawing too far conclusions about the implication of calling it work. But it is contrasted with a negation towards “*doing it as colleagues.*” It is pictured in almost mechanical terms, as it needs a “*fuel*” that is friendship and vision.



The meeting with “people from other cultures” is also important; there is a need for a respect towards differences in viewing the world.

*Fellowship:**Table 22 fellowship of P6*

Predicate	Modalities
That will always give much and will always be healing	Doxa-affirmation, perc/imag, always-recurrent, neutral, wish-positive, its, one-all,
That one lets the values penetrate and not just be written on a paper	Doxa-affirmation, perc/imag, always-recurrent, neutral, wish-positive, our, one-all,
That it is a value to start with	Doxa-affirmation, perc/imag, always-recurrent, neutral, wish-positive, my, one-all
That has to be penetrated of the value of hospitality	Doxa-affirmation, perceptive, always-recurrent, neutral, wish-positive, its, one-all
That people can have a need of to satisfy but it becomes a danger if it hasn't a hart for the vision	Doxa-affirmation, perc/imag, always-recurrent, neutral, none, not stated, unspecified
That it is very important to build when one has a group of people that has a vision.	Doxa-affirmation, perceptive, always-recurrent, neutral, wish-positive, not stated, one-all
That it is important for in the beginning that it has a movement	Doxa-affirmation, perceptive, always-recurrent, neutral, wish-positive, its, one-all,
That I think should be a clear value if one pushes on being an inclusive one	Doxa-affirmation, perceptive, pres -> fut., neutral, wish-positive, its, I
That constantly includes new people when it has a movement (rörelse)	Doxa-affirmation, perceptive, always-recurrent, neutral, wish-positive, our, one-all
That should not be founded on activities/work (verksamhet)	Doxa-affirmation, perceptive, always-recurrent, neutral, wish-negative, its, one-all
That should be founded in the homes (hemförankrad)	Doxa-affirmation, perc/imag, always-recurrent, neutral, wish-positive, its, one-all
That should be close to the every day life	Doxa-affirmation, perc/imag, always-recurrent, neutral, wish-positive, its, one-all
That should not only be good when one has service or small-group-meetings	Doxa-affirmation, perc/imag, always-recurrent, positive, engagement, not stated, one-all
That when is close and has a growing friendship becomes the foundation the whole work rests upon.	Doxa-affirmation, perc/imag, always-recurrent, neutral, wish-positive, its, unspecified
That there is a danger for if it only becomes a cosy concept to people that needs to satisfy the own needs	Doxa-affirmation, perc/imag, always-recurrent, negative, wish-negative, its, one-all
That there is a clear border between a good one and that invites people to become as we are, and one that that makes people from other cultures to feel home	Doxa-affirmation, perceptive, always-recurrent, neutral, wish-negative, its, unspecified
That one builds because one actually has something to pass on (förmelda)	Doxa-affirmation, perceptive, always-recurrent, neutral, engagement, not stated, one-all
That one should not only build only to invite people but to offer a meeting with Jesus	Doxa-affirmation, perceptive, present, neutral, wish-positive, their, one-all,

That as a Christian has to be formed on the faith in Jesus and the gospel

Doxa-affirmation, perc/imag, always-recurrent neutral, wish-positive, not stated, one-all,

Fellowship is clearly something one builds; P feels a responsibility and an active attitude towards it. One builds a fellowship when “*people share a vision.*” The foundation of a fellowship is a repeated topic, in a way painting the fellowship in a building-like picture. Fellowship is something positive, “*that will always gives much and be healing*” but needs a vision, target focusing in order to escape something “*dangerous.*” What is dangerous is to “*just satisfy a need people have.*” This is giving birth to two sorts of fellowships in the horizon. What I interpret as a good one and a better one, but in some words the one that is only good has some bad characteristics in comparison. The main difference is that the first “*invites people to become like them*” but the second one “*makes people from other cultures feel home*”

The values are important in the fellowship; it seems to be a tool to form it, and a part of the foundation. The attitude towards values seems to be at a very core of reasoning as “*It is already a value to focus on a building a fellowship,*” they seem to be a goal and means, and dividing that good fellowship from the better one. There also other values quoted as important as Hospitality. The values also seems involved in giving the very important “*direction*” can be known in the three last predicates, that the fellowship “*has something to pass on (förmedla),*” a “*meeting with Jesus.*” The direction is an explicitly important topic, and is shown in many ways, as it is also written about sharing the same dream, about having a vision or a direction.

In this light I want to come to the few explicitly entities related to multiculturalism, but as you have read it was rather included in the whole text in a more implicit way.

*Multicultural:*

*Table 23 Multicultural of P6*

Predicate	Modalities
That somebody’s church would be if it should look like ours.	Possibility, imaginative, empty, neutral, wish-positive, others, unspecified
That would not be a church open for immigrants but a church for immigrants	Possibility, imaginative, empty, neutral, wish-positive, others, I

It is interesting when multiculturalism is more taken for granted, more natural, without having to claim it, this is the feeling I got from the text. I experience that this is the reason for the few occasions it is explicitly stated. Both statements are written in a possibility mode, imaginative, describing how a church would be if it would look like the one P is involved in. In other words it’s an implicit description of the own church. The first predicate is an implicit self-categorisation into a multicultural and the second a good definition of the meaning included. It is describing the difference between

welcoming immigrants and being there with a purpose to meet them. As I understand it the main difference is about the own attitude, but the result is mainly touching the “immigrants.” Usually I react on such a classification of people into a group, as immigrants, but there is something in the context that diminishes its importance. Since there is an obvious concern about the individuals and that may be why the categorisation seems less decisive.

*Life-World of P7*

The affects are the most varied in this text, regarding my careful use, I believe they are decisive in this text and will focus on them in the account. As the negative designs threats and temptations, while the positive designs possibilities, but first I will give account for what is decisive, since nothing was explicitly said to be important.

*Decisive:*

*Table 24 Decisive of P7*

Predicate	Modalities
That identification is to function in our neighbourhood	Doxa-affirmation, perc/sign, always-recurrent, neutral, wish-positive, not stated, one-all

The only thing that in this context can be seem explicitly important is identification; also as it is a repeated entity, and a main theme. What meaning p lays in identification can best be understood by explaining its expressed opposite that would be to “*keep ones old identity.*” (Doxa-affirmation, perc/sign, always-recurrent, negative, none, not stated, unspecified). There is no sign of a thought of a negative effect as loss of something in the identification, but identity seems to be flexible and controllable to allow this. But there is something else that is clearly identified as negative, and it is a “*temptation to protect one self against that which can hurt me or my family in the culture of Rosengård*” (Possibility, perc/sign, always-recurrent, negative, wish-negative, not stated, I). It is not the identification that can hurt, but something that lays in the “*culture of Rosengård.*”

Identification is positive, and it seems like a very strange reaction, it sounds natural to want to protect one self against anything that would be hurting, and especially when it could also hurt the family. What is apparently worth if this hurt is to “*come each other nearer (as people of Rosengård) and pass on (förmedla) what we want, the gospel, values the Jesus life-style*” (doxa-affirmation, perceptive, empty, positive, aspiration, his, unspecified). Identification is not a goal but very important means.

But we need to take a closer look on the implications of a previous quote, since there is a threat that is shown in the “*culture of Rosengård.*” Something there can hurt, and it is seemingly empowered by identification, but there is no further explanation that could give light to this. I can only guess that since there are other predicates and a general

attitude towards a positive holding to Rosengård the negative thoughts are not really accepted or wanted, they were stated mostly to show the importance of the identification.

As you may have noticed what is mainly fascinating me in this analysis is the relation between positively and negatively loaded sentences, so I would like to lead you deeper in this in order to give a picture of the life-world of P7 in a table.

*Negative Affect:* *Table 25 modality of affect of P7*

Entity	Predicate
Temptation	That is to keep ones own earlier identity and not identify to the culture of Rosengård
Hindering	That is my fear for the culture of Rosengård that stops us to come closer to each other
Cultural chocks	That is evident (tydlig) in ethnic conflicts but that we bridge by the church that leads people to love one another
Multicultural	That comes in the time of starting
Culture of Rosengård	That either makes us take a step back or tie bonds.
Time of starting (uppstartningskedet)	That means a clear challenge to bridge ethnic conflicts through the church that leads people to love one another
	That is where there can be things that hurts myself or my family if we identify
	That can make us take a step back
	That is when eventual problems of adaptation comes
	That is when cultural chocks comes
	That is more intense and demanding

*Positive Affect*

Entity	Predicate
Joy	That is released when we can honour God from what is put down in each culture
God	That has a glory that is reflected in the multicultural
	That has a being that is reflected in the multicultural
	That we can reflect through the multicultural
Jesus-lifestyle	That we want to pass on (förmedla)
Values	That we want to pass on (förmedla)
Gospel	That we want to pass on (förmedla)
Hindering	That is for the communication but that disappears if one comes closer to each other
Me	That recommends that one start in the right end with church planting. (People first, organisation later)
	That can mirror God through the multicultural
We	That can mirror God through what is put down in each culture, which releases joy
	That can tie bonds at the cultural chocks and problems of adaptation in the starting time
The congregation	That you should build on friendship/fellowship
	That loves one another
Humans	That is a clear challenge to lead to love each other and bridge ethnical conflicts
Cultural chocks	That either makes us take a step back or tie bonds.

