

**FINDING THE SHADOWS
IN THE MIRROR OF EXPERIENCE:
AN ONTOLOGICAL STUDY OF THE
GLOBAL-CO-WORKER**



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Table of Contents

Attestation of Authorship	iv
Acknowledgements	v
Abstract	vi
Chapter One: Introduction	1
From the beginning	1
Purpose of the study	2
Selecting the methodology	2
Who am I to study HIV? Pre-understandings	3
What is HIV?.....	12
Initial directions of this study.....	15
Structure of the thesis	16
Chapter Two: HIV-positive? Exploring HIV realities.	18
The HIV phenomenon	19
Stigma.....	22
Sex and Culture	30
Sex education	39
Drugs	42
HIV politics	43
Concluding HIV	46
Chapter Three: Culture and serving.....	48
Explaining culture	48
The mode of going	58
Conclusion.....	69
Chapter Four: Philosophical Foundations and Methodology.....	71
Guiding philosophical notions	71
Summary of philosophical foundations.....	77
Method	77
Conclusion.....	89
Chapter Five: Going to and from the call.....	91
Underpinning the call	91
To test God	102
What is the call of the everyday?	108

Chapter Six: Learning to listen: Doing in-between the spiralling movement of care	110
Underpinning the doing.....	110
The ways to do (Ways of the-doing).....	112
Doing that changes: Development of acceptance	115
What is ‘doing’ in-between?	130
Chapter Seven: Being-there: Being-their	131
Underpinning the being-there.....	131
My end as a start of my being	133
An Epitaph for difference.....	149
The act of being as we are designed.....	149
Being as a servant.....	151
Conclusion.....	154
Chapter Eight: Handing-over the things which abide.....	156
Faith, hope and love	157
Recommendations for education	161
Recommendation for practice	163
My journey into the future	166
Limitations	167
Further research.....	167
Conclusion.....	168
Appendix One: Ethics Approval	170
Appendix Two: Participant Information Sheet	172
Appendix Three: Interviewer Consent Form	175
Appendix Four: SIM Itinerary	176
References.....	177

Attestation of Authorship

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously written by another person nor material which to a substantial extent has been accepted for the award of any other degree or diploma or a university or other institution of higher learning, except where due acknowledgement is made in the acknowledgements.

----- (signature)

Kenneth Hugh Fleck

Date:

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Abstract

This study explores the phenomenon of a personal exploratory field visit to HIV programmes in Malawi and how that informs my future plans to work cross-culturally with HIV. I use hermeneutic phenomenology with the guidance of Heidegger and Gadamer, and draw on Ackermann, Hill, Maluleke, Moltmann, and Thielicke for theological direction. This study analyses how personal formation takes place and how the meaning of that experience can inform future cross-cultural interaction.

The data of this study is drawn from a range of people interviewing 'me'. This includes a pre and post interview in relation to my three week exploratory visit to Malawi, and recorded daily reflections during the visit. Upon return I was interviewed about my experience by ten people from the following areas: nursing, counselling, development, theology, business, medicine, clergy, an Expatriate Malawian, and a women working from a Maori paradigm. These interviews focused on my experience with questions framed from the interviewer's specialty area. The transcripts become further data for my study.

The findings of this thesis suggest that people wishing to work cross-culturally need to understand their motivation for their work, and understand who they are before entering a foreign land. This transformative journey also needs to continue as part of the process of working with people because we can only be effective with change if we are listening and hearing the other's perspective. It is in being open to this difference between persons that we continue to find ourselves. While perhaps we have a tendency to want to make everybody like us, we can only grow into our full potential in relationship with truly different others. Tensions I experienced demonstrate that there is a complex need to understand how the context controls how HIV is perceived. This requires uncovering some of the deeper issues of HIV and culture, and knowing how to conceptualise these in both positive and informative ways.

This thesis asks four key questions for the global-co-worker to work through before embarking on cross-cultural mission: 1. How do you know you should go?; 2. How are you going to make a difference?; 3. Who are you going to be?; and 4. What will sustain your involvement? My own experience has drawn me into a deeper awareness of the need for a vital connectedness of faith, hope and love underpinning the everydayness of such an experience.

Chapter One: Introduction

The challenge is personal, professional and institutional, to frame a practical paradigm for knowing and acting, and changing how we know and act, in a flux of uncertainty and change.

(Chambers, 1997, p. 1).

From the beginning

I am a sheep shearing nurse, husband and father who by the grace of God wants to help the world to be a better place. I know what it means to work hard and I know how to care. The following pages are my personal wrestle with the next step in my life. (The reality is we all have a next step, some are big and some are small). We live in a time of global confusion where technology spans the earth linking prosperity and abject poverty in a 'virtual' reality. This 'virtual' reality has created an awareness of global need, but has also reduced the need for responsible relationships.

Let me begin with a story. A couple of years ago while I was working in an Intensive care unit in New Zealand I cared for a man from Zimbabwe. I'll call him John. John was very sick, and it took a while for a complete diagnosis to be obtained. As he was a migrant to New Zealand his status for free health-care had to be assessed. It was discovered that John was in his final stages of the application for residence, as he had been working for nearly two years in New Zealand. In the events that followed, John was diagnosed as being HIV-positive, and effective treatment was started. Sadly this was not the end of the story. The fact that John was now HIV-positive meant his residency was denied and he was to be deported back to Zimbabwe. By doing this the New Zealand government effectively signed his death certificate, because the likelihood that needed medications and treatments would be available to him in Zimbabwe was about zero. Three weeks later John was found dead in his hospital bed. As he had been steadily improving it seems as if the fact he had no future after leaving New Zealand meant that he just gave up. To be blunt, our country's policies loved John working, but did not love John.¹

John's death highlights the key features of this thesis. HIV exposes issues which otherwise can hide in the fabric of societies, because there is no hiding from death. The bio-medical 'treatment' of John's disease was helping him, but the rules and

¹ I understand that New Zealand immigration policies have been modified since this time and HIV testing is now done before entry and there is separate legislation for refugees; see New Zealand Immigration Service (2008).

policies around it failed to keep him alive. The HIV epidemic situates itself in politics, morals, religion and healthcare and is exposing the raw ends of broken relationships. HIV cannot be studied in isolation. While studying theology I was/am repeatedly challenged by the HIV epidemic's massive death toll and people's lack of awareness that globally HIV is a crisis situation which requires immediate and continual action due to the high-level of pain, suffering, fear, and lack of hope associated with it. "The interrelationship of God's justice and Christian interaction with the HIV and AIDS epidemics combine to create the catalyst for what distinguishes this study: the question of how can 'I' be involved

Purpose of the study

In the future I plan to work cross-culturally in HIV prevention and programmes which care for 'people living with HIV' (PLHIV). When crossing between cultures and worldviews meaning often is lost. Complicating this is that HIV is deeply entangled in the very fabric of society because HIV-related diseases cause overwhelming death rates. This is coupled with the fact that understandings of disease, health, sex and gender vary vastly between cultures.

The purpose of this interpretative study is to explore 'my' meaning of the experience of an exploratory field visit to HIV programmes in Malawi. This single person case study revolves around a three week period in April 2007. Through a reflective lens it looks at the multi-dimensional relationships between expatriates and local people working in HIV care and prevention, and people living with HIV. Fittingly the case study is mine, making this an ontological study of the global-co-worker ('global': anywhere in-the-world; 'co': with-others, with-self, with-the-world, and with-God; 'worker': being-intentional-about-one's-everyday-activities). Yet, although this study explores my experience, the unpacking and rethinking of how we need to approach cross-cultural HIV prevention is likely to be transferable to other people who are working on sensitive and challenging issues with people from a different community.

Selecting the methodology

One day while walking home I was moaning to a friend about how I could be involved with HIV prevention and the care of people with HIV-related diseases in a 'sustainable' way and without long term 'dependence.' He said 'what other question would you rather be looking at?' So, encouraged, I carried on walking, knowing that this was the question for both my life and thesis. In terms of this thesis I would say that the methodology selected me. I wanted a methodology which endorsed the

opportunity to think with the notion of hermeneutics as the point of connection between ideas and life lived (Grenz, 1996; Maluleke, 2001b; Thiselton, 1980). As I plan on working with people caught in the HIV epidemic I wanted this time of dedicated study to prepare and equip me for my future. An ontological approach required me to experience what living the paradoxes and tensions of ‘being’ and ‘working’ cross-culturally with HIV was like on the ground rather than a sterile interaction with words on pages. So with gentle and caring guidance by my research supervisors, hermeneutic phenomenology was chosen.

Hermeneutic phenomenology seeks the meaning of the lived experience through description (phenomenological) of what it was like. It is aided by the process of interpretation (hermeneutic) to gain deeper understanding (van Manen, 1990). It is about the everyday and how our human life can be lived well and lived to the full (van Manen, 1990). Revealing what we already know, the taken for granted and the assumptions, hermeneutic phenomenology also calls deeper to the essence of the experience itself. Central to working cross-culturally with HIV, are people. It is about relationships and yet it is about people in those relationships. Hermeneutic phenomenology as a human science is a “philosophy of the personal, the individual, which we pursue against the background of an understanding of the evasive character of the *logos* of *other*, the *whole*, the *communal*, or the *social*” (van Manen, 1990, p. 7). This methodology has the ability to travel with the researcher amongst that which is being researched. The guiding philosophical underpinnings of hermeneutic phenomenology is the notion of ‘thoughtfulness’, a caring attunement to the meaning of living (van Manen, 1990). Therefore my research question looks to the experience of the short visit to Malawi, seeking meaning for future living.

I have chosen the hermeneutic philosophers Heidegger [1889-1979] and one of his students Gadamer [1900-2002] to inform this inquiry. I was drawn to van Manen (1990) to guide this thesis because of his intuitive approach to understanding and analysing reflexive data. My interpretations have been assisted by numerous theological insights but in particular those of Ackermann, Hill, Maluleke, Moltmann, Oduyoye, Thielicke.

Who am I to study HIV? Pre-understandings

A significant aspect of a phenomenological study is the predicament of what we do with what is already known (pre-understandings), recognising that it shapes the understanding we bring (van Manen, 1990). Both Heidegger (1962/1995) and Gadamer (1989) address this issue by suggesting that our prejudices or fore-structures (the judgements we make) are already well established and owned and remain with us

as we move into the hermeneutic circle of understanding. Yet they can be questioned and have the potential to be recovered from any false or limited understanding. The next few paragraphs establish who I am in this study, to allow the reader to see the assumptions and prejudices that I carry with me in my interpretations.

What next?

January 2004 my wife (Kim) and I were getting restless and wanting a new challenge, so when the idea was posed for us to come to study theology we were ready. Kim is a very important part of this whole journey. In our marriage we try to make mutual decisions about our life together, so while this thesis is framed on ‘my’ experience, because Kim was also on the trip to Malawi, the insights for the future are (by the very nature of being married and being a family) inclusive of how they affect Kim and our children. This said, to avoid any misunderstandings around the use of ‘we’ I reluctantly continue to explore the meaning of the visit framed around ‘I’.

The following interview I had with the local paper as I was leaving our home community to study theology reveals themes about my assumptions.

“We know there’s a lot of need in New Zealand, but there’s absolute need overseas.”

“The poverty we know is quite different to the poverty in some of the Third World countries that we’ve visited already.”

“... we certainly knew the next time we want to go for non-selfish reasons. We wanted to go with a purpose.”

“...we need to help other people because that helps [us] understand what God is about.”

“Right now we are as equally scared as excited about our future.” (Fleck as cited in, McDonald, 2004)

From this interview you can see my desire to be involved overseas is coming from multiple angles. I was aware of the ‘absolute need’ because I had experienced it through previous travel, and did not want to see it again without having a purpose. Gathering beside this was a developing theology of being involved with helping others aid the growth of understanding and relationship with God. And finally this growth is a scary and exciting prospect.

Pre understandings as a nurse

If my years of working as a nurse have taught me one thing it is that things can happen despite us rather than because of us. The health professional’s role is

supportive of the complex human being's health which is made up of the sophisticatedly connected aspects of the physical, mental, spiritual, emotional, and environmental dimensions of what it means to be human. How we perform our particular task is vitally important and best practice is essential for good patient outcomes (Pearson, 2006; Sackett & Rosenberg, 1995). But that is where our responsibility needs to end. A nursing theory introduced to me during my nursing education, which has continued to loosely guide my interactions with patients and for that matter the world around me (including parenting my children) is Orem's theory of Self-care deficit nursing (Orem, 1991; Orem, Taylor, & Renpenning, 2001). Her model works from the basis of knowing yourself and knowing the patient (as human). It allows for personal ownership and therefore is able to be personalised. From this I have developed a nursing style which combines the 'science' and 'art' of being a nurse. My aim is to get to the place where the person is able to care for themselves to their potential capacity, while acknowledging that capacity is a fluid state to which I need to be attentive. I have adapted this model to underpin my care in intensive care and flight nursing.

Another learning I bring to this study is the idea of developing competence through experience. During my formal training in intensive care nursing, Benner's (1984) 'Novice to Expert' was used as a model to express the progression of competence. I acknowledge that her five stage model if applied as discrete stages can lose its potential to help guide a practitioner in their development (Altmann, 2007; Cash, 1995). Notwithstanding this critique, her model opened my eyes to see my own progression and gave me the exciting awareness of personal potential to critique my own practice. Helping to achieve best practice is the reflective cycle as described by Gibbs (as cited in Bulman, 1994), which describes the situation, explores what was done in a frame of the positives and negatives of the experience before the experience itself is analysed for aspects which can add to future clinical practice. In recent years I have expanded this reflective cycle to include a 'Sabbath principle' in daily life. The Sabbath has the notion of the rhythm of action and reflection that presses understanding into our life's events. With the notion of Sabbath clearly there is a need to reveal my theological assumptions.

Perspectives from theology

I think it is helpful to paint a light sketch of a broad theology of mission because as I interact with the meaning 'crossing cultures to care for people' there are some basic Christian assumptions from which I am working. The predominant contemporary theological understanding of mission for around the last eighty years has claimed the Latin term *missio Dei* (mission of God- 'the sending of God') which has a broad

meaning for what God has been and is doing in this world (Pachau, 2007). *Missio Dei* until recently has been attributed to Hartenstein (a German Missiologist) articulating a Barthian notion (see, McIntosh, 2000; Pachau, 2007). However Flett (2007) argues that Hartenstein's meaning was in fact distinct from Barth's and that the contemporary origin of the term lies with Hartenstein himself who was using the term from 1927 onwards. Notwithstanding this, and the complex theology around how humanity and God fit into *missio Dei*, the term itself has been incorporated into mission thinking since this time and discussed at the various international mission gatherings (Bosch, 1991; Flett, 2007; McIntosh, 2000; Pachau, 2007). It was more recently made more accessible by Bosch (1991). Prior to the 13th Century the term 'mission' was limited to the theological meaning of the "Father sending the Son, and the Father and the Son sending the Spirit" (Bevans & Schroeder, 2004, p. 173). Working with this concept remains central, but from that time it has also carried the notion of people being 'sent' to people (and interestingly not limited to geography) (Bevans & Schroeder, 2004). With the 'sent' notion of *missio Dei* there are a range of ideas that are explored as a theology of mission (Dakin, 2007; Jongeneel, 2007). These ideas include: the ideal term, the type of gospel (the aim), the style and approach of contextualisation, even to the point of defining the aim of engagement. Adding to this, according to Flett, *missio Dei* is inclusive and ties together God's act and the missional community while God remains the subject of this act. The following positive definition from Kirk (2000) holds together in productive discussion these various ideas:

The theology of mission is a disciplined study which deals with questions that arise when people of faith seek to understand and fulfil God's purposes in the world, as these are demonstrated in the ministry of Jesus Christ. It is a critical reflection on attitudes and actions adopted by Christians in pursuit of the missionary mandate. Its task is to validate, correct and establish on better foundations the entire practice of mission (p. 21).

By undertaking this thesis I am attempting to contribute to this discussion by exploring a contemporary issue (HIV) in mission practice. By exploring this it has become apparent that it can only be understood as a part the whole 'mission' paradigm. I believe that there is a call to be involved and I agree with Wright (2006) who states: "our involvement in mission is, at one level, a matter of obedience" (p. 51) and reading and understanding great chunks of the Bible "causes us to *engage with reality*" (p. 53). This call is to bring glory to the God of the Jewish and Christian faiths through our actions. This thesis looks at how the call is realised and what it means to be involved.

One final comment before, yet also enabling, the move to my development prejudices: The words of ‘missionary’ or ‘mission(s)’ even in Christian circles often have negative images and the reasons for this range from the obvious to the profound (Bosch, 1991). At eighteen I chose to be a nurse over a teacher because I believed that healing and health were key ways of engaging in areas of need, and that this is also possibly the way I am wired. However time has taught me that my assumed priority of physical and practical need (social justice, health and liberation) has to be revised to encompass a more holistic view drawn from the whole Bible. So what do we do with the word of mission? In some ways we have to watch this space because using it closes down some important conversations (with other disciplines and with people whose view of mission is in the negative), but that would tend to throw what I am doing into the nebulous. As Kirk (2000) points out in the corporate (business) world the term mission is added to the word ‘statement’ to quickly explain what that organisation is about. So what is the ‘mission statement’? In the last ten to fifteen years the use of the concept of ‘partner’ has been added to mission making the people going ‘mission partners’ (this term is at times confusing because there are many aspects of engagement that are also known as partner, for example partner organisation like with another non governmental organisation (NGO), partner of the primary person going). ‘Mission partner’ can have the benefit of orientating the agencies and the people, to a place of working on the same ground, but, and this is an important ‘but’ for this thesis, what does this mean in reality? And what does it mean in regard to the following statement by Kirk (2000)?

Slowly, and somewhat painfully, mission is becoming uncoupled from its association with the previous Western movement of evangelism and church planting and redefined to cover the calling of the Church, at every level and in every place, to be part of God’s mission in the world (p. 24).

Despite Kirk’s somewhat optimistic claim that current understanding of mission is becoming uncoupled from a primary mode of church planting and evangelism, it appears that the tension remains “between church-centred and world-centred understandings of God’s mission” (Pachau, 2007, p. 234) and in recognition of this tension the following two points must be made. The first is made by Jongeneel (2007) who states: “in the contemporary situation both unity and diversity are needed for effective mission (Eph 4:3-6). Diversity in the body of Christ today is a blessing, so long as it does not endanger fundamental unity” (p. 243). In any engagement, unity is key for meaning, making the diversity within the form of action less important. The second point is my understanding that God’s interests lie with **people** not structures or institutions. So the term ‘global-co-worker’ is one that I like if the term global does not restrict the meaning to being only overseas. Unfortunately this is

not the place for a detailed exploration of the semantics of the word ‘mission’, but where I place myself is that the ‘co’ means *with* the God of justice, love and healing (seen in the person of Jesus as revealed by the biblical scriptures and experienced today by the Spirit) and *with* others.

Even with people being central, if mission is ‘everything’ and ‘everywhere’ it becomes nothing unless we hold on to the ‘biblical gospel’ aspect of mission which is linking our story to God’s story. So with the backdrop of linking stories Bloch (1986), a 1960s Marxist philosopher, has captivated my vision of how to be involved with his philosophy of the entire structure of society needing to be changed rather than ‘just’ economic reform. His idea that humanity cannot live by bread alone, especially if there is no bread, sets up a platform for the final theological assumption which I bring to this thesis. I acknowledge that being human is fixed in the “paradox of dignity and depravity” (C. J. H. Wright, 2006, p. 61). While to be human is good in this world of which we are a part, evil is causing depravity through our actions (sin). The Christian view of humanity has both the highest and lowest views (Anderson, 1968). With regard to evil, Wright (N. T. Wright, 2006) gives us a start by saying evil is not a philosopher’s puzzle and the “line between good and evil runs not between ‘us’ and ‘them’ but through every individual and every society” (p. 43). With this Wright suggests love is more powerful than evil and evil needs to be named for what it is. From these four statements my assumption is that evil is a reality in this world and it affects all individuals and societies.

Recognising that the word sin is highly emotive and religiously bound it needs defining in my assumptions. Starting broadly, sin as defined by Menninger (1975) has the notions of existential disruption and collective irresponsibility. Drawing on the work of Tillich, Kelsey (2005) states: “‘Sin’ is the religious symbol that expresses this personal responsibility for estrangement” (p. 68). So sin is a break down, of relationship with ourselves, others, creation, with God and is an essential nature disruption. “We experience all of this as a diffuse guilt, loneliness, and meaninglessness” (p. 68).

Writing in the context of the complex and difficult to understand from the outside system of apartheid in South Africa, de Gruchy (2002) draws on the work of Pannenberg and works with the idea that sin certainly needs to be understood in order to grasp reality.

Despite the limitations of language or historical misconceptions, the doctrine of sin is an attempt to help us understand better ourselves as well as our social relations. It is not motivated by any ‘doom and gloom’ desire to make us all feel bad or more depressed about the state of the

world or our own condition. On the contrary, an understanding of our solidarity in sin (the proper meaning of ‘original sin’) is a necessary step along the road to reconciliation. This is so, for no other reason than that it reminds us that none of us is faultless. All of us, whether oppressors, benefactors or victims, are caught up together in a web of human fallenness and fallibility. This means that the doctrine of original sin is essentially anti-moralistic (pp. 191-192).

Here de Gruchy (2002) helps me make an important claim before attempting to cross cultures. Knowing that there is a human problem which spans the globe is helpful to ground and flatten both sides, but most importantly this does not place us as the outsider in a position of superiority. Yet neither does it allow the people from other cultures freedom to do what they want. By reducing the moral claim on sin our interacting with human activity can be liberated and allowed to care, free of judgement. This shapes my view of development.

Developing perspectives

Within the diversity of human thought there is a wide range of complex perspectives on what is development, many of which have loaded meanings. Similar to ‘mission’ Myers (1999) believes the word ‘development’ is loaded with past negative connotations, words like: westernisation, domination, exploitation, Christianisation and Colonisation are often seen as synonymous with development. Acknowledging this bitter sweet history is possibly the best place to start to show my pre-judgements. In this limited space perhaps the best way to explain how I approach development is a broad definition provided by Simon (2003), which covers many aspects in one definition. Simon defines development as:

[a]ny diverse and multi-faceted process of predominantly positive change in the quality of life for individuals and society, in both material and nonmaterial respects.... [where positive changes include]... environmental, social and cultural as well as economic sustainability, prioritization of the needs of the poor, and empowerment of the powerless and disempowered (p. 6).

It needs to be acknowledged that from this definition it is hard to quantify positive change. However, for the purposes of an introduction to my assumptions about the development process, I need to hold in creative tension the development theories, strategies and ideologies and the historical understandings. The following questions are important. What is to be developed? What are the priorities? What is the end aim? Who or what benefits? And finally, as suggested in the burgeoning development

literature, is there active change? To incorporate these questions, the (sustainable) development question needs to be framed in a positive light by becoming as neutral as possible with regard to the sustainable battle between *human need* and the *natural environment*. I understand this battle is acted out in the form of human activities with their associated values, ideologies and political agendas which ‘need’ sustaining (Satterthwaite, 1999), all of which complicates our addressing of HIV prevention and care for those with HIV-related illness. In development literature, human need is being met by two (at times, contradictory) ideologies which swing between increased economic growth and reducing inequality (Potter, 2002). In relation to the HIV epidemic, human need will be explored concurrently throughout this thesis within the pretence of the development notion of ‘governance’ which faces the challenge of incorporating top-down and bottom-up approaches of addressing human need (Potter, 2002). If I was to choose two writers in development studies who have captured my attention and shaped my base for interaction specifically with the poor (as they tend to be afflicted with worse health) they would be Myers (1999) and Chambers (1983; 1997).

Myers (1999) suggests that how we view the poor determines how we interact with them in development. Myers integrates many views on poverty and unpacks the multifaceted issues raised by using four categorises of poverty: physical, social, spiritual and ‘mental causes’ and shows the links between them. Myers believes it is the surrounding biology and geography of the environment which has the greatest impact on physical poverty. His ‘social causes of poverty,’ are systems based on lies and enforced by people’s own god-complexes, which link into Myers’ concept of ‘spiritual poverty,’ which places fear into people and so creating their powerlessness. His view of poverty shows negative concepts which are mentally accepted by the poor, tainting their personal identity. His view is that the nature of poverty is essentially relational. Broken and unjust relationships with the environment, community, God (or gods), and the greater world, result in the creation of personal poverty. The understanding I have gained from him includes that distorted views of sharing the world’s resources, due to the lure of power, maintain peoples’ poverty.

Chambers (1997) examines poverty reduction from a ‘bottom up’ approach, which he terms ‘participatory rural appraisal’ (PRA). He both critiques western development practices, and suggests a way forward, as he essentially challenges attitudes and behaviours of development professionals. In terms of reality Chambers is suggesting that the people in poverty have much to offer, and so need to be seen as equal in the process. The development process in turn needs to be more flexible and

accommodating. In an ideal world this flattened playing field is ‘nice,’ however we still need to be challenged that perceived power is only that: ‘perceived’, and empowerment is a two way phenomenon. In his writing, Chambers seems to focus on challenging the bad practices which sustain poverty by asking the question of ‘whose reality is this development for?’

Theologically aware nurse involved in development

Attempting to draw on the wisdom and insight from three complete-in-themselves disciplines (nursing/theology/development) is fraught with challenge so where does this leave me? It leaves me in a place where the story of John, which I used to introduce the complex issues of HIV, can now be acted on. As a nurse of fourteen years I bring the experience gained from many interactions with people, culture, countries, joys (from new birth to incredible healing) and sorrows (from unjust death including abuse, people dying in complete fear, to those who peacefully pass to a new life). There are three keys for my orientation before I move to defining HIV. They are: who am I? Who are they? And the justice of God.

Thielicke (1982) brings the understanding that we find identity from the interactions of those around us. It is only when one interacts with difference does one find one’s true self. This challenges our very individualistic model of life and theology. Because of the limited nature of our contacts, our identity is diminished. Therefore in a globalised world where Christians are to promote integration not assimilation, our interaction must be couched with respect, humility, appreciation of culture, gender diversity and need, before dialogue becomes possible (Hitchen, 1990). So the question becomes: What is my culture? This thesis is looking at the gap between cultures – mine and others. As part of this journey, I have struggled with the westerner hubris within me. While not wanting to get to the place of total condemnation of who I am, in this study I recognise that at some stage I need to face this hubris head on. One simple way of challenging what it means to be western is to keep the ‘w’ non-capital in this writing. This has the intention of grounding who I am as a westerner in a frame of acknowledging there is good in the west but respect only can come to that good if we respect others first. Within this line of thinking I should also mention my use of gender-inclusive language. Where ever possible I try to orientate myself within my writing by not using the masculine pronoun to refer to God or humanity as a way of incorporating my acknowledgement of patriarchal structures continuing to want to dominate (the exception is where I quote verbatim). Respect comes from what we do not who we are.

This thesis has a focus on my exploratory field trip to Malawi so in this sense the 'other' are those with whom I interacted on this trip and a significant aspect is how one defines the area where people live outside of the west. I used the term 'Two-Thirds World' in accordance with Roxborough (2000) who acknowledges it is not completely adequate but suggests it can be used to "avoid any connotation of 'third-rate' and instead point to the poverty and size of the Third World" (p. 975). The term 'third world' remains controversial due to negative connotation and for the purposes of the thesis, except in the case of direct quotes, I will use 'Two-Thirds World' to cover the following terms: 'the third world,' 'global south,' 'the South,' 'developing nations,' 'majority world,' and to differentiate from 'the north,' 'the west' 'the western world' and 'the first world'. As I learn from this experience and draw meaning for others to engage with, it is the difference between myself and the people with whom I have interacted that has given me the greatest learning. They are not better or worse, greater or lesser, just different, which leads to the justice of God.

Therefore how does God's justice relate to Christian interaction with the HIV epidemic? I have linked these two important missional issues together because in the future I hope to use my nursing skills in a place where they are really needed. HIV is heading towards being the worst pandemic that the world has had to face, and I have struggled with injustices here in New Zealand hospitals. Awareness that the likelihood of the question of justice will arise when I work overseas has directed this thesis. If I went to Africa, where 76% of the global deaths from HIV-related illness occur, how and why would I work in this continent where this means 4300 people die (UNAIDS/WHO, 2007) unnecessarily every single day?

The why is because people are 'called' to go overseas but how does that call come and how does it work? Once overseas what they 'do' matters but how is it shaped in a way which is helpful to those contending with the HIV epidemic? This interpretive study will ascertain how the meaning of my experience can serve others who intend working cross-culturally in HIV programmes and caring for people with AIDS-related diseases, but first what is HIV and when has someone got AIDS?

What is HIV?

To give a full biomedical and epidemiological description of the cellular process of HIV is unnecessary for the purpose of this study. However a brief outline is useful to serve the reader as a context for providing an understanding of selected terms used throughout this thesis.

HIV terms

In February 2008 UNAIDS (2008) produced a document on terminology guidelines as an attempt to create consistency and reduce any confusion in the different settings where HIV is being talked about. They also recognise the power of language (negative and positive) and it is with this in mind that I have used this document as a guide for the HIV terminology in this thesis (apart from the older verbatim quotes). While I understand the narrow definition of HIV as being a part of the retrovirus family, and AIDS as a distinct medical definition with its own criteria, for the purposes of this thesis I use the acronym HIV to express the complex reality of this global phenomenon. Importantly, for this thesis because it is about people, the acronym **PLHIV** (people living with HIV) will be used.

AIDS (Acquired Immunodeficiency Syndrome) is a disease resulting in being infected with a virus called HIV (Human Immunodeficiency Virus) (McCance, Morgan, & Robinson, 2004). HIV, a retrovirus which is 'acquired' by transmission of blood and body fluid, was identified in 1981 although the virus has been present since at least the late 1950s (Rote, Huether, & McCance, 2004) with documented blood samples from 1959 (Moore, 2004; B. S. Taylor, Sobieszcyk, McCutchan, & Hammer, 2008). We know that HIV has come from a primate immunodeficiency virus and there are two strains. HIV-1 (type 1) the source of the global pandemic which originated from the chimpanzees and HIV-2 (type 2) originated from the Sooty Mangabey monkeys and is localised in West Africa (Keele et al., 2006). While HIV-2 functions quite differently and is less transferable than HIV-1 it is seen by lineage to be linked to HIV-1 (Leigh Brown & Holmes, 1994). As opposed to the urban myth of HIV entering the human population through sex with monkeys (this theory was reiterated the other day to me seriously by a shop assistant) or contaminated needles, polio vaccine or post-colonisation/modernisation fallout (Moore, 2004) the virus most likely 'jumped species' and first infected humans as a result of people gathering the primates for food and pets, specifically through bites or splattering of blood during the butchering process (Leigh Brown & Holmes, 1994). But the timing of the human contamination and consequent pandemic remains unanswered (Moore, 2004). Because of its global significance, the focus of this thesis is HIV-1 but for ease I use the term HIV.

The virus infects and destroys a group of immune cells (cells in the white blood cell group called 'human helper T-cells' or 'T-lymphocytes' [expressing CD4 antigen]). As a result, the body's cellular immunity is impaired (Hudak, Gallo, & Morton, 1998), so the person has now acquired an immunodeficiency. In an average time of eleven years from acquiring HIV the person progresses to having AIDS

(UNAIDS/WHO, 2007), although the diagnosis of this syndrome takes into account the person's age, blood tests and clinical symptoms (Rote et al., 2004).

The blood tests look for HIV antibodies and a decreased number of CD4 cells. When people talk of 'full blown AIDS' they usually mean the person has a number of clinical symptoms (the term AIDS-related illness can be used if a diagnosis has been made), which are characterised by recurrent illnesses that result from a weakened immune system, like chest, skin, stomach infections and also common are various types of cancers (Rote et al., 2004; World Health Organization, 2005a). HIV becomes AIDS when the body loses the battle between its ability to replace T-Cell helper cells as HIV is killing them (we are unsure why the T-Cell helper cells die). As the disease advances, opportunistic infections, from organisms which are usually not harmful to humans unless their immune system is not working, arise and ultimately lead to the patient's death (K. R. Ross, 2002; Rote et al., 2004).

The part of the cell which the virus attaches to is called a CD4 receptor which is positioned on the outside of the T-cell (AIDSinfo, 2005). CD4 works like a keyhole which HIV uses to enter the T helper cell. Upon entry into the T helper cells, the virus starts using the machinery and raw materials of the T cells to replicate (Rote et al., 2004). The infected cell dies and releases the newly formed viruses to infect other T helper cells. Hence, when CD4 count (from a blood test) is spoken of, people are referring to the amount of receptors the person has for fighting off opportunistic infections (Pratt, 2003). Accordingly CD4 is also a marker for the 'viral load' of HIV, however the person's actual plasma viral load (PVL) can also be measured (Raboud et al., 1999), but often this is not possible due to cost or access in the Two-Thirds World (World Health Organization, 2005b). Recognising the issues of access in the clinical setting, regularly associated conditions and symptoms provide a presumptive diagnosis which can be made according to a WHO clinical staging system which has four stages (World Health Organization, 2005a). CD4 cell count (combined with PVL when available) is the standard indicator for starting and monitoring anti-retrovirus (ARV) medication efficacy (Raboud et al., 1999).

Ease of transmission and therefore the risk

Fear of HIV has led to many common misconceptions around how one can become infected with HIV. Realistically HIV is relatively hard to contract because HIV is a blood-borne virus, so if saliva, urine and faeces are blood free then there is insufficient concentrations of HIV for transmission (Messer, 2004). There are five domains of exposure: sexual transmission, intravenous drug use, mother to infant, iatrogenic transmission (medical intervention, for example a blood transfusion), and

occupational exposure (Pratt, 2003). All these involve the transfer of body fluids from person to person via various routes, with blood, semen and vaginal fluids being the greatest risk due to their concentration of HIV. The highest risk is for the receptive anal intercourse followed by receptive vaginal intercourse but for both parties there is risk in any sexual activity where fluid transfer happens especially where the skin barrier is broken. Globally statistics have shown that the most common way of HIV transmission is via “unprotected penetrative heterosexual vaginal intercourse” (Pratt, 2003, p. 33), and in Africa (south of the Sahara) it is estimated that unprotected sexual intercourse accounts for ninety percent of the HIV infections (Zimmermann, 2004). Currently sixty percent of the people dying in sub-Saharan Africa are women (Karim Abdool, 2005). Within this setting women are between five and seven times more likely to become infected with HIV. There is a likely biological explanation for this, because female genitalia has an increased chance of abrasions. HIV prevention concerns are also gender related issues for the global community, as women and teenage females often lack power and choice in their own environment and therefore they are exposed to greater risk (Karim Abdool, 2005; Messer, 2004).

Antiretroviral Therapy

HIV is not curable as the virus cannot be eradicated completely, but it is treatable with lifelong medications called antiretroviral drugs (ARVs - which directly reduce the HIV viral load by inhibiting several places at cell level), and further treatment of prophylaxis medication against opportunistic infections (Pratt, 2003). The combination of ARVs and prophylaxis medication (termed triple therapy) is called antiretroviral therapy (ART) and when assessed and administered keeps people alive longer.

HIV outline summary

From this brief overview of the epidemiology of HIV the following is clear; HIV is a virus which travels in contaminated body fluid, once contracted. After a period of time (approximately eleven years dependent upon the person's overall health status) the person's illness will progress to become AIDS. ART does slow the progression to death but access to it in many two-thirds world countries is limited. I have not addressed prevention of the transmission of HIV as this is an area which I consider in some detail within chapter two.

Initial directions of this study

This thesis is addressing the questions around people's active engagement with HIV prevention and in cross-cultural care for people living with HIV. HIV is one of the

biggest health crises facing the world today. The dilemma is how does someone who has been ‘called’ to be involved with HIV globally prevent themselves from getting lost in the messy entanglements while providing critical points of engagements where learning takes place. To do this I am approaching this overwhelmingly huge topic by limiting the focus to centre on a phenomenological inquiry of a particular place, time and person (me). Issues are addressed from this as they reveal themselves radiating out of that centre. So this is not an exhaustive study on HIV. Nor is it totally focused on the nurse (health-care) or the missionary (theology) and in places the investigation is barely scratching the surface (possibly the future need for inquiry has been signposted as a way of moving through the topics chosen, to best represent the greatest need). Rather it provides a place to journey; a way of ensuring that adequate time is spent reflecting and constructing foundations where people’s cross-cultural service is ‘people-focused’ and ‘justice’ honouring. This is a dynamic subject because of its focus on HIV which is threaded through society’s fabric and exposes culture as it deals with politics, religion, morals, death, sex and gender, all of which are taboo in public discussion. However, these thorny subject matters are exponents of the greatest gift which overrides all, the gift of life.