	That is that there is something put down in every culture that we can honour God with
Multicultural	That can mirror the glory of god That can mirror the being of God That is an asset
Inhabitant of Rosengård	That can come closer to each other
Area (Rosengård)	That is ours and that it is decisive to identify with in order to work (fungera)

There is a very interesting relation between some of the entities with opposite affect; there is a tension since both sides are tied to many common entities. Many of the entities containing tension are connected to the topic of culture. An example of this is the relation to cultural chocks, that seems to be a very negatively loaded term, but there is also a positive affect since it can lead towards a tying of bonds, that is close to the positive goal portrayed in the text, of coming closer to each other.

Something in common between many positively loaded predicates is that they mainly neutralize something negative; this is interesting, thinking of motivators. The main care seems to be to reach something positive, but there is a strong tendency to avoidance of negative situation, as they are repeatedly contrasted with positive solutions. Let me illustrate with examples from the text, that also are shown in the preceding table, the “*hindering in communication*” disappears by “*coming closer to each other*”, the “*cultural chocks,*” can lead to “*tying of bonds*” and the “*ethnic conflicts*” are bridged by the “*church leading people to love each other.*”

I understand a feeling of responsibility, as the reason to the identification even if it is bound to negative affects. The positive affects related to get closer to the inhabitants of Rosengård is an evidence of the importance Rosengård has in the Life-World. There are some entities that are tied only to positive affects, mainly reflecting God, passing on (förmedla) good things (as values, Jesus-life-style, and the gospel)

*Multicultural:*

*Table 26 multicultural of P7*

Predicate	Modalities
That is what is put down in every culture that we can honour God with.	Doxa-affirmation, perceptive, always-recurrent, positive, engagement, not stated, one-all
That can reflect the glory and the being of God	Possibility, perceptive, always-recurrent, positive, wish-positive, its, unspecified
Through which we can reflect God	Doxa-affirmation, perceptive, empty, neutral, none, not stated, unspecified
That is a clear Challenge to bridge ethnic conflicts and through the congregation (församling) lead people to love each other	Doxa-affirmation perc/imag always-recurrent neutral wish-positive not stated one-all
That releases joy when we can honour God with what is put down in every culture	Doxa-affirmation, perceptive, always-recurrent, positive, wish-positive, its, unspecified

When multiculturalism is such an explicit topic the analyses get more interesting since there is a use of words and an attitude that can be analysed more exactly. “*The multicultural is an asset...*” The multicultural is an interesting use of the word, since it grammatically usually is an adjective, but here is in a way transformed into a noun.

What this says to me is most that it is a concept an important and defined horizon that p has thought about. It does not design situations that are characterized by this mixture of cultures but just the phenomenon of life touched by different cultures, as I understand it.

It is interesting as there is a concept created that you may have reacted on in the earlier analysis but that I want to deal with here, and it is the “*Culture of Rosengård.*” Since we all can know that there is a multitude of cultures represented in Rosengård, we can see an expression of P’s view of a multicultural culture. It is as one new culture created in the mixture of many cultures, as there is always a need of a way to cope with everyday life, and when many different ways of doing it meets a culture is created.

There are some sentences that where not shown in the preceding table since it did not describe “*the multicultural*” but it is highly interesting since it tells more about the “cultural goal” or the attitude P has, as following: “*We have to be dipped in the culture to integrate.*” (Doxa-affirmation, perceptive, pres.->fut., neutral, aspiration, our, we).

Integration is a goal according to P, and it is very interesting since it is rare that a Swede has as goal to integrate with immigrants, usually it is seen as the task is only appointed to the immigrants. But now P sees as a goal to “*be dipped into the culture*” and the only culture I can see to be meant is the culture of Rosengård. It is a very interesting picture, and in the meaning around it we understand that the “*dipping*” is about having contact with the surrounding culture. I don’t feel I can go too deep into it since it may not be stated to show all the implications, but one can think of that “*being dipped*” is passive, that it may sound superficial as the dipping only includes the surface, and that culture is seen as an existing mass and not something that is in interaction or in people. These thoughts are interesting but I will give them any more space in the analysis since it is a picture that maybe not was aimed to reveal these perspectives, but just to say that one needs contact with the surrounding culture.

There are no doubts when it is declared that multiculturalism is an asset, but it gives it the feeling of being means. Otherwise the entity is in close relation with P’s image of God, a positive aspect, and the theme of reflecting and honour him is repeated.

Reflecting is passive but honour is active. But if we remember what multiculturalism is,

the meeting of many different cultures, it gets interesting to think that this can mirror and honour god in P's perspective.

What strikes me the most is as I have already described the fascinating balance of affects.

Life-World of P8

P8 is not borne in Sweden, and is a leader of TK. As you can see in the charts and tables in the beginning of the result, P8 is a rather short answer, with a use of modalities that reveals that the reader is addressed, important and expected to take action (use of you as property, and wish positive as will).

*Important:*

*Table 27 Important of P8*

Predicate	Modalities
That the personality (personlighet) is when it's about society and people	Doxa-affirmation, perceptive, always-recurrent, neutral, engagement, my, one-all
That it is who I am writing to (each individual is an own world)	Doxa-affirmation, perceptive, always-recurrent, neutral, engagement, my, one-all

What is explicitly important is, as you see in the previous table, a claimed relativity, to whom P is writing. Of primer importance is the reminding of the subjectivity in the understanding of his own text, and secondly the view on what the society and individual is. As I understand the personality that is stated as important in understanding society is about the individual characteristics that are different in each individual, a continuation on the topic of subjectivity.

This is continued further on with the statement: "*one cannot understand the world from one individual but from the interaction of several individuals*" (doxa-affirmation, perceptive, past, neutral, none, not stated, one-all). As you will understand further on the goal is repeatedly the understanding, and the way there is through closeness and being personal. There is an important relation being portrayed between the individual and a group that I will come back too.

There is an ideal about personality and about being personal; this is an ambiguous word with several meanings especially as it is translated from Swedish, (personlig). But the meaning I experience, trying to consider the circumstances around the word, would be the contrary of being general, carrying a mask or being impersonal, there is care for the meeting with an imaginary person. These negations seem to be the threat giving importance to the quoted predicates.

This leads the analysis on and I would like to address a main topic that I perceive.

There is an imaginary individual in the centre; not the imaginary individual I created in the question, but a general imaginary individual that is a new person, potentially

searching for coming into the fellowship. The following table presents predicates that characterize the horizon of this imaginary individual.

*Individual:*

*Table 28 individual of P8*

Predicate	Modalities
That is around you own environment, that the best for you would be to talk with	Doxa-affirmation, perceptive, present, neutral, engagement, your, I
That you need a place for to feel safe on different levels, spiritual, intellectual, and emotional	Doxa-affirmation, perceptive, present, neutral, none, not stated, unspecified,
That you need to talk to about your values through a fellowship	Doxa-affirmation, perceptive, present, neutral, wish-positive, your, unspecified
That needs openness	Doxa-affirmation, perceptive, present, neutral, wish-positive, their, unspecified
That needs a person that is talkative	Doxa-affirmation, perceptive, always-recurrent, neutral, none, not stated, unspecified
That it is valid for that every is different that is why every new situation has to be different	Doxa-affirmation, perc/imag, present, neutral, engagement, its, unspecified,
That you should think of that your relation to them leads to a relation to a group, and not the opposite	Doxa-affirmation, perceptive, present, neutral, engagement, your, unspecified
That you start from and comes to	Doxa-affirmation, perc/imag, always-recurrent, neutral, engagement, your, unspecified
That it is foundational for that all can feel human	Doxa-affirmation, perceptive, always-recurrent, neutral, engagement, not stated, one-all
That you can't understand the whole world from	Doxa-affirmation, perceptive, past, neutral, none, not stated, one-all
That each one is in an own world	Doxa-affirmation, perceptive, always-recurrent, neutral, none, others, one-all,
That has to be many and interact so one can understand the world	Doxa-affirmation, perceptive, always-recurrent, neutral, none, not stated, one-all
That it is valid for that being personal (personlig) is important	Doxa-affirmation, perceptive, always-recurrent, neutral, none, its, one-all,
That is helped of experience of identification and those of a personal kind, to think that it does not matter what culture one comes from.	Doxa-affirmation, perceptive, pres -> fut., neutral, wish-positive, others, one-all
That you get an understanding of by being more personal and close to	Doxa-affirmation, perceptive, always-recurrent, neutral, none, not stated, one-all
That are in your environment that has own observations and thoughts	Doxa-affirmation, perceptive, present, neutral, wish-positive, their, one-all
That has thoughts that one needs to receive	Doxa-affirmation, perceptive, pres -> fut., neutral, wish-positive, not stated, one-all