Structure of the thesis

The thesis is divided into eight chapters of which this is the first. In this chapter, the **“Introduction”** outlines the overall direction by including my choice of hermeneutic phenomenology as a methodology, and revealing pre-understandings before giving a brief summary of basic information about HIV.

Chapter Two, **“HIV-positive: Exploring HIV realities”** is a guided exploration of the complex realities of the HIV phenomenon. It introduces significant aspects of HIV which the global-co-worker will face in their everyday. These issues include stigmatisation, justice, sin, sex as it relates to culture, church and gender, prevention education, HIV drugs, and finally how politics impact the global interaction with those people living with HIV.

Chapter Three, **“Culture and serving”** is a literature and resource review considering a broad range of contributions around the area of being involved cross culturally. This chapter begins by exploring culture. The review builds a picture of issues relating to cross-cultural movement by describing current ideas which includes aspects of serving cross culturally. The final aspect of this chapter examines the personal cost which overseas workers face.

Chapter Four, **“Methodology and Philosophical Foundations”** begins by detailing more fully the guiding philosophical ideas for this study and creates the foundation for the philosophical underpinning provided at the beginning of each chapter. The second part of this chapter explains how the research was done. The methodology of the thesis provides the frame from which the thesis question is linked to the research process itself. Issues of ethics and trustworthiness are detailed. The findings are presented in chapters five through seven.

Chapter Five, **“Going to and from the call”** provides a place of interpreting the call on our lives and how we can respond. Key in the chapter is the ‘work’ of the notion of care.

Chapter Six, **“Learning to listen: Doing in-between the spiralling movement of care”** looks at the process of understanding what we do when we are engaging cross-culturally. Using the notion of horizons this chapter shows how continual engagement at the level of relationships is required for ‘the doing’ to be open for positive change.

Chapter Seven, **“Being-there: being-their”** uncovers how being-there changes one’s view. It works with the idea of ‘my’ epitaph as a way of exploring the most authentic me, with the freedom and responsibility required for meaningful relationships.

Chapter Eight, **“Handing-over the things which abide”** follows the flow from the literature sources through the experience of the exploratory field visit, and now links this study to the future. Time is taken here to show the positive ways forward for ongoing involvement in the global HIV pandemic. This impacts present and future theological, health-care and development practitioners involved in thinking and doing.

I began this introductory chapter with a very insightful quote from Chambers. He suggests there is a need to be ready to face personal change. However, being in the state of flux is a very uncomfortable place to be, but I believe that we owe it to those who have been, who are, and will become inflicted with HIV, to accept this state of flux in going cross-culturally. We need to be encouraged by the African Proverb:

“The best time to plant a tree is twenty years ago. The next best time is today.”²

Let us begin.

² While I acknowledge that Proverbs such as this cannot be owned as such, Messer (2004, p. xi) was my source for this one. He was also tying this proverb to the idea of much needed HIV involvement.

Chapter Two: HIV-positive? Exploring HIV realities.

...but I am here to tell you that it is an empty, illusory promise, a promise than can never be fulfilled. For we Xhosas, and all black South Africans, are a conquered people. We are slaves in our own country. We are tenants on our own soil. We have no strength, no power, no control over our own destiny in the land of our birth. (Chief Meligqili as cited in Mandela, 1994, p. 26)

Life is laced with contradictions. The contrasts shown in this quote from Nelson Mandela's autobiography depict the world as it is. People want what is not theirs and in the process others lose. Power, control and promise, are words reflecting back to the origins of humanity as described in the Bible. As the story goes even before Babel and the confusing of language forcing the scattering of the people all over the earth (New Revised Standard Version, Gen. 11: 1-9) humanity has been in conflict with otherness³. Foreignness has been feared or worshiped. In more recent history the colonial powers have been throwing out nets to gather land and resources as they seek to remain powerful. Reading Mandela's (1994) reflections on Chief Meligqili's address (from which the quote above is an excerpt), it is often ignorance which stops us hearing the hints and undertones of the truly real. In the post-everything age (Kirk, 2006) we in the west face the fallout of colonisation and the future of increasing globalisation. Coinciding with this internal cultural realigning, New Zealanders tend to travel and be involved in overseas aid. Differences of Babel remain and the challenge in the light of Christ is how do we approach the 'other'?

Approaching difference requires movement. Responses to difference polarise from 'to be celebrated' to something which is feared to the point of violence. In the feature films *Crash* (Haggis, 2004) and *Babel* (González Iñárritu, 2006) personal ethnocentrism is dramatically exposed. In the wake of 9/11, Rwanda, Afghanistan, North Korea and continual tension in the Middle East, fear of the 'other' is a global phenomenon. This gives us substantial evidence towards accepting the writings of the American political scientist Samuel Huntington (1996) *The Clash of Civilisations* which tells of the immense sense of dissatisfaction which half the globe feels towards the arrogant west, a dissatisfaction that functions as the back drop of world war three

³ The word otherness I use to mean two things—different to self (self and other), and spiritual awareness of the things unseen.

with the west against the rest. Yet in contrast to this ‘dooms day’ approach there are the positive aspects where communities (and individuals) are seeing value in cultural practices and embracing them (Kirk, 2006). There are many positive stories about people crossing-culture in a respectful way and being involved in making a positive change.

The next two chapters reflect on a broad range of contributions around the area of going to serve in another culture. They build a picture of the challenges faced by those wanting to engage in the world of need as we dwell in a post-modern era. As this thesis is taking a multi-disciplinary approach with the dimensions of theology, health-care (specifically nursing) and development, I have grouped the topics, and then where possible incorporated and integrated ideas from the differing spheres. Since the intention of this study is exploring the meaning of a snap-shot-experience of being in Malawi and engaging with those involved in the HIV epidemic this chapter focuses on the literature which builds on the technical (bio-medical) aspects of HIV which I presented in the introductory chapter. Following a guided exploration of the complex realities of HIV, chapter three provides an introduction to the ideas which scholars use to explain culture. This provides a base to move on to the enormously significant aspect of crossing-cultures. As explained in chapter one, a distinctive characteristic of my wanting to be involved is shaped by an understanding that being a Christian is to be missional in intent (showing God’s love to the world) and as such there is a strong notion of living life as a servant. There is a growing body of literature relating to the idea of serving. In the section on working with culture I have included the ideas of application, how it ‘should’ be (as presented by the scholars), but equally as significant, what it is ‘really’ like (as revealed in the [auto]-biographies).

What it is really like opens us to the question of how are those involved in cross-cultures cared for. In doing so aspects of the phenomenon of ‘burnout’ are included in chapter three to give some perspective to the personal challenges involved in working across cultures as well as working with the extremely sad reality of living in an environment where death (caused by HIV) is devastating every aspect of society. But first an understanding of HIV and the effects of HIV-related diseases as a phenomenon is needed.

The HIV phenomenon

The HIV phenomenon continues to grow. While there are pockets of hope around the globe like Uganda’s dramatic reduction of transmission rates in the nineties (Day,

2003; Fournier, Kipp, Mill, Walusimbi, & Fournier, 2007; Human-Rights-News, 2005), positive national trends in Thailand, and more recently seen in Zimbabwe, localised areas of southern India, parts of urban Haiti and pockets of urban Kenya (Hallett, Garnett, Mupamberiyi, & Gregson, 2008), HIV remains a crisis pandemic of “unprecedented genetic and geographic complexity” (B. S. Taylor et al., 2008, p. 1599). The following can be read as dramatic statistics but needs to be read with an awareness of real faces and real communities living with the burden of something which many living in the west as 1/3 of the world’s population will never experience or for that matter comprehend.

The overwhelming numbers of the HIV pandemic continually shock me. Last year UNAIDS and WHO reworked the way they calculated their estimates and redeveloped their surveillance systems with the consequence of a marked reduction of the estimated total number of people living with HIV by 16%. UNAIDS and WHO (2007) state that their aim is to continue to “improve their HIV and AIDS estimates when new surveillance data and new data from scientific research support such changes” (p. 12). UNAIDS acknowledges the immense difficulty in providing precise statistical trends because of difficult access to the large numbers of people living in areas of the globe where there are significant issues for census collection.

With this new way of collecting and analysing (some say that this continues to be conservative estimates) their best estimates are: 33.2 million [30.6-36.1 million] **people** living with HIV (compared to UNAIDS/WHO (2006) figures at the same time in 2006 there were estimated to be 39.5 million PLHIV). Half of the adults are women and their results suggest that there are 2.5 million **children** (under the age of 15) HIV-positive. Of this 2.5 million **children** 90% are to be found in sub-Saharan Africa. Everyday 5700 **people** die (2.1 million per year) and in sub-Saharan Africa alone due to the large numbers of adult deaths UNAIDS/WHO (2007) there are estimated to be 11.4 million orphans (Orphan are defined by UNAIDS/WHO (2007) as aged between 0-17 who have had one or both parents die from HIV), and a further 4 million HIV orphans living outside sub-Saharan Africa. The tragic story goes on because everyday 6800 **people** are newly infected with HIV (2.5 million per year). While all these figures have statistical significance, the question becomes how does one comprehend these colossal numbers?

Different authors try to express these numbers so that they can relate to ‘our’ everyday. From history these numbers compare to the Black Death of the fourteenth century which progressed to kill one third of Europe’s population (Fournier et al., 2007). They can also be linked to the outbreak of influenza of the early twentieth

century, from which an estimated 30 million people died (Colson, 2003). There has already been estimations that 20-25 million have already died of HIV/AIDS and the future predictions keep climbing (V. Simon, Ho, & Abdool Karim, 2006). The daily death toll of 5700 equals nearly fourteen 747s crashing and killing all the business people, family and friends travelling, and this is a similar number of people dying to two 9/11s (C. J. H. Wright, 2006). The daily death toll equals 146 All Black teams (including management). The daily death toll equals the complete deaths of men women and children in a small town of New Zealand like, Orewa. Already the numbers have become too big to be 'real.' They are too overwhelming to continue to make an impact on a person living in the busy-ness of the everyday. But what is incomprehensible is that these deaths of real people happen, day after day after day. My point is that the numbers should make a difference, but do they? I think the difference comes through the meaning of the HIV phenomenon and how the meaning is understood. Malukeke (2001b) asks a powerful question: "is self-righteous bigotry the only alternative response to denial and silent pretence?" (p. 132).

As I have been 'showing' the numbers I have been trying to keep the 'figures' with human faces. The following quote from a Zambian PLHIV Brigitte Syamalevwe (Syamalevwe as quoted in Dube, 2005), who has since died, vividly expresses the importance of this human orientation as the literature is presented.

I am neither a statistic nor an object of curiosity... People living with HIV/AIDS are people like everybody else. They are neither to be discriminated against nor condemned. It is by listening to people living with HIV/AIDS that Africa will learn how to act well to prevent HIV/AIDS. We no longer think HIV/AIDS is the fault of rape victims, sex workers or homosexuals. HIV/AIDS is our reality, and we can only change the situation if we treat the illness and those who are suffering from it with a sense of value and dignity (p. 60).

This calls for 'people centred' research where the story and not the statistic can be told in such a way that meaning becomes change and change aims to value human dignity (Dube, 2002). To value human dignity what must take priority as Kofi Annan (1999), the former UN Secretary General, poignantly phrased is the need to "break the conspiracy of silence at every level" (n.p). I think that "Too Much Morality" (2005) draws us quickly to the heart of why HIV and its related issues produce a 'conspiracy of silence.' HIV is about the individual but is much more than this:

...it affects every section of the population—slum dweller and sophisticate, peasant and professional. Everyone who engages in that near universal activity, sex, is at risk. As it is, AIDS is no respecter of morals: it affects babies as they are born, children as they are orphaned, nurses as they are accidentally pricked by a dirty needle, patients of any kind as

they receive a transfusion of contaminated blood. Indeed, it affects the entire society in which its victims live and die...("Too much morality," 2005, p. 13).

Here "Too Much Morality" highlights the major feature of HIV which produces this eerie silence. When HIV is so pervasive within a society it blurs the boundaries of what has been understood about the everyday. People are confronted with death, pain, and suffering in a new way. Death as the result of infection reveals how people conceptualise premature death which already has its own stigma. And as previously pointed out 90% of transmissions of HIV occurs through sexual intercourse in sub-Saharan Africa. This linking of sex to death has a twofold effect. Sexual relations are targeted as an area of concern (and rightly so) and this association with death creates conflict which produces 'stigma' around any open discussion about sex or death. Possibly the best way forward in this literature review is to explore stigma and then how it affects understandings of death and sex. This needs to be done to reveal the complexities of HIV which already exist before they are complicated with the introduction of the aid worker.

Stigma

Stigma is multi-directional and as such is one of the frequently described issues of the HIV phenomenon (D. Ackermann, 2005; Dlamini et al., 2007; Dube, 2002, 2005; Holzemer et al., 2007; Maluleke, 2001b; Paterson, 2005a, 2005b; Pratt, 2003; K. R. Ross, 2002; Weinreich & Benn, 2004). Paterson (2005b) describes stigma as: "the most powerful obstacle to the prevention of HIV transmission, and to the implementation of effective care for people living with HIV or AIDS" (p. 32), and with this, her point is that to understand and to have positive input into the area of stigma it needs to be grasped in a "multi-faceted and multilevel" (p. 40) way because that is the way in which stigma is created and sustained within any society.

The following are helpful key insights which can be used to frame an exploration of the stigma related to HIV. From the reading I have done it would appear that stigma flows from and to relationships. Therefore it is helpful to understand the notion of relationship towards 'the different' (different from self; and the social group, ie., gender, race, age, religion) and 'the norm' (the normal as depicted by that context which is 'most' present yet does change with time). Both 'different' and 'normal' are framed by personal perspective (strongly western) and communal perspective (strongly non-western). Perspective constructs very strong ways of viewing the world and defining rules, customs, rituals and taboos which are continued by the power of belief (religious), and seen by the behaviour of humanity in the differing contexts in which we live. Taking these concepts, and that of relationship, to health opens further

implications in the area of health management because “the idea of ‘**disease**’ is *scientifically* constructed, whereas the idea of ‘**illness**’ is *socially* constructed” (Paterson, 2005b, p. 33). I will address this issue under the heading of sex and culture. In the meantime what is needed is awareness of what it is that is being presented and understood by the individual and the community. One final distinctive characteristic of engaging with stigma is power.

As briefly mentioned one’s view of the world is kept in motion by the power of belief, but power also seems to be intricately woven through people’s interactions. Power therefore needs to be deliberately examined, but not suspiciously because, as Heidegger (1962/1995) states, if one enters understanding from a position of suspicion the ability to productively critique is diminished. Also we need a broad view of power which ranges from hierarchical systems to the individual’s will to dominate, because stigma is created and sustained from within all of this range. As a way of introducing the various structures pertaining to the HIV relation to stigma I have chosen people’s stories to help reveal and contextualise the complexity of the task of working with stigma as it relates to HIV and the HIV-related diseases.

The stigma of HIV is dramatically portrayed in the film ‘Yesterday’ (Roodt, 2004). Stigma comes from every angle. In this film we see the community’s rejection of a woman who has HIV and her husbands ‘blaming’ and ‘condemning’ her with the use of physical violence. Then, remarkably, she lovingly cares for him as he dies slowly and painfully with AIDS in a tin shed which she builds away from the rejecting community. The film showed the way that the community radically rejected first the person who was ill, and then those who were caring for him. He had contracted HIV first (as a migrant worker), and unknowingly given it to her. Distressingly the film finishes with her acceptance of death once she knew her daughter was going to be cared for (Roodt, 2004). Using these issues of community rejection, gender inequity, lack of professional health-care (or western knowledge), as exposed in this film, I will now draw on the overwhelming literature which reveals how this stigma is affecting the PLHIV and those trying to work with some of the silences which need to be broken.

Community Stigma

First, the rejection from the community. Acknowledging that there are multiple groups within one community and people can function in more than one, I will focus on three: the local, the church, and the global. In the film Yesterday (Roodt, 2004) one sees the community away pushing the person who is ill. In the following words

from Gideon Byamugisha an HIV-positive Anglican priest from Uganda there is the sense of how the rejected person feels.

In HIV/AIDS, it is not the condition itself that hurts most (because many other diseases and conditions lead to serious suffering and death), but the stigma and the possibility of rejection and discrimination, misunderstanding and loss of trust that HIV-positive people have to deal with (Byamugisha as cited in K. R. Ross, 2002, pp. 15-16).

This stigma as described by Byamugisha permeates to the person's core. In the words of somebody with HIV, you die twice; once from the stigma and then once from this world (Kgosikwena, 2001). Another person tells of their employer reducing their wages by half because they were HIV-positive (Dlamini et al., 2007). Many people speak of losing their jobs because they are HIV positive, before they become unproductive because of the illness (Campbell, Nair, Maimane, & Sibiyi, 2008; Dlamini et al., 2007). As visually depicted in the film *Yesterday*, the complete ostracizing of PLHIV is repeated in many communities.

After disclosure they took an advert on HIV/AIDS from the newspaper and pasted it on my door. [This was a way of showing everyone in the community that the occupant of that house was HIV-positive.] (Dlamini et al., 2007, p. 396).

Here the community even goes out of their way to identify the person who is sick and will die, and totally isolates them, but what is the root cause of this rejection?

Taylor (1963) claims from a general African perspective it is the family and community which has traditionally cared for the sick. However, with the arrival of HIV and its devastating effects, the caring community is changing. The "widespread reports of lack of support for HIV-positive people, indicates a shift in these cultural practices" (Dlamini et al., 2007, p. 398). Interestingly some African theologians present the understanding that the unity of the community (including ancestors) is such that when 'one' from the community is out of line with God the whole community is as well (Bediako, 1995; Mhogolo, 1998). This seems to be inconsistent in the case of PLHIV as they are often just removed from the community and ironically often this happens within the Christian church as well. This makes me question what is it with HIV that is causing the church, whose core business is to care, (Dube, 2002) to reject the sick (Campbell, Foulis, Maimane, & Sibiyi, 2005; Campbell et al., 2008)? This becomes an important question, framing the local churches' input into the continuation of stigma in a negative way. There are several factors stimulating the churches' perpetuation of stigma in relation to HIV, but underlying them all seems to be the conception of sin. There is a correct, in my view,

link between HIV and sin, but, if this link remains the sole focus on the sinful nature of the people suffering with AIDS and/or their actions (perceived or real) then the Christian church has failed (Dube, 2002). The biggest problem creating and sustaining stigma is how people see this association, and I would suggest that the corporate and individual continuation of stigmatisation of those suffering and dying from HIV is the area of sin (as defined in the introductory chapter) which needs to be exposed for what it is.

With regard to HIV relationship to sin, the theological community provides a range of perspectives. Possibly these perspectives have more to do with theological positioning rather than a detailed understanding of the destructive nature of stigma. I have found several theological insights both helpful in this turbulent area of addressing the issues and catalysing my involvement. The issues of passing on the virus are numerous, whether is it by the act of unprotected (no-condom) sex with multiple partners; following a traditional (false) belief of having sex with a virgin to remove the illness (reported in the local paper court news at least three times while I was in Malawi); having sex with a spouse/partner without their consent or without a condom if there is an awareness of the possibility of being HIV-positive; or following the ritual of pre-nuptial rights (if it is known to be causing transmission of HIV).

However, I, like Wright (2006), “want to make it absolutely clear that I am not, unequivocally not, suggesting that HIV/AIDS sufferers themselves embody evil or sin in any way that is not common to the rest of the human race” (pp. 434-435). From what humanity has in common comes humility and in humility injustices are revealed.

To seek justice

All of these ‘acts’ show a break down of relationship (with self/other/world) which also reflects a breakdown with the Divine, which is repeated explicitly in the Biblical accounts of the ‘eighth century prophets’ (commonly described as Isaiah, Hosea, Amos, Micah). An example is the prophet Amos who clearly expressed the importance God places on justice and righteousness. In fact in Amos 5:21-23 we see God rejecting ‘religious’ festivals, sacrifice and praise as being meaningless if justice and righteousness are not being established in the land (Amos: 5:24). While Amos was directly talking to the people of the nation of Israel there seem to be clear parallels and applications to the Christian Church (Smith, 2001). It is from the perspective of establishing justice that the vertical (relationships with the Other: the triune God of the Christian faith) and horizontal (relationships with others) aspects of life as a Christian converge.

When Jesus was here on earth he too addressed issues of justice (C. D. Marshall, 2001; Stearns, 2001; N. T. Wright, 2002; Yancey, 1997). One particular example is found in the gospel of Luke (Luke 4:18-19) where Jesus himself draws on the Isaiah prophecy (chapter 61) to express to the church their responsibility. Phiri (2004) suggests from this passage the church has a responsibility to “deal with all forms of oppression which includes social injustice, disease, and poverty, racial and sexual discrimination and to promote liberation, social justice, life and healing” (p. 429). Other scriptures like Matthew 25:31-46 become very important for one’s understanding of how things here on earth are to be worked out (Luz, 2005; N. T. Wright, 2002). Dube (2002) writes using this passage to call the global Church into action. The following is her powerful rewriting/new interpretation/contemporary contextual interpretation of Matthew 25:31-46:

I was sick with AIDS and you did not visit me. You did not wash my wounds, nor did you give me medicine to manage my opportunistic infections. I was stigmatised, isolated and rejected because of HIV/AIDS and you did not welcome me. I was hungry, thirsty and naked, completely dispossessed by HIV/AIDS and globalization in my house and family and you did not give me food, water or any clothing. I was a powerless woman exposed to the high risk of infection and carrying a huge burden of care, and you did not come to my rescue. I was a dispossessed widow and an orphan and you did not meet my needs.

We, the church of this era, will ask,

When Lord, did we see you sick with AIDS, stigmatised, isolated and rejected, and did not visit or welcome you in our homes? When Lord did we see you hungry, naked and thirsty and did not feed you, clothe you and give you water? When were you a powerless woman, a widow and an orphan and we did not come to your rescue? The Lord will say to us, ‘Truly, I tell you, as long as you did not do it to the least of these members of my family, you did not do it to me’ (p. 538).

The solidarity presented here between Jesus and those suffering with AIDS is powerful. In the original wording there is recognition for those who did care and it was the (self) ‘righteous’ who had misunderstood the cosmic purposes of Jesus which are bringing justice and shalom to all. This passage is questioning ‘who is on board?’ I cannot read this without questioning and critiquing my ‘everyday’ because in the ‘now-of-my-living’ there is the possibility of hope. Moltmann (1984) offers a glimpse of this possibility when hope is:

...put into practice through a complete placing of oneself into the concrete world. This is no state of suspension, no open process, no merely experimental mode of conduct but rather the paradox of living and dying in light of the cross and resurrection of the Messiah. ... It is in the

incarnational movement even unto passion and death that, paradoxically, the kingdom of God can even now be lived and not just hoped for.... Without this paradox of the real, the dialectic of the possible remains unauthentic (p. 186).

This quotation has power to the point of conviction. To be authentic, my faith, my going, my being, my project, needs to be based in the concrete world (Moltmann, 1967/1993) bringing justice in solidarity with the world (Dube, 2002). One's going cannot come from a position of judgement but a position of grace and mercy in the same way we all need grace and mercy; this means, sacrificial; this means, passionate; this means, in paradox; this means, hope.

What is personal sin in the concrete world?

On a personal note with regard to personal sin, there are two biblical passages which orientate my understanding. In the Gospel of John Jesus meets with a woman in a bad situation, rejected and despised. The crowd wanted to kill (stone) her because of her sin. Here the wisdom of Jesus (God) inspires me: "Let anyone among you who is without sin be the first to throw a stone at her" (John 8: 7b).⁴ Jesus would say the same today to those in the church who judge those with HIV. Jesus gives life by sending the crowd away (possibly some were aware of their own fallenness) and he addresses the area in the women's life which was breaking her relations (her personal adultery in the context of her culture meant she would be isolated). When I think of sin I realise that I too am fallen, which strongly supports the position of 'get the log out of your own eye before the speck in somebody else's', found in Matthew's gospel straight after 'do not judge.' It is worth spending a little time to gain the meaning of 'do not judge' as presented in a Biblical passage.

"Do not judge" is an absolute prohibition, however the verb κρίνω (krinō: judge) has a variety of meanings, therefore I pause to consider scholarly advice on what Jesus was aiming at. Bruce (1978) who is supported by Stott (1988) believes Jesus' focus was on humanity's censorious spirit delighting in finding the wrong in others. Supporting this Davies and Allison (1988) suggest Jesus is saying do not condemn people with your 'self-centred wisdom' because only God knows their heart, and this leads us to God by whom you will be judged. The eschatological emphasis of Matthew 7:2a, God's fair future and final judgement, is complimented by the

⁴ While I acknowledge the scholarly debate around the issues of the inclusion of these verses in the Gospel of John due to the fact that most ancient authorities lack this text or insert it at different places in the Gospels, I am confident however in the meaning presented in this context, which is in keeping both with the greater meaning presented in John's gospel and the canon itself (Carson, 1991).

parallelism of v.2b with Jesus' use of folk-wisdom to frame the concept of fair judging (Strecker, 1988). Stott (1988) nicely sums this up by saying: "Jesus does not tell us to cease to be men [sic] (by suspending our critical powers which help to distinguish us from animals) but to renounce the presumptuous ambition to be God (by setting ourselves up as judges)" (p. 177).

Jesus' deliberate intensification in the illustrations in verses 3 and 4 remain well known aphorisms. Within the Sermon on the Mount comparing and contrasting big (logs) and little (specks) foreign bodies, creates a powerful metaphor to expose any judgemental hypocrisy (Luz, 1989). Here the Greek 'you' is in the singular and thus personalizes and intensifies Jesus' message (Newberry & Berry, 2004). These two hyperbolic examples (of removing logs) suggest action is required for us to recognise our blindness to our personal failings, thus joining the instruction to not judge in v.1 with a positive action to prevent the hypocrisy in v. 5. This moves us to my second influential passage.

The second passage is found in the Psalms. Psalm 139: 23-24 states:

Search me, O God, and know my heart; test me and know my thoughts.
See if there is any wicked way in me and lead me in the way everlasting.

From these two verses I am challenged by the knowledge that God already knows my thoughts, actions and desires and that the act of confessing them is authentically acknowledging the reality of my world rather than living in an un-reality.

I take from this Psalm an acknowledgment, as I go to any culture, that who I am in my own culture is not perfect and that my culture itself needs refining, so there is a continual need to be authentic to myself as I am also authentic to God. But this means there will be times where good and wise judgement is required. A key to being authentic is wisdom. Fee and Stuart (1993) define wisdom as "the ability to make godly decisions in life" (p. 208). And while I recognise this as a good theory, from experience I know it is very hard. One good source for exploring wisdom is the Proverbs. In the Proverbs the wise and the foolish are compared and contrasted. Again from experience my movement between the two happens relatively frequently.

With this clear I can now with passion and compassion return to explore stigma. In an article on stigma, Paterson (2005a) links stigma to the aspects of life which are taboo. She states: "stigma is the servant of the taboo" (p. 7). Taboo is a notion which is deliberately picked up on as I explore culture and worldview. More pressing here is the question of how we understand the establishing aspects of stigma as a servant, and how we engage as a culture with the notions of sex and death. This needs to be done

in such a way as to introduce the real and perceived burden on the 'global-co-worker' as they are navigating their involvement in HIV prevention and caring for PLHIV.

Sex stigma

As a way of introduction to the stigma of sex the following excerpt from a South African HIV textbook highlights the diverse problems of the sexual contraction of HIV which needs to be addressed:

The social milieu for the majority of black women in South Africa is riddled with the disadvantage of having little power, knowledge, skills or support. In a study of rural and peri-rural women in KwaZulu-Natal, knowledge of HIV/AIDS was high, yet women underestimated their personal risk of acquiring HIV/AIDS. In this study, despite the high likelihood of their partners being HIV positive, unprotected sexual intercourse was still the norm. A key reason for the women not acting or being able to act on their knowledge and perception of HIV risk was that most did not believe they had a right to refuse sex or to insist on condom use; this belief was present whether the partner was a husband or boyfriend. Additionally, most women thought that their male partner had a right to have multiple partners. Further, women did not perceive abstinence or non-penetrative alternatives such as thigh sex or masturbation as viable options, nor were they preferred. Only the male condom was perceived as a potential protective option, but use was limited because it required that the man approve its use. Many of these women indicated that they knew that their partners were not monogamous. Women stayed in these relationships mainly through fear of violence and because of financial dependence on their partners. This was exacerbated by the fact that many of the women were unemployable. Sexist customs and practices such as the payment of *lobola* (bride wealth) and *inhlawulo* (a custom whereby a man who makes an unmarried woman pregnant is required by the traditional leader to pay a certain amount of money to compensate her family) were dominant themes in the interviews.

The findings of this study illustrates how prevailing cultural norms place South African women at risk for HIV; they also make it clear that, in some settings in South Africa, sex is viewed as a conjugal right and a male prerogative. As in other parts of Africa and the developing world, simply being married is one of the biggest risk factors for acquiring infections with HIV (Karim Abdool, 2005, p. 254).

The reality stated in this text book expresses the enormity of the issues presenting a person interested in engaging in an African setting within HIV context. There seem to be four main issues around the area of stigma relating to sex. How it is understood culturally, how the Christian church has had a mixed influence on the issues of sexual stigma, a big part of the previous two issues seems to be how gender is understood culturally, and finally the issue of education in this stigmatised environment.

Following these four large topics I touch on the issues of medications involved in HIV care before opening some discussion on the political agendas associated with HIV.

Sex and Culture

Traditionally the literature suggests that loose talk about sexuality is taboo. Interestingly in my reading I noticed a paradox/parody of ‘nobody talks about it’ but ‘everybody talks about it’ (Bryceson, Fonseca, & Kadzandira, 2004; Hardon, 2005; Watkins, 2004). Beyond sexual orientation or understanding of the place of sexual encounters I see that sex has become a religious substitute (Kreeft, 2002; Turner, 2001) and while western culture projects sex as ‘good’ and ‘not shameful’ the westerner church, has been either judgemental or too timid or embarrassed to publicly speak. So my conclusion is that sex is acknowledged at many levels of societies, yet ironically continues as taboo for public conversation cross gender, cross generations or cross cultures (Bryceson et al., 2004) and I would suggest that this is a global phenomenon.

The way sex is viewed globally is variable and this cultural variability is even seen between communities close in proximity (Kimani, 2004; K. P. Smith, 2003; Watkins, 2004). The diverse function and meanings associated with sex cannot be captured here, but my aim is to show some differences so there can be some appreciation. To begin with, one of the hotly disputed issues is sexual promiscuity associated with Africa’s proportionately high HIV rates. Maluleke (2001b) states: “Africans are no more promiscuous than, for example Europeans; but Africans are much poorer and therefore much more vulnerable to the pandemic” (p. 134). Maluleke’s statement is hard to verify and the term promiscuous is a very loaded term and seen as negative in the west, but he does raise the question of prevalence. According to a report conducted by a New Zealand STI⁵ Surveillance Team (ESR, 2004) the “prevalence of a specific STI in a community depends upon three factors: the duration of infectivity, the probability of sexual transmission occurring and the rate of sexual partner change”(p. 24). Acknowledging that because of ways of measuring and testing it is “difficult to meaningfully compare incidence rates between New Zealand and other countries” (ESR, 2008, p. 31) in 2003 the New Zealand “rates of chlamydia and gonorrhoea (were) considerably higher than those reported by other developed countries” (ESR, 2004, p. 25) and in the four year period following these figures continued to climb (ESR, 2008). Sexual activity in New Zealand could well be

⁵ STI stands for sexually transmitted infection, perversely known as sexually transmitted disease (STD), or venereal disease (VD) (UNAIDS, 2008).

considered to be ‘promiscuous’ in the full sense of its negative connotations. And while Maluleke may be right in his claim about poverty being a major factor, and he is supported in that by Bryceson, Fonseca, and Kadzandira (2004) and SADC (Southern African Development Community, 2006), a significant reason for prevalence has to do with probability regardless of one’s socioeconomic status. The probability of the disease being transferred is directly related to the amount of disease present in the community and the frequency of sexual acts. Because of this, many higher income people (such as teachers/health workers) who are also the most productive within the community infrastructure are contracting HIV, and this in turn directly effects the poor and leads “to a vicious cycle linking poverty, food insecurity and HIV/AIDS to each other” (Lemke, 2005, p. 846). Lemke continues with an important point:

The nutritional aspect of HIV/AIDS that has been ignored for a long time is now acknowledged, and good nutrition is regarded as one of the few bulwarks against AIDS-related illnesses and early death. Yet, this completely is out of reach for many poor people. HIV/AIDS is not skewed to those households infected and affected, but is systemic and thus affects the social and economic ties upon which communities are built (p. 846).

In 2006 UNAIDS and SADC concluded that the main drivers of the prevalence in Southern Africa were the “high levels of multiple and concurrent sexual partnerships by men and women with insufficient consistent, correct condom use, combined with low levels of male circumcision” (Southern African Development Community, 2006, p. 5).⁶ Concurrency is the term used to describe the sexual networks where people have multiple partners at the same time. This practice, as opposed to a more serial pattern in the west, seems to be enabling HIV to travel more rapidly through the Southern Africa communities and is an area of needed emphasis in HIV prevention. This is “in addition to the other crucial approaches, such as the promotion of consistent condom use and increased access to safe and affordable voluntary male circumcision” (Halperin & Epstein, 2007, p. 23). It seem to be the network pattern of sexuality rather than a high rate of sexual acts that is a key factor in the disproportional numbers of PLHIV in Southern Africa.

⁶ Male circumcision has been shown to “reduced a man’s risk of infection by at least 60%” (Halperin & Epstein, 2007, p. 17).

The use of words like ‘promiscuous’ and ‘sexual rituals’ seem to increase judgement towards the people of Africa. But, by showing details of New Zealanders’ sexual activity (like in a survey from New Zealand in 2001 it was found that 33% of New Zealanders are having sex before the age of 15 (Watson, 2001)) and frequencies of sexual relations, reveal sexual behaviours possibly do not vary that much between countries. Therefore it is more important to come to grips with the disproportionate amount of suffering in Africa. Having a realistic understanding of what is actually taking place will provide a more neutral ground to begin. To see what is actually taking place I will now turn towards writings which show ways of thinking, not better or worst, just different from western ways.

With a focus on Malawi, Bryceson, Fonseca, and Kadzandira (2004) raise three very interesting points around this area of taboos and their relation to a public discourse on the topic of sex. Firstly, they suggest that traditionally leaders have used (and continue to use) rituals and ceremonies around the general dynamics of sex “as mechanisms for ensuring cultural awareness and social cohesion” (p. 21). They also recognise the issues of outside and inside influences on these practices and acknowledge that these have had both positive and negative outcomes. These challenges have come from both the relatively educated and the religiously swayed (predominately Christian). Some harmful practices, such as the use of non-sterile blades in circumcision, have been modified. Bryceson, Fonseca, and Kadzandira report that the traditional sexual rituals have been reduced in Malawi and some may be performed with the inclusion of condoms.

However as a result of public discourse and changing practices some traditional knowledge has been lost because of the blanket disestablishment of ceremonies where sex was given its time to be spoken about. This has had the affect of leaving people “in a moral vacuum with little appreciation of the social implications” (p. 21). Thus there has been some clarity lost around what is ‘normal’ and what is ‘acceptable’ sexual behaviour. This is an issue also recognised in studies on other cultures in the African continent (Richey, 2004). The issue is not neat and tidy because as Bryceson, Fonseca, and Kadzandira (2004) suggest “the pendulum swings between traditionalist and modernist perspectives” (p. 21) and while there are continued culture shifts, predominately the “traditional practices are on the defensive” (p. 21). Generally the modernist approach has tended to remove responsibility from the people. This position of being defensive and having a perceived reduced responsibility brings this to the third and final point which I wish to draw from Bryceson et al., (2004) who state:

Traditionally, sexual behaviour was prescribed throughout one's lifetime on the basis of gender and age and these norms were embedded in concepts of community harmony and well-being. Chiefs as ritual leaders and spiritual heads of the community safeguarded sexual morality. The role of the traditional leadership is now crucial to changing sexual attitudes and practices. Enforcement of sexual taboos has been largely in their hands (p. vi).

Notwithstanding the importance of leadership, the troubling aspect from this quote is that as societies change and new ideas are introduced (here I am specifically considering the affect of globalisation and the issues of urban migration) there comes a conflict of understanding which deeply effects the relationships between generations. In this quote, leadership is highlighted as being crucial for how a culture makes decisions, yet in other places in this study there is clear reference to 'gender' and 'generational' identities which are also crucial as a culture makes decisions about sexual relations and enters the difficult process of coming to new understandings stimulated by HIV (Bryceson et al., 2004). It is the void between these groups which is imposing difficulty for sexual education about HIV in these communities. Adding to this is the continual strain on the community from resulting deaths of HIV which have had the secondary effect of both breaking strong family ties to tradition because of missing generational links through death, and reducing numbers of leaders for the future. All these dynamics I raise to show two things. Firstly, how sex relates to HIV is more than just the physical act. And secondly, it is a complex process for any outsider to come to understand the way things are and then to know how to respond. For a specific example I now draw on a Kenyan study.

In a study exploring the socio-cultural regulations around human sexuality in contemporary Kenya, Kimani (2004) found that there was "no correspondence between the cultural and bio-medical conceptual categories" (p. 409). This is seen in the understanding that an illness (causing death, most likely HIV also known here as 'wasting disease') has come as a result of "ignoring some kind of relationship taboo" (p. 409) or because they have "committed a sexual offence" (p. 410), even because of an offence by someone close like the midwife who was attending a birth. However while the illness is 'connected' to sexual activity the cultural ritual of 'widow cleaning' involves penetrative sex because for the ritual to be effective the mixing of body fluids must have taken place (Kimani, 2004). The seriousness with which this is taken by some communities is that if the widow flees and later dies the "ritual would have to be performed even after her death and before she is buried" (p. 409). Interestingly and highlighting the need for some discussion around the area of gender, widowers have a "much less rigorous" form of cleansing, which does not involve sexual intercourse but rather a symbolic un-polluting experience takes place with an

elderly post-menopausal woman (Kimani, 2004). Another point revealed in Kimani's study in a number of places was that the contemporary way of understanding was competing with the traditions and culture practice. Again the decision to include Kimani's study in this literature review is not to show their culture as an anthropological case study of a 'primitive' community, but rather to create the open awareness for the need of flexibility in working in this environment, which on one hand is vastly different to that of the west, but on the other hand the west is just as complex and 'primitive.' What is needed in this flexibility is the creative freedom to allow the culture to adapt, while keeping its meaning and significance. To be part of the process of change one must be connected to the community, and because there is a possibility that I will be working with or connected to a church as a link into the community there needs to be a discussion on sex in the church.

Sex in the Church

Sex and the church seem to be in conflict for a number of reasons. Possibly the biggest hurdle for the church is the historic connection between sex and sin. The church is divided over the use and role of condoms (hotly debated around the issues of HIV prevention), the marriage structure, homosexual relationships, polygamy, prenuptial rights and abortion, although the later three are not addressed here. In this section I will briefly show the mysterious nature of what happens when the word sex is used in church and I will look at this under the following headings: Sex and marriage, Sex, the idea of a wise and loving God, Sex with the same sex, Sex with or without condoms, Sex and gender.

Sex and marriage

The church seems to be consistently viewed as upholding marriage as important for sexual relations to take place but as the Malawian theologian Moyo (2004) highlights through the use of a case study, sexual relations is only one aspect of marriage. She illustrated the negative impact for women (and men too I would suggest) living in patriarchal marriage under the 'guise' of being Christian yet having no inkling of loving mutuality. Instead, there is 'submission' without 'sacrificial love.' This type of male dominated understanding of marriage has been heavily critiqued in the west by theologians like Daly (1973), Stackhouse (2005), Tribble (1978), Cummingham and Hamilton (2000), and in Africa by people like Oduyoye (2000; 2001; 2003), Maluleke (2001b), Moyo (2004), and Phiri (2004), to name a few. Other authors have found strong links between social inequalities and stigmatisation process within HIV (Campbell et al., 2005; Campbell et al., 2008; Dlamini et al., 2007; Paterson, 2005a, 2005b). What is interesting is a point made by Campbell et al., (2005) about there being a synthesis of a 'Victorian' type of sexuality (promoted by Christian mission)

and traditional African cultural understandings. Both have had a predominating patriarchal structure. One negative example of how this combination works in sad reality is reported by Moyo (2004). She tells of a male church leader who was held in esteem due to his strong church connection, his community involvement, and the fact he was still a traditional African man. What this public guise meant for his wife was a life of deception and adversity. He demanded and controlled every aspect of her life while he continued another family elsewhere, fathering children. All of this he justified and the church condoned as part of being a male African and a Christian husband. All too often peoples' marriages end in this way because there is a lack of mutuality and an absence of any structure which up holds the value of the 'other' (Gottman, 1998; Hewitt, Baxter, & Western, 2005; Sturt & Sturt, 2004). Thankfully the story ends with the wife being freed from this dehumanising (to use her word) situation. This sad depiction of a human relationship opens my awareness on two counts. First, how does one work with this structure if it seems to be the very thing causing the imbalance and thus fostering the continuance of HIV? Secondly, as a Christian westerner, how does one know what can be positive or negative structurally as one goes and works in and with another culture?

Sex, the idea of a wise and loving God

I think that a helpful place to start is with the mystery of God's plan for human sexual activity which now carries a sharp edge of death from HIV. The idea of sex came from "the thoughts and desires of a wise and loving God" (Patterson, 2005, p. 55). Celebrating the 'gift' of sex is promoted by a number of authors like Patterson (2005), Maluleke (2001b), Phiri (2004), Day (2003), Thielicke (1964), and Zimmermann (2004) who in particular gives a helpful and well constructed article on the subject, integrating the biblical view of sexuality and bringing these values to the place of helpful instruction to a Bible-less society. Drawing deeply on the biblical picture of sexual ethics Zimmermann maintains a first priority for marriage, yet he suggests that we the church can "no longer condemn but rather [should] support and encourage people who practice their sexuality within the context of other permanent relationships, as long as these are characterised by the guidelines" (p. 265) which God has in place for healthy valuing of each partner. This positive reflection on mutuality in relationships begs the question (raised in the west) what about homosexuality?

Sex with the same sex

Homosexuality is an area deliberately not addressed in this thesis because it would cause distraction from the main focus of my involvement with HIV in Africa where, as already stated homosexuality is less of a recognised issue. But as I 'go from' a western context where my engagement and involvement in the church will shape and

form my view on issues relating to 'sex in the church' how I theologise around the area of homosexuality is also revealing of my assumptions which fall within the greater context of sexuality. As I write in this area I sense vulnerability because of the risk of alienating somebody with strong views different from my own. But I am encouraged by the words of Lewis (1989) when he writes that "theology in even the least controversial and ambiguous of contexts is by definition a risky enterprise: speaking what to earthly reason is unspeakable, and to worldly wisdom is best left unsaid" (p. 24).

Theologically with regard to homosexual relations there is some helpful writing on this topic by Whitehead and Whitehead (1999), Stott (1985), Taylor (1995) and from New Zealand, Lange (1998) presents an evangelical perspective particularly related to leadership roles. Here I think Lewis (1989) provides a helpful resource because of his clear articulation around the area of sin, and of his stance of solidarity in humanity's universal brokenness. From this stance, I do not see myself as a homophobic hypocrite but possibly have hypocritical tendencies due to my own failings. I am deeply saddened by the often 'sensationalised' and 'mediatised' yet true reflections about how the Christian church has treated people of the gay community. Stories told by Yancey (1997) about horrendous condemnation heaped upon the gay community completely conflict with my understanding of the liberating 'grace' which has come to this world through the person of Jesus. Lewis (1989) states: "God's first word is grace" (p. 36). The Greek word for grace in the New Testament is χάρις (charis) and its semantic range has the depth of meaning which cannot be explored here more than suggesting that grace is an embodiment of a positive gift for humanity which is encouraging to our soul. Grace comes from God through Jesus and as such has a spiritual power (Strong, 1996; Swanson, 1997).

Grace as embodied is important because I see all relationships as broken and needing work, therefore "there is no word of judgement to be heard and spoken in the Church or directed to the world, which is not an exposition of the pardoning, liberating of Jesus Christ, the seal of humanity's forgiveness and the redemption of creation" (A. E. Lewis, 1989, p. 34). From this, all engagement with people regardless of their sexual orientation (or race, gender, religious convictions) should be based in love and not judgementalism. This shifts the focus back to maximising every possibility to care and reduce, not produce stigmatisation. Yet to be true to my understanding of grace there are times when things need to be confronted. This is when wisdom applies because I see this aspect of crossing culture has deep tensions. While I see that cross-culture care needs to get alongside the local people to grasp the dynamics of

the issues there will always be aspects which are harmful to the people yet are perceived as culturally acceptable behaviour.

Sex with or without condoms

Perhaps the strongest voice on the issue of condoms in the area of HIV prevention has been from the Roman Catholic Church. While I disagree with their stance one cannot dismiss the continual contribution which the Catholic mission provides for the desperately poor and needy with sacrificial living. They still have more HIV care programmes than any other religious denomination (Weinreich & Benn, 2004). This type of caring and sacrificial living is dramatically presented in the film by Costa (2005) 'Mother Teresa.' The final words spoken by Mother Teresa (words normally attributed to St. Francis of Assisi) are words of wisdom. They are words which demand to be read slowly and I find they speak to my core upon every reading.

Where there is desperation may I bring hope. Where there is sadness let me bring joy. Allow me to console rather than to be consoled. To understand rather than to be understood...to love rather than be loved...because giving is receiving...because it is in forgiving that we are forgiven and in dying that we are born to eternal life.

These final words of a film give an amazing insight to the conflict and pressure which can take place for a 'global-co-worker.' As Mother Teresa went against tradition and culture to reach out, breaking through to the people with God's love, I am left questioning, how can I do the same and do it as well? While I am convinced by this aspect of the Roman Catholic Church input into global care I do disagree with their and others' policy of the exclusion of condoms in HIV care.

Maluleke (2001b) suggests if the churches' only voice is utterances about the secular promotion of condoms then the church has lost its prophetic voice. He gives seven clear reasons for the need to re-examine our theological position (if we had one) in regard to HIV. The church is sending "missionaries of death, not life. One African bishop suggested that without a 'theology of condoms,' one ends up with a 'theology of coffins'" (Messer, 2004, p. 102). These comments were in response to the Roman Catholic Church which pronounces that the use of condoms is 'immoral and misguided' in the fight against HIV. The author of "Too much morality" (2005) suggests that possibly in a high moral society the teaching of abstinence might be effective, "but abstinence will not, in the real world, be practised widely enough to bring AIDS under control" (p. 13). But it is not just the church questioning the inclusion of condoms in prevention models. As shown in the Ugandan experience, there needs to be a multi-dimensional approach where condoms are a part of the response, not the central aspect (Green, Halperin, Nantulya, & Hogle, 2006). Phiri

(2004) Hardon (2005) and Campbell et al. (2005) all found that many African parents and/or older generations rejected the idea of making condoms available to the sexually active. The reasons for this rejection varied from the idea of “Whites spreading HIV/AIDS through the lubricant contained in condoms” (Campbell et al., 2005, p. 811) to the idea that “condoms promote promiscuous behaviour” (Phiri, 2004, p. 428). The first statement fits in a category called “AIDS dissidents” which I have briefly touched on as I addressed the origins of HIV in the introduction but I will also address this particularly with regard to the effect this type of speculation has, especially when it comes from President Thabo Mbeki of South Africa. Comments like the second statement regarding promiscuity and condoms are often repeated in the literature as personal views, but it is difficult to quantify with evidence and the fact remains that sex is a universal activity. Condoms will never be used every time as people still desire to procreate and many believe sex is “only gratifying without a condom” (Kimani, 2004, p. 420). Condoms as the only solution for prevention of HIV will always be fundamentally flawed because of their inconsistent use especially in ‘high risk’ situations. This said, my personal position agrees with Ross (2002) who aptly stated it like this:

....the Christian ideals of abstinence and faithfulness, which, beyond any doubt, provide the most effective formula to halt the spread of the epidemic, while at the same time allowing for the use of condoms where this can give some protection to those who otherwise would be at the mercy of the virus (p. 36).

Those at the mercy of HIV as I have stated repeatedly, are women. Yet do condoms help their situation? In this section I have focused on the Churches dealings with a range of aspects around the idea of sex. I have done this because I plan on working for a Christian organisation and therefore have illustrated some of the dynamics and complexities of working in an environment which will never be free of ideologies and strong points of view. With this, I now expose some gender related difficulties.

Sex and gender

Messer (2004) states: “the world reserves the worst stigmatization and discrimination for women” (p. 76). This discrimination is now taking its toll in the area of HIV which in many ways is the ultimate gender issue (Phiri, 2004). In a heavily patriarchal society, wives have no rights and this is often because they have been paid for (Messer, 2004; Zimmermann, 2004). With up to 60-80% of women who are HIV-positive contracting the virus from their husbands, for a woman being married is a major risk (Christian Connections for International Health, 2006). It is very important

to note that many women do not have freedom of choice on sexual matters. Messer (2004) gives the following suggestions for the practise of gender safe commitment to HIV which covers both prevention and care:

- Challenge the sexual practices of men
- Provide behavioural change education to men and women
- Reach out to the most impoverished women of the world
- Reject patriarchal structures of church and society
- Champion human rights legislation and eradicate gender inequalities
- Enable women to protect themselves against HIV and receive proper health care
- Protect the well being of children and youth (p. 91).

The reason I focus again on gender is because I believe as a male there is a continual need to situate one's self with the reality of those of different gender. This is particularly necessary as I present here the idea of including condoms in any prevention program because the reality for most women in Africa is that they have no choice over the matter of sex, which also challenges the legitimacy of sex education that does not address the complex whole.

Sex education

Knowing that up to 90% of the transmission of HIV happens during sexual intercourse, sex education is an important aspect of prevention programmes. Part of the issue of working with people's beliefs about sex has already been addressed. With regard to sexual behaviour, due to the slow development of AIDS, it has taken some time for the general population to link the death of a loved one to their previous act of sexual intercourse. Knowing the classic symptomatic features of AIDS can reveal what is happening. In many countries in southern Africa, despite the 'awareness' of what is really happening, the 'official story' consistently denies the association with the persons death through AIDS even though everybody is secretly aware of the fact that people are dying because of AIDS-related illnesses (Campbell et al., 2005). Several articles highlight the fact that the frequency of sexual behaviour/partner numbers has not changed over the long term, but whereas in the past STI were easily 'fixed' (treated) and covered up (Campbell et al., 2005; Fahy Bryceson, Fonseca, & Kadzandira, 2004; Watkins, 2004), the fatal reality of HIV makes sexual practices more visible.

The following quote from Hardon (2005) expresses the complexity of social relations and the environment where sex education takes place. Hardon suggests that rather

than a 'programme' it is a societal prerogative to connect responsibility to sex. She states:

People have sex for different reasons – such as to exert power, to communicate love or commitment, or to be 'cool'. Why people have sex, with whom, when, and where, should be somehow acknowledged in the safe-sex campaigns, as a way to include their experience instead of ignoring their desires and experiences. For example, given that most people have sex for pleasure, one could humorously and subtly acknowledge this, rather than projecting sex overwhelmingly as a risky endeavour, as AIDS campaigns often do. Sex is not simply 'a taboo' in many African societies as is often assumed. There are many jokes about sex. Some people are more entitled to talk about sexuality than others because they have a certain authority. Popular columnists and radio presenters are role models who could be helpful information providers. The most basic need in safe sex campaigns is to find ways of speaking about sexuality and HIV risks in ways that are likely to be appreciated and understood (pp. 605-606).

As a westerner I need to realise that any programme is only a way of connecting to the people and the people need to connect the learnings and contextualise them to their own deep understandings. Another point Hardon (2005) makes is that a programme which tells the truth about sex being a risk for getting HIV may miss the mark of change when "risky behaviour was regarded as an essential and normal part of being a cool adolescent" (p. 605). Stigma and its associated denial also plays a role in how sex education needs to be approached. In Malawi, Bryceson et al (2004) states the following:

The denial and fatalism prevailing in rural Malawi holds back the adoption of safer sexual practices and perpetuates a high-risk environment in which many people, especially youth, are contracting HIV/AIDS unnecessarily (p. v).

Before moving on to discuss the role of drugs in prevention programmes there is a need to consider the ABC as defined by UNAIDS (2008) as prevention strategies:

...**abstain** from penetrative sexual intercourse (also used to indicate delay of sexual debut); **be faithful** (reduce the number of partners or have sexual relations with only one partner); **condomize** (use male or female condoms consistently and correctly) (p. 6).

The ABC strategy is best known from the experience of Uganda. Uganda has been unique because of its national response in a national way. Green et al., (2006) suggest the success of the reduction of HIV in Uganda was related to the follow factors: "High level political support [with a] proactive commitment to prevention" (p. 338) which had a community-based behaviour change focus. The community was

supported to come up with its own creative response which in turn was able to facilitate good information. In the community, faith-based organisations worked with the local leaders, youth, women, PLHIV, local government, and they worked together with the one aim. There was also a “strong emphasis on greater empowerment of women and girls” (p. 339) but this also was directed towards older males with ideas of ‘zero grazing’ (helpful where many are illiterate and a rural metaphor will be well understood). There was youth-friendly education as well. This was done in a local way which promoted openness. Through all this, Uganda has experienced a reduction of their HIV prevalence from 15% in the early 1990s (Human Rights News, 2005) to an estimated 6.7% in 2005 (UNAIDS/WHO, 2007). It has been rightly recognised that the combination of approaches helped this reduction (Eldis, 2006).

The introduction of condoms was a late entry into Uganda’s response. Green et al., suggest this may have helped the other forms of transmission reduction such as reducing the number of sexual networks. Uganda’s HIV seroincidence was reduced because there was widespread change in sexual behaviour. Although the ‘ABC’ programme has had some controversy because of the secular response to the churches focus on ‘A’ and ‘B’ and resistance to ‘C’ it has been a helpful starting place. Admittedly ‘ABC’ is overtly simplistic, so it is currently being called ‘ABC plus,’ which includes ‘D’ for drugs/destigmatisation, ‘E’ for Empowerment of women/education (this may need the whole alphabet) (Christian Connections for International Health, 2006). But one of the most important factors has been the consideration of local realities (Hardon, 2005; Spingler, 2007).

In a study by Watkins (2004) conducted in Malawi it was found that there was a positive reduction of HIV transmission where there was religious input. This was around the area of behaviour change. Watkins found that religious convictions reduced the risk of spreading HIV. She highlighted that greater change happened when a “conversion to a spirit-type denomination or becoming born again within a mainline denomination may have attractions for those seeking support for resisting temptations that might bring them death” (p. 687). For change to happen, going to church had to be more than attendance. There needed to be a personal difference which combined with the positive aspect of a group of people having a vision and supporting each other within that (Watkins, 2004). I include this last concept because it shows the importance of the community (religious or otherwise) personally owning the change of sexual behaviour, and also that all changes need to be supported. From the notion of prevention, several questions are revealed for the prospective person planning on being involved in HIV prevention and care for PLHIV.

Drugs

Antiretroviral drugs have a recognised role in reducing suffering for people with AIDS. The person who is HIV-positive has a reduced viral load when taking antiretroviral's effectively and therefore the risk of transmission is also reduced, although they cannot be seen as no longer infectious (UNAIDS/WHO, 2008). However, there is still some debate, due to the immense cost of drugs (which is reducing all the time), concerning whether an increased focus on prevention would be more 'cost-effective' than supplying drugs (Dageeforde & Bruner, 2003). Another controversial aspect is, that if the medicine is extending peoples' lives then what are the risks of the continual spread of the disease (Hardon, 2005)? However it has been found that antiretrovirals have an important role in prevention as well.

For as long as a disease is regarded as untreatable, the stigma remains. Convince people that it is treatable, and the stigma diminishes; convince them that it is curable, and strategies for controlling it stand a real chance of success (Paterson, 2005b, p. 33).

It needs to be very clear that HIV is a fatal disease which is treatable but at this stage not curable. 'Treatable' requires specific antiretroviral therapy which is readily available in most western countries, but access to ARV treatment in 2005 was at 10% of people with HIV in Africa (WHO, 2005b). This is estimated to have increased to 30% by the end of 2007 (WHO, 2008b). While continual solutions for access to care are being sought for all sectors of society (UNAIDS, 2004; UNAIDS/WHO, 2008; Williams, 2001), globalisation has not created equal distribution globally (Phiri, 2004), even though some countries are now able to produce ARV drugs at cost (AVERT, 2006). When there is access to the needed drugs there still remain issues of infrastructure, the continual supply of the amounts required, the demands of specific types of ART which can change with each individual patient depending on other conditions, and how their body is relieving the medication's side effects (potentially creating a need for second line therapy). We need to remember that these drugs are designed to be taken for life no matter what the age of PLHIV and this has its own issues. Drugs related issues go beyond how well they work, and are couched in discussions of ethics (human rights), infrastructure (including technical medical), politics, and economics (Celi, 2006).

ARV the magic bullet

Aside from of the issues of access to care there is one more challenge for people engaging in HIV care. It is the issue of the role of ARV treatment as it affects the ongoing efforts of prevention. As I have already addressed the issue of condoms, here I specifically focus on the medical efforts which are being made to find a vaccine. In

the medical journals there are comments like: “A safe, protective, and inexpensive vaccine would be the most efficient and possibly the only way to curb the HIV pandemic” (V. Simon et al., 2006, p. 498). And I fully support these efforts but I am left questioning, as is Maluleke, (2001b) who asks: “are we silently awaiting science and technology to save us—not meaning to disturb the high priests of these ‘trades’ while they silently work out our saving vaccine?” (p. 132). While I understand that the silence is linked to the enormity of the issue, I still believe that we cannot be inactive in our thinking because I do not think that a vaccine is the whole answer. A vaccine disconnects the whole person and the HIV phenomenon by focusing singly on the disease as the problem, and forgetting that the human sexuality in action is what transfers the disease.

There is a closely related example with Human Papilloma-virus (HPV) (which often results in cervical cancer) which is believed to be associated with early sexual activity and multiple partners. Now science has created a vaccine for this which young women can have. Great, but the possible risk of HIV or other STI’s has not been reduced at all, and other non-bio-medical issues such as the mental, emotional or spiritual aspects of ‘our daughters’ having sex early in their lives is not being addressed (Kimani, 2004).

There seems to be a similar ideology found in development theory where no matter what happens in the world through human action there will be a positive human reaction which can ‘save’ the day (Adam, 2001; Phillips & Mighall, 2000). I place myself in the development camp which sees the positive place of a remedy not only finding solutions but also creating changes where human activity is harmful, and from this position there must be some accountability for human actions at every level of society, from policy makers to those who have the most limited choices in life. However, as already suggested, when discussing confronting issues there is a distinct role for leaders drawing this discussion to the place where politics becomes pivotal. HIV and AIDS are highly political issues and while space prohibits a full exploration, the issues demand a brief excursion into the complex reality of the political world and how it affects the care of PLWH.

HIV politics

In 2003 when considering the HIV pandemic Nelson Mandela suggested that as a global community we have “failed to translate our scientific progress into action where it is most needed, in the developing world. This is the global injustice which can’t be tolerated. It is a travesty of human rights on a global scale” (Mandela, 2003,

n.p). Two years later in a speech at a Live 8 concert in Johannesburg Mandela (2005) delivered the following powerful address:

We live in a world where the AIDS pandemic threatens the very fabric of our life. Yet we spend more money on weapons than on the support for the millions infected by HIV. It is a world of great promise and hope. It is also a world of despair, disease and hunger. Overcoming poverty is not a gesture of charity; it is an act of justice. It is the protection of a fundamental right, the right to dignity and a decent life. While poverty exists there is no true freedom (n.p).

In this passionate plea for justice Mandela highlights several fundamental political agendas. Rights, freedom, justice, yet control and, critically because of this control, finances.

In my reading I have found authors either directly or indirectly refer to poverty as a critical factor in HIV because of infrastructure (Garrett, 2007; Ooms, Van Damme, & Temmerman, 2007), issues relating to nutrition (Fortson, 2008), access to medication/treatment (Hardon, 2005), and the connections go on. In his speech Mandela highlights that globally we spend more on war than on health, and if we were to pause for a moment to look at western spending on leisure then we could possibly accept views like the economist Sachs (2005) who suggests that it is how global money is spent which will make a difference. He predicts that if the world's rich (western) countries were to give 0.7 percent of their GNP to provide health, education and civil infrastructure to people in poverty (with the UN overseeing this) then the world could see the end of "extreme poverty by the year 2025" (p. 1). While I support Sachs concepts I have some difficulty with his plan being so technocentric and having a very 'top down' approach. It appears that when money meets the continent of Africa there is a blockage of flow to the people who need it the most. Some estimate that within many African economies up to 25% of GDP is lost through corruption, which draws me towards looking at the global funds which are directed towards HIV.

In 2006 the G8 pledged ten billion dollars (US) to HIV. The Gates Foundation is also funding many projects, which is great because it shows that the world does care for those suffering from HIV and that world awareness has increased, at least momentarily (Garrett, 2007). There does however seem to be a double edged sword effect. Money given politically seems to also have political strings attached. Briefly two examples which spring to mind are the use of ARV's and an HIV only policy attached to the money. With regard to the implementation of ARV's in Haiti it was found after four years that there was decreased general health across the population

due to the fragile public health infrastructure (Garrett, 2007). The global health infrastructure is the focus of many researchers and there are estimates of a medical professional (physicians, nurses, and midwives) deficit of up to 2.4 million (Kuehn, 2007). With the 'brain drain' a continual issue in the two thirds world the west struggles to staff its own health systems and so happily recruits from poorer country's by offering better conditions and higher wages (Garrett, 2007; Labonte et al., 2006; Ooms et al., 2007), (sadly this also happens inside countries with donor funded NGOs poaching local talent). In another study it was found that within the UNAIDS funded program, in which it was clear to staff that they could only see and treat PLHIV, this actually increased stigma within those communities resulting in a negative ripple effect (Campbell et al., 2008). This shows how political leadership has a responsibility to understand how its policy will affect the people.

As a nation, South Africa has experienced colossal change in the last twenty years. A political spotlight has highlighted their re-entry onto the world stage post-apartheid, and their amazing work with the Truth and Reconciliation Commission (TRC) (de Gruchy, 2002; Maluleke, 1997a, 1997b, 2001a). There is the possibility that as a nation they can lead the African continent to find African ways to progress (Huntington, 1996; Maluleke, 2001a). It seems bizarre that their President, President Mbeki has shown such strong rejection of the western approach to HIV. Before this claim is seen as an ethnocentric plot to de-fame a head of state there is a need to look at how and why this rejection is taking place. Firstly, he publicly promotes ideas about HIV being more about poverty and linked to other already accepted diseases like TB and malaria ("Mbeki turns back," 2007). There is some truth in what he is saying because there are direct links for instance between TB and HIV, as TB has been shown to speed up the process of HIV becoming AIDS (WHO, 2008a). He relies for information on those who are called AIDS 'dissidents' which explains his lack of acceptance for what is clearly shown by global research: that HIV and AIDS are cause and effect. He argues that ARV drugs are toxic and just a "neo-colonialist conspiracy by Western drug companies to force a Western solution on his country" ("Mbeki turns back," 2007, p. A12). This has been a great source of frustration (in the medical world), and has only confused and limited public awareness.

In 2003 there was a sad moment for South Africa when their president denied knowing any person diagnosed as HIV positive ("Mbeki turns back," 2007). This shows his massive disconnection from the people, but statements like that seem to have a political agenda as does his firing of government workers who oppose him, like Nozizwe Madlala-Routledge due to her promotion of AIDS medication and possibly her public rejection of Mbeki's HIV stance ("Mbeki turns back," 2007).

While his stance seems to be partly some sort of post-colonial indigenous resurgence (R. J. Young, 2003), it is the people of South Africa who are suffering. Not to get side tracked in exploring a politically loaded conspiracy theory (as this is outside the scope of this thesis) the following needs to be recognised by those engaging with HIV prevention and AIDS care.

Mbeki's stance may have some cultural basis, but I think it is too great a leap to just entirely accept it this way. His direct denial of globally found information excludes the opportunity for a multi-pronged and multi-cultural approach which embraces cultural diversity. Politically driven agendas which fail to do this are seen as the 'HIV only policy' or in PNG for instance, local culture recognised the lack of cultural appreciation by those involved in western run HIV programmes (Spingler, 2007). This seems to suggest that beyond the bio-physical nature of the HIV phenomenon the cultural sub-texts need to be considered not only by those working on the ground but also by political leaders who have influence on policy.

HIV relationship to politics is a large area to which I cannot do justice here, so to finish there seem to be two main directions. Firstly, politics has a critical role in every aspect of the HIV phenomenon (from breaking the silence to gender related issues) as has been presented thus far in this chapter. Secondly, beyond the scientific research which is taking place in the two thirds world which will ultimately benefit the west as well as the two thirds world (if able to be financed), there is the issue of political involvement in behaviour change. Uganda has arguably had the greatest success in reducing the transmission rates of HIV and a recognised aspect of this is government involvement (Green et al., 2006). Now with the understanding that male circumcision does reduce HIV transmission by up to 60% (Halperin & Epstein, 2007; Weiss, 2007) due to the physical structure of the penis (Sharif, Shari, AgnÃ's, Dean, & et al., 2007; Weiss, 2007), how does a government body use this finding, which does not require pharmaceutical input, to benefit the people? Leaving this question unanswered I need to ask one more. Live 8 is an awareness and money raising venture which does seem to make a positive political impact. My political question is—when will this impact be translated into long term difference for the people?

Concluding HIV

From the wealth of literature concerning the HIV phenomenon there are several areas of critical importance. I began this chapter by suggesting that the numbers of people being affected by HIV was so hard to comprehend. What I have tried to do is create ways where any future engagement can be done in such a way that PLHIV are given

‘a sense of value and dignity’. I have attempted to provide a review of the issues from which we can feel free to break the silences of the stigma of HIV.

By showing the messiness of the environment where HIV holds people and their community captive I have revealed the difficulties which will be faced by any person from the outside who desires to help. There are many more paths which could have been travelled in the literature and would have been helpful in showing the complexities faced by somebody wishing to engage in cross-cultural HIV work. This shows for those engaging in this topic that there is a continual need to be open for new awareness of how one’s learning and actions can affect others (Patte, 1999). What has been shown is to guide the reader with reference points as they enter with me into my experience of the exploratory field visit. To further help this, chapter three provides details of framing understandings of culture and how the ‘global-co-worker’ can live life well in a cross-cultural environment.

Chapter Three: Culture and serving

I have only one desire: that our thinking may coincide historically with the unrest of all those who, whether they live in those cultures that are wholly silenced or in the silent sectors of cultures that prescribe their voice, are struggling to have a voice of their own (Freire, 2000).

Breaking the silence of cultural misunderstandings starts with an historic understanding and needs to create awareness that the ‘others’ culture is not better or worst but just different. In this chapter I examine ways to understand culture then focus on some of the dynamics of working and serving cross-culturally.

Explaining culture

The nature of culture is such that to know a culture is one thing, but to describe a concept as broad and yet intricate is another. Culture as a ‘word’ has meaning throughout this world that is as vast and spectacular as the topography, species and nature found on the earth itself. Where does one turn to seek deeper meaning and then choose words which can fully express this? Anthropology, biology, theology, philosophy, the options go on, and while they all add insightful information individually, collectively they can do so much more. This is because ‘culture’ encompasses every aspect of life and that each part must take its place as the whole is understood.

As this is a hermeneutic inquiry I am drawn towards the idea which Vanhoozer, Anderson, and Sleasman (2007) have identified in the writing of Clifford Geertz, as the idea of seeing culture as a text. Lampert (1997) also suggests this approach to understanding culture. Culture as a text requires a certain amount of cultural literacy. Gadamer (1989) calls this ‘cultural tact’ and he suggests it needs to be developed because “this sense is not simply part of one’s natural equipment” (p. 17). This requires both delving deeply to the core of the human as well as interacting with people to learn to read the conceptual elements (culture), which suspend daily life and give it significance. Therefore this section interprets culture ‘the term’ to help my thesis as it engages with culture ‘the text.’ Finally this section will conclude with a metaphor.

The word culture is used in many different ways and settings. Its meaning can be used to justify a positive inclusion or used to form a negative conclusion around the way of doing something. This said, culture as a word has its origins in the eighteenth century, and has since been included as part of the human sciences as they conceptualise humanity. More importantly, because ‘culture’ is only an attempt to

conceptualise human activity it needs to be regarded as a tool rather than the answer. “In order to make sense of culture as a complex whole, then, we must use a wide-angle lens ...[which]... is multiperspectival, multilevel, and multidimensional” (Vanhoozer, 2007, p. 45). By way of introduction the first lens is a leap straight to a concise definition which was first used by the original anthropologist Edward Tylor (Tylor, 1871, as cited in Vanhoozer, 2007): “that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capacities and habits acquired by man [sic] as a member of society” (p. 24).

This complex whole is structured in such a way as to provide mechanisms of communication to cope with difference and provide a sense of agreement. An aspect of this is the way in which behaviour is learned and shaped by the culture and for the culture, which in Vanhoozer’s (2007) terms is the work and world of culture. In short, culture is humanity’s best attempt to hold relationship.

Gadamer recognises the building of epistemological underpinning for guiding the concept of culture. The notion of culture today, says Gadamer (1989), drawing on Kant and Hegel, includes the notion of developing “natural talents and capacities” (p. 10) but goes deeper to the level of formational properties (with links to the German word *Bildung* and the Latin *formatio*) of the individual and the community. At this deeper level there are descriptions of image, copy, model, which give the understanding that culture both has mystery and some fundamental cores. These can be philosophically understood like the notion of taste (all senses) and beauty (ranging from desire for good life to recognising/categorising art). These ‘aesthetics’ travel with the knowledge of good and evil which cultivate consciousness and stimulates and produces the culture that we see. Core culture has historical drivers in the “universal sense” (Gadamer, 1989, p. 17) and as culture can never be static. It also has historical drivers in the ‘local sense’ as well. Therefore it can be helpful to see culture as something which “works out from itself and thus exteriorizes what it is in itself” (Gadamer, 1989, p. 14). For me this links to an understanding of the soul and the human spirit, which is cultivated through culture (Nunnenmacher, 1997). These core aspects of what it means to be human surface very differently, depending on the structure of the environment at the point of expression.

Vanhoozer (2007) is helpful in explaining what is taking place at this point of expression with four keys describing culture. Culture, says Vanhoozer, *communicates* (culture discourse), *orients* (through an ethos which has logic and story), *reproduces* (shapes like a chameleon: culture creates a strong sense to fit to the environment in

the broadest sense), and *cultivates* (people's spirits to their capacity: working with the transcendental of what is true, good and beautiful). No matter where in the world culture is situated and no matter the shape or form of the culture, it is an expression of what is happening below the surface and of the out-workings of cultural essentials through the process of becoming and sustaining cultural norms. Cultures have some universal material goods and these raw materials are used around the planet to create what we see, yet what we see is sometimes so different. Thus, learning the make up of a particular culture can inform and help provide some skills for getting below the surface to see some of the differences and distance between cultures.

The idea that every culture has some universality is not always that apparent, possibly because of the incommensurable worldviews seen around the globe. Lampert (1997) states that neither the "sameness nor the difference between the cultures is a pre established fact, precisely because the self-identity of each culture is not a pre established fact; identity, difference, and universality all depend on what happens at the border crossings" (p. 351). Also "one of the most sophisticated cultural tools for making meaning is *language*, though there are many nonverbal ways of creating systems of meaning as well (e.g., traffic signals)" (Vanhoozer, 2007, p. 24). If it is language which is the point of contact for the global-co-worker "then understanding another culture is the coming-into-language of the relation between cultures" (Lampert, 1997, p. 355). In this study there are three interesting examples for the global-co-worker within this process of coming-into-language.

Firstly, as I investigate HIV I learn that language around different aspects of the phenomenon such as 'sex' or 'illness' have strong meaning in culture and that words have the ability to reveal or conceal meaning, depending upon one's ability to interpret their meaning with cultural awareness. Secondly, words generally associated with Christians working overseas have different meanings which need to be understood because a word like 'missionary' has such a history that it can be hard to differentiate between what can be done and what is expected. Thirdly, as I investigate the 'call' I become aware of the power of words to create understanding and shape who we are to become as individuals. In the process of explaining culture I have found it helpful to understand one further function of language.

As a tool to aid the process of interpreting culture as a discourse, Vanhoozer (2007) directs us towards the function of language in terms of the speech act categories. In these three categories words have locution (the propositional content), illocution (performance-action based), and perlocution (the achievement of the outcome). When culture is read with texture rather than a flat reading it opens the interpreter to a

description of an event/practice/custom/story which has the dynamics and depth which culture fuses through the everyday. It seems helpful to pause here for a moment to give an example of the three dimensions of speech act in the setting of issues of going and working overseas.