The main concern is to understand this imaginary individual; this leads to theoretical and in some way philosophical thoughts about how to reach this understanding. This



imaginary person seems to be at the source for a preparation for people that may come. Many of the predicates may sound very theoretical, but there is a feeling of foundation on experience of meetings

The reason for this preparation and wish to understand, and the goal are hidden, implicit, but may appear by considering that it could be founded in a care for this other. As it is general in preparation for the meeting there are many other possibilities, as a simple feeling of responsibility, or a care for the own reputation. But what I see clearly there that may give a hint of the reason, is an important load, as it is seems that it is all founded on needs, there is a strong feeling of a burden in all these “*has to*” and “*need to*.” This implies that it is rather the negative effects, the treats, or experienced obligations that are major causes in this acting.

This load or obligation is repeatedly imposed to the reader of the text as: “*you need...*” What you need is stated as “*you need to talk to that individual about your values*” and “*you need a place for to feel safe on different levels.*” There are some more needs characterizing the imaginary person, as you can read in the preceding table, of “*openness,*” and “*a talkative person.*” It is mainly about social concerns, to create an environment attractive or agreeable, reminding of the needs this person has. It is interesting continues and P feels a need also to activate this person, telling about the qualities, and the interest that is in the “*observations and thoughts*” this person has, and that “*one needs to receive.*”

If I now come back to the relation between the group and the individual there are some statements in the previous table that deserve some more focus. Firstly these philosophical ideas about how to understand a person could in my opinion be summed into the simple statement that there has to be a group that “*interacts so one can understand the world.*” Even if, or maybe as a consequence of the importance of the personality and then the differences between persons the group is necessary in order to reach the goal, the understanding.

But I experience even more warnings about how to think about a group. You can see that it is claimed about relation to an individual should “*lead to a relation to a group, and not the opposite.*” I get the feeling this is not about how a relation is started, but how the attitude should be to a relation, that the relation in the end is to individuals and not to groups. This is important as we later come to the importance of culture, which seemingly is influenced by these thoughts about groups.

*Multiculturalism:*

*Table 29 Multiculturalism of P8*

Predicate	Modalities
That is not about differences between people but about that all has something in common,	Doxa-affirmation, perceptive, always-recurrent, neutral, engagement, not stated, one-all

to feel human

That is where one helps to think that it doesn't matter what culture one comes from through commune experience and identification

Doxa-affirmation, perceptive, always-recurrent, neutral, none, not stated, one-all

---

What I am searching for, the use of a concept of Multiculturalism is a strong implicit topic, but there are only three explicit statements with a common topic. P goes in both in defence of the unity of all humans, approving in both case that it may not be the first or the natural attitude that comes to the mind, since one needs help to think this. What is commune that there in all people is "*to feel human*," I cannot help to wonder what this means, but it is a feeling, fundamental and existing in all. But there is no further explanation that may lead to some deeper theories.

P seemingly addresses a supposed thought existing in "my" or the addressed mind, that there are differences that are important. P describes the "*commune experience and identification*" as what leads to the "*thinking that it doesn't matter what culture one comes from.*" In some way this may seem like a try to stay blind before the differences, but the tone is not a denying one, I would rather say that it is a chosen perspective. Because it stays true that all humans have a lot in common, since it depends on the comparison. If we compare with non-human objects all humans have a lot in common, this is what I could read of this feeling of being human, even if it is not given much in the text. The reason I get a feeling P has is the thought of the consequences. The imaginary person coming to the fellowship is to be met with identification; practically this would mean that the group would have a self-categorisation that includes that person.

But there is a topic I have not reached yet that is much involved in the topic of identification, and it is concerning values. "*Old values do not help you in a friendship,*" (doxa-affirmation, perceptive, pres->fut., neutral, wish-positive, your, unspecified)

What is included in the adjective old is as far as I understand it not old as biblical, but rather those you are used to but that meets new ones. As it continues "*You have to dare to change them, and be changed yourself.*" (Doxa-affirmation, perceptive, present, neutral, wish-positive, not stated, one-all) I feel it is a pity P does not write more about how deep these values that would have to be changed would be. But what changes them is stated in the next tense and may help us. "*Through a friendship that grows in understanding in time.*" (Doxa-affirmation, perceptive, pres>fut., neutral, wish-positive, not stated, one-all)

There is another statement that develops the closeness between values and the idea of culture claiming "*Your background can influence your values.*" And it is clear that the

background is in contrast to the previous statement that it does not matter where one comes from. This statement could sound idealistic and inexperienced in my eyes if it would not be a person that had moved much and experienced different cultures.

This last statement and the previous table paints a picture of culture that is very non-dramatic, the focus lays on the values, that *may* be influenced by the background. It rather seems that culture is seen as construct blown up in some addressed people's minds that has to be drawn down, and simplified.

### *Summary*

Maybe you feel as overwhelmed as I first did when I got the results, but in order to bring some clarity I will give a short summary of what I understood of each participant:

*P1: "To build an international fellowship it is meeting international people respectfully that is important, and identify with them. The leadership has to be international, by experience or immigration, for the church to be international, otherwise it only becomes a fellowship open for immigrants. It is important to build a fellowship that meets people in the neighbourhood, and to think in long terms as it takes a long time to build friendship and gain confidence. The Muslim has to be allowed to keep his strong conviction in the Koran and Muhammad as much as I am allowed to keep mine about the Bible and Jesus. The important thing is respect."*

*P2: A church is multicultural when the member's origin, visions, and range of contacts touch different cultures. It is important to work with different forms of fellowship in a multicultural congregation, seeing the different cultures as an asset, without letting it sprawl too much in the theology. Each culture has something beautiful reflecting God, and it is good with different perspectives. What is uniting is the fellowship in small groups, the teaching, the Bible, the vision, and the communion. A congregation has to form a service working among the people the church is build of, one does not necessarily have to adapt the songs the dresses or anything outward to immigrants. What is needed is that the preacher's lives are broken against these people, one has to try to form a fellowship where everybody feels at home and of use.*

*P3: It is good to have a goal-oriented work, but the important with congregation is not the goal but the way there. The context where one would work would not change too much if it would be in the western world, if one sees the same problem. Everybody has to feel involved and active, and there is no space for a hierarchy, the leaders have to “think flat.”*

*P4: Everything in a work with a church has to be started with much prayer; it has to be clear that the work is initiated of God. The vision has to be clear and grasp the leaders, who then become examples. The vision must not be to be established and strong but go further, about what people to meet and send missionaries. There is no space for maintenance-thinking. The people of the church have to be at the origin and be able to carry the activities, it should be forbidden to start an activity and then find someone to work in it. Multiplicity is natural to the church and has to be built in from the beginning, it is important to think of that it will not become a factor of scattering but an asset, firstly in the leadership. A multiplicity needs frames, built by the vision, the theology and a united leadership. The leadership also needs a spiritual multiplicity with different spiritual gifts. It should be clear who leads the church.*

*P5: In the start of a work the estimated time it would take must be considered, and growth must be expected mostly in the long run. One also has to study the church-history of the place. The focus must not be on doing but on creating relations, especially in the longing for a deeper relation to God. The leadership has to lead by example, and be united by a common line. One has to know how to solve conflicts touching practical and fundamental theological issues, and to cope with differences in culture. Listen and learn are keywords.*

*P6: To become a multicultural church you will not only be a church open to immigrants but a church for immigrants. To reach this you need people that share the same dream, that you also can share a close friendship with, and build a fellowship. The friendship and the dream are necessary fuel for the hard work coming, do it as friends and not as colleges. From the beginning*

*you have to be clear that the fellowship you build has a goal, an orientation, not only to invite people but also offer them Jesus. Hospitality is needed so the fellowship doesn't become activity-focused.*

*P7: Identification is what is central to the work with a multicultural church, and not to fear the negative parts in the parts of the culture of Rosengård that could hurt my family or me. We have to be dipped in the culture to integrate. It would lead me closer and help to communicate what we want, the gospel, values, and a Jesus-lifestyle. People are more important than organisation. The multicultural church helps us reflecting the glory of God, showing a new man in Christ. Cultural chocks will come and makes us either to tie bonds or to take a step back.*

*P8: There is something in common between all people; we are human. We can understand that it doesn't really matter where you come from by identifying and being personal. You must understand that your background can influence you, this is why it is good to have an open environment and talk much, and feel safe on a spiritual, intellectual and emotional level. Old values do not help you in a friendship, you have to dare to change them, and be changed yourself, through a friendship that grows in understanding in time. Understanding is a big goal.*

The reasons to me to write these summaries are many. Firstly, the following parts will concern a comparison between the texts you read in the summary of the result, and I want you as a reader to be ready for the comparisons. Secondly because of my use of them in the building of the second enquiry, so you know what the leaders and the members reacted on. And thirdly it gives an overview and a summary that now may contain the thoughts I may have given birth to in your mind, and other thoughts that I may have missed.