The statement 'I am going overseas to work' has the three levels of movement. Locution means I will work overseas; illocutionary meaning is that I will be leaving behind friends and family while living and working in a foreign environment. The perlocutionary effects of going overseas to work are that there will be changes taking place in me, and there are unknown effects on myself and on others yet to be revealed. Therefore this thesis is working with these three levels in the process of leaving others behind, what we do with others there, and how I will be there. An important part of this is having cultural tact, and cultural tact relates to one's ability for contextualisation.

Contextualisation

Contextualisation is a topic critically relevant to this thesis. It is recognised both in theology and development as a key feature in working cross-culturally. The term was first coined in the early 1970s as a way of describing the Christian faith's contextual nature (Bosch, 1991; Van Der Meer, 2007). The word opened the possibility of dialogue taking place where the core principles or reasons of the needed transformation/change could be owned by the local people, thus making it real (Bediako, 1995; Muasiwa, 2007). The word contextualisation is a word of risk because it rejects the belief that 'one size fits all', yet it addresses the area where positive change is desired, while all the time seeking to make the interpretive process culturally meaningful (Muasiwa, 2007). So contextualisation is dialogical and open-ended (Muasiwa, 2007), and theologically based on the incarnation of Christ who made "all theology, by its very nature, contextual" (Bosch, 1991, p. 423) In development it is encased in models of 'good governance' (Haughton, 1999; World Health Organization, 1999). It has been recognised that contextualisation is not always achieved (Hardon, 2005; Hiebert, 1994; Richey, 2004). The question for me is what makes the difference between contextualisation which values the complex whole and one which does not? Notwithstanding this fundamental question I am still drawn to a cross-cultural model which values and works from a contextual base.

Hiebert (1994) states the "first step in critical contextualization is to study the local culture phenomenologically" (p. 88) which justifies (to a point) and directs this study. The justification comes in two forms. Firstly this thesis explores the meaning of culture crossing predominately as a self-reflective exercise. This cannot be done

separately from experiencing the phenomena (the three week trip and the continual hermeneutic inquiry). Secondly, if contextualisation is as important as I suggest for meaning to be sustained, then the key to this is learning the principles of phenomenology, which I might add demands an embodied study because of its philosophical nature. How this directs my study is also informative.

I have spent some time gathering the dynamic elements of culture in an attempt to prepare a way of exploring the difficulty of crossing-cultures. There are three final dimensions which require introduction, and which reveal my presumptions and some of the complicating aspects of working cross-culturally. They are religion, medicine and globalisation. These are three big topics of which I can only touch the surface.

Religion

Turner (2001) presents religion from the perspective of coming from “our basic concept of relationality” (p. 37). He states: “Religion exists in the interaction between the human and the transcendent or supra-human realities, however these may be envisaged” (p. 37). In this section I am specifically addressing Christianity and culture in two ways. Firstly, there needs to be an awareness that there has been some association between Christian mission and colonisation and while this is true about some Christianity often it represents Christendom. The term Christendom is most properly applied to the medieval period in Europe (Sutherland, 2000) but is more generally used to show the perceived links between western society and culture and the Christian church (Kirk, 2006; D. Smith, 2003). Migliore (1980) has recognised in the writings of Marxism, such as Bloch, that there is justification in seeing this Christendom as the catalyst for “the domination of the poor by the rich” (p. 68). Therefore as Kirk (2006) suggests there is a need to disentangle Christianity from Christendom. Helpful towards this disentanglement may be what arises from radical orthodoxy. The main thrust of radical orthodoxy seeks to “re-direct Christian loyalties and re-form Christian affection away from the state (unlimited power) and market (unbounded desire), and bend them back towards the church which exists in the world, through God’s spirit, as the singular exemplary human community” (Woodiwiss, 2006, n.p). This exemplary human community is formed from the complete Easter event, and is to traverse all civilisations at a local and global level, while remaining and accommodating the diverseness of culture. It is not based on the ‘bought and paid for’ (like everything in our consumer society), rather it is a ‘gift’ to be shared (not imperialistically applied). This gift is created in the contradiction of the complete Easter event which enables the Christian life to be distinctive. So, as a Christian I need to have literacy of my own culture and its effect on me and also the controlling doctrines or ideologies as I enter any new culture.

Acknowledging one's Christian presuppositional stance is important because it has a decisive bearing on one's motivation, but so too is understanding 'culture' as this relates and points to a creator (Vanhoozer et al., 2007) and by not investing time in understanding the culture there will be a denial of some core essentials which point to a creator. Theologically the spirit of God is wherever there is life (Grenz & Franke, 2001; Kraft, 1996). I have indicated that culture as 'work' (the forming nature of culture) constructs what is seen, but this comes essentially from what it means to be human. This is a dynamic process which cannot be reduced to the simplistic understanding of just being a construct. Space is prohibitive for discussing Niebuhr's (1951) foundational work on how God relates to culture, beyond acknowledging his thesis of five ways, exploring a range of ideas from God being a product of culture to God creating culture and continuing to work through it revealing the creator's attributes. I am suggesting that one's position will unconsciously dictate how the Christian dwells in their interaction cross-culturally (Kraft, 1996). Interestingly Kraft makes this point then seems to unconsciously work from the premise of culture being a human construct. He mentions that his text is kept 'basic' for practitioners, which suggests a certain arrogance in his writing, which at time appears 'boxy' for a topic which is very dynamic, possibly because the aim in his words was 'utilitarian' (Kraft, 1996). This said, I am thankful for his many insights but his Americanisms remind me of the danger of ethnocentrism, as I work with culture (both in writing and with people).

If a biblical worldview can begin from a stance of faith which is seeking understanding (Barth, 1960), it starts in humility and from there has the capacity to allow ones' theology to interpret the world. But it is not uncomplicated as Vanhoozer (2007) explains:

Interpretation is not an exact science. Understanding—be it of God, works of art, ourselves, or others—is both messier and more provisional than explanations that work with causal laws. Why should this be so? Three reasons: (1) because what we're trying to understand is often singular and unique, (2) because meaning is a matter of seeing the parts in relation to a larger whole of which finite human interpreters have only partial glimpses, and (3) because interpreters often have vested interests for seeing things in one way rather than another and lack the requisite virtues to see things as they really are *coram Deo* (before God) (p. 36).

From this quote I am challenged to work with the tension of understandings which are 'provisional' and accepting the 'partial glimpses' as all we have, while being prepared to step out into cultural discourse as a way of being-in-the-world. Vanhoozer (2007) defines cultural discourse as:

... something wrought by some one/group in some medium for world-building. What culture is finally about is what it means to be human in this place and time; what culture ultimately does is 'grow' humanity. Culture is the gesture a people makes toward the good life. It is the gesture—a shrug, a raised fist, folded arms, cupped hands—a people makes toward God (p. 45).

In this growing of humanity not all aspects of culture are good and this is being revealed through globalisation.

Globalisation

The effects of globalisation are far reaching and unless the world's transport systems come unstuck, globalisation is here to stay and is set to increase. The influences of globalisation are vast so Tiplady (2003) is right in saying that it cannot be seen as a synonym for westernisation because of the multi-directional influences and global interconnectedness. To really address the range of this interconnectedness one would have to look at issues of politics, economics, religions and so on which are impacted by, and impacting, the globalising world. But in the interest of focusing on the impact on a global-co-worker, I will briefly touch on two.

The first is how I am viewed as white western male as I enter a place of living in the two thirds world. The prosperous west has a long history of domination, and as Huntington (1996) points out, western culture has been labelled “materialistic, corrupt, decadent, and immoral” (p. 213). What is “universalism to the West is imperialism to the rest” (p. 184). Statements like this should challenge any western approach to becoming more humble. There is also the issue of my cultural identity as a ‘white male’ which has been recognised as having a negative impact on the world, with words like this by Mellor (1997) who sees the “enemy of nature and women, is the ‘white man’ of patriarchal capitalism” (p. 67). Remembering that HIV is affecting females at a much greater rate than males I need to be aware of the causes of ‘westoxication.’ This becomes problematic because of the controlling ideologies of progress. When you place these ideologies on a pluralistic canvas, material progress is shown to be inseparable from the cultural values of modernisation, which is essentially aiming to change culture, and to some extent worldviews. Hence modernisation remains value-laden and clothed within a western cultural-centric moral ethic (Myers, 1999). Distinguishing modernisation from transformation is the difficult task before the global-co-worker. The difficulty of this task is increased on two counts by technology.

The second impact of globalisation on the global-co-worker is that of technology in the form of communication and transportation. The ease of communication to home

has increased with internet access opening up in the remotest places. While keeping home contact is positive, it also reduces the person's reliance on local culture and therefore potentially keeps you foreign (acknowledging that you always will be) longer. As media transmits culture it also has the ability to shape culture. As the globalising generation becomes a cyber generation there has already been a recognised moral decline, seen in the "rise in crime and in the growth of individualism" (Wilson, 2003, p. 182). Increased globalisation makes it hard to identify cultural reference points, and consequently hard to develop culturally focused educational programmes because of the diversity of cultural understandings within a specific context (Wilson, 2003).

While the ease of global travelling has been positive for international accessibility for the global-co-worker, this needs to be kept in check with regard to the carbon footprint (Gnanakan, 1999; Pritchard, 2007) and the theological principles which surround care for the environment (Bouma-Prediger, 2001; Brueggemann, 1977; Stott, 1999) and management of limited resources (Brandt, 2002; Phillips & Mighall, 2000). There has also been the negative effect of enabling the movement of infectious diseases as significantly seen by the spread of HIV by migrant workers and truck drivers (this has also been seen with the advent of Avian flu, and SARS). Global transportation has also influenced changing diets as people switch from local food which was natural to foreign and canned food (Storey & Murray, 2001).

There is also the positive dimensions of technology with the advancing of info-medics and telemedicine (Monroy-Hernández & Celi, 2008). The global-co-worker needs awareness of these opportunities to maximise the use of what is 'good', even to the point of using the media to shape culture positively by breaking the silence of HIV and the lack of open discussion on negative sexual practice (Folich, 2003). While technology, such as point-of-care screening systems and using cell phone cameras and computer data bases, can be a positive use of technology in poor resourced countries, it raises an interesting question of the use of a western bio-medical model.

western bio-medical model

In this section I can only briefly touch on the culturally understood approaches to health and the conflict which can arise if the health-carer and the person receiving care have a different understanding of disease and illness. Therefore while I acknowledge the multiplicity of issues for global health such as sanitation and clean water (Hardoy, Mitlin, & Satterthwaite, 2001), population (Baulch, 1996; Caldwell, 2004; United Nations, 2000; A. Young, 2005), food security (A. Young, 2005), infant mortality and access to care (Garrett, 2007), and even the global shortages of

healthcare workers (Garrett, 2007; Ooms et al., 2007) all relate either directly or indirectly to globalisation (Folich, 2003).

The western bio-medical model traces its origins through a diverse evolution which has drawn on many cultures to become what we have today. Here I draw on Jansen (1997; 2001) who gives an informative snapshot of the developing roots of western medicine. Initially in the fifth century BC within the bounds of Greek culture there were two competing yet complimentary schools of medicine. The Hippocratic school named after Hippocrates of Cos (460 BC–c. 377 BC) rejected the supernatural control of health which was taught at the second school of the time, that of Asclepian. Jumping forward one thousand years, the Renaissance made clear in thinking minds the concept of rationality. This provoked the stringent analysis of all of life including health. Much was learned from minute dissection of the human body and more was discovered and gave structure to medical enquiry from the scientific revolution. The Enlightenment brought with it a further dimension to medicine. From the Enlightenment the source of ill-health has been a concrete problem to be fixed and what we are left with today is a ‘them and us’ a ‘disease and cure’ always keeping the expert logic distant from the ‘problem.’ This categorised approach to health according to Folich (2003) is very ‘culturally bound’ making one ask the question, where does western healthcare fit within the non-western cultural ways of thinking around the area of health?

In Africa there seems to be dichotomy in the understanding between the supernatural and natural causes of illness (Jansen, 2001), and this has also been reflected in other areas of the two thirds world, for example in PNG (Spingler, 2007) and parts of Asia (Folich, 2003). The first stage of bridging the gap is raising awareness of non-western and western approaches, where western seems to be focused on the individual (Jansen, 1997), most “non-western cultures see health in the context of a spiritual and social network” (Folich, 2003, p. 139). The following quote from Folich (2003) shows some of the tensions which need to be recognised when involved in cross-culture health-care.

Many illnesses seen in developing nations [sic] are known as ‘culture bound syndromes.’ These conditions do not correspond to biomedical models of illness and may involve witchcraft, spirit possession, loss of face or loss of some other notion of self, and physical/spiritual energy. Local witch doctors, shamans and traditional healers will often be the main recourse for treatment. ... tackling the real needs and issues of people whose cultural context for illness and healing does not fit into Western notions (p. 139).

What has also been found to be happening is that if the westerner is consulted, often their input is very late in the illness (Wagner, 1987) or seen as just another form of magic (Turner, 2001). A helpful summary of the issues within the secularisation of western medicine in the vortex of the globalising world can be drawn from Jansen (1997). Jansen directs his reader to recognise that in a culture where “no clear distinction is made between spiritual and physical, body and mind, profane and sacred” (p. 356), a western medical model needs to be seen as a complementary partner, based in care, contextualized where possible rather than a blanket approach to a problem to be fixed. And it is this angle which compels me to introduce the next section which moves beyond a thick description of cultures to reveal points of contact between the levels and layers. This thesis is looking at the mode of working cross-culturally, which I suggest needs to take the form of being a servant. But first, a metaphor which I found helpful for understanding the interaction of cultural and self-awareness: to work in a culturally safe manner is akin to working amidst geothermal activity.

Culture: the geothermal world

For a moment culture can be imagined as geothermal activity. In the centre beneath all cultures there is molten lava and this represents the core of culture such as ‘aesthetics’ and the consciousness of good and evil. From this core, all around the world, there are volcanoes representing the work and world of culture. As a volcano is formed, the environmental setting shapes the volcano thus it is unique but still has the same core ingredients. A culture, once formed, will never stop developing potential and is never static. As people view different volcanoes there are recognisable similarities, but none are identical. Therefore, when moving between them there is an awareness required for safety. For this awareness one needs to understand both the universals of volcanoes (culture) and forming or working processes of the particular volcano (culture) in view. One cannot leap from volcano to volcano expecting to read and understand a formation which has taken place in different circumstances through a different working process and therefore has a different life-world to be viewed. Standing on one’s own volcano gives a certain view of the world because of the process which has taken place from the earth’s core to the surface. This is a volcano’s created view of the world, or worldview. I see geothermic activity as the complex whole from the earth’s core to the mountain tops and everything in between. Yet the term used to describe the complexity of culture (volcano) is culture which forms culture and is seen as culture. Acknowledging the activity which joins these three together is essential for the global-co-worker.

The global-co-worker will be helped in their space-and-shape-shifting capacity by understanding ‘culture.’ In this sense this study is using a variety of lenses to capture the notion of culture, and acknowledges that when one is moving as a servant from one culture to another there are certain structures to be found. Allow me to finish this section with the simple definition normally attributed to the Late Archbishop Derek Warlock (original date not found): “Culture is the way we do things round here.”

The mode of going

In this literature review my aim is to show the terrain in which my phenomenological case study is situated, hence the detailed exploration of the global HIV phenomenon in chapter two which also frequently asks the question of where does the cross-cultural carer fit in this? From this and because my focus is on crossing culture this chapter has begun with the focus on culture itself and provides a space for definitions as well as revealing some of the tensions with which the global-co-worker will have to grapple with. These tensions have directed this section which is gathering servant literature to help prepare for the question of how does one ‘serve’ cross-culturally in the setting of HIV and remain authentic to their own culture?

Going to serve

To begin this section it is helpful to be upfront with at least two of my assumptions. Firstly, as a Christian I believe that to serve others is an intrinsic part of life and as Jesus came to earth to serve, our service and sacrifice is “our gratitude for the experience of his grace” (Carter, 1997, p. 35). Carter (1997) recognises that there is also a paradox between freedom and grace, and in the following quote which draws on Luther and then some representative scriptural perspectives she states:

For Luther the freedom found in Christ leads to joyful service of others. He asserts, ‘A Christian is a perfectly free lord, subject to none. A Christian is a perfectly dutiful servant of all, subject to all.’ This is a paradox which arises directly from the Christian belief in the crucifixion and resurrection of Jesus. For the New Testament writers this act of God in history has broken the bonds which enslaved human beings and offered them true freedom (e.g., Gal 4:8-9). At the same time, however, the spontaneous response to this act of grace is to seek the good of others rather than oneself. Paul represents this paradox most clearly (Gal 5:13). In the Synoptic gospels the acceptance of discipleship implies a liberation from concerns about the self in that true discipleship requires the willingness to lay down one's life (Mark 8:38). Personal ambition is incompatible with such a decision, for ‘the Son of Man came not to be served but to serve,’ and his behavior is paradigmatic for his disciples. This aspect of Jesus’ self-understanding, as depicted in the gospels, implies a movement away from concerns about prestige, social status or

personal gain. The true disciple is ‘other-directed.’ Authentic freedom is freedom from self (p. 101).

What Carter presents here is a great introduction into what it means to be a servant. It is living life recognising the tension of, as Heidegger (1962/1995) puts it, being-in-the-world of self, others and the world. To be a servant also requires going to the world of the other through dialogue, and serving from that new frame while being aware of my own prejudices.

I have sometimes mistakenly seen humanity as an abstract concept and attempted to understand its sacredness as a ‘thing’. But humanity cannot be divorced from people-in-relation. The word sacred in this sense has to do with being set apart for something. This set-apartness is not a thing but is what and who humans are. Wright (2004) is most helpful here as he draws Old Testament understandings of the image of God as “definitive of what it means to be human” (p. 119). From being made in the image of God Wright (2006) gives four cautions drawn from the narratives following Genesis 1:26-27 (these verses are the key links in our connection to God image) for how we view the ‘other’ in what we do in service. Our imaging is a point of connection to the Creator, and the Hebrew Scriptures are clear that God speaks and is heard by all human beings because our capacity to hear (*addressable by God*) is not related to worldview, culture or language. His second point is that this connection therefore provides a platform for humanity to be *accountable to God*. Pointing us towards Psalms 33:13-15, Wright suggests that the ‘universalizable’ accountability is to God and this provides us the universal responsibility towards each other which bridges all cultures.

To serve others within the broader “struggle for public life in which dialogue, vision, and compassion remain critically attentive to the liberating and dominating relations that organise various aspects of everyday life” (Giroux, 2005, p. 110) we need to be present in their story not just reading it. The inactive status quo can be truly reflected on when we are present with people and look together in the mirror, rather than a ‘dehumanising’ projection of the issue from a distance. The question then becomes who am I then serving? Freire (1972) states those who “authentically commit themselves to the people must re-examine themselves constantly. This conversion is so radical as not to allow for ambivalent behaviour” (pp. 36-37). Understanding what is sacred seems a very important aspect of how we serve and therefore who we are.

Hope is not a construct because without it meaninglessness engulfs. Here, hope is reaching out from God to people where they are at. Wright’s (2006) third point highlights again this set-apartness which I am trying to express, and challenges my

assumption that human sacredness is a ‘thing.’ The title ‘made in the image of God’ does something unexpected by simultaneously creating *dignity and equality*. While I acknowledge Marshall’s (1999) point that even freedom and equality are “dogged with their own ambiguity” (p. 15), it reinforces my point that our view of the other’s sacredness is not limited to what we see or how we feel, but is in fact “all that they hold precious” (C. J. H. Wright, 2006, p. 424) in their everyday way of being. The sacredness of the local people cannot be denied because this undoes what it means to be a servant by unloving. This moves us to Wright’s (2006) fourth and final point, “*the biblical gospel fits all*” (p. 424) and this is the one I have the most difficulty working with as I think about being a servant and crossing culture to work with HIV. However, it is also the central aspect to my faith and is possibly why I strive to serve. The biblical gospel has been named/used in such a wide ranging way that often it has become out of balance and not been representative.

The words “I am not ashamed of the gospel” (Romans 1:16) need to be aligned with both the form and means by which the gospel is carried. The method is important. This is a long and complex debate over which much theological ink has flowed (Bosch, 1991; Stott, 1975, 1995). And at this point as I consider the servant nature of what I do coming from who I will be, it is helpful to pause at a story of Jesus and his use of a towel.

John 13:1-20 looks at Jesus’ motives to wash feet. In verse 3 the story shows the turning point of Jesus’ coming and going (Beasley-Murray, 1999; Carson, 1991, also see John 16). In the following verses there is a rich sense that the washing has some spiritual meaning, is symbolic for the nature of Jesus’ pending death and resurrection and yet is a very real practical action from which we need to learn. Carter (1997) puts it like this: “The *ideal* set before the Johannine community then, seems to be one of reciprocity in service and love” (p. 46). It is helpful to pause a moment and reflect on what it means for Jesus in his position to serve. By his taking up of the towel in this culture in this time he is not denying who he is by becoming subordinate, nor is he remaining above and giving some ‘top down’ advice. Rather, Jesus reverses expectations of ‘position’ by showing equality and mutuality within the context of friendship. Carter (1997) is quick to point to the notion that reciprocity is not to mar the need for self-sacrifice without the need for positive response. So how does all this link back to sacredness of the local and how the gospel is for all humanity?

To begin with, this one story of Jesus only gains full meaning when read within a more complete picture of how he responded to others (Gadamer, 1989; Osborne, 2006; Strom, 1990; Thiselton, 1980). To reinforce this, Gadamer (1989) states: “For

the whole of Scripture guides the understanding of individual passages: and again this whole can be reached only through the cumulative understanding of individual passages” (p. 175). The stories of Jesus meeting people at their time of need are countless, and although there is no formula, possibly a few principles can be drawn. The gospel is linked to what it means to be made in the image of God. As already stated that is what to-be-human means, thus we are ‘addressable by God’ (directly), ‘accountable to God’ (directly), and as we view others in grace and truth, seeing their ‘dignity and equality’, the gospel itself demands something different on which to base one’s desire to engage in this world. In this sense as a servant, I serve the gospel. The word ‘gospel’ cannot be understood apart from Jesus Christ, and Jesus’ interactions always involved the person where they were at. My point is that if there is a resonating of what we say, do, and show in our being (linking the fact that what we do and say need to be the same) the gospel should speak for itself (but this does not mean we do not have to use words). When we take this concept to HIV, a servant’s addressing of HIV necessitates a vision based on people’s value, their sacredness, and this needs to define our ethic of being in the process of change outside of ourselves (C. J. H. Wright, 2006). What I am trying to say is that being a servant in the two thirds world and working with people with HIV is not about making them acknowledge God, rather it is seeing that they are already valued by God, seeing they are made in God’s image, and, because of all that, one’s actions need to be in loving service. “Humility,” states Elmer (2006), “is the chief characteristic of the servant” (p. 161), but being humble in an environment which is different and with people who are not the same has been shown to be difficult.

I see the need to change tack a little and introduce some stories from people living cross-culturally and reflecting on their experience. In a lot of literature about overseas missionary experience the bulk of the information given is events and time tables with little about how one felt or about how one’s presence was received by the new culture. It is interesting then that when I announced my future intentions to work overseas as a ‘missionary’ I was sent *The Poisonwood Bible* (Kingsolver, 1998) from a work colleague. In this fictional depiction of a family leaving America on a one track mission which took place in the Congo, Kingsolver (1998) is true to the book’s name and presents an illuminating account of what can happen when people (a man) cross-cultures without a single bone of respect for the people and total disregard for his family. Like a lot of fiction there are some facts and important issues which leap out from this book. Beyond the father’s anti-Christian anti-human arrogance is the lack of caring for the family and the related lack of recognising the role and dignity of his wife (which had a very sad outcome).

Recognising the many roles of wives of missionaries is addressed in a profound way by Ross (2006). A book based on four pioneering women, who were 'just the wives' of the missionary, challenges the way couples should approach overseas/cross-cultural work because of their equally important roles, which at times can be different. In an age of equality between the genders (Hoggard Creegan & Pohl, 2005; Stackhouse, 2005) and changing roles there needs to be careful consideration to enable both partners to be (and feel) valued. A part of this valuing each other begins with the notion of the call.

What about the call?

The 'call' is a topic in itself. Here I draw on Amos to show that we all have a call and that our call comes from who we are or the potential we have. Amos was a prophet of the eighth century (BC). A key aspect of his call is that it was both unique and yet fitted who he was. His knowledge of farming and commerce were key to his ability to fill the role. God equipped Amos to complete the task through his created potential (Smith, 2001). This simple example is supported by many other stories where people's abilities, while they may wrestle with their own ability to fulfil the role (e.g. Moses), were seen in their calling which relates to the bigger topic of the will of God (D. G. Benner, 2004, 2005).

The following story from Greenfield (2007) shows a powerful wrestle between knowing the call and living it:

...later that night I let out my frustrations. I had spent the afternoon...desperate to find a place for the mute boy...None would take a child with special needs...I ranted bitterly to my wife. ...her...hospitality and wisdom never failed to encourage me...we had quit our jobs and come...with a real sense of God's calling into this place of darkness and squalor. The next day ... my boy ... had taken off all his clothes and run away.... In my guilt and frustration at losing this vulnerable orphan, I tried to remind myself what I was doing there and why. It isn't just about mercy and compassion for the poor, I told myself half-heartedly. It is also about faithfulness and obedience to God, no matter what the results (p. 3).

Greenfield begins this story by showing a contrast between this boy, disabled and orphaned, and the five-star hotel that he picked him up in front of. After finding the boy for the second time and seeing the boy gain meaningful life Greenfield concludes the chapter with the following thoughts.

When Jesus moved from the most exclusive gated community in the universe to the worst ghetto in the world, seeking out prostitutes, lepers and children, he sparked a revolution in at least one man's life. My own.

He inspired my journey from the corporate halls of power to the back alley of Phnom Penh's slums and riverside squatter settlements. A journey woven around a love story with a feisty refugee girl from Cambodia who agreed to join me in a crazy adventure. A journey that would ultimately result in a ministry assisting over a thousand orphaned children (p. 4).

There is so much which could be drawn from these brief but rich excerpts from a book describing a personal journey, as hope is found for poor orphans. Forgive me for only touching on these aspects but there is another story calling, because as seen here the call is just the beginning.

Duncan (1996) after a chapter showing great cultural awareness tells a story of what he terms 'the awful mistake.' After a period of time working with the local people generally, but also specifically with finances and medical care, while telling the story of Jesus it was recognised that some church attendance was directly and only related to the "money and favors" (p. 40). So from the advice of the local church leaders who believed this was "creating more harm than good" (p. 41) Duncan closes the programmes down. In another book reflecting on the time period Duncan (2005) states: "As agonising as it was to hear it, we were essentially told we had caused so much disharmony, misunderstandings, jealousy and relational breakdown in their community through everything we had done" (p. 29). Duncan (1996; 2005) tells of his feeling of failure, because what was done (hours of blood, sweat and tears) with good intent was now all but wasted. Duncan (1996) writes:

Over the coming months I sagged into a crisis of faith. ... It was all coming apart. It seemed that being a believer in Christ made no difference at all. Faith, prayer, clean living and hard work counted for little. In the face of poverty all of these were rendered ineffective and powerless. I was losing certainty about God, Jesus Christ and the Holy Spirit. Right and wrong, good and bad began to blur. I had read of how social workers, missionaries, pastors and priests who had immersed themselves among the poor had ended up disillusioned cripples clutching a bottle, hoping to escape the memories of their failures. I now understood how this could happen. I began to drink. Not only that, but one night I came very close to doing something very stupid with an attractive neighbour of ours. I was not coping too well (p. 45).

This all too real experience of Duncan's directs the literature review in three ways. Firstly, there is a need to address the primary aim of going to this place (this has been covered above). Secondly, there is a need to understand the issues of working with and in poverty. The following statement from Duncan (2005) indicates the need to grapple with the mere fact of living away from support: "The first four years I had dengue fever three times, amoebic dysentery and we lost our third born child. Ruby

[his wife] described those years as ‘every day is a day in hell’” (p. 19). And finally Duncan’s troubles asks the question of who is caring for the carers and how are they being cared for?

Poverty

Poverty itself remains a title which has a plethora of different meanings, with priorities ranging from or including income level, health, community, education, to holistic well-being (Elliott, 2005). Levine (2004) questions the usefulness of a subjective definition of poverty. Sachs (2005) asks how will subjectivity reduce the fact that every day more than twenty thousand people die from extreme poverty? Baulch (1996) makes some headway in his review of the differing views and issues with defining poverty. But commonly and most simple an objective definition of poverty is basically deemed to mean shortage of income defined as less than one US dollar per day (A. Young, 2005). McNamara (McNamara, 1981, as cited in, Durning, 1989) expands this measurability with a definition of absolute poverty by describing it as, “[a] condition of life so limited by malnutrition, illiteracy, disease, squalid surroundings, high infant mortality, and low life expectancy as to be beneath any reasonable definition of human decency” (p. 7). However Chambers (1997) challenges this by suggesting when poverty is given a narrow scientific technical definition so that it has universal meaning for those who are not poor, poverty only becomes what can be measured. This is an important concept because as the gap between rich and poor widens, talking poverty remains only an abstract concept (albeit very complex) for the western worldview unless we keep it within the context from which it comes (O’Connor, 2002). For the purpose of this thesis my understanding of poverty is from a multi-dimensional perspective in the belief that all aspects of poverty are intrinsically linked (White, 2002). Also the way in which poverty is viewed by the worker will have a direct effect on their reaction and response to people with less, but will also effect the emotional, spiritual, mental, and physical stress of the worker who is “amidst human anguish” (Myers, 2007, p. 212).

Working in the hard places

The personal anguish for one going to serve is situated in the extreme nature of working with HIV, and Oduyoye and Vroom (2003) suggest this creates the need to have a theology of suffering. Further to this are the complexities of the HIV phenomenon which I explored in chapter two and which led into this chapter on delving into the formation of ‘cultural tact’ through the process of acknowledging the ‘work and world’ of culture. Cross-cultural serving can be very taxing on the servant so there is the need for self-care to prevent issues such as burnout. Evers and Tomic (2003) state: “*Long-lasting exposure to emotionally taxing tasks, which have to be*

performed under stressful conditions, may lead to the depletion of someone's energy and resources, commonly called 'burnout'”(p. 330). People are qualified for the job/task but not for the taxing emotional drain. Burnout has been called “the disease of the overcommitted” (Golden, Piedmont, Ciarrocchi, & Rodgerson, 2004, p. 116) and it certainly has spiritual connections as it can erode the human soul. In an international study done in the early nineties aspects of burnout could be seen to have a strong correlation with the cross-cultural missionary avoidable attrition rate (Brierley, 1997). More recently Deane (2008) has conducted a similar study focused in New Zealand which found the “unplanned departure of New Zealand missionaries in the last decade has totalled a staggering 531” (p. 77), which equates to 53 people per year. Schubert (1993) states that “statistics suggest that about 15% of first-term missionaries bail out” (p. 4). Many who go through this unplanned departure are scarred for life, and sadly some lose their faith completely (Deane, 1994). To understand burnout it needs to be seen as a process which travels through several stages, from beginning to an identifiable climax (Friedman, 2000). Ekstedt and Fagerberg (2005) described getting to the climax in the following way:

Emerging bodily and psychological manifestations and the overwhelming fatigue lead to a terrifying feeling of being trapped in a vicious circle without means to struggle against it. Reaching the bottom line – acceptance, stopping the struggle and letting go – marks the turning of the tide (p. 62).

Burnout is not an event but a journey, a process that travels through several stages from beginning to an identifiable end. Getting help involves peeling back the layers to a level where people see and then personalise where the feelings of depersonalization, emotional exhaustion, and reduced personal accomplishment are stemming from. As Olsen and Grosch (1991) suggest, “while one can talk about how to resolve the problem it is easier to attempt to deal with a situation early, than to attempt to put the pieces back together” (p. 302). From the literature there seems to be seven aspects which work at creating awareness of how one can find healthy ways of working in challenging situations: daily renewing the mind with the rhythm of Sabbath (Diddams, Surdyk, & Daniels, 2004; Hall, 1997; Hart, 1995; Olsen & Grosch, 1991); holistic care of self-needs (Donovan, 1991; Friedman, 2000); living within our humanity (M. F. Foyle, 1885; Schubert, 1993); grace based living and working in freedom without guilt (Golden et al., 2004; Seamands, 1999); the freedom of grace in family time (Seamands, 1999); living without driven-ness or compulsion (Seamands, 1999; Mark Strom, 2000), serving without a need for achievement or recognition (Olsen & Grosch, 1991; Schubert, 1993).

Notwithstanding the necessity described in the literature for addressing the issues of burnout, one should not limit the focus of attrition to a label burnout because in doing so there is a risk of forgetting that it is “almost always the cumulative effect of a number of factors, rather than a severe crisis in one particular area, which produces a decision to leave” (Deane, 2008, p. 33). These factors are multi-faceted which includes relationships (marriage, cultural, agency, across the team or with home support) and the job itself (Deane, 1994).

In an article looking at humanitarian response Myers (2007) highlights some of the issues involved for the practitioner including, as already stated, living in the midst of human suffering, but also dealing with morality in a different context, and the “tensions between neutrality and solidarity” (p. 212). “Seeing some people die while others live in squalor weighs on one’s soul” (p. 213). This all leads to a demand for care of the practitioner. Myers gives the following suggestion to be included in this care: training and retraining; periods of rest (which need to provide “beauty, quiet and peace” (p. 213)), because as says Myers, “[O]ne cannot give what one does not have” (p. 213), but knowing what is going to be needed is hard to grasp without first gaining awareness of the responsibilities of being there.

Over the course of this research period I have been unable to locate specific writing on how an exploratory field visit can impact future plans and influence the process of gaining awareness of how one’s being will be impacted by working cross-culturally and how one’s pre-understandings and ideologies will impact the new culture. There are a few insightful sections of (auto) biographies like the following comment in Kidder’s (2003) descriptions of the life of Paul Farmer, a medical doctor who in following his ‘calling’ was committed to making a difference to world health:

Looking back at this first year of living in Haiti, Farmer would speak of the feeling that many things in his mind coalesced into a vision of his life’s proper work. But he’d insist, this happened in stages, not all at once. ‘For me, it was a process, not an event. A slow awakening as opposed to an epiphany.’ Then he remembered an incident... (p. 79)

In another chapter of Kidder’s book Farmer tells a story explaining a situation where his medical knowledge conflicted with the local ‘Voodoo priest.’ This experience changed him:

In an essay which he titled ‘The Anthropologist Within,’ Farmer wrote that, in the aftermath of that case, he’d wondered obsessively about the role anthropology should assume in his life. He’d been taught that an ethnographer should observe, not try to change what was being observed. But practiced in that way, anthropology seemed ‘impotent’ in the face of ‘everyday problems of adequate nutrition, clean water, and illness

prevention.’ He had settled not for a synthesis between observing and acting, but for doctoring and public health work that would be partly guided by anthropology (p. 83).

What I find interesting here is the tension between what has been taught and the reality of being there. Maluleke (2001b) tells a great story about a person with a western Doctorate of Theology who could argue that his own African people’s reality did not exist, which challenges me not to be “theologically impotent” (p. 126) by being ‘culturally impotent.’ I have found very few porous descriptions of life living and working cross-culturally as they mainly remain in the positive. There are some who share snippets of joy and despair like the Bonds’ (Bond & Bond, 2005) collection of stories describing their life’s commitment to Africa, and Geldof’s (2005) insights into why Africa has deeply shaped his passionate concern for the people of Africa. Geldof (2005) has a powerful way with words as he describes his experience of Africa:

No, this is not the Dark Continent. But many of us can only see Africa from the dark side of our mind. The impenetrable place, the unknowable minds. ... No, not the Dark Continent. This is the Luminous Continent (pp. 27-28).

Here it seems that Africa as a place of difference actually reveals and illuminates hidden beliefs and prejudices before we even travel there. Reading about Hudson Taylor’s (F. H. Taylor & Taylor, 1911) childhood introduced me to how he conceptualised his role in future China. I have found the descriptions of Taylor’s experience of being a missionary to China profoundly challenging. The stories like Farmer’s, Taylor’s, Bonds’ and Geldof’s have inspired me to be there and hear the people. Kirk (2000) correctly states that there can be no greater learning than that which comes from experience. “As with so much in life, the meaning becomes clearer in the doing” (p. 7).

Mindful of the increasing numbers of people engaging in what is commonly termed short-term-mission (STM) there is a need to acknowledge their existence and the potential of a phenomenon which is here to stay. The numbers are large with 1.6 million people from the United States spending approximately 7-30 days (but up to a year) of overseas cross-cultural interaction in 2006 and more money being spent on STM than on long term mission (Priest, Dischinger, Rasmussen, & Brown, 2006). Despite the recognised problems which range from a lack of culture intelligence to cultural imperialism (Livermore, 2006), the fact is that the benefits of the experience weigh heavily in favour of the person/people going, and as Ver Beek (2006) found, people can experience a STM trip and remain just as ethnocentric. STM is a different

phenomenon from what I am studying in this thesis, nevertheless there are some interesting findings in a study by Linhart (2006).

Linhart (2006) looks at the impact of STM on the individual and found that people involved in STM “experienced a process of becoming” (p. 458) while they engaged with new and “existing ways of being” (p. 458). This existential alertness as it is manifested as care for the issues facing the world, shapes one’s place in humanity which comes from one’s “own sense of self” (p. 452). This was done existentially “as they considered their place in the world and their own culturally shaped identities” (p. 452) and wrestled with any “unauthentic way of living life” (p. 452) in their home country. Drawing on Heidegger, Linhart suggests that this exploration of self is caused by “their *thrownness*” (p. 453), as they “came face-to-face with people culturally-formed in different ways” (p. 455) and “in their encounters with poverty” (p. 459). This said, Linhart also acknowledges that these contacts “during a short-term trip resemble an interactive museum” (p. 455) with “visual and experimental aspects” (p. 457) being dominant in the interpretive process, and that there is only ever limited understanding. In the following quote Linhart unpacks how this understanding takes place.

The inability to truly know and understand what they were experiencing forced the students to interpret the experiences where they could know and understand – their own lives. They were interpreting their experiences as quickly as they appeared, projecting themselves into their cross-cultural interpretations. As they attempted to make meaning of what they observed, the received curriculum of the experiences were profoundly affecting their understanding of their identities and creating a desire to move toward a more authentic way of living out their faith (p. 456).

From this description I am directed towards a methodology that holds the tension of interpretation as a primary mode of research. There needs to be room in the methodology to use the HIV phenomenon as a lens but also as the subject which I am engaging in, with crossing-culture as a primary point of exploration. This research is looking beyond the impact of a short term trip on the participant, to understand and find meaning for how that experience can inform any future engagement which can be positive for both the receiving culture and myself. There is a need to go and discover meaning for the future.

Imagining and exploring cultures are difficult because they require not just a nod to the other’s diversity, but, much more powerfully, they may implicate one’s deepest self and create one’s self anew....Such an encounter may disrupt and rearrange my categories for seeing and being,

it adds a new view that changes my thinking and my identity (Heilman, 2006, as cited in, Linhart, 2006, p. 454)

This quote suggests, encourages, even demands a methodology which opens the future. As Elmer (2006) warns, there is a limited amount of knowledge you can go with which is positive and helpful but if too much is relied on then the cross-cultural worker often remains arrogant in the belief of their superior knowledge, even with regards to the new culture. Smith (2003) remembers that after sailing to Africa in 1969 “so many of my taken-for-granted assumptions concerning Africa, the world, and Christianity and its mission began to crumble” (p. ix), but this was only revealed by being there. As a New Zealander there also seems to be some unique New Zealand characteristics such as renowned high levels of flexibility, but also a rugged individualism which attributes to the recognised latent interpersonal relationship issues (Deane, 2008). Does owning ones own culture need to be the starting place?

Conclusion

I began chapter two with quote from Mandela’s autobiography showing the contrasts and contradictions within the reality of an ignorance in understanding one’s own culture. From there I explored and reflected on the HIV phenomenon through multiple traditions. Central to working as a global-co-worker is grasping ‘cultural tact.’ Therefore a significant proportion of this chapter has been about how one develops cultural tact while also providing several tools for interpreting culture. From this base the second part of the chapter has provided some glimpses of how a Christian servant is conceptualised including how experience can impact the person themselves. Revealing the dynamics of culture and servanthood as they interact with the HIV phenomenon has been provided to show understanding upon which the interpretations within my findings chapters are encircled. Let me finish with one final quote from Mandela (1994).

It was during those long and lonely years that my hunger for the freedom of my own people became a hunger for the freedom of all people, white and black. I knew as well as I knew anything that the oppressor must be liberated just as surely as the oppressed. A man who takes away another man’s freedom is a prisoner of hatred, he is locked behind the bars of prejudice and narrow-mindedness. I am not truly free if I am taking away someone else’s freedom, just as surely as I am not free when my freedom is taken from me. The oppressed and the oppressor alike are robbed of their humanity (p. 544).

I come back to Mandela because I believe here he correctly depicts what this literature review has done. By reading this part of Mandela’s final page slowly we get the sense he has deeply reflected on his life. From this reflection I get the impression

that, as a person who understands freedom better than most Mandela sees that freedom needs to be two-fold, and unless it is, it is not freedom. Working with the idea of understanding comes from the dynamic process of holding both the 'part' and the 'whole' in a creative tension while truly respecting both by ensuring that neither dominates. This review shows the territory which needs to be considered. Like Mandela, there needs to be a realisation of our ignorance; this is a journey. And while I have showed snippets of my learning, when it comes to crossing-cultures, learning needs to be continual and as shown here the nature of this research topic has a diverse field of influence. In the following chapter I will describe the guiding philosophical notions which have informed this study and then show how these combine within the methodological processes.

Chapter Four: Philosophical Foundations and Methodology

Hermeneutic phenomenology is a research tradition which is inextricable from the philosophical base from which it is derived. The purpose of this chapter is to provide the philosophical constructs which inform the interpretive framework of the methodology as well as explaining how these traditions were used in this particular inquiry. Investigating the phenomenon of ‘the experience of undertaking an exploratory field visit to HIV programmes in Malawi’ has many tensions which required an epistemological base which has the ability to hold and yet open these tensions in a productive way. This said, the process of interpretive research is located in the tradition of those before me.

Guiding philosophical notions

There are several philosophical notions guiding, and providing the foundations on which this study is built. Koch (1996) suggests there are two major phenomenological approaches: the transcendental (underpinned in the Husserlian writings) and the existential/hermeneutic (underpinned in the Heideggerian writings) traditions. This thesis is grounded in the existential/hermeneutic approach, therefore the first section of this chapter describes the evolving influence of Heidegger as he asks, “what is Being?” Then we turn to look at Gadamer, a student of Heidegger who has worked more specifically with language.

Heidegger

Grappling with the complex writings of Heidegger is hard enough but there are also undercurrents of distaste from academics and students which range from complex disillusionment to the following comment from a student in the library: ‘oh you are studying under the influence of that Nazi.’ Heidegger’s connection to the Nazi Party has been in the spotlight of a number of scholars (Collins, 2000; Feldman, 2005; Inwood, 1997; Vetlesen, 2005; J. Young, 1997) and as such is an issue which cannot be avoided in a thesis of this ilk. The impact of World War II on the western world and on critical thinkers of the twentieth century cannot be understated. For example, it could be claimed that Moltmann’s theology was formed by the war. Yet Heidegger, “the long-standing Nazi Party member, never articulated a single word of apology or regret” (Vetlesen, 2005, p. 75), and because of this his entire work is potentially polluted. Others see “clear evidence that he disagreed with the politics of Hitler and National Socialism” (Emad and Thomas in Heidegger, 2006, p. xxxix) or within the depth of his complex thinking strove for the possibility of keeping humanity in-check

to prevent such atrocity from repeating (Collins, 2000; Inwood, 1997). I find his silence on the topic (even if this does have deeper meaning) hard to accept because I have been to Auschwitz and visited the Yad Vashem Museum in Jerusalem where I was personally confronted by an imagery of human depravity which I will never forget. In using Heidegger I am not condoning his political affiliation, and I will always be left questioning whether the Heideggerian notions align with my other guiding principles. Looking for hope for HIV I turn to Moltmann (1967), another writer of the same World War II era, who believes theology necessitates dialogue and hope because it is “so rich that it demands continual new approaches” (p. 19). In my approach, Heidegger is guiding and grounding but not controlling this thesis.

The phenomenon

The phenomenon of the experience of undertaking an exploratory field visit to HIV programmes in Malawi is under investigation. Prominent in this phenomenon is the understanding of what it means to be human, and this is the point of connection to the writings of Heidegger. Heidegger is known for his term *Dasein* which is woven throughout his writing and is about how meaning is found and where meaning is found. In other words, for Heidegger, interpretation is achieved within an understanding based on what it means to be human. *Dasein* cannot be described simply, because Heidegger uses it to encompass a range of meaning to capture human life and existence. It is difficult to obtain a dictionary meaning of *Dasein* more than its close association with life and the environment surrounding a life. “*Dasein* is understood in terms of its ‘world’” (Thiselton, 1980, p. 149), and in this sense *Dasein* is about ‘being-there,’ about ‘possibility,’ the ‘potentiality-for-Being,’ ‘how to be’ and ‘controlled by temporality and time’ (Heidegger, 1962/1995). *Dasein* is organic (in its being) and grows from *Dasein*’s centre yet also from *Dasein* outside, thus *Dasein* works with what ‘is’ (Heidegger, 2002). Sheehan (2001) makes the point that the organic growing nature of *Dasein* cannot be left in the static of ‘being there’ but has the openness which is able to open ‘other things’ with a priori of “thrown-open-ness-as-ability-to-make-sense-of” (p. 14). Heideggerian phenomenology is situated in this openness, and in this openness is the possibility of exploring the tensions of working cross-culturally and being enmeshed (and entangled) within the HIV phenomenon.

Authenticity

A lot of what is under the microscope is how one is authentic to oneself in the process of working well in another culture. Heidegger (2002) creates a frame for looking at identity and difference and in this frame there are notions of ‘concern,’ ‘belonging’ and what he calls “*the event of appropriation*” (p. 36). When this notion of finding

identity in difference is added to other of Heidegger's (1962/1995) notions such "they-self" (p. 167), "Being-with" (p. 167), "leaping in/ahead" (p. 158), and the "Call" (p. 319) how one is to remain authentic comes into view. This is an important feature of working culturally because difference is at the core. Reflecting on Heidegger's work on authenticity Crows (2006) writes:

For Heidegger, the issue of human life as such is what sort of life it is going to be. There are two possibilities: 'inauthenticity' and 'authenticity.' One is characterized by complacency, distraction, and self-concealment, while the other is marked by commitment, struggle, and sober responsibility for oneself. One kind of life is, ultimately, a failure to 'own-up' to oneself, while the other is a life of profound honesty (p. 70).

It is in this tension that the meaning of an exploratory field visit is situated, and by using a Heideggerian frame the 'hidden' is sought out as we are 'there' in the world.

Being-in-the-everyday-world

By 'being-in-the world' says Heidegger (1962/1995) and not externalising techniques from it, meaning can be found as it has its 'presence'. Meaning is in the everyday-way-of-being, and meaning of a phenomenon is "the showing-itself-in-itself, [which] signifies a distinctive way in which something can be encountered" (p. 54). Heidegger makes an important distinction: only in "*phenomenology, is ontology possible*" (p. 60). As this thesis is addressing the 'who' in the cross-cultural situation, their experience in the every-day-ness can enter the hermeneutic circle with a helpful reduction in the "polarity between subject and object" which is "dissolved in the radical light of a more original unity" (Alvesson & Sköldberg, 2000, p. 52). Making Heideggerian (1962/1995) phenomenology the science of the "Being of entities—ontology" (p. 61), does not limit the subject-matter to being the science of the 'self,' because the being of *Dasein* includes being-in-the world and being-with-others in the world (belonging), making understanding this-worldly (Heidegger, 1962/1995, 2002). As Heidegger (1962/1995) explores the meaning of Being he shows that "phenomenological description as a method lies in interpretation" (p. 61). Interpretation is "grounded in understanding" (p. 144) as it discovers what is concealed with a mode of thinking which "attempts to move *forward* by the step *back* into the realm of the essence of truth which has never yet come to light" (Stambaugh in Heidegger, 2002, p. 16). It is the revealing nature of Heidegger's (1962/1995) work and the use of notions such as 'thrownness,' 'becoming,' 'belonging,' 'fallenness,' and 'existence,' which allows me to inquire into the hidden space of the everyday complexities in working cross-culturally with HIV/AIDS, and to see the paradoxes within relationships as they impact my future. As this revealing is taking place Heidegger recognises another key aspect of interpretation, that of 'withdrawal.'

Withdrawal is the idea that the “true being of things is actually a kind of absence” (Harman, 2007, p. 1) which needs to be negotiated. Drawing on Heidegger, Nelson (2001) adds to the experience of being-there the understanding that it is “structured in and by the interplay of disclosure and concealment, presence and absence” (p. 150). Heidegger (1962/1995) writes, “*Meaning is ‘upon-which’ of a projection in terms of which something becomes intelligible as something, it gets its structure from a fore-having, a fore-sight and a fore-conception*”(p. 193). This inquiry is not and cannot be separate from my ways of knowing already (fore-having), the lens I use to know (fore-sight), and what I know (fore-conception). Therefore, working with the interplay of “shadow and light” (Harman, 2007, p. 93) and the Heideggerian notions of fore-structures, my experience of going to Malawi becomes a reflective text. This in turn, directs this discussion to how Gadamer is included in this thesis.

Gadamer

It was not until I read more of Gadamer’s (1989) use of Heidegger that I started to grasp the complexity and pervasiveness of Heidegger’s predominant feature of interpretation, which is fluidity. According to Nelson (2001) from a Heideggerian perspective “we see through language” (p. 157). Gadamer (1989) helps this seeing by holding the parts and whole in tension in the hermeneutic circle. Gadamer states: “Every experience is taken out of the continuity of life and at the same time related to the whole of one’s life” (p. 69). Thus as the experience of my exploratory visit is studied it remains a part of my whole life and in this interplay (further) meaning is found. Gadamer seeks meaning by developing good and strong questions. He states: “Discourse that is intended to reveal something requires that that thing be broken open by the question” (p. 363). The ‘*question*’ is a critical aspect of every phase of this inquiry and Gadamer helps frame questioning as an ‘art’ within a dialectic of the experience with the aim of opening the possibilities through “the art of thinking” (p. 367). Gadamer sees this art as being in dialogue with language and words, to come to understanding, and as such it is a “hermeneutic conversation” (p. 388). As with all conversations through hermeneutic one seeks common language then proceeds to find meaning through the common ground (agreement) of their meaning which Gadamer calls a “fusion of horizons” (p. 307).

One’s ‘horizon’ is a part of one’s being, thus interpretation is always under historical influence. There is a tension in that all “understanding is interpretation, and all interpretation takes place in the medium of a language which allows the object to come into words and yet is at the same time the interpretation’s own language” (p. 389). Working with this tension within the notion of the hermeneutic circle

Heidegger (1962/1995) states: “What is decisive is not to get out of the circle but to come into it in the right way” (p. 195).

Gadamer (1982) keeps this study practical as he suggests that application is integral to hermeneutics. He states that we need to “consider application to be as an integral a part of the hermeneutical act as our understanding and interpretation” (p. 275). Therefore as this thesis is revealing how one comes to a decision in every aspect of cross-cultural life while remaining authentic to themselves, others and their faith, the following statement shows the work required. “Every decision” says Heidegger (1971, as cited in, Dreyfus, 1991), “bases itself on something not mastered, something concealed, confusing; else it would never be a decision” (p. 4). This thesis is revealing the questions which are created within this experience about real decisions of the everyday and taken to the place of “dialectic of question and answer” (Gadamer, 1989, p. 389) concerning tensions for my future. This notion of questioning guides my methodology at several key stages.

Finally, I will address two specific aspects of Gadamer’s hermeneutic for inclusion: notions of reading culture and drawing from the Biblical text. As this thesis is surrounded by the need for interpreting culture, Gadamer provides important insights as I read culture as a text following Vanhoozer (2007) and as I draw on the insights of Lampert (1997) who uses Gadamer’s ‘art’ of interpretation to explore how to engage cross-culturally. As meaning is found in the text which springs from the experience of my exploratory trip to Malawi, there are particular points where I draw on biblical insights. At these points Gadamer is able to guide the use of scripture as shown by Osborne (2006), Thiselton (1980) and others. While I am on the topic of the Bible a brief introduction to my theological underpinnings seems appropriate.

Theological Foundations

Working from a theology of “faith seeking understanding” (Barth, 1963, p. 42), to be Christian, theology is necessarily grounded in the person of Jesus Christ (Barth, 1963; Mbiti, 1969; Oduyoye & Vroom, 2003) and is prepared to ask both the anthropological question, ‘who am I?’ and the theological question, ‘who is God?’ Calvin (1960) states: “Without knowledge of self there is no knowledge of God” (p. 35). This line of thinking is congruent with Heidegger.

“For Heidegger, to live as a human being means to be engaged in an ongoing activity of interpretation—interpretation of self, of social relations, and of non-human realities. Interpretation is guided ahead of time by tradition, and is articulated, shared, and developed in public discourse” (Crowe, 2006, p.101).

Thielicke (1982) brings the understanding that we find identity from the interactions of those around us. It is only when one interacts with difference and diversity (the 'other') does one find one's true self. This challenges any individualistic model of life and theology at least on the surface level. What I mean by this is that theologically humans are 'inspired bodies' (Genesis 2:7) giving humanity its distinctively human capacity. For me, life is anchored in what Hill (1998) describes as four loves. Hill states: "Central is our capacity to love ourselves" and from this comes one's ability to "love God," to "love your neighbour," and to "tend the earth" (p. 13). While this puts 'me' in the centre, it does not remain individualistic and self-centred but works with owning and transforming one's "self-concept" because this directly affects one's ability to engage with-others-in-this-world, with-the-Divine and with-the-earth. This is a continuum as we dwell, yet is also the tension of the "now and the not yet" paradigm (p. 27).

Theology challenges the limited nature of our contacts, and in a globalised world where Christians are to promote integration not assimilation, our interaction must be couched with respect, humility, to appreciate cultural and gender diversity and need, before dialogue becomes possible (Hitchen, 1990). Ackermann (1998) illustrates the fluidity connecting the self and the other as follows:

...the practice of mutual relationship comes when I turn my gaze from myself and 'look' into the face of the other. It is you and I, they and we, seeing and being seen. In the face of the other I see a true and authentic human being. We both reflect something of the image of God. The practice of relationship means that I acknowledge that I am not complete unto my self. I see myself in the face of the other. I am not fully my self until I can see 'me' in your face. You are the mirror of myself. I am the mirror of yourself. Only when we can see ourselves and each other are we fully human (p. 24).

Here Ackermann is challenging a human's completeness without being in relationship with others, yet in the relationship mirror both parties need to be seen equally. This suggests two important concepts for this thesis as cultures are crossed. You need to know yourself and let the other see that self, and when you are looking in the mirror together you need to be looking at both. As we look in the mirror tensions between what is said and done are a global phenomena. "Knowledge," says Maluleke (2001b) "needs to affect the complex interplay between said and done things" (p. 137). This is the concept of integrity and the "concept behind personal integrity is wholeness" (Backus, 1985, p. 26). Crowe (2006) writes: "An authentic life is one of profound self-honesty, something Heidegger later calls 'wakefulness'" (p. 222).

Hope is an important aspect of this thesis and Moltmann (1967/1993) sees that “hope alone keeps life” (p. 324). He believes hope has to be less abstract, less of something that is in the distant future or only at the ‘end’ (Müller-Fahrenholz, 2000). This study searches for a positive future, by knowing the past, experiencing the present and seeking concrete hope for the ‘other’ as we, humanity, travel on this pilgrimage of life.

Summary of philosophical foundations

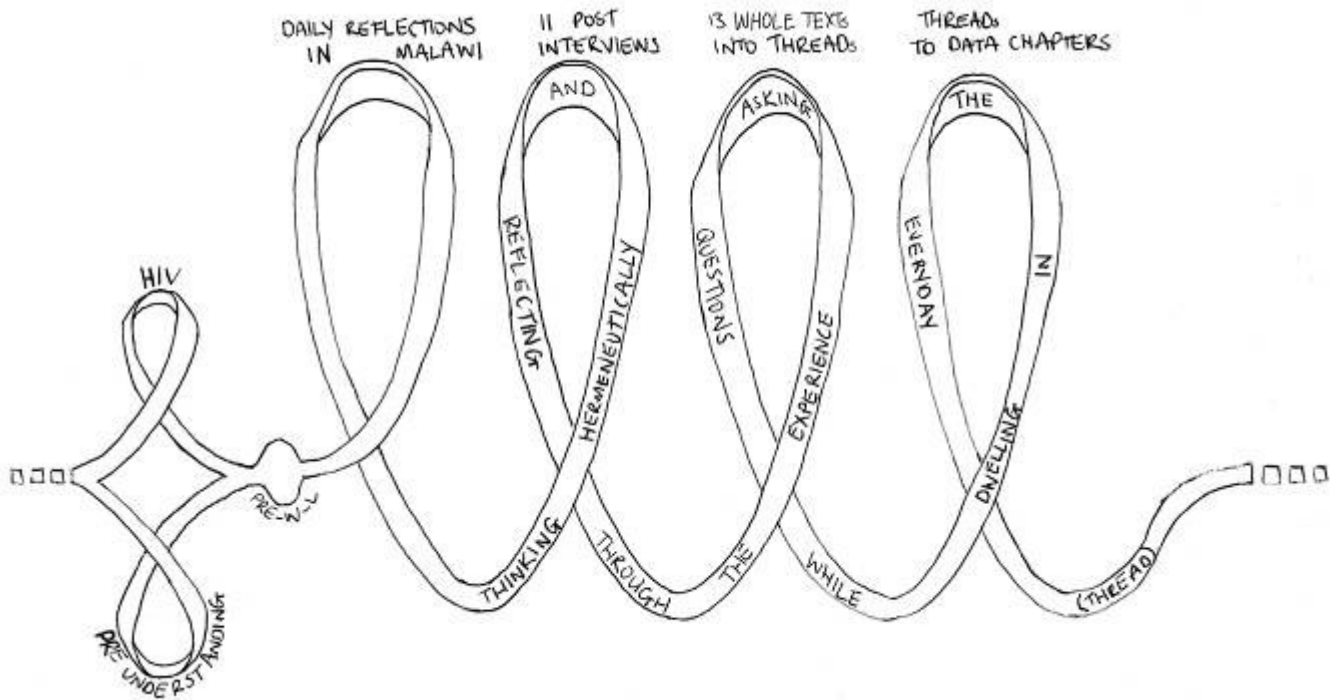
The approach of this thesis uses Heidegger’s stance that things need interpretation, Gadamer’s stance that this requires positive questions, Hill’s notion of self-concept being primordial, and Moltmann’s frame of hope preventing meaninglessness, as well as his style of theological conversation. These diverse ideas help give this thesis a uniqueness which the HIV phenomenon requires, and they form the foundation for this inquiry by addressing questions of relationship in the process of working culturally with HIV. I can now show how this base informs and guides this study.

Method

Hermeneutic phenomenology creates texts from experience and then explores them hermeneutically. In this section I show subtleties of this process which while being guided by tradition have a distinctive flavour. This is in keeping with Heidegger (1982) who states: “there is no such thing as one phenomenology” (p. 328) to which van Manen (2006) adds “genuine phenomenological method consists in creating one’s path, not in following a path” (p. 720). It is the “*theory of the unique*” (van Manen, 1990, p. 7). Part of my ‘Being-in-the-world’ involves the desire to work with people living with HIV and HIV prevention as I have ‘concern’ for the people affected by the HIV pandemic. What this thesis is examining is my ‘mode of being’ as this ‘concern’ is lived. Journeys of this nature can be sparse or infer a dualistic approach of ‘this is what to do’ regardless of the ‘who’ it affects, or the ‘who’ of the doing. What this does according to Sanderson (2006) is “truncate rather than expand expressions of humanity ... [which] ... leaves certain things unsaid and unimagined” (p. 88). Working from Hill’s (1998) understanding that human engagement springs from a self-concept, Heidegger’s notion of reality understood authentically only through ontology, Gadamer’s guidance with the text of experience, and Sanderson (2006) who states that “Wisdom is embodied in the living of life and life is lived with others” (p. 83), I explore my own embodied experience and how this was achieved.

Proceeding through the unfolding event: “Reflective Thinking”

The following is a diagrammatic description of my methodology. It shows the all important movement of life, which is never singular in direction. Discovery takes place within this movement.



Understanding the context

HIV in its many facets is a global crisis situation. With 20-25 million dead as the direct result of the disease, individuals, local communities and international agencies are all working with an aim of reducing the disease's affect on humanity. To do this always involves crossing cultural gaps because one's own culture and experience is unique (Naugle, 2002). Sadly these gaps are frequently missed as workers' agendas conceal cultural-centric goals (Chambers, 1997; Myers, 1999; Potter, 2002; Waxler-Morrison, Anderson, Richardson, & Chambers, 2005). In this study, I am investigating the worker (me) on an exploratory visit to see how the 'cultural gaps' can be better understood. This interpretive study will also importantly ascertain how the meaning of my experience can serve others who intend working cross-culturally in HIV programmes. While I am the participant there are several points of interaction with others, therefore ethics approval was required.

Approval for the study

As this is a people centred research and while it is hoped that this story can be told in such a way that meaning becomes change, and the change aims to value human dignity, the guidance of an ethics committee is appreciated. Recognising the importance of this, ethics approval was sought and granted by Auckland University of Technology Ethics Committee (07/40) (Appendix 1), as were the 'participant information sheet' (Appendix 2), and 'consent form' (Appendix 3). Thus from each informed interviewer I obtained written consent and in the case of the couple both parties granted their consent on separate forms. The interviews were semi-structured with the possibility of the interviewers using personal stories as a way of introduction and or a way of expressing a line of questioning. Therefore assurance was given that any identifying aspects (to the interviewer or other private individual) within their story or in my response, would be changed to a pseudonym. The interviewers were assigned a transcript code which is only known by myself and my supervisors. As the interviews were digitally recorded they were stored on my computer (the originals were deleted) and password protected.

As the participant

The correct objective question here is how can I be both the researcher and that which is being researched? But as Koch (1999) highlights, "objective position is based on one side of the coin" (p. 23), on the other side is the Husserlian type of phenomenology where "both researcher and participant become subjectively aware of the essence" (p. 24). What I have said above echoes Koch when she writes: "We are the same coin" (p. 24), making it methodologically possible to be personally "engaging your whole self in the process, including understanding what is real for you and what is important in your life" (p. 24). Koch suggests that "people are self-interpreting" (p. 24) (as does Heidegger, see Dreyfus, 1991, pp. 23-25), so in combining these two statement I suggest that I can legitimately be both the researcher and the researched, albeit even if this is not specifically found in the writings of Koch. However, caution is needed here to be in keeping with the Heideggerian tradition. Dreyfus (1991) explains that Heidegger rejected "methodological individualism" (p. 7) by his notion of being-in-the-world and of understanding coming from "everyday social practices" (p. 7). So while this study is directly illuminating my individual experience of being in Malawi, it is always in the light of what it means in relation to others and to the world. This is achieved in two ways.

Firstly in a concealed way by my reflections being based on seeking meaning for my future of working with HIV cross-culturally, and the impact of this on my ability to be authentic to my self, my wife, my children, and my faith, while caring for the person

of the 'other' culture. It is important to recognise here that working cross culturally has its own unique stressors as shown in chapter three. The second way in which this individualistic approach is kept in check (to be authentic to the core of tradition) is through the post trip interviews which introduced a range of perspectives as they drew out my impressions and self-reflections of the experience. This is an area which I will cover in more depth, but at this point the decision to make me the main participant of this research is a legitimate and creative way of reaching meaning for the phenomenon of an exploratory field visit by an 'inspired body' who is owning their own 'embodied experience'.

Follow me

This research has been designed to follow the stages of an exploratory field visit. In the next few paragraphs I expand the research procedure which took place at each stage.

A pre-visit interview (conducted by my supervisor) provided the opportunity to articulate my pre-understandings/expectations/interests which by its very nature helped formulate questions which in turn helped the direction of conversations during my time in Malawi. This 'pre-visit interview with Liz' is referred to from now as 'Pre-w-L'.

While there

As the participant, I gathered reflective data during my three week field visit. Koch (1998) suggests using reflexive story as the form of data because it "*serves to locate the self in the research process*" (p. 1884). Koch goes on to describe how the process of observing and listening feeds into the controlling question of "*What is it like...?*" (p. 1888). The question of 'what is it like?' was a key part of my daily experience as I informally engaged with life as a westerner in Malawi. This informal engagement consisted of exposure to: rural and urban clinics, 'Hope for AIDS' programmes, missionary nurses, Church based programmes, 'Home Based Care', family homes of missionaries working in Malawi, and local health care strategies. The field exposure was facilitated through the mission agency Serving in Mission (SIM, see appendix 4) field coordinator in Malawi. This had the advantage of using the time available in Malawi to the fullest, as most of the formal interactions were planned and people were willing to give their time. However this also influenced people's assumptions of my goals.

During this time I was active in what Smythe, Ironside, Sims, Swenson, and Spence (2008) call "the phenomenological conversation" where "each conversation is

uniquely itself” (p. 4). I had questions and topics of interest as I engaged with the local Malawians and then at the end of each day I audio recorded my reflections, later transcribing them into my laptop. This is what became the second stage research data which took the form of daily self reflexive stories and reflections of the day. These included what I experienced and what was stimulated from the open conversations and observations. This study presents the unique dimension of facing (personal) challenges, the depth of which could only be reached by my being immersed in HIV programmes and life in Malawi. The question of ‘what is it like’ was kept real because the purpose of this experience was to discover what my future could be. This data I term my ‘daily reflections’ which from now will be referred to as D.R.

Upon return

This phase of the research was dynamic because of the range of interviewers and how each interview created its own path of discovery. At this point there were eleven interviews which included a post-interview (conducted by my supervisor) and ten others.

Selecting the interviewers

With the idea that ‘it takes a community to raise a child’ I have looked to my community to help me understand my experience (Thielicke, 1982). In selecting interviewers I tried to get a representation of what influences me to be the way I am (in the world). This cross section of people was chosen for their particular special interest. I accessed them in one of three ways. Some were recommended by my supervisor, some by people interested in my project, and some were known personally. All participants were contacted via email and sent a ‘participant information sheet’ and a ‘consent form’ outlining my project by explaining the purpose, and how their input would assist the overall research by revealing my taken-for-granted assumptions and provoking my thinking.

The interviewers

While it may seem strange to be interviewed by others, it was a very effective tool to open and illuminate areas of the exploratory experiences which were being kept in the ‘shadows’ of the everyday. The interviews varied in duration between 45 and 90 minutes. In keeping within the style of phenomenological conversation these interviewers were also given the freedom to take their own path with gentle guidance of ‘what was it like’ in the interplay to open what Heidegger (2002) would call ‘is’. The following is a list of the interviewers’ areas of interest to show the scope of the field I worked from:

- Palliative care specialist with 16 years experience. 10 years head of Palliative care department in the UK. 12 years teaching in the two thirds world.
- Emergency Care nurse with a world-view which operates from within a Maori paradigm.
- Infectious diseases physician. 18 years in HIV medicine.
- A development specialist working between New Zealand and the two thirds world, focusing on capacity building
- Nurse unit manager of an intensive care, educator, theorist.
- Christian minister, with leadership interests.
- Psychotherapist, pastoral counsellor, Dean of school of counselling, author, theologian.
- CEO with background in major corporate, government and public education
- Expatriate, from Malawi and his New Zealand Spouse.
- Missiologist and theologian.

The purpose of these interviews was to take me to the experience (not back, as the experience continues on a continuum) to help investigate the phenomenon as a whole. van Manen (1990) states that phenomenological interviews serve the process by “developing a richer and deeper understanding” (p. 66) as they work from the concept that experience ‘as lived’ is always ‘with others.’ These interviews were audio recorded and then personally transcribed verbatim. These became what Lindseth and Norberg (2004) refer to as the whole texts. By being directly involved in the transcription process there was no break between the interview and the creation of the transcribed whole texts (referred to as WT from here on). This data was now able to be added to the hermeneutic circle of discovery as it moved into the place of analysis. Here there needs to be a point of distinction between the ‘part’ and ‘whole’ tension. While the interviewer’s questions are a vitally important part of the WT and as such remain as underlined text, as a way of differentiating from my answers, they also withdrew to the place where my reflections are pushed to the light, but occasionally they are included in the data chapters to help create and frame the context for the discussion. In moving to the light I will now focus on how the texts (Pre-w-L, D.R., Post-w-L, and WT) enter the hermeneutical event as described by Gadamer, and Heidegger.

Working the data

The data from this study was gathered over a period of months and is made up of three forms (1 Pre-w-L, 2 D.R., 3 Post-w-L, and the ten interview transcripts), all of which become the thirteen WT to be worked with hermeneutically. While conceptually one talks of working with the data as if it is a step by step linear process, it is more like an event. Heidegger (1962/1995) uses one of his more simple terms to describe this event. He calls it ‘thinking’ (Heidegger, 1969). But before one interprets

this 'thinking' as just thinking, I offer the following quote from Gadamer (1994) as he describes his student experience of learning what thinking means to Heidegger:

Where, in thinking, we would otherwise be concerned with proceeding from one thought to another, here we remained steadfastly concerned with the same matter... the boldness and radicality of the questions ... would take one's breath completely away... this thinking does not see itself as an instrument for some purpose. It is not a thinking in which everything depends on sagacity and a know-it-all attitude; rather, here thinking is experienced as pure passion (pp. 62-65).

I have included this quote because I consider it shows thinking as what it can be, passion. Due to time constraints I was still having interviews while working with the data previously generated (the total of the 13 WT came to 174 pages). This was beneficial as at times this helped my 'art of thinking' as new interviews were able to pick up on the 'passion' of the topic I was wrestling with (at-that-present-moment) as stimulus for the conversation. In the conversation new questions opened my thinking at times creating what Heidegger would call a "moment of vision" (Inwood, 1997, p. 82). This 'glance' of understanding, the 'I get it', is something Heidegger worked with by reflecting on the dramatic change in the lives of St Augustine, St Paul, and Martin Luther (Inwood, 1997). This tells of 'a point' where everything looks different, where-as the three-dimensional event of working with the WT, being interviewed afresh, and thinking, was more a journey within which there were points of significance. As new understandings were revealed from these three angles there was also the tension of what Harman (2007) calls the "perpetual war between light and shadow" (p. 153), where in the uncovering there is always concealment, as *aletheia* is only ever partially revealed. Once all the interviews were complete and transcribed the thinking and passion continued. As I re-read the WT I spent time **Thinking Hermeneutically and Reflecting through the Experience, Asking questions while Dwelling in the everyday (THREAD).**

These THREADs were the process of moving the 'essence' of the experience from the WT to what is presented in this thesis and remaining in keeping with van Manen (1990) who writes about the "process of insightful invention, discovery or disclosure—grasping and formulating a thematic understanding is not a rule-bound process but a free act of 'seeing' meaning." He goes on: [it is a] "'desire to make sense,' 'desire to make meaning'" (p. 79). I am dyslexic and an auditory learner, so by personally transcribing the interviews into WT the words became not only read but also heard. Then as I re-read the WT I could hear both the questioner's voice and my responses returning me to the interview. But more than this, I was able to place myself back in Malawi 're-experiencing' the trip again and re-capturing the mood

from within the WT. In the act of re-reading the WT (and at times I would re-listen) I reflected on what the words, questions, responses and stories meant in relation to my experience. Because each interviewer was identifying points of interest from their speciality in their questions, their respective WT seemed to create distinct themes. In my “mining meaning from them”(van Manen, 1990, p. 86) it became apparent that each WT had its own resource for providing the ‘essence-gem’, or as van Manen would say, a place for finding ‘essential themes.’ Thus as ‘things’ leaped out I was able to do a ‘question study’ on that ‘gem.’ Later these ‘gems’ gathered to create a more meaningful piece (a chapter). As I use the acronym THREAD I realise that I need to define what I mean.

THREADs

By calling them THREADs I am merely referring to a place of inquiry where I have paused to interpret the text to reveal meaning and create language to convey new meaning. In this place, the following quote from Gray’s introduction to Heidegger’s (1968) book *What is called thinking*, helps capture the process of proceeding through the unfolding event.

Thinking is not so much an act as a way of living or dwelling...It is a gathering and focusing of our whole selves on what lies before us and a taking to heart and mind these particular things before us in order to discover in them their essential nature and truth (Gray in, Heidegger, 1968, p. xi).

The THREADs were both the product and the process of learning, and for me it meant pausing on a clear focus of thinking and facilitating focused examination. In this sense, the interest is around a question or issue which has been brought to the light in the WT. The following are the theme titles for the THREADs.