### *Step II, echo of leaders*

Here there are two dimensions that are interesting in the light of the result from the first step. First the reactions may give a further light to the attitudes of the participants, deepen the analysis of step I, since it is the same persons giving their opinion, and confirm or falsify my analysis. Secondly there is going to be reactions on the resumed statements. Since I have to choose on of them to lead the order in the presentation I

chose the first one, as I believe that what they are saying will reveal more about themselves than about the text they are reacting on; but this is my naïve reasoning that I may gladly deny in the discussion.

### *General account*

First I want you as a reader to get an overview on the forms of the result. (Note that P3 did not answer anything about P8)

*Table 30, Sphinx report of step 2*

	P1onP2	P1onP8	P2onP1	P2onP3	P3onP2	P4onP5	P4onP7	P5onP4
Total N of words	23	83	84	82	18	42	66	49
Percentage of corpus	2.0%	7.3%	7.4%	7.2%	1.6%	3.7%	5.8%	4.3%
N of different words	20	59	60	61	17	37	44	38
N of unique words	2	19	26	21	5	17	14	14
M word repetition	1,15	1,41	1,4	1,34	1,06	1,14	1,5	1,29
Most frequent word	som	Man	en	att	olika	det	och	Är
Word frequency	3	6	8	4	2	2	4	5
N of excl. words	2	19	27	23	5	17	14	15
Weight of excl. words	8.7%	22.9%	33.3%	30.5%	27.8%	40.5%	21.2%	32.7%

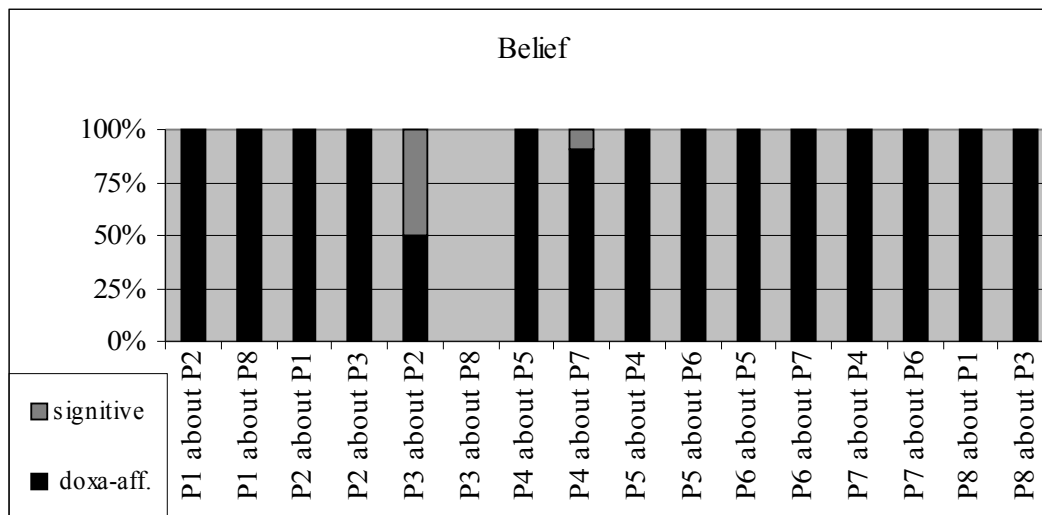
	P5onP6	P6onP5	P6onP7	P7onP4	P7onP6	P8onP1	P8onP3	Total
Total N of words	43	97	117	32	38	227	141	1142
Percentage of corpus	3.8%	8.5%	10.2%	2.8%	3.3%	19.9%	12.3%	-
N of different words	37	66	79	31	29	135	91	461
N of unique words	11	27	31	17	13	66	36	319
Most frequent word	Jag	är	är	stället	är	att	att	Att
Word frequency	3	7	6	2	3	12	7	48
M word repetition	1,16	1,47	1,48	1,03	1,31	1,68	1,55	2,48
N of excl. words	11	28	32	17	13	76	38	-
Weight of excl. words	25.6%	29.9%	28.2%	53.1%	34.2%	38.8%	29.1%	-

As you can see it was short texts that I received, you also can compare with table 07, showing the superficial account of the first part. That was the intention, as the question left but first I would like to say something about the answers.

### *Reactions of the participants*

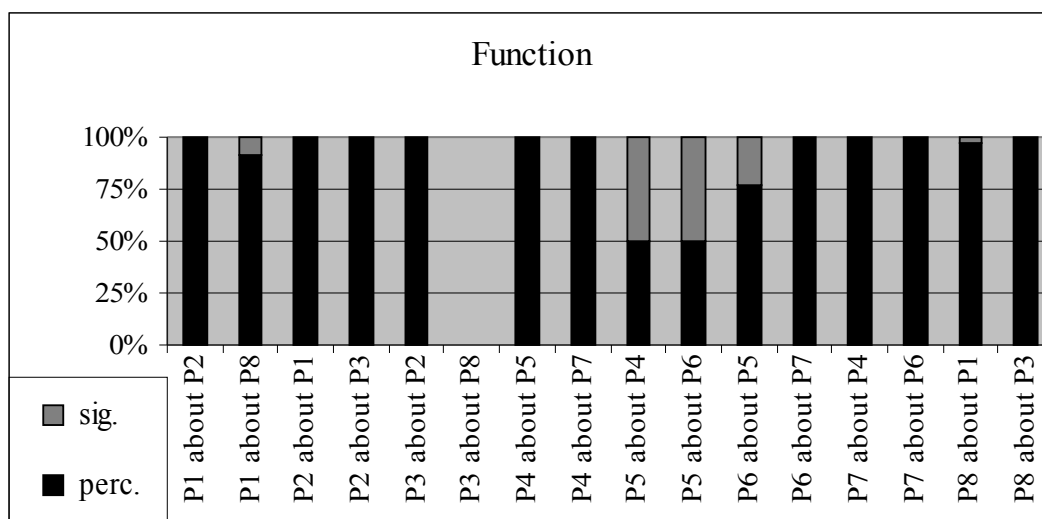
So here are the reactions sorted by the participants.

Graph 08, modality of belief on step II



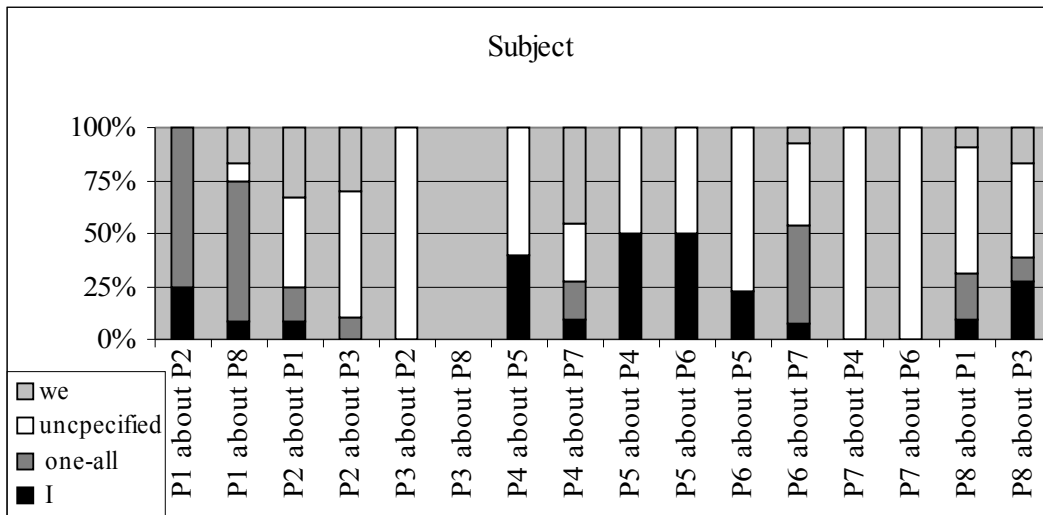
In the result of the second step, we can see a uniform use of the modality of belief, except for P3, that is confirming the result of part one of not having thought much about culture. The use of signitive belief, and the non-answer are clear signs. The others are reacting on an affirming way, showing confidence in what they say.