To be a servant
Bring HIV to a NZ God
Prevention and trust
Sitting with them
Obstacles
Dependent idealism
Being to be
Why Malawi
Why Malawi Two
Two clouds of difference
Two clouds of difference Two
What about the ‘we’?
Fear of going
Are you always foreign?
Power and the art of Braveheart

But by the Grace of God Dreadlocks

The movement of the ‘essence-gems’ from the WT to the chapters was only after the writing and re-writing process (van Manen, 1990), which took place in each THREAD. This was part of the “experience of ‘thinking’” (Smythe et al., 2008, p. 4) and being caught up in what Crowe (2006) terms “living concern” (p. 221). I started to understand van Manen’s (1990) comment that “phenomenological ...research ...is extraordinarily demanding of its practitioners” (p. 33). At this point being both the researched and the researcher was the hardest, and the best. As I looked at the text I was seeing myself. I was looking back. With this, the notion of reflections grew new meaning as did the ontological nature of this research. On every page there was an aspect of what Heidegger would call ‘fallenness’, but as I was to discover in the revealing of this, I came closer to the authentic aspect of *Dasein*. My being has choice and my nature is free. In these THREADs I saw the reality of how the experience of crossing-culture is personally revealing. Two fascinating stories come to mind from Mandela’s (1994) autobiography, where he pauses for a moment and shows his own environmental conditioning as he questions if the ‘black pilot’ can really fly the plane (see pp. 347-348), and why when he saw a ‘white beggar’ his mind thought “to be poor and black was normal, to be poor and white was a tragedy” (p. 219). Ideas and ways of seeing the world often take an experience of difference to be revealed. This was also seen as I processed the THREADs through ‘writing and rewriting’ creating the data chapters.

Moving from THREADs to chapters

The three chapter themes surfaced at different times during the whole journey of discovery. So to pin their emergence to one phase would not be representing the whole process. Nevertheless when it came time to move from working and dwelling in the THREADs there were three predominant notions which were ready to provide the structure for the presentation of the data. They are presented in this thesis in chapters five through seven. Chapter five: Going to and from the call, looks at what gathers as one examines the journey of understanding the desire to work cross-culturally. Chapter six: Learning to listen: Doing in-between the spiralling movement of care, wrestles with what one does and how one does it within the context of working cross-culturally. Chapter seven: Being-there: being their, shows the internal tensions of how I am authentic to myself, my family and my faith amidst difference which demands careful attention. While each chapter is complete in itself, the guiding themes are so interrelated they create a whole and show the tensions in the

‘going-doing-being’ paradigm. The following idea of van Manen’s (1990) with regard to text helps explain the purpose of my data chapters:

This kind of text cannot be summarized. To present research by way of reflective text is not to present findings, but to do a reading (as a poet would) of a text that shows what it teaches. One must meet with it, go through it, encounter it, consume it and, as well, be consumed by it (p. 153).

This describes both the creative process and the product of my search for the ontological meaning within working with the HIV epidemic cross-culturally. van Manen (2006) states: “One does not write primarily for being understood; one writes for having understood being” (p. 721). As I re-read the THREADs looking for themes which best depict the phenomenon, I was encouraged to find that the key ideas were being well expressed. However, the process of moving the insights from the THREADs to the data chapters again required re-entering the hermeneutic circle. For van Manen (1990) writing is “the method” (p. 126). It is the writing process which “separates us from what we know and yet it unites us more closely with what we know” (p. 127). Writing is the forum for “re-thinking, re-flecting, re-cognizing” (p. 131). So in repeating the interpretative processes used to move and refine the descriptions of the experience from the WT into the THREADs, the chapters were formed. In this sense: “Interpretive thinking is a proceeding rather than a procedure” (Diekelmann, 2005, p. 5). Working with the THREADs meant re-reading them while making notes and drawing diagrams and mind maps expressing the gathering of ideas illuminated in the ‘unfolding’ of the THREAD. At this stage as the data chapters were being constructed from the THREADs I also went back and re-read (or re-listened) to the WT to understand how the insights related to the whole of the text and the experience itself so as to maintain a “strong and oriented relation” (van Manen, 1990, p. 135) between the experience and how the phenomenon itself is being expressed in the final form.

The secret to “achieving such writing is the gift of large spaces of undistracted time and the willingness to trust that the emergence will come” (Smythe et al., 2008, p. 7). This is the ideal, but the reality of being a husband and father and living in community meant that time and thinking was woven through my everyday. Processing took place by engaging in the world. As the themes emerged by working and dwelling in the THREADs they travelled with me, and when new insights appeared I wrote them in my note book. Then in the undistracted time I was able to write, gathering the notes, thoughts and conversation, which all contributed to my focused thinking. My thinking was kept moving, helping me to understand and find

meaning even as the horizon of understanding changed. As Gadamer (1989) states: “Horizons change for a person who is moving” (p. 304), so in the conversations (with parents on the side line as I watched my children’s sport), over meals, as a parent, and even as I performed a drama, life experience was helping refine what was really there in the text. Smythe et al., (2008) state: “Phenomenologically, it is persistently thinking that matters” (p. 6). It was by ‘being-there’ in the everyday with the notions, thoughts, and themes, while I wrestled with the idea of ‘trusting the process’, that the chapters appeared as the best way to express the phenomenon and be assessed by others. I will now address the issue of trustworthiness.

Entering trustworthiness

As I entered the question of academic trust I decided to follow the writings of Koch (1996) because she both understands the question of trust and has identified specific ways which help hermeneutic phenomenology establish trust within the interpretive tradition. Koch recommends that “each inquiry determine its own criteria for rigour (trustworthiness)” (p. 174), and she sees that in establishing trustworthiness throughout the hermeneutic process there is a need to locate self within it with an ‘openness’ which can be sensed by the reader. In this way, the prejudices and pre-understandings can be owned. Quoting Gadamer, Koch (1996) brings the positive notion that who we ‘are’ constitutes “the initial directedness of our whole ability to experience. Prejudices are biases of our openness to the world” (Gadamer, 1976, as cited in, Koch, 1996, p. 177). Given the sense that our prejudices are necessary in this process, both understanding them and acknowledging them provides the rigour to the process of this research. The reader gains the sense of the reliability and validity of the study through the rigour of the whole process, and as part of this there needs to be “excursions into the philosophical literature to provide the soundness” (p. 175).

Openness

Interpretive texts in this study come in three forms: personal (journal notes and daily reflections), collective (interview transcripts), and public (“It is important for human science to recognize that the truth-experience made possible through the language of poetry, novels, painting, music, and cinematography may be reflected upon phenomenologically, and thus imported into phenomenological writing” (van Manen, 1990, p. 114)). These forms of language require the same treatment of interpretation, but, affirming Koch’s following of Gadamer and Heidegger, openness needs to acknowledge that it is not possible to bracket ‘me’ out of the hermeneutic circle. For

the hermeneutic circle to show rigour my acknowledged inclusion is required. There needs to be clear acknowledgement of whose voice is being heard, not only for representation of the voice but to show how the ‘fusion of horizons’ is happening, so the readers can follow the process in a way that they can participate in the synthesis of experiences which brings new understandings and gives meaning. The space is created for meaning to be formed if the reader can allow themselves to become both a reader and author simultaneously, in the sense of a vessel of ideas rather than an owner. The reader then understands differently and maybe with new clarity, yet as Vanhoozer (2007) suggests this clarity is still ‘provisional’ providing ‘partial glimpses’. So the interpretive reader remains in what Gadamer (1989) terms ‘the play.’

This openness, with regard to me stepping out to bring in others and to draw out deeper meaning through the process of being interviewed about my experience is a created method. In keeping with tradition it is combining the ‘participant interview’ and the ‘researcher interpretation.’ There is a sense in which I may have grafted a new shoot into the strong and true stock of hermeneutic phenomenology. In this methodological initiative the interviewer’s shoe is on the ‘other’s’ foot, but the openness continues.

Representational approach

In the process of reading and re-reading the WT and then repeating this while working with the ‘THREADs’ the question of representation is: how does this story make it into the finished product? Koch (1996) suggests that “...the original context must be described adequately so that a judgement of transferability can be made by readers” (p. 179). This was possible because there is a strong focus on how to understand self which shows the ‘how to’ get to ‘your self’. There were also aspects of my fallenness that, as excerpts from the WT, remain in the final product. Another feature of this research are the moral and the political issues of cross-cultural HIV work. I felt that to ignore them for political correctness would reduce the trustworthiness. Therefore they have been included, though seen through my view. Readers need to partake in the representational process by acknowledging that they too have their own view.

The nature of this exploration into my potential involvement with HIV work was a challenge for interviewers as they each had their own set of assumptions about this

topic. What the study however is doing is not focusing on their assumptions, but illuminating the issues by bringing out my reactions to their assumptions. There is a sense in which the functional open interview has created a place for openness and representation of the key issues. Where the experiencing stories join there is a force within the phenomenological interview shaping the interview questions which are intentionally fluid in nature. Thus, what Koch (1996) calls the “crisis of legitimacy” and the “crisis of representation” (p. 177) have been addressed by adding phenomenological interviews from which the central text (as the WT) was created.

Working trustfully with the texts

Koch adds a third component for establishing trustworthiness as one works with the text. Koch’s (1999) overriding concern is “that researchers need to explore and articulate their ontological and epistemological position before commencement of an interpretive enquiry,” (p. 33). It is my experience that a deeper understanding of my ontological and epistemological position has been discovered as I have explored the phenomena using this method of enquiry. This possibly has happened because I am both the ‘other’ within the text and the interpreter of the text and therefore there is a seamless movement with a continuous deepening of meaning. This research is in keeping with interpretive tradition in that: “Rather than creating knowledge, the aim of hermeneutic inquiry is understanding,” (Koch, 1999, p. 26). My “final research product is a story” that I the researcher “has constructed and communicated effectively,” which has the “ultimate aim of advancing our understanding” (Koch, 1999, p. 32). And, as for the tension between self-interpreting and being interpretive, I have shown that it links back to the nature of reality (*Dasein*).

Conclusion

With the support of the phenomenological tradition I have based this inquiry on the reader’s ability to see to the heart of the phenomenon. The heart of the phenomenological insight is gained from the hermeneutical process of proceeding through the unfolding event by using the THREADs of the pre-exploratory visit to Malawi. The Malawi visit and thesis, through the phenomenological method, seeks an understanding about my future desire/ability to work cross-culturally with HIV prevention and care for those with HIV-related illness in an authentic way. Such understanding will hopefully inform the insights of others who consider embarking on

a similar venture. To do this I have combined the strong philosophical foundations with a methodology which has the uniqueness needed to open new possibilities of meaning around being a global-co-worker, yet is able to provide a robust inquiry to uncover the tensions one has to face.

Chapter Five: Going to and from the call

At the age of ten stories of great adventurers captured his imagination. They were familiar yet this time they gained more meaning. Something more personal spoke of possibility, his view of the horizon had shifted, was enlarged and opened. Dreaming about the potential of what life could mean now released space for new seeds of ideas to nestle. As time passed new words were spoken into this place created for such possibility. Words naming the adventure were ready to be taken, the new story ready to be written. Words spoken, words heard, words encouraging, words defeating, which words would be actioned into his name? Who would he become? K.H Fleck (Notebook, 18 April 2008).

I begin this chapter with the above excerpt from a 2008 journal entry as a way of capturing the mysterious way that people's life direction unfolds. This familiar story of a person yet unformed, growing up in a world of influence, speaks of the call for living to our possibility. Individual stories are crafted by our environment of relationships, experiences, and opportunities, taking shape slowly over time.

Following threads within the complex tapestry of my life and reading the signs and directions makes me question how those early words have controlled my decisions. How do words find meaning? Is it only in their out workings? What is it that connects words to their meaning? Following the words from their origin to understand how they are embraced will uncover how they direct movement through the important and influential periods of life. The call is more than language but words travel from and to the call as we go. What is our call and what are the words of the call?

Underpinning the call

Gadamer (1989) suggests that: "Long before we understand ourselves through the process of self-examination, we understand ourselves in a self-evident way in the family, society, and state in which we live" (p. 276). Heidegger (1962/1995) suggests that "I receive the call as coming both from me and from beyond me" (p. 320). But says Heidegger, the call also has the aspect of being "delineated ontologically as a phenomenon of *Dasein*" (p. 320). As such "the 'it calls me' is a distinctive kind of discourse for *Dasein*. The call whose mood has been attuned by anxiety is what makes it possible first and foremost for *Dasein* to project itself upon its own most *potentiality-for-Being*" (p. 322). While understanding that the call is too complex to reduce to a simplistic scheme, Heidegger takes this discussion to the place where at humanity's core there is a 'Call to care'. If this is 'the Call' then what we are called to must be the process of naming words of how we are to-go-to-care.

Heidegger (1962/1995) states: “*The existential-ontological foundation of language is discourse or talk*” (p. 203). Which brings us to question how do words have power to create? In the words of the Gospel of John 1:1-5.

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it.

In this powerful prologue the author of John uses the Greek word *logos* (λόγος) to underpin Creation through the spoken word with echoes back to Genesis 1 and yet continues recreation through the person of Christ (Beasley-Murray, 1999; Carson, 1991). *Logos* is a rich word full of meaning and helpful for the purposes of understanding the call. Understanding *logos* as something which ‘embodies a conception or idea’ fits Heraclitus’s first use of the term as “getting hold of the unity of the One and the All ... thus the instrument of thought, expressing both the thought-process and its conclusion, and also its consequences for the thinker” (Fries, 1986). *Logos* as embodiment keeps us true to John’s use of the word as depicted in verse 14a “And the Word became flesh and lived among us.” Words are true when they are embodied. Words depend on the world to gain their meaning (Gadamer, 1989). “Man [sic] alone of living beings has *logos*, because his actions are determined by the word, and he himself is capable of speech and understanding” (Fries, 1986, p. 1083). Working from this meaning of *logos*, words and the interpretation of them, leads us to be, us. Is there still choice?

The question of ‘am I locked into this?’ becomes, do I have an authentic understanding in a world of modern dichotomies, where, stemming from Plato, the physical (material) and spiritual (ideas) realms are spilt? (Gadamer, 1989; Morris, 1971). The dichotomy suggests that ‘real’ and ‘beliefs’ belong to two different camps making it difficult to situate yourself meaningfully. *Logos* was and continues as an idea which was spoken into being (Ford & Muers, 2005), but it also has a sense of “Wisdom through which God creates and sustains the universe” (Ingram, 2005, p. 688). From this perspective ideas have “legs in the sense that they are not the disembodied abstractions of some ivory-tower academic, but are real spiritual forces that go somewhere, ... and that have a widespread effect on our practical, everyday lives” (Wolters, 1978, p. 2). Here words and ideas are so linked that words are ideas expressed, and from these there is a movement in the everyday. There is a force emanating from these words creating ideas to be acted upon. The words spoken to me like: ‘you will do great things to build up my kingdom’, ‘you are an encourager’,

‘your words will have meaning in others’ lives,’ ‘seek out where you will be most used’ have been creative in my life (Entries in my Notebook, 1986). As choices are made these words have self-fulfilling encouragement. Inwood (1997) states in relation to Truth: “Words and their meanings are already world-laden” (p. 50). Our seed beds are ready for words spoken to shape us, but while it is not cut and dried that these words mean ‘this,’ they do keep the movement going.

Finding the place of ‘beginnings of to-go’ is really hard. It makes me question if I am looking in the right place — it seems to be more a gathering of everything that makes me, ‘me.’ The idea of ‘to-go’ starts inside, is fed by words, experience, impressions and in the stepping out (the now), the movement of going is right there. The call has come before me (ahead-of-itself), travelling with me (alongside-otherness-in-the-world), yet is in-front of me (already-in-the-world). This is different from a bus stop which can be marked on a map and timetabled. There seems to be complexity which gathers rather than a simple joining of the dots. This makes discovering our call an act of faith. Is it worth the risk?

The work of naming to-go: ahead-of-itself

When one is doing something which is a little different there is an expectation that questions will be asked to clarify and understand what you are doing and your motivation. So when this interviewer asked, ‘what do you believe about what it is that you are doing?’ as their first question, I was prepared.

I came to Bible College with the understanding that from our past my wife and I had each had a prophecy that we were going to be involved in mission. And a wise mature in years lady from church, with life time of mission experience, who was working with us in these youth programs, rang me up one night and said your youth programs are good, but I think it's time you go and do some more training. And in three hours Kim and I had planned how we were going to move cities, change jobs and our life direction. And that's what we did. We ask ourselves why we had not thought of it before that moment. We believed that we were preparing to go overseas. (WT: 5/1)

Often there are stories in a person’s life when one person spoke into their life with a word of such a profound nature that it stimulates movement or keeps it going — this can be positive or negative. Here one conversation at the right time catalysed us again to move on. Somewhere inside us both there was the possibility to step out, and this lady got the timing to speak into our lives just right. For me this reinforces the idea that we are to be in community, knowing each other in a way which allows us the ability to honestly speak into the lives of others around us. It is still a risk (or step of faith) to move, even when others are gathered around supporting the movement with

thoughtful and wise counsel, but one's own ability to make 'good' and 'strong' decisions is increased (Strom, 2007). Support from others neither removes the responsibility from self or the risks of something going awry. In the western world the decision remains with the autonomous self yet once the choice has been made and spoken about, others can again keep the movement going. For example, our children are in our movement because we have spoken with them about our next steps towards going overseas, thus making...

... our children a part of the journey. If ever I get to a place where it is too hard, they are encouraging me to get on with it. They say 'we are doing this to get ready to go'... They even encourage each other in the preparation... It is kind of like you are locked in once you have started anyway. It is movement, the kids are going, I'm going — which is good.
(WT: 8/3)

I use this example to show that once the words have been spoken it is as if you are 'locked in.' Our kids need to be part of the journey for that is the nature of family. Their involvement keeps the expectations in front of us. Once a couple are engaged it takes something big to stop their movement to marriage – the outside pressure is almost as strong as the inside.

Looking at what other options there are for me, Kim and people who know us are quick to point out the alternatives: of living in regret and 'what if', 'if only', 'should of'. Not to-go would remove the possibility to have a story crafted around the going; the unknown would remain, reducing what it would mean for me to live well. None of these places are where I want to be so, while to-go is only a possibility, to stay as a form of not going (giving up) is also not an option.

Once the words have taken their shape in the 'house of Being' the work of naming is done, for now anyway, and there is a waiting for the next call/word/idea to be nestled into the place where growth and true self become. The following quote from Gray (1952) opens this possibility of the strong connections between language and the act within 'to-go.'

Through the word, through conversation, men [sic] can bring the existent into the open and preserve it in potential form for later generations. Language is 'the house of Being,' Heidegger frequently asserts. Or again, 'Being comes, self-illuminatingly, into language.' His meaning is that language is at its birth a genuine revelation of reality, that words arise from an original experience of the cosmos. They are not chance creations nor utilitarian counters, but on the contrary arise from a simple and primary encounter with things as they are. Used by people who have not shared adequately in such experience, however, their true meaning becomes blunted, veiled, forgotten. Language tends constantly toward

decadence and degeneration. The most significant event of human experience, it is also the most dangerous of possessions, insofar as it can be called a possession at all. Hence the thinker who would illuminate Being must dig down through the accumulations of meaning and vague connotations of a word to reach the original truth it embodies (p. 417).

This idea gives the notion words. Names given to our being are creative yet our being itself has its words waiting to be discovered. The movement is about discovery of the structure in the depths of the inner-self and how this can be built on. Interestingly misplaced words and words travelling free of context can be dangerous yet there is also a sense that the inner-self when given the right conditions does in fact recognise names conveying truth. As Gadamer (1989) puts it “a word has a mysterious connection with what it ‘images’; it belongs to its being” (p. 416). Maybe the naming, which closes down our possibility, is shifting the foundations. The risk of living unauthentically is enhanced, but this must be understood in terms of being part of the journey, and therefore weighed against the positive outcome of having a brief glimpse of your true purpose. Is the process of accepting your name, your call?

Being pulled to-go: alongside-otherness-in-the-world

As awareness of self is being revealed, so too there is a need for the other to be revealed. This is often a simultaneous uncovering of others and the world which in turn demands an uncovering of self.

Some of my assignments started pulling towards HIV and working out where God fitted in ... so once all these things started to come together and I was wanting to feel HIV, understand what it was about, I realised I couldn't do that just from textbooks... (WT: 2/1-2)

To understand what this pulling towards HIV is, maybe ‘the pull’ is best described in terms of a force. Within the HIV phenomenon there is a force, something which has created an attraction. For this to be an effective force there must be something inside me which can be pulled, causing a movement. As I was pulled towards HIV I was seeking understanding of the complex relationship between HIV and my faith/worldview. This seeking had a practical engagement of thinking and writing but was pushed beyond the words of others to the experience of exploring in the field (HIV programmes) where others also had been pulled (called).

What is this pulling to-go: Already-in-the-world

How is it possible that overseas assignments can have a ‘pulling’? What part of me were they pulling? Was it physical, emotional, spiritual; was it real? This pull is exposing the risk required of engagement. It also shows the mixed understanding of my western worldview which has an awareness of the intricate parts of the

dichotomised seen and unseen worlds, yet struggles to hold them together. What parts of the HIV phenomenon is this ‘pull,’ pulling me to? Two years of study had made a difference to me, so in responding to the pull of HIV I was looking for understanding. I came to study with the desire to re-write/edit my life/job description. I do not know if that was my first reason but it has become about connecting meaning into my everyday. I have an inner desire to help people. This desire took me to nursing, I am most ‘happy’ when able to be with people. So this was pulling something inside of me. I want to take my faith seriously and live life authentically. HIV is a way that I can work my faith out. Am I using HIV as a vehicle to take my faith somewhere, or does taking my faith seriously mean I need to be aware of HIV? Is it both? My wanting to ‘feel’ how PLHIV engaged with the current programmes is what this pulling was about. It was the desire to feel/know which ‘pulled.’ The calling was my want ‘to care’ specifically for those inflicted by this pandemic.

It is me trying to hold HIV/AIDS/evil and God up in the air at the same time. It wants to be grounded. I want to use more of my brain. And that is why I'm doing this methodology, I didn't want to do statistics on HIV because I wanted to do this and I want to know how my weeping on the computer can bring this alive. ... I want to know how that empowers us to make a difference. How does that bring a good design to our engagement with HIV? How does that help us be edgy? How do we do ‘the emotional’ academically well? (WT: 9/4)

To write HIV and evil in the same sentence is a risk I am willing to take to make my point. The risk is of course the possibility that people pass “judgment on those who are HIV/AIDS patients, quietly rationalizing, ‘isn't it their own fault?’” (Stearns, 2001, n.p). My point is while it could be suggested that my being a nurse, plus bible college student, plus mission co-worker in this present environment of the global HIV pandemic equals a call to HIV, my story is the question of how come Christians are **not** responding strongly enough by showing that they care. From this my call comes from being already-in-the-world, and this provides the emotion which I desire to address.

Should others care?

This raises questions around wanting others to care. I have presented that we must Care as this is to be human, yet my desire is for them to care about people at some distance from themselves, people who are caught in the nastiness of HIV. And I want them to care because this is my project.

I had realised that HIV was a huge factor in many of the Two-Thirds World countries and also realise that Christians at times were doing a lot of harm in those areas because of their fundamentally misinformed views

about sexuality, which just blurred across anything to do with justice. Also, as I looked into HIV within a Christian perspective I found a lot of people were very hesitant about it. There was little acknowledgement in New Zealand churches about how to deal with HIV. Some of these hesitations come from limited knowledge and often were too scared to ask the question what does HIV mean and why is it happening?

There seemed to be a paradox where people were happy for me to work with HIV (over there with 'those poor people') but wanted to know nothing about HIV. They (New Zealanders) are very secluded and exclusively in their own environment, yet, people I have met with are happy for me to go overseas and do 'God's work,' overseas... (WT: 2/1-2)

'Working out where God fitted in' as we go needs to be understood from different angles. Do I think about God and then go to HIV, or do I go to HIV and find God there? God is in the world through the community of believers, but does that mean that God is represented only by the community? No, God is love and love is everywhere (Brunner, 1956; Jüngel, 1983). When love is narrowly defined it quickly becomes un-love. Love includes grace and justice: these terms need to be understood in two ways. As a continuum from one to the other, yet possibly more importantly that grace is justice and justice is grace when administered by the Divine. God's concern for justice is a huge theme throughout the Bible and in the history of believers' lives (C. D. Marshall, 2001; Shedd, 1984). Yet with regard to HIV, the biggest pandemic in recent history, there often is no justice (K. R. Ross, 2002). People can create a protective gap of ambiguity, blurring their global vision. HIV tends to become very out of focus and messy. I wondered if there is a self protective thing happening here. We want to protect hope from the disillusionment within the grand scale of issues around HIV. Yet is it not in the disillusionment that we find hope? Maybe it is 'time' not hope which we wish to protect? Time has its own meaning, almost its own identity. But if there is not time to give to hope where is the meaning in life? Hopelessness and meaninglessness are in the mirror but who/what are they reflecting?

To-go seems to be fuelled through what appears to be a strained relation between views on justice and sexuality, and a lack of western Christian churches' attention to the global issues surrounding HIV. An important point needs to be established that while HIV and care for those with AIDS-related illnesses is arguably the biggest social issue facing our globalised world, it resides in a much bigger environment of poverty and injustice, with the complicating factors of ideologies of politics, mortality, and culture. The New Zealand Christian's view about sexuality and sin has been hijacked by homosexual leadership roles in churches, and maybe people just cannot multi-task. Beyond self-righteous opinions of there being some connection

between HIV and personal wrong-doing, there appears to be a paralysing fear preventing deeper questioning around the meaning of HIV and AIDS-related illnesses. A paradox of interest comes where there is a distance providing a protective gap of ambiguity and reduced responsibility. Nonetheless as strange as it may be, there is an acknowledgment that there is room for 'me' to go overseas. Does this room for me to go overseas show that people do care once they are aware? Or perhaps this discloses that the inner self contains care but requires something to reveal it and my involvement in this comes from the *logos*.

On face value whether others care about what I do and where I go may seem to lack relevance, however I would argue that in-the-going and where I go, the care of others for me is really important for a number of reasons. I believe firmly that there needs to be strong connections between the wealthy and the suffering world — the 'have's' and the 'have-not's'. Having understanding of the people of your community will assist you in the choices of information so that it is meaningful to the community and does not lose the contestability in the transfer when you are feeding back about life in the new place. If people of my worldview do not care about the issues that I am going to then how does that shape my view and is there a continual shaping beyond my awareness's? This place of pondering is supported with Heidegger's (1962/1995) use of 'they-self' which I explore in chapter six. Holding different views at the same time without becoming soggy with tolerance or paralysed with insipidness is a constant tension for me as I care.

Three levels of connected care

Some clarity is needed here. I seem to be hung up on others caring about 'my' project. Again there are three levels of engagement. First, the people directly in my everyday are connected to me and what I do. There is some support which comes from their knowing me. This lives in conflict with a strong western individual mode of being, yet for me personally I live best in a world being known well and supported in that. From a faith perspective I believe I am a part of a body. This concept is healthy when you are limited to the function required of your part of the body. To be separated from this, my faith would become disembodied. So, as will be explained in chapter six, I engage with the world from within a body of family and friends which includes my faith community.

The second level of engagement is that within the faith community I am reacting out of what to me appeared to be a lack-of-care and false understandings or closed readings of the meaning of HIV. This has become a motivating factor for me to understand more and be prepared to teach my faith community about the issues of

HIV. This seems to be twofold. So the churches'/faith communities' role can be one of informed caring and involvement which might be felt by the people in the midst of the HIV phenomenon (and in other areas and issues which require love and grace). Christian beliefs and guiding principle as a community also require that they care.

The third level of engagement of wanting others to care comes from my inner own deep care for the HIV phenomenon. Raising the global awareness of HIV is not so much a wanting everybody to be constantly inflicted with extreme sadness, but rather learning that in their everyday they may have a small part to play. The interesting thing here is that nearly every week there is one more appeal asking for money and/or raised awareness, so what makes HIV more important? Possibly only the fact that it has become something that I am passionate about? Wanting others to care is not at the level of touch, yet there is a need for others to be touched because of the strong and intimate response it brings. To touch in this sense is not a place of physical contact but perhaps an engagement on your space within the ripples, where ripples carry the notion of participating within your sphere of influence. So for me to want others to care about my project means that they may think about an action like the coffee they buy, or how they can directly or indirectly make a positive impact at some level.

At this third level there is a sense that the faith community to which I belong can have another opportunity to 'touch' the HIV phenomenon with increased awareness and open understanding, because this community has the resource of prayer. Prayer does make a difference but prayer needs appropriate wisdom about the topic or it can be dangerous (Phiri, 2004).

A vision of care

When I listen to my story it brings me to a point where HIV captivates me, because it hurts women, children and poor people ... this opens the possibility of going anywhere in the world... (WT: 6 /7-8)

If to-care is left as a grandiose vision which has no ability to find its end then it remains visionless. While I want to be involved with HIV care I need to learn what that means for me and others. This is to seek to follow the call. Helpful to this has been the process of naming that there are grandiose tendencies in my very nature and a part of that is that I have trouble differentiating between a lineal point and a mass of ideas that are interconnecting, overlapping and self-negating at other points of present time. Holding the past, present and future together is a creative charge given to all willing to approach a subject for which the answers are yet to be found. Something else I have been made aware of through this process is that, while I have some ideas

and I am willing, these do need to be tempered with an understanding that I do not bring all the answers to the table. What does this mean? My maleness (or western ideology with Christendom at its core) is suggestive that answers are there, they just need to be found. Yet in my post-modern-brain even if I found the answer, following it to the end becomes problematic due to what it means. The challenge is to work between the two poles, and as Heidegger (1962/1995) helpfully demonstrates in *Being and Time*, to get to the answer one needs to be interpreting well by entering the hermeneutic circle at the place where ideas gain their meaning as they continue in the movement towards becoming.

I do not know what to think about HIV only because I am still learning how to think and how 'I' think. The problem I struggle with is being 'singular-modal' (only working and thinking in one mode at a time). Take hope as a theme with which I travel to HIV. If I try to take the idea of hope as the only mode of moving into the future, I neglect the other aspects of the future reality like fear, anxiety and the need for planning and provision. As Brunner (1956) points out, there are both the active and passive forms of thinking about the future. Being 'singular-modal' has the negative effect of inhibiting my scope of holding things which are important. It shows my clarity on an issue but perhaps only one aspect of the vision (the most visible), so in effect this relates to my understandings of care.

To understand

... I know that I am quite sensitive, and I feel people's pain, and in the past I have had mentors who have tried to encourage me to separate self from my professional life. I struggle with this because I care from who I am in my profession. The concept of injustice is something that I am reaching out to HIV with, but I would hate to become unjust to my family, because I was giving too much in one direction. While being emotionally intact I don't want to be hard to the point where I am ambivalent (not caring) to others, to other people's suffering. I guess I would like to use any negative stuff I see to empower positive change in lifestyle choice, or further up societal structures, knowing that any addressing of HIV is a generational process. I guess that one of the skills I will come back with is knowing my little part of the jigsaw. I seek personal contact and personal experience about how HIV is working. In a country where HIV is in the fabric of society. What does that fabric look like? (Pre-w-L: 4-9)

Somebody said to me ... for you to understand and work with HIV, you need to sit with somebody who is dying from HIV, and listen to the pains of their greater life in their own language. Once you've done that, then you can start working with the greater issues of HIV. (WT: 6/16)

These two excerpts are acknowledging tensions of working with something which is so immense and yet still achieving a change. If something is not directly affecting us,

then the issues can be dealt with very easily, and often the issues are dealt with differently from how the people directly involved would see it. Where does the clarity come from? During this experience I have seen my own selfishness crippling the world around me. Does a lack of knowledge provide a place of safety where one does not have to care? The issues around HIV are so huge and daunting that remaining neutral may feel like you are doing no harm but neutral is a false expression because allowing the status-quo is not neutral, and therefore is to not care.

Why can I go and be supported in that going yet others have no interest in what I am going to? Where is the meaning in my going if my journey of going only remains with me? Does meaning come from (personal) hope or is hope our meaning? How can I use the fact that people are willing to support me to bring me the hope to carry on if they are not interested in the people I most want to bring hope to? If to care is to understand, how can I feed back the learning so people can nourish their responsibility for their place in this world? This feedback needs to be done so that ownership can be situated in peoples' thinking and give them glimpses of the greater than 'I' that can illuminate our impoverished state.

My view of the world was impoverished before starting study and it remains no more complete and perhaps this is the greatest learning. With regard to being shaped by information the following song lyrics from U2 are very challenging:

The more you see the less you know
The less you find out as you go
I knew much more then than I do now (U2, 2004)

If this aphorism is true, then what do I do with it? It seems that I have a growing willingness to know less, or I have a growing willingness to know that I know less. And this is to know more? My world canvas was only painted on with a small range of paints and brushes (other parts where just 'white' wash). It was in thinking about caring that I heard the voice of HIV calling into the hidden places that were looking for perspective. Now I am emotional about the issue. Emotions can cloud thinking, or do they bring clarity? The analytical west often wants to be free of emotion through knowledge, but where does passion fit within the perceived risk of emotive behaviour? "It is with the heart that one sees rightly; what is essential is invisible to the eye" (Antoine De Saint-Exupery, 1943, as cited in Goleman, 1996, p. 3). Heart felt passion demands clarity and only from clarity through the work-of-thinking can one practically act well.

To-go by staying? To act

I like your word there, to act. Because it is very much part of what I want to do. ... I want to hand my thesis in so I can go and act. And I guess I need to be challenged by what you said earlier that handing it in is actually also an act. It is a love act. (WT: 9/8)

This process of seeking understanding of how I go is in itself an act. This idea is not new for me. Several times during this period of dedicated academic study I have failed to see the relevance and purpose compared to being a nurse and making a tangible difference for others; thus challenging me to find meaning in the everyday. While this period of 'role deprivation' (Lindquist, 1995) did not last, to see from a new clear angle that the process of discovering meaning has purpose in itself, shows this journey to be both the means and the ends. New meaning brings vulnerability and through vulnerability there is growth. The movement of go is multi-dimensional and cannot be truncated into a single moment or act in time. So from this it could be said that I am already in the go. As Gadamer (1989) would say I am in-the-play. Still I must question the personal motivations which inspire this act.

To test God

Possibly I was testing God. I guess searching... was my faith real? Was God real? I guess that this was also informed by letters I had read from overseas missionaries who had seen God working in the hardest places. Unpacking my understanding of God and my faith a little bit more it was clearly fairly concrete in the area that: God created. I lived in a beautiful country. I could see God's love around me as I grew up on a farm, I could see God in creation. Yet, I probably had theodicy questions; can God work in the hardest place in the world?

These questions came from working as an intensive-care nurse, seeing suffering and seeing how that worked itself out but I think my questions were being (un) answered in a western context. Hopefully, I see going to mission (going to work globally) in terms of, not that God needs Kim and Kenneth in Africa, but that Kim and Kenneth need to go to Africa to understand themselves and who they are in God. And then maybe I can come back and answer some of those questions in my own context. And the difficulty here is it sometimes seems more about me than it is about God. But I don't think I mean it quite like that. It's my way of trying to see that I have not got something that Africa hasn't, because I believe that God is there. I saw God working while on this trip. But I am a willing servant, willing to be a vessel of God in that process. (WT: 5/1-2)

Interestingly the movement of go in this excerpt starts with questioning God's existence and finishes with a willingness to be 'a vessel of God.' How can you be a vessel of the non-existent? So perhaps for me it is less a question of the existence of God and more a question of how God exists, while at the same time testing my faith

by doing something. Central to this are questions around my understanding of the relationship between suffering and God, and who I am in God. In this the question has become bigger because it is who are 'we' (Kim, the girls and me) and who are 'we' as God exists? There is a searching here for God, a testing of God, a stretching out towards experience, and yet also from experience. This stretching seeks identity, purpose and peace. This stretching is also away from what I knew, the beauty seen and my shaping context. This stretching and testing needs a place to happen – and Africa is suggested.

If I have not got something that Africa needs then why should I go? Here people pull a 'God card' and say because it is the-will-of-God. But does a 'God card' have meaning? I have always said that you would have to be completely sure of your calling so when the unexpected hits and disaster strikes having 'a' sureness would limit the personal crisis. From this trip I am not so convinced. If you are completely sure of your calling (and how can that be?) how will that be affected when the trouble hits? What provides the completely-sure or the sureness? If you are completely right like Job's friends were then how do you move on once you discover that you are completely wrong. Peter was completely sure that he would stand by Jesus until the cock crowed three times.⁷ Peter grew from that to establishing a movement which continues to the present day. Even in Peter's story there is a movement which suggests to me that the journey itself is creative. Peter's internal experiences after his denial of Jesus perhaps shape Peter's next steps. While to-go may demand a peace, this peace seems to be for the 'go' not the gone. There seems to be a required freshness which is flexible to live in the state of risk, yet has something to give. Therefore to participate in the *logos* of the call is to step out in faith.

If I have got something to take to Africa what is it? Could the answer possibly be me? What this trip has shown me is that to cross culture and then address the issues of HIV, the cultural sub-texts of the disease demands the deepest respect. If this is not done then the movement of 'go' becomes the idealistic 'help the world' but is only limited to just helping me – even to the point of 'look at me?' Is it the real answer? Suggesting that I am going to a place where I am not needed may be to counter balance the continual western arrogance which claims that we are able to rule the world, have all the answers and thereby remove the need for God. If I was not needed then would I go? What I take to Africa is a willingness to go.

⁷ See Matt 26:31-35; Mk 14:27-31; Lk 22:31-34; Jn 13:36-38 for Peter's denial foretold; See Matt 26:69-75; Mk 14:66-72; Lk 22:54-62; Jn 18:15-18, 25-27 for Peter's denial.

When I went to Africa there were some situations I view as hopeless, where a mum and dad had HIV (meaning they are going to die), yet their faith in God and people caring for them gave hope. I guess it brings it down to a fine point where you can see hope in things that are hopeless. That brings you back to how God answers the hope question there. Hope also comes in that situation because children are going to be educated, they can be in a place where they can be fed and cared for. And the more I start to understand this, is that the gospel, as it speaks it is somehow getting inside us and pulling out what is in us. The gospel that gives hope is seeing that there is hope in humanity, inside those people that can be drawn out towards God. (WT: 5/2)

The questions: ‘was my faith real?’ and ‘was God real?’ need to be explored because they flow into the question of ‘can God work in the hardest place in the world?’

...there was part of me that wanted to go overseas to see that the God that I believe in here, in New Zealand, is alive and working in poverty and hardship. Now this may not be correct but if I could not see God working there, then that reduced the relevance of God in my life, which seems comparatively to be easy. Revealing a misunderstanding of God. (WT: 5/1)

I am searching for understanding from another context to help me understand life/suffering in my own. What is the motivation for this? If God only exists in the hardest places (in the middle of a HIV pandemic in Malawi), or if God exists more in the hardest places does that validate God more?⁸ History shows that God has been with people in their toughest experiences. This history also shows that it is through the support of loving people that we make it. Notwithstanding this, the Christian faith has a personal/relational God at its centre therefore Christianity demands personal and relational experiences for growth. So in this sense to-go to a hardest place is for personal and relational growth. So the test may have begun with God but it is closely followed by a test of self.

To-go as a test: A test of God, a test of self, a test

The stretch in to-go as a test of self is framed around finding identity. Heidegger’s (1957/2002) principle of identity is an active event; “*the event of appropriation*” (p. 36) wherein the frame of constellation of humankind intersects that of Being, causing a unique self-vibrating realm. This event is a place of delivery of those who belong, and needs to be understood from all the places of departure until the wholeness of

⁸ I understand theologically that God’s existence is not dependent on location so this links back to my testing of God.

Dasein is complete in its final possibility, death. This concept tries to hold together the abstract and concrete at the same time by a stepping back. This movement, Heidegger (1957/2002) suggests, is a spring to be sprung but not in the sense that the spring itself can be calculated, rather as an organic nature of relations. Identity cannot mean I am who I am: in a Heideggerian sense the 'who' is a dynamic framework shaped and shaping within the unity of togetherness and belongingness (Heidegger, 1957/2002). What is the frame's shape which is taking place in my to-go?

I think going ... is the process of going away from yourself. Going away from your comfort zone. And for me that is to go and do something. This means that you are stepping out in your own faithful way. So maybe going is, going towards God? And how it gets packaged here on earth, may be going to Africa, or it may be going to... (WT: 5/4)

Is there something that is drawing me away from my self to make it possible to go? If there is then why? What is within me that I need to get away from? Is it possible that I am actually getting to myself? If finding our identity comes from difference, identity cannot be found in the isolated self in the mirror, so maybe the distance that we need to go is dependent on the level of difference needed to find yourself. Here distance is not geographic but from one's own context. Does this mean that all who go and work cross-culturally are on a pilgrimage of self-discovery? While this may be true, whether it is the primary reason or the result, being prepared for fresh emergence of the self in the mirror becomes important. To go from myself and to interact with others is to think about the primordial reason for going. Leaving my comfort zone is to test if my comfort zone is true. And think about, am I being authentic within this zone? I think this comes back to the idea of the mirror and reflections. If we are only looking at ourselves in the mirror then what can change? Albert Einstein was right when he said 'We cannot solve our problems with the same thinking we used when we created them,' therefore to-go, live and act in another context may help develop new ways of seeing and understanding.

In the centre of this line of thought is the statement: 'going is, going towards God.' As we go towards God away from ourselves, do we in fact find us and God waiting there, because that is the movement of life? I need to think more about this in terms of 'onto-theo-logical' and the combination of metaphysics, theology and philosophy versus Heidegger's (1962/1995; 1968; 1969) scheme of simply thinking. Hermeneutically I start with 'there is God therefore God must feature in my movement.'

On the topic of discovering self Merton (2007) wrote: "There is only one problem on which all my existence, my peace and my happiness depend: to discover myself in

discovering God. If I find Him [God] I will find myself and if I find my true self I will find Him [God]" (p. 36). This suggests that there is an active participation required. The wind 'is', but not until you feel it do you know the experience of it. Movement comes when the call (wind) is experienced.

To-go in the wind: To-go to our potential

One of the great things that someone said to me was 'just do something. It doesn't matter what you do, just do something.' And that fits what James is on about, 'the faith without works is dead.' I've found that within my journeying, by stepping out and doing something, I both draw to God and am able to be directed. And by doing something helps me know who I am in God, because I am more reliant. Being reliant is connected to vulnerability and also I think that it links back into that testing. (WT: 5/5)

In this excerpt I explore the positive advantage of doing something, and once I have stepped out (in faith) then the process of growing continues (begins). Around the stepping there is a sense of finding myself but this comes at the cost of being reliant on something greater than myself and being vulnerable. What is the driving factor pushing/pulling/calling the step out that is within us to do something? Testing is a continual friend (or foe) in this stream of grappling with the issue of to-go-to-do but how do the test results effect the next time you are about to act and 'do-something'?

To-go because I can

*If I went over to Africa and the fact that I went to Africa, only impacted the people who I left behind by the fact that I left comfortable New Zealand, by the fact that I instilled in them some confidence in my belief in God which enables me to step out in faith ... I think I would be happy, because I think that the **going from** enables me to impact the people who I am with. And you see that in your friendships. Some friendships blossom because they are so encouraged by what you are doing; other friendships close down because they are so threatened by what you are doing... And going to, I guess... I have seen my life story lead me to the place where I'm doing this research, and from that I will go overseas and there are bits of my life story that if I had a rubber I would rub out, but only the content of them, not the learning from them. However, I can see on this journey that, what I have gone from enables to me to go to. Where we are heading seems to fit with who we are as a couple, as a family of four. One of the doctors I worked with in Malawi said, 'because she could she should.' And in unpacking that because of who we are we can so we should. That means stepping out. But we shouldn't step out in a way that other people who are not going overseas feel less, because I think that this is our journey, it is where we are at, not better or worse, just different. (WT: 5/4)*

Because 'I can' is in no way situated in a vacuum, the movement of going continues to be linked/grounded to the two ends of from and to. People around the going are

affected and react in different ways. There is a sense that my journey/story has some frame from which it is being written. This frame includes the people in my circle. This is acknowledging their role as a part of me/our life. An important point is that sometimes I struggle with leaving those whom I love. What sort of God would separate family? (even to the point of sending kids to boarding school — the thought of which makes me sick-physically nauseous). I do not get it.

I understand that sacrifice is a part of my being, but the rules are very wide and they focus on Care. Everybody's story is going to be framed by a complex context, therefore sacrifice will have varying frames of meaning. For me I still struggle with the going away.

One of the things that I have difficulty wrestling with is.... for me who is a family person, who thinks that family celebrations and interacting with my brothers and sister and mother and father and friends is very important, to leave all this that is so precious to me seems wrong. The thought of putting two to four years distance on those relationships, I don't like. So in that way I am paying, and they pay as well (WT: 5/7-8).

This excerpt is the questioning context of who pays in our going. And in these words you get the sense that deep in my being something is being broken. The break is not just as if there is was sickness or crisis, rather I feel like I'm being ripped out of the life I know and love. Why am I going to do something which seems wrong? The cost; the cost cannot be conceptualised. But in my story's frame there are the notions of ability-to-go; 'because of who we are we can.' Does this ability contain something which is beyond understanding, something greater? Here again the very thing, care, which allows me the passion to-go hurts so much that at times it inactivates me. Is this part of me becoming more reliant or open to the Divine? Those who know me deeply (in fact almost all people who know me believe that I am able, and have not been surprised) actually support this whole project because they see that I can do it, and that I am authentic in my desire because of my present actions. They see my story's frame and believe it can hold this new one, so they confirm the call of to-go and do-something.

This makes me wonder if there is in fact a communal function of 'me' going; something deeper than people supporting my decision to go. In this act of 'my' going and doing, people connected to 'me' are drawn to release something inside which goes with 'me.' Not in the sense of we carry it (although I think there is room for that too) but in the sense that our internal/external struggle to do-something has internal positive benefit for the 'other' by being touched by the force of the sacrifice-

contentment paradigm. Potentially it is this force that also sadly causes other friendships to close down because they are so threatened by what one is doing.

What is the call of the everyday?

This Chapter has explored the meaning of ‘go’ in relation to my story, my name, the movement (going itself), the pull, the desire to care, the levels of engagement in the going to care, testing of self and God, and ‘go’ as it looks for hope and works from hope. It suggests that to-go is a part of life. We all need to go but where we go is of less importance. There is a *logos* developing a place, almost a prison (house of being) for the go and this going is a movement which has a pull of the HIV phenomenon. It reveals care, seeks identity, challenges motive and claims that the moment of ‘go’ is just at the end of the step called ‘waiting’. In the reveal-ness of care, my way of thinking is exposed as ‘singular-modal,’ yet care itself within me has the ability to respond to that which has a presence (Malpas, 2006).

The primordial call to care which comes from behind and yet is in front tells something of the meaning of care before it opens the possibility to see the notion of call. To-care seems such a basic notion, which is why Heidegger (1962/1995) suggests that to be human is to-care and to show concern. Heidegger states: “Being-in-the-world is essentially care, Being-alongside the ready-to-hand could be taken ... as *concern*, and being with the Dasein-with-the world could be taken as *solicitude*” (p. 237). Hence a Heideggerian care is not fixed to a way of functioning, rather care is the drawing of self to others, into the world and to self of itself, as lived through life. Dastur (1998) suggests that with this understanding of care “Heidegger has a dynamic, and no longer static, conception of the being of man [sic] when he defines him as a being-*thrown* in the world that always exists as a *projection* of itself” (p. xxv). Heidegger (1962/1995) is very specific about care; *Dasein* is to care. Care is an action; a being-thrown towards yourself and others. In this sense for me to want to care is not some hyper-spiritual self-actualising quest, but to be human. To-care as action is not only the outward touch (the doing) but a deeper movement of both wanting and needing to, causing a turn ‘towards-which’ my everyday is called to face. Yet *Dasein* also faces times where ‘care’ is framed by ‘indifference’ and ‘negligence’ and the turn is ‘away-from.’ This is also to-be-human, as one’s capacity can only ‘care’ authentically for what their ‘being-at-that-present-time’ is equipped for.

All of this seems to be in keeping with the *Dasein* capacity to work with an awareness of the moment while hold the complexity of every other moment. The going is a movement, an act of faith which is bringing truth to what is true: *logos*. Called to find thou self from thou self to be thou self, in going, doing, and therefore, being me. The

movement of the Call to care cannot be separated from what we are to-do in care, which draws us to chapter six.

Chapter Six: Learning to listen: Doing in-between the spiralling movement of care

In chapter five there has been a call-to-go to care for people and communities facing HIV. It was suggested that the 'call-to-go' looks for hope and works from hope. Once there is a going, the 'to-go' of the call withdraws to a place where assurance can be found and the to-do of the doing emerges. This shows the difference between going-to and being-there. What does to-do mean? This chapter explores how 'the doing' is shaped, by exploring the space in between leaving home and living in the new space, by questioning what informs the doing and by asking how do I remain authentic in the doing? As this chapter explores 'the doing,' my first thought is that knowing oneself may begin the journey of what can be done, with the idea that if I do not know myself, my vision of others will be severely limited. If that is the case, then "I will see them through a glass, darkly, in the shadows of my unexamined life" (Palmer, 1998, p. 2) and connections in 'the doing' will then be limited to the superficial. However, by the end of this chapter it becomes apparent that the doing is actually shaping, and in the doing I need to be flexible enough to (re) find myself while keeping the vision of hope. This chapter has the awareness of continuing in-the-play, as we do 'the doing.'

Underpinning the doing

One thing about HIV is that I struggle to understand how people can have hope when life, from an outside perspective, seems so hopeless. I guess because without it everything is meaningless. (Pre-w-L: 6)

From the outset there is a tension between hope and hopelessness. Whilst I go into this experience of HIV programmes with the desire to seek hope, there is a questioning of what this will mean. For me, this hopelessness is where the doing begins. I go seeing a need and I have taken-for-granted that I can help. I have skills and ability so I am going to do something which I have seen-in-advance needs to be done. Yet there is something inside me which I have already grasped before I go. Doing across borders needs to be done in relationship with others, so I have 'ready made ideas' about how the doing needs to be done.

Heidegger (1962/1995) portrays our assumptions in terms of understanding as hermeneutical fore-meanings which he describes in three ways. Fore-having is the understanding we have which meets the new and which gives the new sense from what we know (I have taken-for-granted that my help is needed). Fore-sight takes the form of the understanding of what will happen next which comes from that which

dwells within (I have seen-in-advance that I have skills/knowledge which will help in the hopelessness). Fore-conception is the already formed and packaged answer coming from that which dwells within (doing in relationship 'with' is something which I have grasped-in-advanced). This three-fold structure is common to all understanding.

In hermeneutics the 'fore-structure' is what we already have, it is our prejudices. Heidegger believes that all understanding involves the challenge of interpreting. He states "when something within-the-world is encountered as such, the thing in question already has an involvement which is disclosed in our understanding of the world, and this involvement is one which gets laid out by the interpretation" (Heidegger, 1962, as cited in Inwood, 1997, p. 46). By 'laying out' the doing, this chapter opens a place for dialogue where the closing nature of the ready-made understanding can be brought to the hermeneutic circle.

Heidegger (1962/1995) writes,

It is not to be reduced to the level of a vicious circle, or even of a circle which is merely tolerated. In the circle is hidden a positive possibility of the most primordial kind of knowing. To be sure, we genuinely take hold of this possibility only when, in our interpretation, we have understood that our first, last, and constant task in interpreting is never to allow our fore-having, fore-sight, and fore-conception to be presented to us by fancies and popular conceptions, but rather to make the scientific theme secure by working out these fore-structures in terms of the things themselves (p. 195).

Thus, to be authentic in the doing requires an ability to work in-between what we know when we go and what reveals itself there. So doing becomes an active process of what Gadamer (1989) calls the "fusion of horizons" (p. 306). "The horizon is, rather, something into which we move and that moves with us" (p. 304), so while there is only one horizon, one's view is dependent upon a consciousness of seeing. We must "place ourselves in the other situation in order to understand it" (p. 303), while at the same time there remains a tension because our doing is already shaped by that which is familiar. Their strangeness needs to be allowed to be heard, as must ours. Gadamer (1989) states the "*true locus of hermeneutics is this in-between*" (p. 295). In this sense the doing needs to remain in the space of 'in-between' where the strangeness and familiarity can teach and draw each other towards a doing which can represent that which is meaningful to both horizons. It seeks the range of vision from the vantage point of being between the borders. This vantage point lets one examine aspects of the doing from my trip to uncover the meaning of the-doing.

The ways to do (Ways of the-doing)

I was not in Malawi very long before I questioned the way ‘things’ were being done. So the question of understanding ‘the doing’ is raised.

...I do struggle with this because when I was in Malawi I felt rebellion against the western way of doing things. The western ‘we’ve come here to do our bit and we are going to do it our way’, at times seemed to be devaluing the culture. I am not sure where my faith fits. Because if you are to value every human as important in the world this seems to take on strange and complex form as it plays itself out... Recognizing that there are not many cultures which ... still live by killing other humans every day. In a crazy polarity the same people who stand against HIV may well spend trillions of dollars on war resulting in killing people of other nationalities, or entering foreign lands. I don’t know how to weigh that, because if they are trying to value their rights... (WT: 4/7)

This may be an excessive generalisation. However, from this generalisation an understanding opens to acknowledge that there is a tension. Once again we are confronted with the extreme and defenceless position of risking being wrong. ‘Our way’ is what we know, how we work and, to a degree, who we are. We do from the ‘we’. The ‘we’ here is not the ‘we-of’ two cultures but the ‘we-of’ the carrying convictions of ‘my’ wholeness. Heidegger (1962/1995) sees this as the *they-self*. “The Self of everyday Dasein is the *they-self*, which we distinguish from the *authentic Self*” (p. 167). Thus, how I act and do is strongly influenced by the they-of-me, *they* being all that is in my *Dasein* (being-in-the-world).

Two aspects of the they-self require considering: Firstly my awareness of it and secondly my choice to act from what is expected of me from the-they-of New Zealand and/or the-they-of the new culture. From these (they-of) the ‘do’ which could be considered as “standard practices can be authentically chosen” (Inwood, 1997, p. 27). Hence the choice is mine. While I struggled on my trip with the way some things appeared to be happening, I need to have an open awareness that I may have viewed things wrongly or incompletely, or misunderstood or judged them incorrectly. The question I am left with is what is to stop me from being the same? Why am I special? Can I still be me (authentic me) if I am to focus on otherness in the doing for the people?

Focus on otherness

The issue here is how do we disentangle the we of me from the we of us? By this I mean the they-self of New Zealand (we-of-me) and the they-self of me-New Zealand-and-the-other-culture (we-of-us). Is this even possible? I can only be me in the narrative that I come with. This suggests that the go-to-do is not organised around the

‘other’ but fixed in the engagement of decisions of how the continued story of the they-self of me (New Zealand-and-the-other-culture) will read, and in the development of characters in the process. I cannot deny my story, neither should I be transfixed with the idea that I am bad and they are good and oppressed.

So I think that we are fundamentally asking the wrong question. We need to go and sit with them. I would like to go and sit in the villages and talk to them about what sexuality is, for them. Now how do I do that? ... I need to understand that sex is coming from a completely different worldview. (WT: 4/6)

I seem to be stuck with the thought that we are asking the wrong questions around the issues of HIV. Understandings of sexuality change with culture. Nevertheless knowing this and working between cultures are two different things. While acknowledging that there is a need to go and sit-with people from other worldviews before an informed understanding can exist, I also recognise that the process of sitting needs to be a two-way street for understandings and relationships to develop. I state here that I would like to go and learn from ‘them’ what sexuality is like but I wonder if this is possible, or even necessary for gathering the horizons? My desire to go and sit with people in their community who are suffering from HIV needs to be explored. It seems impossible/impractical for all programmes to begin at the level of the community, with a-sit-and-listen. However, as each community functions uniquely, the question becomes: how do we know that we are asking the right question without first sitting? Troubling as it may seem, the willingness to change behaviour often only comes as a result of true, personalised understanding. Is this a western model? Could a willingness to change behaviour result from a true understanding which is communalised? This makes me question global programs in many ways if there is to be a focus on otherness.

How we are personally involved in social issues is structured around our worldview. Stassen and Gushee (2003) suggest worldview helps shape our character, and our “character overflows into action” (p. 63). The excerpt which follows shows that at some point there is a personal responsibility to look outside ourselves and have some accountability to the otherness of the people around us. Each situation and community will have a unique story in which, by your going, you are a character (a participant). Your character, both in the sense of your personal qualities and in your presence, to differing degrees shapes the story whether you recognise it or not. The question therefore needs to be twofold: what is your character like and are you aware of it? This will contour with the second question concerning how your character influences the situation in terms of what you do:

As a nurse I want to speak into HIV well. ... and I have found out HIV is politically and morally loaded from every angle that you look at. And as soon as you start looking at it again from a different angle, suddenly it becomes moralising and not necessarily Christian. For example how do we introduce circumcision where it is not common, when we know reduces HIV transmission risk by 60%? The implications are morally huge. (WT: 9/1)

As a nurse I do bring some skill and knowledge but how is that helpful to HIV prevention in the Two-Thirds World with their own subtexts directly relating to the mindfulness in which that knowledge is presented? The following story recorded by Duane Elmer (2006) creates a great space to continue thinking about what the consequences of uninformed actions accomplish (the doing) as we approach otherness, even with well meaning intentions.

A typhoon had temporarily stranded a monkey on an island. In a secure, protected place on the shore, while waiting for the raging waters to recede, he spotted a fish swimming against the current. It seemed obvious to the monkey that the fish was struggling and in need of assistance. Being of kind heart, the monkey resolved to help the fish. A tree precariously dangled over the very spot where the fish seemed to be struggling. At considerable risk to himself, the monkey moved far out on a limb, reached down and snatched the fish from the threatening waters. Immediately scurrying back to the safety of his shelter, he carefully laid the fish on dry ground. For a few moments the fish showed excitement, but soon settled into a peaceful rest. Joy and satisfactions swelled inside the monkey. He had successfully helped another creature (pp. 27-28).⁹

The monkey as an 'I' and the fish as a 'they' helps us think with the focus on otherness while we consider the monkey's ability to move around the tree with all its abilities and knowledge, and for a moment the fish did seem to think it had been helped. Yes, the fish may have needed help and possibly knew that, and yes the monkey may have had the ability to help; in fact, both initially may have thought the relationship was positive. Both the fish and the monkey had roles, but it is not the monkey who can decide what is best for the fish. In the area of HIV what we can do is framed by the cultural context and the otherness in which people live. The story would have been more positive if the monkey had used all its skills and abilities to move the fish to a place of safety in the water. For this to have happened, the fish itself may have used its own special gifts which was its potential to swim on in life

⁹ Note Elmer acknowledges he acquired the idea of the story from another person who he is unable to formally credit.

through hope. Addressing otherness is based in the people not in the problem (Lederach, 2003).

Doing for the people

The shape of the community within any cultural setting has a recurring constant: people. People are relational, even in the individualistic west. There needs to be an awareness of the diversity between people and between communities, even in their cultural and organisational structures, when there is going to be outside influence. Lederach (2003) makes the point that the global influence needs to be focused, not on problems, but rather on people's personal responsibility to relationships within the community. The answer comes from within.

From my experience as a nurse, it has been times where I engaged with real people, doing real stuff, in the real heartache, that I've learned and grown the most. And it is from those times that I have been enabled to stand back and see the bigger picture. And I guess I see nursing in a greater perspective because of it. ...Whatever I do there is the concept of needing to be, willing to be, vulnerable—because with it comes humility and with humility comes, I think, a greater ability to care. (WT: 6 /16)

To work with the narrative of a community requires humble participation without which the process becomes disembodied through assumptions and neglect of the greater context of their story-as-it-is-lived. Doing for the people is about human rights. Basically, after looking at issues of motivating factors around human rights, I find that the most important thing is to acknowledge your position, and see the impact of that position in both the means and the end of your involvement with people (Cahill, 1994; C. D. Marshall, 1999; Moltmann, 1984; O'Grady, 1979; Shenk, 1995; Stassen & Gushee, 2003; Volf, 1996). We may need others to be involved so we can really grasp and accept the process. Maybe the idea of a continuing dialogue to keep the worker authentic would be helpful? Maybe it is necessary to recognise that the concept of change takes both time and willingness. Why we value human life and what that means in one's everyday living becomes important. The story I bring with me has been influenced, changed and daily challenged by the biblical narrative of God's intentional interactions with our world. Therefore as part of being authentic, I need to understand how this shapes my views on human rights and how I develop acceptance of otherness.

Doing that changes: Development of acceptance

The process of doing in crossing-cultures involves more than recognising otherness, it also involves the development of acceptance of otherness, and this builds trust. Elmer (2006) describes acceptance as “*the ability to communicate value, worth and esteem*

to another person” (p. 58). The following excerpt highlights the tensions that appear when western models of doing meet different worldviews, and how acceptance is vital in doing because it changes the-doing.

I am challenged to know how a western model of knowing your HIV status before having unprotected sex in a particular situation at a particular time works in Malawi. Because condoms aren't consistently being used, is the concept of condoms as the HIV prevention method flawed?

Is the use of condoms a transference of a model that works elsewhere? It seems that we try to put this model on another situation without really grappling with the situation and how sexuality is lived in reality.

Time and time again, we heard that there were questions about how HIV had come to people within the church. One story was about a couple who after VCT (Voluntary Counselling and Testing) could not find a place in either partner's life where HIV had had a window. After some time of frank questioning, the wife's infection was linked to the practice of prenuptial rites.

Prenuptial rites don't have condoms as part of the custom. Therefore, a condom as the sole answer is fundamentally flawed. So the question becomes how do we deal with that? One of my questions is how do we use our resources and knowledge as we approach this context? (WT: 3/9)

This excerpt begins with the theoretical notion that personal knowledge of HIV status combined with condom use may be applied to the Malawian context. Transplanting methods without contextualising them can make the model incomprehensible. Accepting local customs brings into question the adequacy of the HIV prevention method of condom use and therefore new questions are raised. What is it that I am trying to contextualise? What is my core message and how does that intersect with the necessary acceptance of otherness? In the above example, if my aim is to reduce the rate of HIV transmission how do I view prenuptial rites?

From my experience of this trip, what worked and what encouraged me was the love of the westerners I met for the people of Malawi, but in all relationships there needs to be a sense of trust.

Acceptance through trust

Trust is a difficult concept. It is easy to say but easier to break. Often it is only when it is broken that we know we cannot (limit our) trust. When trust is repetitively broken so is our ability to trust. Alternatively when trust is maintained so is our ability to keep trusting. So what is trust? While trust in the overall project is critical

when working cross-culturally, it begins at the level of one on one. Read the following stories about the development of trust.

Today there was a need for an awareness for what is happening beneath the surface. All day he was walking right beside me, he wanted something from the start. I was here to interact when and wherever possible yet after a time I felt a little uncomfortable. Then he asked. I had two cameras so I should give him one. And he thought that it was his right, then he wanted one of my photos of my family possibly as a symbol of status. (DR: 18)

Tonight some local artists came to sell some of their products, and in the conversation I was invited to meet the family back in the village. As I was going to do that, some of the other Malawians who live within the compound came and told me that my host wanted me home. So as not to offend them, I came home to find out that my host didn't want me home. It was probably jealousy because I was going with some other people rather than themselves. This is always a hard one to understand. However, it does come through within this culture that jealousy can become a problem when there is interaction with mazungu.¹⁰ (DR: 5)

I remember being out in a remote village where we had spent six hours going from house to house. Some of the health problems were just crazy, but it wasn't until I gave one of the Malawian men a race back to the car, and in Malawian style we were holding hands, that we got to a place where a conversation could begin. There was a friendship. He'd won the race. The situation had changed. ...Whenever I'd talked about doing research often conversations close down, especially with the white people. They felt vulnerable. Some I interacted with felt very threatened, by the whole questioning aspect of my trip. (WT: 9/1-2)

This morning we visited seven patients including a boy who is 15 and currently on TB treatment. His father had died of probable HIV. His mother had been saying since February that they would go and get the boy HIV tested, and Malawi people under the age of 18 need parental permission before being HIV tested. She also needed HIV testing, and she looked very sick. At the end of this visit I was left wondering if this was not lying, as both the nurse and the patient's mother knew that they weren't going to see the VCT clinic. (DR: 12)

These four reflections each speak of a different aspect of trust which the doing needs to face, but which must be seen as part of the adventure. Seeing people's agendas, knowing that working (having a profession) has its own place of influence, spending the time to run a mile in their shoes, and reading a culture to know what you do - all

¹⁰ Mazungu is a non derogatory term for white person.

this needs trust. Gadamer (1989) calls this “transposing ourselves” when we “become aware of the otherness” (p. 305). But this does not mean we are to disregard ourselves because as we put on their shoes or read their culture, it is still our feet and our lens which we are interpreting through. The doing needs to rise to “a higher universality that overcomes not only our own particularity but also that of the other” (p. 305). Doing across cultures ‘in-trust’ stretches our know-how and new meaning for the do is to be heard.

Watkins (2004) challenges us to work with the ‘cultural barriers to change,’ rather than being stuck in the ‘judgmental and pessimistic’ mindset of that is the way it is. To do this one needs to be ‘at-home-with-themselves’ (know your own horizon), to both trust the unknown and let the unknown trust you. Does the way I view trust, which is formed in my western world-view, have the capacity to work with a “culture in action,” (Watkins, 2004, p. 697), which is the culture which sees the need to morph (change) if a good life is to be had? Will I be able to hear unspoken non-western questions and, in humility and with respect, have a presence which creates space for innovative strategies to be revealed from within the community? If this is possible, will it be the best way to use our resources and knowledge?

I guess I don't know how trust is going to work for me in Malawi, because it is different. I presume I'm going to have to sit and learn how people work, and how people think. And I don't think I can answer your question yet, but in nursing I know when somebody trusts me. I get this intuition and I know, and I am able to learn and I read people quite quickly. So I know when I have got a rapport and the respect which is going to work for me in the relationship with the patient, or with the family, or with a young mum who has a sick child. And how do I develop that trust? Sometimes that trust is developed through knowledge in the health setting. When a patient accepts as the truth my interpretation of their medical situation, I know that from then on the person is going to trust me. Sometimes it's just through a technical task. For example, in the emergency department, if you put a cannula into somebody who in the past has been difficult you are heads-up. I don't mean that you are above them. Rather, they have come to see who you are. I like that, when you know you're on the same ground. But as for Malawi... I think I'll have to keep you posted on that. (WT: 1/ 9)

An open awareness of ‘I don’t know how’ is a reoccurring (or recurring) impression which I get from the whole texts and in the above description it becomes the framework for addressing trust. Within my job as a nurse I know when somebody trusts me, which comes from how I am as a nurse. But also importantly they can see who I am as a person. This creates space for a relationship circling around the notion of trust. Trust comes from tasks, but interestingly from a seeing of ‘who you are.’

When they see you, they are seeing/gaining knowledge of the authentic nature or desire that you are each emulating towards the other. Within who I am, I see that the more at home I am with something, the more able I am to be free.

What does to be at home mean? Can what they are seeing be unauthentic and therefore can their clarity of vision be limited? What will the people of the other culture see in me to cause trust? Does trust remain important in my going and doing in the new culture, and if so, how can I have a home-ness which enables me to be trustable? To ground this thought, if my mode of doing is framed in the word prevention, how does the word prevention limit or create trust? Is prevention a positive or a negative word? Obviously it is contextual, but we must go back to asking why we are advocating prevention and how is it defined both narrowly and widely. But the question becomes the prevention of what? Or should the term 'prevention' be changed to 'behaviour change'?

Another story was about a husband, who was receiving HIV treatment for two years without telling his wife that he had HIV. Then, when his wife got sick he kicked her out. This raises real questions about how HIV treatment seems to be stuck in the western model of 'problem-solution' and in doing so misses the broader issues of cross-cultural-care. This really challenges me to know would I approach the situation of one's spouse coming in for an HIV test? How can you communicate the concept of responsibility to one's spouse? This is an area that requires sitting down with Malawians and trying to understand how relationships between husbands and wives work. The difficulty here is that all relationships between two people vary, so to find a pattern or standard of relationship that can be transferred to my nursing practice would pose problems. I think the point is, that time needs to be spent learning how relationships can function within the constraints of HIV. (DR: 1)

Within the ideas about what needs to be done in 'doing' cross-culturally, there are always such cultural variables that there is a risk that in the doing, harm will be done. This story suggests that while rules and standards need to be looked for, the reality is that my western medical ethic of patient education informing the other is not in fact changing behaviour. In this story whose needs are being met? Is the problem here the culture or is it the model of treating individuals only?

Doing as behaviour change

An example of behaviour change is the HIV prevention programmes working from the notion of 'ABC plus'. Now this is something which fits with my thinking as one way of addressing HIV. But, when you take that to Africa, it meets the following perspective:

If sexual maturity is the culmination of the boy's or girl's incorporation into Man[sic], its fulfilment is reached in the birth of children through whom Man's continuing life is perpetuated. Childlessness assumes a tragic significance beyond our Western comprehension (J. V. Taylor, 1963, p. 111).

From this quote, to be a fully human adult one needs to be sexually active to the point of procreating, so will abstinence as prevention actually prevent people from being fully human? Now this may sound irrational because of the risk of death associated with HIV, and many people living in Africa do practice abstinence, but how does this impact trust? It also needs to be recognised that to be a fully human adult demands an aspect of responsibility and a commitment to family loyalty. Therefore in reading the situation, the art of being flexible comes into play. If here in New Zealand trust builds from sharing correct knowledge which is affirmed if it fits the other's situation, then to be flexible enough to listen to the other's situation becomes an important aspect of gaining trust. At what stage does being flexible become unauthentic? For example, being faithful to my wife is again a central principle of my authentic self and to being a fully human adult.

Doing as education

One of the NGO's which I spent some time with was visioning to answer the mere fact that young girls were trapped in this mentality of a life goal of being married by 13 and having children, which increased their risk of getting HIV. Because education wasn't a priority there was no striving to get an education. The NGO was trying to work out, is there some way of bringing those young girls out of that community and fostering the belief that there is more than this narrow view of life, and that education is important? Creating an educational environment to expand their life goals before they are locked into the normal model may be a way of trying to reduce the chance of them getting HIV. (WT: 6/2)

This excerpt has named an obstacle for girls in Malawi as being imprisoned in culture which by its very nature limits change through reduced education for girls. It offers one NGO's suggested approach, without the finer details, and then goes on to challenge the idea of change, questioning its western motivation before ironically suggesting that change may happen if it is fostered and developed from within 'their' spirit of joy. Therefore, within me, there are conflicting thoughts towards change, which need to be explored. As I explore these conflicts, can my own inability to see beyond what I know be illuminated and, in doing so, create space for epistemological humility?

The NGO hadn't started yet, but this was something that they were trying to work out how to do, without compromising the children, and yet creating their own culture beyond the culture within which they live.

Therefore when they go back, they will not simply slip back into the same, but they are able to impact it. (WT: 6/1)

From the outside the main obstacle for rural Malawi girls is that they have an inability to see beyond what they know. Now, part of me wrestles with that because is what they know, and the way that their family is orientated and structured towards young teenagers girls wanting to get married, necessarily bad or wrong? (WT: 6/2)

There seems to be a lot of confusion here between what needs to be done, what can be done and what is the correct thing to do. One theme in this excerpt is that girls are trapped by cultural structures and these structures become an obstacle for educational change. Understanding these cultural structures becomes important, but so too is the understanding of the desire to change. This becomes apparent in the statement ‘they have an inability to see beyond what they know’. This can be read in a number of ways. The ‘they’ here is referring to young Malawian girls. But who can see beyond what they know? It would be incorrect to say ‘they’ have a lack of ability. Sadly I expect that some believe this, in fact within me there are still racist misunderstandings through lack of personal experience, created and inherited from ignorance moving to arrogance - and I don’t know what to do with this. Can I ever safely develop a continual respect? The western world seems to have the same blindness, but it is structured in different ways.

For me the multiple possible ways of approach have become more important as I have learned that, with most things, there is more than one approach. This has a dual application. Everybody has the right to do it their way in a tolerance model of viewing the world. Thoughtless tolerance has the side effect of free choice to the point of self-harm because nobody else has the freedom to intervene with their personal form of help. This rejection of intervention is nurtured out of reaction to historical misuse of white western male power and modernity’s claim that objective analysis coupled with technological advances possess the correct way (Phillips & Mighall, 2000). Hence the created ‘collective individualism’ which Shaull (in, Freire, 1972) describes as “subtly programming us into conformity to the logic of the system” which in due course will ‘trap’ westerners into a “new ‘culture of silence’” (p. 13). Silence is the very issue which needs addressing in every culture in our approach to HIV.

Collective individualism (conformity) fosters a political correctness which makes me ask the question ‘is what they know, and the way that their family is orientated and structured towards young teenagers girls wanting to get married, necessarily bad or wrong?’ While this question may show some respect for cultural practice, this

question also addresses the failure to acknowledge the consequences of limited female education, which contributes to the continual progression of the HIV pandemic (Halperin & Epstein, 2007). However, I do not think the question is wasted because the idea of not interfering with another culture exposes the vulnerability of political correctness, and if one's doing lacks critical questioning the theory can become impotent (theory without praxis remains theory). So the challenge of this question becomes not - is their culture bad or wrong? But how do people interested in reducing HIV in this environment understand how young teenage girls can have their susceptibility within their cultural frame reduced? In other words, what we do matters.