Graph 09, modality of function on step II



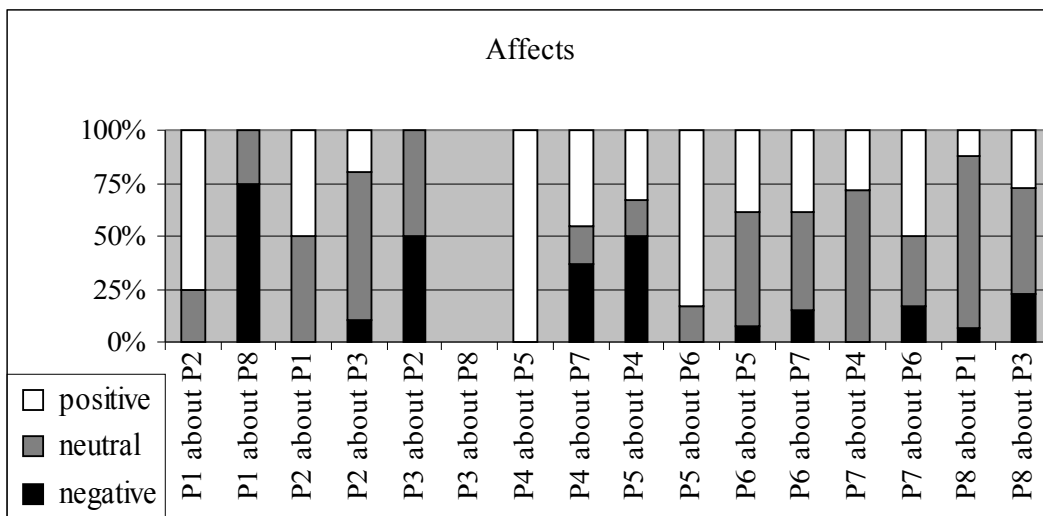
The use of perceptive function is almost as dominant as the doxa-affirmation, but there is also here one participant deviating much, P5. (It could be interestingly that I grouped P3 and P5 in the pre-discussion, and now they are both deviating). It may not be surprising that it is the same deviations as in part1 of the result. The use of signitive function, showing statements more founded on the own subjective thoughts, rather than perceived facts, also declares a less confident expression of opinions.

Graph 10, modality of Subject on step II



The use of subject is much more varied, but we can see that P1 expresses general terms, using one-all (man in Swedish), P3 and P7 is significantly using unspecified subject. If P5 specifies a subject it is the I-subject. P4 and P6 are those using a very different subject in the two given statements.

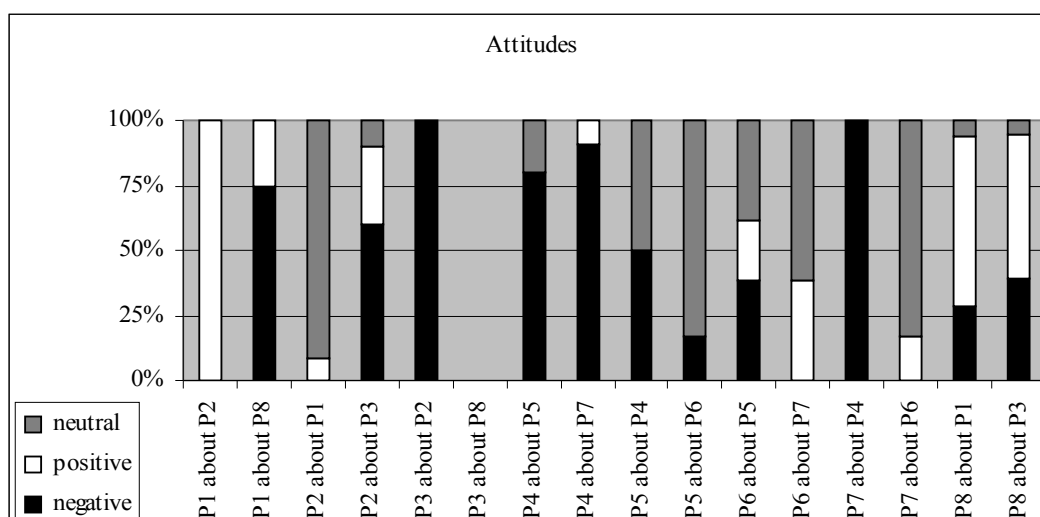
Graph 11, modality of affects on step II



The analysis of the result gets interesting when we come to the affects, but the main result of the affects, and of the other modalities are really interesting in relation to the attitudes shown in the last graph. We can see that it is rare that the affects are equal to the two answers.



Graph 12, modality of attitudes on step II



P1 shows a very different attitude towards the two texts, being exclusively positive towards P2 and very negative towards P8. The relation between P1 and P8 is very interesting. After the analysis, I would have said that they were quite close to each other, having the same attitude in many questions. But there are some separating points that are crucial and got much space, especially in P1's reaction on P8, using strong words as "*a naïve attitude*" (Doxa-affirmation, perceptive, one-all, negative, negative), concerning the thoughts about "*realizing that there are no differences*" closer P1 would be to P2. Both P2 and P8 reacted on a division in the text of P1 into Swedes and non-Swedes, and feared a result in different, or unfair treating of them.

P4 showed most negative statements, but I want to rectify the impression it gives, as the little positive touch towards P5 should shine more as P4 started by saying "*I could have written this text myself!*" (Doxa-affirmation, perceptive, I, positive, positive). And then presenting differences in what P4 would have added. P5 is does not show any positive attitude at all, but is more negative towards P4, meaning that the burden would be too heavy in the work that would result of these advices. "I am afraid it would become more forcing (tvång) than life" (Doxa-affirmation, perceptive, I, negative, negative).

### *Reactions on the texts*

If we focus on the reaction on the different texts, the most flagrant would be the reactions on P2, as P1 is as exclusively positive as P3 is exclusively negative.

### *Step III, echo from the members*

I would have loved to do a rigorous and deep analysis of content on this level too, but for reasons of place and time I have to be satisfied with a modality-analysis, this especially as the attitude is what is interesting here. But I start with a giving a general overview on the answers.

*General or superficial account*

(Note that the total is for all the 16 answers)

*Table 31, Sphinx report of step III*

	HP:P1	HP:P2	HP:P3	HP:P4	HP:P5	HP:P6	HP:P7	HP:P8	Total
Total N of words	63	33	48	117	167	90	180	22	1269
Percent of corpus	5.0%	2.6%	3.8%	9.2%	13.2%	7.1%	14.2%	1.7%	-
N of different words	49	31	40	77	106	62	104	19	444
N of unique words	14	14	11	26	45	18	27	8	286
Most frequent word	att	I	är	att	att	för	att	att	Att
Word frequency	4	2	3	7	8	6	10	3	62
M word repetition	1,29	1,06	1,2	1,52	1,58	1,45	1,73	1,16	2,86
N of excl. words	14	14	11	27	47	20	28	8	-
Weight of excl.word	22.2%	42.4%	22.9%	23.9%	29.3%	24.4%	16.1%	36.4%	

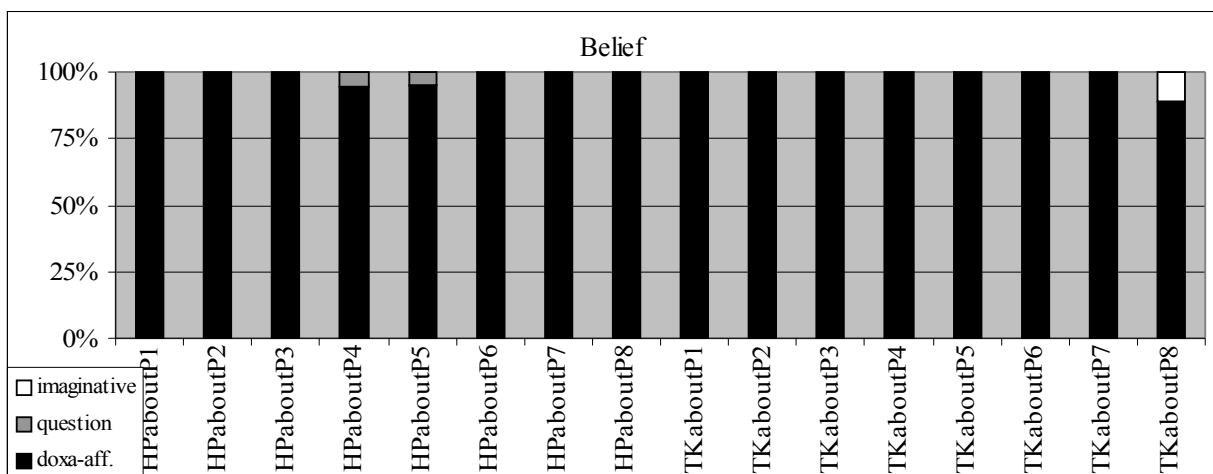
  

	TK:P1	TK:P2	TK:P3	TK:P4	TK:P5	TK:P6	TK:P7	TK:P8	Total
Total N of words	67	82	47	101	49	15	102	86	1269
Percent of corpus	5.3%	6.5%	3.7%	8.0%	3.9%	1.2%	8.0%	6.8%	-
N of different words	49	63	35	64	43	12	71	55	444
N of unique words	15	18	12	20	18	0	18	22	286
Most frequent word	att	att	att	#Det	men	en	#Det	man	Att
Word frequency	5	5	3	7	3	2	5	6	62
M word repetition	1,37	1,3	1,34	1,58	1,14	1,25	1,44	1,56	2,86
N of excl. words	15	18	13	22	18	0	19	23	-
Weight of excl.word	22.4%	22.0%	29.8%	23.8%	36.7%	0.0%	19.6%	29.1%	

It is interesting to compare the general look of the answers in between the leaders and the members. The members have more words, but less different and unique words. We can also see that there is a big difference in how big the answers were.

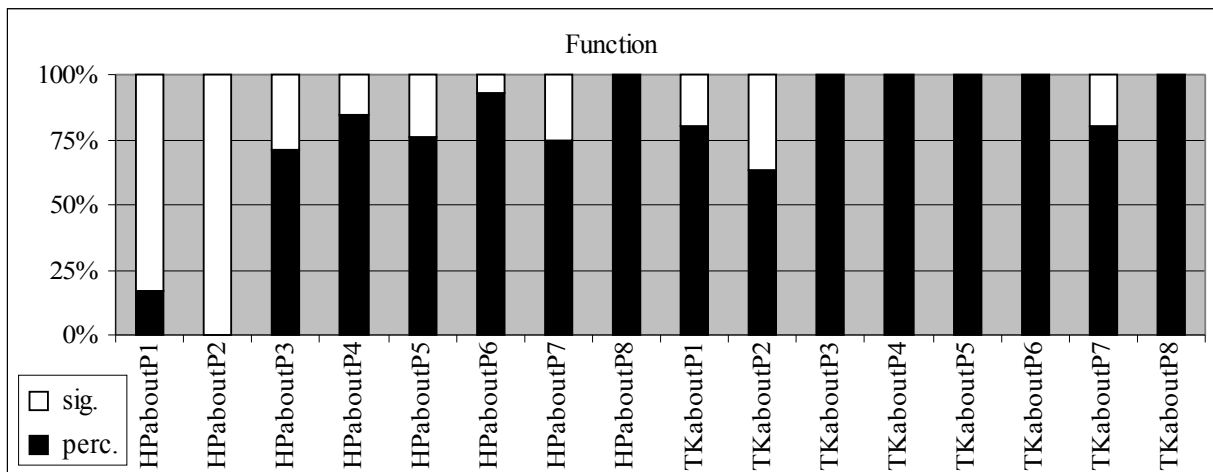
*Reactions of the members*

The following graphs give an overview on the used modalities

*Graph 13, modality of belief on step III*

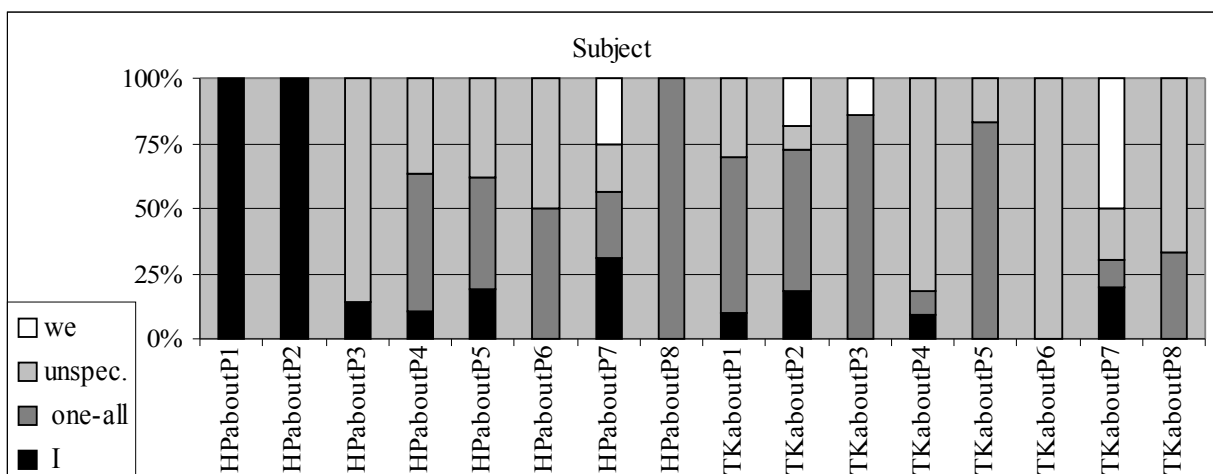
Just as the leaders the members uses mainly a belief of affirmation.

Graph 14, modality of function on step III



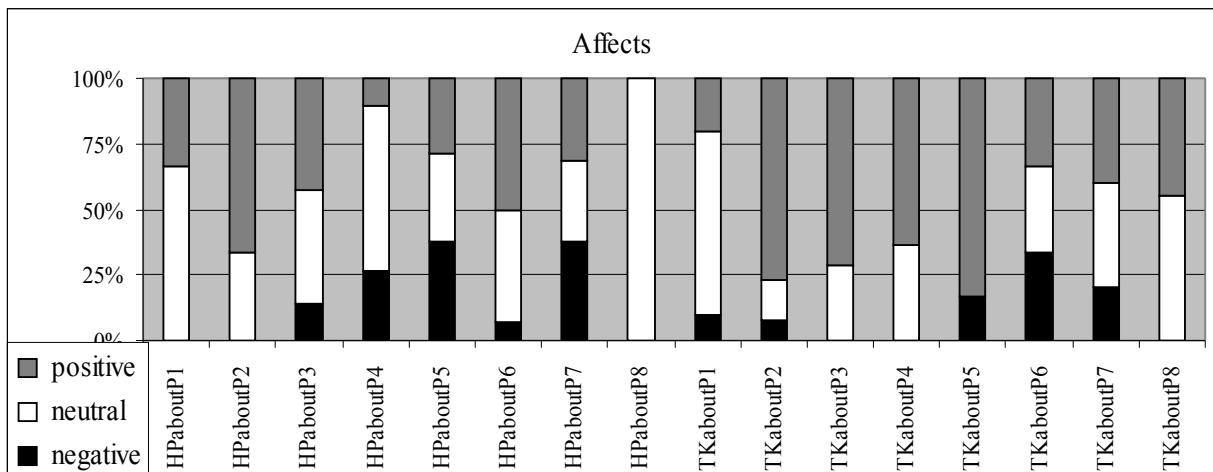
Here the difference is big to the leaders, the use of a signitive tense tells that the confidence in the possibility to generalise is lower, the members found more of their statements on openly personal or subjective use of words. Especially HP about P2, that again seems to provoke extreme reactions.

Graph 15, modality of Subject on step III



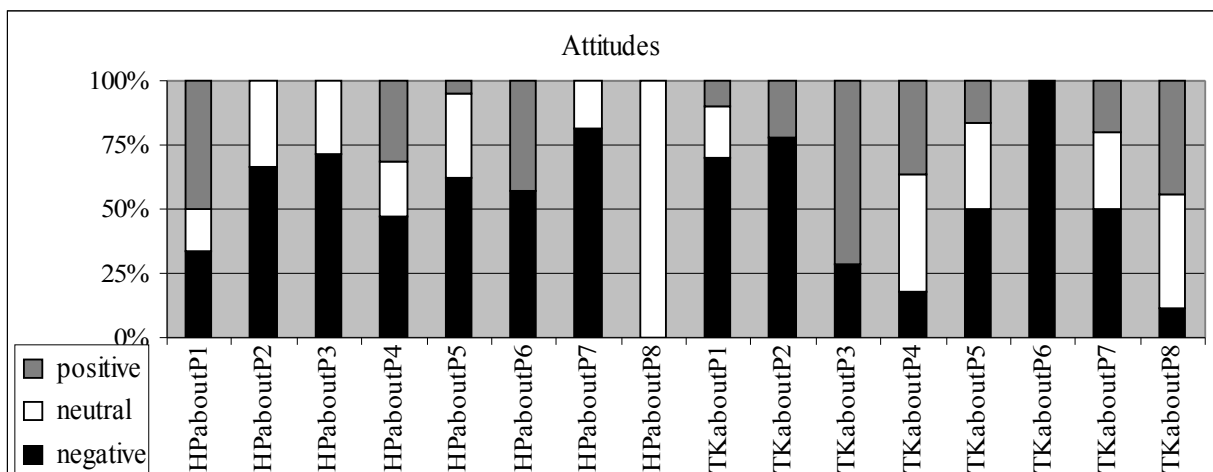
It is hard to say something general but, somehow, the use seem very individual; it is striking is that HP about P1, 2, 8 and TK about P6 uses a single category. We could say that TK shows a little bit bigger tendency to use of we mode, but the identification is general to Christians, and HP a tendency to use I-mode. One could think that the text of P7 would encourage to some we-thinking.

Graph 16, modality of Affect on step III



The only ones having a majority of positive affect in TK are the text the HP leaders wrote. Now P8 does not have any negative affect at all, which is very different from P1's reaction.

Graph 17, modality of Attitude on step III



Here comes the most interesting part, the attitude towards the received texts. There is one answer really deviating from the others, and again it is about P8, just as one of the leaders did not answer at all, one of the members seems to write about something completely different in the answer, if it is not I not being able to see the connection. You can see in the graph that there is a very negative attitude towards most of the texts, five of them have more than half of the meaning-units categorized as negative. The main negative attitude from HP is concerns concepts of culture, making wider than the ethnic definition that I have used much, to concern different ways of life within the Swedish culture, there is also a repeated reaction to the wish to be a church for immigrants "*The church should be for everybody*". There is also a strong reaction on the identification, claiming that it would include a loss of something in the own identity, "*one has to be oneself*."

I understand that there is a wider scale in TK, but there are reactions being very close to the ones in HP, the members seems to be closer than the leaders,

*Step IV, feedback from the leaders*

This step of the result is primarily in order to test the validity of my result, but may not be containing so much information. When I chose to let the participants read my analysis of their result was founded in a longing for showing them a respect, but also confirm my interpretation into English, since I found it could be a source of misunderstanding, and failure in the analysis.

*The answer of P1*

P1 confirmed my result, but did some rectifications mainly concerning the order of words and some spelling, but nothing that changed the meaning as far as I understood it, and then confirmed my analysis.

*The answer of P2*

Did not answer (yet), then P neither confirms nor shows any weakness in my analysis.

*The answer of P3*

P3 stated a joy of being to a help, and confirmed my analysis, but wanted to point at that the lack of "the multicultural" in the work does not mean that it does not has any meaning in P's life. P continued claiming that by being a citizen of this society we are met everyday by it and thereby "thinks it in in our church" (tänker in det I vår kyrka). And forwardly P states that there is no direct multiculturalcity in the work is a pity (beklagsamt), but it does not mean that P does not think of it and wishes it to be there.

*The answer of P4*

Did not answer (yet), then P neither confirms nor shows any weakness in my analysis.

*The answer of P5*

P5 simply replied claiming a feeling of recognition (jag känner klart igen mig), and encouraged me in my work (Bra jobbat!) Confirming my analysis.

*The answer of P6*

Did not answer (yet), then P neither confirms nor shows any weakness in my analysis.

*The answer of P7*

P stated: *"I quickly read through your text and maybe could do some clearing. I reacted on the translation on "dipped into the culture" from "doppas". I don't know if it is a correct translation. My thought was to be dipped (doppas) baptized (döpas)/being exposed (exponeras)/being embraced (omslutas) /by the surrounding (omgivande) culture, to totally being permeate (genomsyras=according to TSSN) in it,*

*and be transformed in ones identity.” P continued by “Concerning the temptation to keep back comes by that this exposing can be painfull not only because of the culture but because of living in an area where one can be robed or similar. But it can also be the threat of the culture. It feels safe and confident not to have to change but then one should not work with cross-cultural mission.” It is a good explanation of questions raised in the analysis, and is a confirmation of the rest of my thoughts.*

*The answer of P8*

P8 answered a quite cryptic, *“I rather talk to you than write down right now when you are finishing your paper. When we have time after all we can talk. I am sure you wont finish the subject because the paper so, I sure we will have things to talk through.”* As I understand it, P neither confirms nor shows any weakness in it, but that it is an important and big topic that needs more work.

## Discussion

*General discussion on the four steps*

Even if the amount of information, of meaning received in this research may be so overwhelming that it would be hard to generate an order and some summing thoughts, there are some perspectives striking me. Even if much of the interpretation, which usually is a main topic of the discussion, is shown in the result, due to the qualitative way of presenting “outcomes” rather than “results”, there is much to discuss in the relation between different parts of the result. My intention was to handle psychological matters concerning the meaning of culture within evangelical free-church in Sweden; in relation to this I will start by discussing these parts of the result.

What strikes me the most is the threat experienced in multiculturalism, most in the result from HP. It may not be surprising thinking of what is written in the bible, that it is a consequence of a sin, or a punishment, or thinking of the experience of life. It gets harder to meet when cultures differ so the threat is comprehensible. But still there is a strong ideal, creating a tension in the threat. And maybe it is that ideal that founds the threat; if there were not anything pushing towards it would not be threatening. There is a quotation that could summarize most my main point “*It should be an asset.*” It includes a wish for a positive attitude but contains it negation.

The threat has different shapes but there are common lines. P1 and P8 describe the importance of treating “International people” in a right way. P2 and P4 describe the danger of sprawling, leading to stagnation, P3 shows a strong incertitude concerning these questions, and P5 treats it as a problem. P6 describes threat of a bad foundation of a fellowship; P7 describes the hurt bound to identification. But all this is contrasted with very positive attitudes towards culture; P1 and P6 express it as the goal to have a multicultural congregation. P4 states that it is needed. P2 and P7 have a detailed theology of mirroring and honouring God, which can only be done with multiplicity. But maybe this is embodying the demand on the congregation to enfold multiplicity that becomes the threat.

Maybe it is just the weakness that is the aim of the multiculturalism. In the bible there is a strong ongoing theme of positive effects of weakness. It makes us humble, and it is what is said to give place to the supernatural, when we come to our limits then God can start doing his work. As P7 states it that the church has a clear challenge to “*lead to people to love each other and bridge ethnical conflicts*”

*Specific discussion on the result of part I*

Some parts may seem a bit puzzling to you, because of the emergent design, and my try to fit in the report of it in a classical introduction/method/result/discussion presentation.

But I would like you to keep in mind the influence these results had on the forming of the enquiry part II and III. Here the main point will be a grouping of the answers. Until now, the main study of the results for each participant of part 1 is done from their own words and from my understanding. But what I find it interesting is to compare them with each other.

First I want to say that there are some general terms that are common to all of them. The goal is stated as social, what is generally important is to offer something, the gospel, a good welcoming or a feeling of involvement.

P3 and P5 have a lot in common and I would like to group them especially since there are a few topics they have in common. They do not state a self-categorization including a relation to multiculturalism, or have it as an important topic, but has a somewhat negative affect connected to it. They also both lack the topic of fellowship that is important in all the other texts. (P8 does not have the explicit quotation of the word fellowship but the thematic content is clearly related since some of the main topics are groups and friendship). P5 is closer to treat the topic, but is much more individual in the attitude towards relations, and P3 is more focused on the way of working that leads to individuals development.

P2 and P4 have in common, among else, the explicit statement that “*the multiplicity should be an asset rather than a factor of scattering (splitting),*” revealing a wish for a positive attitude but also includes either a fear or addresses a perceived common thought about the negative sides of multiplicity. There is also a description of qualities or demands put on the leadership that P2 and P4 in general terms shares with P1.

P1, and P6 have as most important topic fellowship, and have attitudes that seem very similar, feeling the responsibility of building a fellowship on good foundations, thinking primarily of people of other cultures. Both writes about the difference between a fellowship open for immigrants and a fellowship that is for immigrant or makes them feel at home. P1 and P7 have identification as very important entities, and points at it as a solution in the meeting between cultures. P2 and P7 both points at the same seemingly high ideals of a diversity mirroring the glory of God, but they have a rather different approach in other questions.

The reason I wanted a specific discussion to the result of the first part is that it is so deep and rich, and that this shows some more foundation to the repartition I did, in choosing to split the answers in churches before the step II and III.



### *Comparison between churches*

The ambition I was most inspired of was to explore and understand the meaning of multiculturalism, and I would first like to study the repartition I did in groups, between Churches, and compare them.

The first thing I realise is a striking difference between the two groups of answers, or the different churches on the main battleground, in my eyes, identification. TK and SC strongly pushes on the importance of identification with immigrants, as P8 draws it to its limits by stating that it is about “*realizing that it does not matter where you come from.*” HP, and mainly the members reacts strongly to this, seeing a loss of the own identity in this process, and claiming the greater importance of “*being one self.*” The effects are huge in what one then should do. SC/TK have an active attitude as I wrote in the analysis, they are occupied with creating an attractive fellowship, and thinking of how new people would react. HP rather focuses on the attractiveness of the individuals, as the new people should be attracted to something they see.

I also wanted to study the importance of multiculturalism in the meeting within and between cultures. Now I have not studied any such encounter, but there are many sentences describing the one perspective in a meeting, the church- or pastor- perspective. And in the analysis there is much care about meeting between cultures, especially in the CS/TK group. This gives a very different result in the attitude towards the self, towards others, and the “tasks” when meeting with persons of other cultures. There is also a considerable difference between P2-P4 and P7 about the view on multiculturalism as an asset. The same words are used except from that it “*should*” be an asset according to P2-P4, that I already have discussed, and it *is* an asset according to P7. P3 and P5 both admit that the multicultural causes are not important in their view, P2 and P4

### *The given meaning to language, identity and culture*

There are some topics that I treated in the background that I would like to come back too. The language used by P1 and P8 showed tendencies to really have thought through the used words, and this gets even more evident since the reactions of the churches on some of them. The status included in the words is hard to handle, and I also during this essay have struggled naming groups that figures in the results, as “the international people” or “immigrants.” But I believe the problem does not lay in the words, but in the meaning that is given to them, that there is something of low-status, or that groups are related to something negative. The solution of this may be identification, as some of the participants stated; if I would accept the same status as “the others” it may have a tendency to be higher.

The importance of multiculturalism in relation to cultural identity

### *Culture*

A strong common topic within HP was a drive to have a wider perspective on culture, to let it include spiritual gifts, subcultures, and a variety of personal characteristics. But in TK it was an inexistent theme, the, so to speak, ethnic culture dominated. The members of HP affectively strongly loaded words in reactions to the thought of a church directed towards immigrants. But defining culture was not any topic of very great interest in the leaders accounts, but the reason to this may lay in the differences in the question, in my procedure. A deeper analysis of step III would give further light to this, but now I feel restrained.

### *The biblical principles in practice*

There were some participants quoting the same bible-verses as I did in the background. But as I wrote in the pre-discussion included in the results P2 and P4 had a general attitude towards culture as something that could be seen as negative, but shouldn't, in a way that may seem close to my interpretation in the background.

My strongest conclusion after my own bible-study presented in the background drives me to give the church a responsibility to create laws, values, or subcultures on the practical and local level, that is able to deal with and be inclusive to people in the range of contact that is offered. That is why I am more willing to believe in the TK attitude towards identification rather than the HP attitude of "*being one self*."

If one would compare with the life and work of Jesus that we can read about in NT, I would be inspired to say that he as being God showed us an example by submitting to the ruling culture, and many of the values of that time.

### *The methodological strengths and weaknesses*

I still think that my belonging to the free-church world might just be the single greatest weakness and the single greatest strength of my research. I feel I have got a good opportunity to fight with questions touching my every-day-life, but I am sure that there are things people unused to the free-church reacted on more. Some of these things I left on purpose since, in order to follow the ambition of this essay.

### *The design*

As I wrote in the chapter of method this design has many aspects similar to a pilot study, since my ideas may be were quite unique. Even if I am generally satisfied, there are some weaknesses.

*Step one*

I felt that the formulation of the question was going to be crucial, meanwhile I hoped for so general answers that the life-worlds of the participants would be clearly revealed. I am very satisfied on the reactions on the first question; the only reaction I would like to diminish is that many participants experienced two questions. I would have liked it to be more united and maybe even more ambiguous. But the imaginary person and the imaginary situation of asking for advice inspired the participants to write much and describe their own work much.

One could think that if I want to study cultural causes the question should have been more directed, but the lack of reflection on this topic is an important result to me, since it reveals that it is not an important matter in the horizon of those participants. One additional circumstance that may have influenced how much they wrote is whether they wrote by hand or on computer. I gave them the freedom to choose, but afterwards I see that the text is denser and often shorter if they wrote by hand, but I believe the content is not affected by this.

*Step two*

The texts that I formed to the second enquiry from quotations I perceived no sign from the pastors that they would have understood that the received texts were written by other pastors. I even asked some of them, and their surprised reactions assured me that they had reacted on texts without any preconception of that kind.

*Step three*

At some occasions, I felt somewhat blinded in the heat of my own work. If I would do it again I would like to let someone exterior to the whole essay read it through and tell me about different possibilities to interpret it. But the confused reactions are also a kind of result, since they came more extensively in HP, as I have written in the result. And even if I did an extensive work to produce these summaries, I would have liked to do more of them, as develop a pilot-study, searching for help also in relation to the original text.

Some factors are hard to control, as the relation to the participants, since my original plan with eight participants from each church could have worked with more time.

*Step four*

The fourth step is a very important part to me, even if it may seem small and not so deep. But it is important independent of the kind of result it gave, since it primarily was done to give validity to my analysis. I am sorry that all did not answer, but it is out of my control.

*The analysis*

During my analysis I have thought about how deep one can go into the meaning of the words, how sure can one be of if the implications of a statement really mirrors the intended opinions, or if some slip of the thong, or how logical and deep the participants actually meant them to be. But I have tried to let it be approved by repetition, and to understand the feeling of the text, but this is as you may think less scientific or trustworthy. In this kind of analysis it is hard to perceive the validity, how close someone else would come studying the same aspects. But I am comforted of the result of Part IV that there is validity in my analysis.

*Practical implications*

It is hard to say if I have got any wiser after advice from eight different church-leaders, but I would like to take a fight with the question if all these opinions can be to any help in the work with an actual work with cultures within the church.

*Is it favorable to have multicultural church?*

What I wanted was to reach an understanding of eventual weakness and strength of a multicultural church-body. I have been fighting with the question if it would be favourable to have churches that have a specific focus on being multicultural. The big problem in my eyes is that by claiming a church to be multicultural it implies that there are non-multicultural churches, and that would be a big mistake as I see it, after having done this work. Like the first church, the one that you could read about in the introduction whose foundation is described in the acts in the bible, was created in fellowship among people that could not speak the same language, I believe all churches are called meant to live in such a tension. The big problem in my eyes is the general view on culture that create an unimportance these questions, as the result seems to show in HP and that I would guess is in other churches without a specific multicultural focus. The threat that we can read of in the TK accounts of a rejecting attitude understood by people with other cultural background, and this can have terrible consequences thinking back to the introduction, about our responsibility to create a culture, or a fellowship. Instead of being a fellowship bringing healing to the scattering the fellowship will scatter more, bringing new life to the confusion of tongues that started at the foot of the tower of Babel. But I believe the church in Sweden is called to heal the segregation among its people.

*Theoretical implications*

As I have written I am quite satisfied with my design, but I am aware of the need for amelioration. There are some factors that I have purposely not taken any notice of, as it was not possible, but that may give a further light to the meaning in the result. First the gender aspect, since there was only one woman among the leaders the anonymity would have been violated if I pointed her out, but it is possible that there are fundamental differences that could be generalised according to the gender. I would have loved to develop step III into a quantitative/qualitative study, that would explore if there are different attitudes influencing the meaning-constitution of culture, such as gender, age, or cultural experience, but I feel my ambitions already were too high for this research.

My hopes are that this may generate an interest in deeper studies on social and cultural causes within the church, and may inspire further studies on the perceived threats and ideals in culture.

*Summing thoughts*

I would say that CS/TK seems more open and prepared to meet people with a different culture, but that the ideal would be to see churches as HP learn from this attitude instead of creating new specific churches, but if that seems to be too hard it is a good alternative to start new churches that more explicitly would have a multicultural body.

*Acknowledgment*

First my Supervisor has done a wonderful work having patience in his teaching on phenomenology, then I would like to again say thank you to the participants of the study that took the time to answer to the three steps of my study, I would also like to thank Lars Kindberg, that provided the tools necessary to my analysis.

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