Which brings us to the next step in trying to educate the parents and helping them to vision more than just their own little life circle. But I do wonder whether that's because we try to develop them into 'being like us' and into what we have in the west, where over the last 40 years there has been a societal shift and people are not getting married until their thirties... So somewhere between Africa and here there is a big gap. Therefore trying to move and shape their community needs to be thoughtfully approached. (WT: 6/2)

This creates two more questions: how do we understand the process of education here in the west and is this something which needs to be transplanted to Malawi? This flows forward to the need to explore issues around cultural understandings of gender related education, and how this can be approached cross-culturally, while acknowledging that best intentions still may not be enough. Is it possible that within my white-western-maleness I am just as trapped as young Malawian girls?

Some cultural norms make young girls vulnerable to HIV so education is important, yet communities do not see education as important for girls.

'But girls don't go to school if there is no money. So there are limited females within secondary schools' (DR: 13)

This is an area I really struggle with. This is a political and moral issue. One important aspect of this debate is the double edged sword of globalisation. This is an issue in which communities have lost past knowledge of their cultural heritage but are unable to replace it with new western models, because there is no foundation for these new models to rest on. There is also limited research on whether they benefit the new culture (Richey, 2004), so people in the Two-Thirds World are left vulnerable. Aspects of this are seen around the area of changing expectations of both male and female within the society. Expectations range from particular gender roles even to the way one's body looks. Therefore these expectations may be more powerful than the

education itself and need to be incorporated into the 'doing' of gender focused education accordingly.

Everything in the west appears to be in orbit with its central force, knowledge, controlling its trajectory. Even the approach to rest and recreation have elements of instruction to 'do it this way for the best results', rather than just enjoying it. I wonder if this knowledge is more about information than understanding. So while I acknowledge that education is important, there are two things I question: firstly, does information by itself have the ability to positively change and grow people into their community? Secondly, does the education which we have in the west lack the ability to be culturally personalised? I find this bizarre because, while western education promotes individuality in theory, its lack of accommodation for cultural interpretations suggests that in practice difference is rejected in favour of conformity. Yes education is important for positively impacting a society, studies have shown one of the best ways of doing so is through teaching women (Braidotti, Charkiewicz, Hausler, & Wieringa, 1994; Carruthers, 2001; Cupples, 2003). My question is not, 'is education important?' but how do we best educate cross-culturally?

As for the question of why come to Africa. Are you coming to make a change or are you coming to provide a service? Today there was a medically educated man who had received HIV treatment two years without telling his wife. Have we provided a service without making a change. By this I mean, there are other spouses not telling their loved ones because of the concept of what HIV is. Broadening this to all cross-cultural work and narrowing it to what I hope to be involved in rests somewhere in between caring for the individual or the community. Coming from an individualistic society, I can see a tension between the individual and the community. I think one has to question how we are addressing HIV as an individual problem, hence the man receiving treatment. (DR: 5)

Education may be ineffective because we can simply slip unintentionally back into cultural norms, and I am challenged for ways of addressing this. Is the education that is given in a culturally contextualised way enabling the locals to bring it to their everyday, hence able to challenge the cultural norm? Does the educator understand the complexities? Or are they part of the problem? In the example of the NGO considering the removal of girls so a new cultural awareness can be developed, and in this model of HIV 'treatment' the doing is changed because it is situated with the need of the other. Both the medically educated man and the girls are expected to continue to live in the cultural environment from which they come. The intention comes from a desperate situation which sees the need to change as a priority. So here again is a meeting of the horizons, and my hesitation is in asking what form is this

new cultural awareness? Is it western? So the need is recognised, but the challenge for doing is in how to work in the communities themselves with the hope that positive change is sustained.

Doing by dwelling

Interestingly, I still have a strong conviction which questions my ability to give up knowledge as described in the following excerpt from another interview:

....one of my questions was how can we teach these home-based care people more than first aid, so they know how to make decisions about whether this person needs help? And my first reaction was, 'You cannot do that, you are undermining me as a nurse'. (WT: 4/11)

Here the value in what I do is in me doing it, not how it helps others to do it for themselves. It is interesting that I talk about injustice but almost unapologetically my first reaction to balancing the ledger of understandings around HIV issues, is that I perceive this as costing my position as a nurse. I want to stop others from taking my position (power) of 'nurse'. Even though I see the value for the people I care for, I am more concerned for my own status. What a sad reflection of my inner desire.

To grasp the full substance of this reaction, some of the response stems from what I understand nursing to be. My understanding may have been too limiting as it was trying to justify nursing's own worth as a profession. I see nursing as a female dominated sector of health care which has been oppressed within western patriarchal society. As a male within this system, there is an internal need to justify my role because, after all, New Zealand males have their identity closely associated with their occupation. My engagement with the notion of seeing local people involved with their own people and having the capacity to shape their care, quickly moved on:

Then it dawned on me that for locals to have the knowledge to make good choices for people they are working with is actually an empowering action for nurses. Nurses can give them the skills to have a bit more vision for the people they are dealing with. (WT: 4/11)

This also needs to be read with the following thoughts from the same interview, because the words 'empowering action' and 'giving skills' often mean 'make you like me.'

I do not mean to give skills, rather to seek their knowledge. Heidegger would say that knowledge comes from something they already have within them. It is like taking the shutters off their eyes to see what is there right beside them. I'm starting to understand that you are not necessarily empowering them by giving them your power... rather I think it is us

jumping up and down on the ground, not to bring them up or put them down, but to make the ground more flat. (WT: 4/11)

Power remains a topic which could take over this thesis, however, in this excerpt a greater challenge is posed, namely, seeing the worth of people and working with knowledge in a way in which freedom is created. This challenge cuts to the core of western hubris. While Heidegger has the concept of peeling back the layers to see meaning, this is complemented by his being-in-the-world such that understanding comes from both within and without. In the doing, it is reading and re-reading within the particular context that creates space for the authentic authorship of change. Addressing the issue of who holds the power, this excerpt sees a way forward by creating a flat space where learning takes place. The flat space itself is very important because it is here that the difference can be made. Knowledge is important, but not more important than the use of it. Being practically active is important but not more important than the understanding of why and how the action is to be performed.

This space can be understood as a gap and there needs to be a dwelling in the gap, a being present, having the awareness of the two pillars (knowledge and application) on either side. The action of making the ground flat comes from care and time which is in fact a process of linking. It is the facilitation of joining theory and practice which gets falsely dichotomised in western thinking. This space is sacred. Some would say that you need to be invited in. This space requires purposeful footing and hand holds to prevent meaningless falling. Maybe this is a place of love. It is certainly a place of relationship, because only from relationship is it possible to look at the surroundings of 'their' space and truly appreciate 'their' tension around the workings of what they know and what they do.

This process is described by Tubbs (2005b) as the teacher serving "the critical and emancipatory thinking of the students, wherein they can come to understand and then change the world for themselves" (p. 261). In this form the doing of cross-cultural work has the risk of solely being read from the westerners own frame of reference (horizon) and in doing so serve their frame rather than the people. This could continue to keep the westerner in their own place of power, creating or sustaining continued oppression. The words of empowerment and enablement may have good intentions, but equally may have the negative potential to frame the person of the other culture as disabled or lacking power.

To give this dwelling-in-the-gap some earthliness I shall ground it in the home-based-care program. The home base carers already have a pillar of knowledge (knowledge which is not derived from western medicine) and they are actively involved in their

communities. Both of these attributes can be built on. Due to the positive steps that have been made with treatments, PLHIV are now living longer, thus changing the requirements for how help and care can be implemented from the home-based-care volunteers. These groups of people are present, they are involved. Once there is an understanding that sharing what seems to be 'professional' knowledge is possible, based on the idea that it is actually valuing nursing to be sharers of knowledge, we reach the positive aspects of community ownership. There is risk here though. The aphorism, 'a little bit of knowledge is a dangerous thing,' needs to be brought to this discussion in the gap between theory and practice. Maybe what is required is an ability to dwell in the gap, co-habiting with the heightened awareness of the flow of knowledge to the practical out workings of the people. Here there is a synergy of gathering the complex engagement between need, knowledge, application, and the changing contours of the HIV pandemic. So as quickly as the gap has been opened it closes and the messiness of life continues, only leaving a frame for us to climb through into the next area of engagement. To do myself out of a job must be the aim of the doing.

Today in this western run clinic time and resource were scarce. The staff had to leave so the dressing clinic stopped. Two patients who had walked 7 km were unable to be seen. This was on Thursday before Easter. The patients stood up and left. I felt really sad and really frustrated. As an observer I felt power-less to help. This was one of my biggest dilemmas; when can/should an observer step in? Here I needed to see what happened next. In the setting of this clinic westerners were providing a service. Now the Malawians left without showing any anger so maybe they accept it. But in my western eyes this was unacceptable. I do not believe that this was best practice, even in a Malawi rural clinic. (DR: 6)

Showing anger as a Malawian is completely undesirable so I will never know if they accepted this. My reflection shows that I found it unacceptable yet this opens questions around the issues of personal boundaries. Was my reading of the situation from the horizon of a short term visitor unable to comprehend the complexities of life for these workers? Best practice in the doing will be shaped by the horizons, and clearly as I do myself out of a job there is a responsibility to be doing the job to a standard of practice within the bounds of possibility. But why me, what can I do? My nursing knowledge does not necessarily make me the 'right' person. In fact, as I have been exploring the different contexts of HIV, I have found that the disease itself seems to have such strong subtexts of understanding that although the epidemiological knowledge is constant and important, it is becoming less adequate to describe the disease in different cultures. Subtexts are the meaning which is found below the surface. They guide and drive understanding so as 'doing' approaches

other cultures, the subtexts of both sides of the horizons need to be brought to the place where conversations can begin. Therefore even my nursing knowledge requires a transformation before it can be given credence by the new society. What is seen on the surface needs to be “understood in terms of not only what they say but what they exemplify” (Gadamer, 1989, p. 336).

Think about the multiple problems of the doing and ask, is it still worth it to go? At the end of the day, even though this is based on experiences, it remains theory until I live it. This thinking would be false if I was not very clear about this because the central motive of doing is living and dwelling in the gap, not pointing the gap out. This thesis is exploring how to dwell in the gap so that awareness and freedom are created.

To do as creating freedom

There is freedom in the security of the culture (from what is known) and there is also freedom in acknowledging the damaging aspects of the current life style. Cultural change is huge, but is it what is needed and, if so, how can an outsider create it? Is it their role / right? These are questions which I cannot answer. And, as change takes years, will the process be able to be shaped along the way? An important aspect must be learning how to make change. When what you are doing becomes hard, this means assessing whether or not you have taken the right / best direction, and then having the ability to push on or reassess and change direction. This ability to change is understood by Heidegger as *Dasein's* freedom to transect the possibilities, while at the same time “Heidegger derives the circular structure of understanding from the temporality of *Dasein*” (Gadamer, 1989, p. 266). So, in this sense, the doing creating freedom is creating space for the ‘other’ to ask questions of their culture. And somehow this needs to be done with feeling and emotion but in a way that is not destructive to your inner self.

The following excerpt reflecting on a conversation with an expatriate palliative care doctor shows why the global-co-worker’s inner self could be vulnerable.

Everyday more die yet there is a need to keep the balance in the area of working with death, as not all are dying. The idea ‘live until you die’ seems difficult with the constant pressures of death in Africa. Her insight that the ‘west writes about death as if they know but in Africa we are up to our necks in death, so just ask,’ was a powerful reminder of what she lives with. (DR: 18)

Their idea of creating change through the development of new cultural practices in isolation from the local was something which evolved from living with the people. I

saw the NGOs there, living in the midst of people dying of HIV, and as they were exploring ideas, ways of making a difference, they were seeking to understand the risk and were not rushing into a programme before thinking about it. This stimulates me to think about how you keep developing new ideas and fresh approaches when you are surrounded by need? The people in Malawi who were flexible enough to respond in inventive ways were the ones who inspired me. However, there are risks of making mistakes because you are blinded by the closeness of the need. Yet it is this closeness which makes change more valid. This points me towards the inner.

Changing somebody's life goals is huge. It has colossal implications. Understanding these must challenge our approach to changing others' life goals. Change cannot be becoming like me and what my life goals are (the westerner), but becoming the best self within the cultural frame while considering also where freedom is needed from the culture itself. HIV is not affecting me personally here and now in the flesh and blood, however HIV is a global issue for which I believe we all have a responsibility, because that is what Heidegger means with "the world of *Dasein* is a with-world" (Smythe, 1998, p. 163). It is also what the apostle Paul means by in-Christ, "the Pauline statement that all Christians are 'one in Christ'" (Volf, 1998, p. 34). It is this solidarity created by being 'with-the-other' in the doing which has the unique ability to work in the complexity of humanity's continually competing phenomena. We are both the problem and the solution (N. T. Wright, 2006). These two polarities need to be recognised, accepted and owned, and then personalised so that our own negative and positive interactions can be understood and addressed. Our assessment of the situation is not always going to be right in the problem/solution schema.

Times here are changing. One of the nurses (male) went for midwifery training and the westerner thought this was crazy because of issues of gender and midwifery. However the locals I talked to thought this would be ok, because there is such a need. Interestingly the westerner saw the importance of professionals but was not able to see that this was the locals fixing their own problem. (DR: 16)

Here the local people were accepting change and this leads me to question how I process traditional values and move on to function positively and create change. Is this something I can learn or is it in itself a learning process? We talk about the importance of education but, here in the critical place of cross-cultural interactions, it is limiting education itself which opens the possibility of harm when the people are prepared to move. By this I mean we make our western response from assumption rather than understanding, and risk holding culture above humanity. We need to be accountable to somebody for what we do and possibly the next generation's critique of our actions will be too late.

So from this I am challenged about how I will respond to the continual pressure of being surrounded by death. How will I adjust to deep cultural issues which surface at the interface of HIV and death? Is change possible without pain? As freedom-creating has been acknowledged as a complex process when crossing-cultures it begs the question, is freedom the ultimate goal or more a part of the process? To consider this, listen to the following excerpts.

When everybody else in the family is dead and you have no way of making money, as a female what can you do? For some, they turn to prostitution....it is the client's choice whether the prostitute uses a condom or not. If they use a condom the charge rate is lower, if no condom they charge more. The question here is how much is your life worth? The choice is limited.... (DR: 8)

I see that potentially more people are getting tested right now, because they have known somebody who has started ARVs and improved. But they seem to get them very late in the process. People are getting lactic acidosis, and therefore are coming off the drugs. However, presently there is only one other ARV choice, and you have to pay for that. (I understand that drugs will continue to be developed and expense will reduce). So I can see more and more money is continually needed to be spent on ARVs in Africa to keep these people alive long-term. At the moment are we just postponing death? I find it scary, because we've had some hope, but how do we keep that going? Have we just kept viruses alive longer? So in advancing the question should we write a generation off? At the moment, with each generation living a little bit longer, what do we do with that? How does palliative care come into that, when some of the programs that I saw were focused on ARV drugs saving the day and forgetting the people, again?

Forgetting about how they are still going to need other medical interventions, such as the simple, water and food, to the more complex, treating hypertension because of side effects from ARV drugs, and also the other medical/nursing issues which need to happen with these people long-term, I see that home-based care needs to broaden and advance very quickly to cope with this increased burden, because there used to be an end, but now the end is further away. (WT: 2/10-11)

Choice for these people was so limited. What does freedom mean in the context of HIV and prostitution, or HIV and limited healthcare options? Does freedom have any meaning? On freedom, Volf (1996) asks a troubling question: "How will we disentangle those who are innocent from those who are blameworthy in the knotted histories of individuals, let alone the narratives of whole cultures and nations?" (p. 103). Freedom from HIV is situated in the midst of the 'one' and the 'many,' personal choices, cultural conditioning, and moving from the global inability to share. From Volf's question I see there is a need to hold this paradox of enmeshed realities

and climb in to look around at the horizons before the doing starts, and then as it continues in-the-play.

What is ‘doing’ in-between?

This chapter is suggesting that the model of doing needs to be developed within the horizon of the cultures where the doing will be done. The doing has an aspect of being almost indefinable. What we do as tasks can be described and possibly critiqued, but the deeper step into the realm beneath the tasks has meaning independent of the task itself. Developing a new ‘they-self’ of truer proportion in the new culture will take the effort of sitting and listening before the know-how that I take with me can be used in a way whereby change can come in the form of truly personalised understandings. The significant word here is ‘person’ because for the doing to maintain long term change, it is the people who need to be central, not the problem. Therefore an important component of the doing is gaining the acceptance and trust of the other. This a process that takes time and patience, pulling against the urge to jump in and ‘get things done.’

Education is a commendable aspect of doing but necessitates the understanding that cultural expectations may have a stronger influence. Consequently, the doing of education needs the ability to work with a culture in action, but the need goes further if we are to stimulate change. This is achieved by dwelling with the people in a loving way to help in the linking between knowledge and understanding. This is the meaning of doing when authentic authorship of change happens. Authors of change need to draw horizons together, creating freedom for the doing to continue without them. Any mode of cultural interaction which has doing as central needs the awareness of ‘the spiralling movement in-between the horizons’ because from this position the global-co-worker’s daily action-and-reflection can take into consideration the fore-meanings which control the start. The act (of doing) requires conversation with that which is alien. From this, as a new day begins, a new beginning opens us to the notion of hope. Hope comes as we know ourselves and others through the process of doing. While HIV and AIDS-related illnesses continue to present thorny, conceptual and practical problems, the hope aspect engages us as the in-between. At this point we can move from the border to being-there, but that is another chapter.

Chapter Seven: Being-there: Being-their

In chapter five the call to care has been established, not in some abstract way but as the call of the everyday which requires a step of faith into the movement of 'go'. This movement towards has been described as fusing the horizons so that the 'doing' is done in a caring way which is further explored in the description of the 'doing of hope' in chapter six. This present chapter is uncovering the meaning of being-there as a servant. When working with people the role of servanthood has strong meanings of willingness, freedom and self-sacrifice, while acting in love. The uniqueness of servanthood comes as it attempts to let the reality of the 'other' count, but as a way of being rather than an occupation/vocation. This chapter is uncovering the meaning of being-there in Malawi. It draws on how the 'that-ness-of-you' allows you to dwell with the call (of being-their-servant) and in the doing (of care in their HIV program).

Underpinning the being-there

“We live life forward but understand it backwards”
Søren Kierkegaard¹¹

Searching for understanding, this chapter 'looks backward' on the past experience of being-there in Malawi to gain meaning from what it was like. To get there has been an act of faith, the doing has been centred on hope and now being-there is challenging how to love. I heed the words of Victor Frankl (1947/2006) on love:

Love is the only way to grasp another human being in the innermost core of his [sic] personality. No one can become fully aware of the very essence of another human being unless he loves him. By the spiritual act of love he is enabled to see the essential traits and features of the beloved person; and even more, he sees that which is potential in them; which is not yet actualized but yet ought to be actualized. Furthermore, by his love, the loving person enables the beloved person to actualize these potentialities. By making him aware of what he can be and of what we should become, he makes these potentialities come true (pp. 111-112).

In 'theory' being-there as their servant can be framed in love. Frankl is very descriptive about how we should be but as I reflect backwards remembering my internal conflict of being-there I slowly withdraw to questioning how is servant love even possible? But before I succumb to the hopelessness of it being too hard. or the

¹¹ (Kierkegaard as cited in Sherry, 2003, p. 99)

meaninglessness of life without hope or passion, there is a light in the distance drawing me forward. This light is the hope which is found in relationship.

Life is set in relationships. The primordial Christian understanding of life is “based on an ontology of person acquired from a consideration of the nature of the triune God” (Volf, 1998, p. 75). Life is to participate in communion which Heidegger (1962/1995) shows in his use of *Dasein* as being set in ‘relationship-with.’ Inwood (1997) identifies that “Dasein alone is incomplete” (p. 40). Isolation is not a human option. The relationships which feature in *Dasein* are ‘with’ self, others and the world. The focus of this ‘looking backwards’ is the relationship with-self and with-others in Malawi. The aim of exploring being-there is, as Lampert (1997) put it, to “both make the alien familiar and to make the familiar alien, to let the translation show the distance between the cultures” (p. 355). Notice here the number of cultures have not been stated because being-there exposes the differences between both me and the locals and me and other westerners.

To understand the complexities of what something ‘is’ the ‘something’ must first be brought to consciousness. Being-there helps bring things to consciousness “by means of suggestions, hints, or allusion to the being of things that lies deeper than their presence to consciousness” (Harman, 2007, p. 28). Looking back at the experience of being in Malawi opens the possibility for insights to guide the future. Being-there revealed aspects of life which cannot be seen away from their own reality. Being-there has an openness to gain a new horizon, therefore horizons continue underpinning this chapter.

In regard to being-with-the-other Gadamer (1982) states: “To acquire a horizon means one learns to look beyond what is close at hand—not in order to look away from it, but to see it better within a larger whole and in true proportion” (p. 272). By being-there new vision is found in relating ‘with-others’ for who I already am. In this sense being-there has created a path of discovery. In fact, some interpret *Dasein* as “openness” (Sheehan, 2001, p. 13) to our possibility. My being-there has made transparent some aspects of my internal orientation, and challenged these with ideas of freedom and responsibility. It is important to grasp that the other side of the coin of this opening up by being-there is also a narrowing of concealment. Harman (2007) describes Heidegger’s use of concealment as:

not just something that robs or deprives us of being – it also preserves what is proper to the things. It not only withholds reality from us, but shelters it and lets it be, deeper than the thin facades through which they become visible to us. Concealment guards what is secret. Yet

concealment itself can also be forgotten, leading us to focus entirely on what becomes present (p. 93).

Harman's interpretation suggests concealment works at keeping things safe as well as revealing things with more clarity than expected. Being-there stretches the arc between what is being revealed and what is being concealed to keep the relationships alive.

With the use of an epitaph this chapter is running "ahead to my death and turning back to my birth" (Inwood, 1997, p. 81) while it maps my thoughts with ideas of who I am and how I relate to myself which creates how I am as I am addressing HIV in a Malawian context.

Being-there cannot be separated from the 'go' and the 'do'. "Heidegger ... rejects the traditional split between existence and essence, which he thinks reduces things to presence" (Harman, 2007, p. 82). In his rejection he removes the boxes of dualism and fits in a Hebraic view of life and society (Turner, 2001) to undo some of the enlightenment's disconnections between theory and practice. According to Inwood (1997) Heidegger would argue that "all I am and do I am and do because it is what 'one' is and does" (p. 79). This comes from Heidegger's (1962/1995) complex use of the word conscience and his double meaning to help us grasp *Daseins*' "authentic potentiality-to-Being-its-Self" (p. 229). This discussion oversimplifies the dynamics of the relationship between theory and practice, yet as Heidegger (2002) describes: "When thinking attempts to persuade something that has claimed its attention, it may happen that on the way it undergoes a change. It is advisable, therefore, in what follows to pay attention to the path of thought rather than to its content" (p. 23). This chapter looks at how being-there shapes who I will be.

My end as a start of my being

"What we call the beginning is often the end
And to make an end is to make a beginning."
T.S Eliot

What I would like people to be able to say is that I was willing and humble and that I made a difference with those I met. I see that it is a tremendous privilege to work out of the concept of love. Love is building up. Love encourages, it transforms. I just want to be part of that. I'm inspired that it is messy, and it is crazy, because in that I want to build people up. (WT: 8/5)

*... be a part of un-messing the mess. ... what I want on my gravestone?
That I both believed and lived what I said. (WT: 7/11)*

I saw contrasts between the way everybody interacted with the Malawians. This ranged from one person being personally frustrated because they had selfish expectations about the way things should happen (I had just witnessed this same westerner politely asking again if it was going to be possible for their phone to be fixed which had been not working for nearly a week) to somebody else who walked past the entire line of local people to the front of the line, as if they were the only person in the world. Who will I be? (DR: 20)

Who will I be in the everyday? I have expectations and, on the other side, the local people will also have a range of expectations. These expectations will be informed from their experience with other westerners, their personal ideas about the area that we are involved, and their view of what outside involvement should be. I often heard stories that westerners were expected to do it all and work long days. If I was to live up to these expectations then it would pose problems for my authenticity for several reasons. Becoming tired, I would be less able to make decisions about the everyday life while living in areas of great need. Over-commitment would pose problems for my family and marriage because they need, demand, and deserve my energy. When my family is happy I am happy, and I can function better.

Just being a westerner creates varying expectations and reactions. There needs to be a flexibility to adjust to these, however, often the expectations are not so clear. The challenge is to know that there are hidden agendas, and stand there knowing that everything may not be as it seems. Here I can see a clash with my nature. I like my ability to read situations, but here reading is not possible as the script is new. I know that there will be time needed to orientate to the culture, and this will help. However, the orientation to each new situation will never be complete and my learning style inflicts me with a requirement for experience to shape my understanding. In this place of flux, how will 'I' cope? What assets and experience do I possess within me, which will influence my coping? How will our family be able to support each other in these times? This is starting to sound a little like they (the other culture) are against us, a them-and-us-mentality. But what I am trying to express is that they are different and that I need to live with that. What is exciting is that there are multiple new learnings to be had around and in this area-of-flux, but it will be hard for me. My willingness to go must also have an ability 'to-do' and 'be'.

The above excerpt there seems to be a tension between what I think I can do and what will actually take place as my life unfolds. This is an interesting tension because in my life so far I have failed at very little to which I have put my mind. Often what seems impossible to others provides me with the motivation to achieve. I sometimes wonder what and who motivates this drive. There are two things which need to be

considered here. What is to stop me over-riding the other culture, yet still give me the freedom to be me and make change achieving (in love) what is needed? I have stated that I am not the type of person who is stopped because it is too hard. Nevertheless, I am aware that people more capable than myself have had to change. I have an awareness that change is a requirement even in the new environment and that, as a family, we like to change. Thus, the question becomes, 'on whose terms does this change occur?'

This excerpt finishes with the notions that we cannot be locked into one idea and we need to be flexible. Is flexibility maturity? If we do not have a certain amount of 'locked in' then is it possible to jump ship when life gets too hard. We live in a society in which sacrifice is not trendy. How can I stop myself and our family from pulling out when it gets too hard. At times I look at the complex issues of cross-cultural HIV work and in despair it seems too big. The small stories of hope provide little comfort in the face of people's existential disruption and collective irresponsibility (Menninger, 1975). Thus I am forced to return to the position that establishes how my call (serving as a global-co-worker with HIV) is to be lived. It begins with: 'it needs to be done in community.' Together there is support and therefore hope. I want to fix the world yet I know that I am only one beggar, one idea, one piece of the puzzle, one prepared to go, accordingly I need others around me so I can take my place.¹²

An Epitaph of humble willingness

Set around my epitaph come the words 'willing and humble.' Having 'a' willingness almost speaks for itself. Almost, because being willing and doing can be different, consequently, in this setting willingness is resembled by 'doing' but focuses on the 'being' in-the-doing. With this in mind willingness is also expanded into an openness to be vulnerable, thus leading to humility. Are these traits which can be learnt? Do I really want to be humble and can a humble person have my personality? To answer these questions one must first discover the meaning of humble and what it means within this frame of cross-cultural interaction.

Why have I chosen 'humble' out of the world of words? Is it because it is my true desire? Has experience brought me to this conclusion, as something I value in others? Is it the work of concealment, revealing something I personally struggle with and therefore it is a lifetime's vision for who I want to be? I do wonder if it would reduce

¹² I borrow the concept of 'one beggar' from Niles (1952).

some angst in me if I did not think I was better than I was, but is this a God-given confidence or western hubris? Humility can lead to respect.

There seems to be two types of respect. One because of the colour of your skin and one which is earned though language, love, time, and intent. (DR: 17)

Respect for the colour of your skin in many ways is a created respect from history, but it also has to do with societal structures.

Beyond the fact that I want to go to Malawi with the best intentions, and with a servant heart, there is no changing that I am white and that creates a position in the structure which is already there. To get beyond that can be difficult because everyday it is getting reinforced. (WT: 1/6)

It is not just in our cross-cultural jobs/tasks but in the everyday being-in-the-world interactions that we will face this ‘un-earned’ respect and battle with the need to be humble. Humble according to the Oxford dictionary (Pollard & Liebeck, 1994) includes: “having or showing a modest estimate of one’s own importance, not proud” (p. 388). In being proud I find a paradox. I understand that this paradox is shaped by so much more than a dictionary entry, because New Zealand society is strongly influenced by the tall poppy syndrome which produces a false-humility. In my adult life I notice that the people I find easiest to respect are those who have an openness to talk with the freedom of grace providing room to dialogue, rather than monologue. Also, in academic writing those who write generously and not closed, allow me to accept their ideas freely as their best ideas on the subject. This is ‘freeing’ because they have created space for me to think as well as making me think. There seems to be a fine line between confidence and arrogance. For now I can only be aware that it is where I locate myself on this line which subsequently defines my humility. Regular position checks must be a part of my ‘willingness’ in my ‘going,’ ‘doing,’ and ‘being’. Those I observed working cross-culturally, who were inspiring, and I might add challenging, were those functioning side by side with the locals. I find this challenging because it questioned my ability to achieve their position of self-sacrifice.

I am challenged and I had been challenged about my going overseas becoming the glorification of a world trip for myself. And in some ways I justify that by saying that I’m not going to live a lifestyle that I live here in New Zealand. Contrary to what you read regarding some global workers that suggest people lead such a life that they could not lead in their home country, because they could never afford it, were a kiwi couple whom we stayed with in Malawi, who lived a lifestyle lower than they would live in New Zealand. Their lifestyle was very challenging, they were amazing. (WT: 5/12)

Another person I talked with did pointed things like not joining the 'sports club', and all her community involvement was with the locals to keep her orientation in her medical work. What was interesting was that she said that it possibly cost more because her husband did use the 'sport club' at times. It was good to see that she was thinking about her actions. (DR: 18)

The lifestyle (I live there) is something which the locals will 'read,' and while it may only be the outside of the book, the internal chapters of 'being' will also be reflective of the nature of lifestyle. However, I do not think that lifestyle is incontestable, but I think there needs to be deep thought given to this area because how we view our daily living in the world will directly affect our engagement with the 'other,' in how we are 'orientated.' In my reading of 1 Corinthians, the author Paul is also suggesting this. He is writing to a multi ethnic group in a letter which details ways of addressing cultural practices which are not building up the community. In 1 Corinthians 10:23 Paul suggests that 'in-Christ' there is the freedom to live how you like, however, Paul gives a frame for this freedom which is situated around what is beneficial and constructive for others. It is helpful to read of those in the past pondering this same conundrum.

Willingness to be the same

Venturing back to 1855, Taylor and Taylor (1911) in their biography on Hudson Taylor suggest he had his own internal struggles to be helpful, and in the process of his journey there was an emphasis on an alignment with locals by dressing and living as Chinese as possible. As the story is told, on the day Hudson donned his new attire, about which he later commented on the practical nature of by saying: "...I am now, thanks to the Chinese costume, thoroughly comfortable and as warm as toast" (p. 345), a local man approached him and offered him a much awaited and needed house. His orientation to 'be' less western in a time of rampant colonialism, bridged the gap. And he also shaved his head apart from the beginnings of a *queue* which he had dyed and then extended (ibid).

His new way of dress did more than he first imagined. Interestingly, Taylor was used to the respect gained by being seen as western. He noticed that respect changed from his mere appearance to what he did with medical work, and he quickly gained a different trust from woman and children (ibid). There is also a sense in which dressing like the locals kept him orientated towards the people, even in his correspondence to his family and friends. In hearing that they disapproved he wrote the following.

I am sorry that the change is disagreeable to you ... but you will regret it very little when you learn that without it we could never have gained a footing in this important place. ... A little thought will, I am sure, enable you to realise that if the Chinese costume seems so barbarous to us, our English dress must be no less so to them, and that it cannot but be a hindrance in going amongst them in the friendly way necessary to securing their confidence and affection... Without it we could not stay on here a single day (p. 371).

Nearly one hundred and sixty years later what has changed? Taylor's willingness here seems to be key. His acceptance of their difference has a tangible element as he wears their clothes. How one dresses (with clothes, stuff or housing) is an example of addressing our lifestyle which in turn creates an alignment in our being as we are doing stuff.

The way I wear my hair



I have dreadlocks and in New Zealand dreadlocks are just a 'hair style' which some people choose. They are a little different and I enjoy this style of hair for a number of reasons. I had dreadlocks last time I visited Malawi in 1998.

I remember this time getting off a bus at 10pm and it was pitch black and these young kids taking us under their wings and kind of looking after us – because of my dreads they were intrigued about what we were doing. We got off the bus and they said they would take us to the backpackers, and then they led us down a sandy track for 20mins and we were starting to wonder about our own safety, but then we popped up at the backpackers. Thinking about that later, we were potentially vulnerable but we weren't scared. (Pre-w-L: 4)

From my last experience, having dreadlocks was a positive place of connection with the local people (albeit the youth). As we hitchhiked through Africa at a time when

we were vulnerable, my hair style helped our acceptance by opening places for communication. On this trip being-there with dreadlocks was a little different.

The whole field team seems to know that someone was coming with dreadlocks, and in fact even some of the doctors at the hospital not involved with the organisation knew. And there was a problem coming! There was no sit down and have a chat about this. It was, 'this is an issue,' 'I don't think you will be able to go to the rural areas with our team.' I think that they wondered about who we were as people. ... I wondered whether we unsettled them and they have got a bit stuck and didn't know how to deal with people that were slightly different to themselves. This made me sad, considering that they were doing cross cultural work. I've tried not to let it control this journey.

There is a cultural problem with dreadlocks because it relates to a different religion. So I was representing a different religion by having dreadlocks. However, I wore a hat, and nobody knew.

I went and talked to the person who was the new leader of the church this group were working with and he said two things: 'If you tell people that you're not a Rastafarian and are Christian it will be okay.' And 'when in Rome do what the Romans do.' 'So if you are coming back long-term it is something that you need to consider.' So we took this on board and accepted. I took it to mean: be respectful, cover-up at times. (WT: 10/15)

There are four sides to this story and from each perspective there are conflicting ideas. The first side to this story is mine. When I left New Zealand I had awareness that there were some historical hairstyle issues in Malawi. Up until 1994 males were required to have their hair cut at the border (Else, Swaney, & Murray, 1997). And I knew that dreadlocks have historic association with Rastafarianism in New Zealand as well as in Malawi. However in Malawian culture dreads were a religious identity rather than trend or statement. In saying this, the experience from my previous trip suggested that having dreadlocks was an asset, but I still took a hat which covered them discreetly and completely. So I did not leave unrealistically.

On the second and opposite side were some westerners waiting for this 'problem to come.' Being the leaders, they have responsibilities which run in many directions. And in this sense I was sorry to add more stress to the busy and positive work that they were involved in at a time where a lot of changes were happening. Unfortunately my being-there did add stress, and how my hair style was addressed is interesting. These excerpts talk of misunderstandings, poor communication, personal barriers as well as all the time wanting to do the right thing. From the westerners there were three distinct views: Firstly, those who saw my dreads as a 'problem', either as being culturally inappropriate because of their religious meaning, or personally feeling

strongly that having dreadlocks was wrong, were unable to see possible solutions like wearing a hat. Secondly, there were those who were intrigued to see how the locals in the villages reacted to me, and were willing to see how it went while possibly personally feeling neutral towards how I wore my hair. Finally, some saw them as something new and challenging and saw benefits to the difference they added. Overall I believe that those who heard my heart saw beyond my hair style.

I don't know whether I will have to change the hair style. I will have to check with the country I am going to. And I believe that in difference and in diversity we can get unity. But I'm willing to cut it off if that's the point, or grow a beard if there is a need to grow beards (to be culturally accepted). Those things are negligible within the compete/whole picture of leaving New Zealand to go to the work. ... I understand that some first impressions are hard to overcome. I see that here in New Zealand, often people are willing to engage with me because I have got dreadlocks, but some are not. It depends on 'who' they are. But basically I believe that dreads have been an asset. When I work as a nurse people see that I am a nurse, and once I start interacting, respect comes. Whereas in pak'n'save I've just got dreadlocks. (WT: 6 /15)

Understanding that having dreadlocks affects the way you are viewed here in New Zealand was helpful before I visited HIV programs in another country.

The third side of the dreadlock story is situated in between the westerners and myself - the people of the country. While I can only comment on those with whom I was involved, there was still much variety in their reaction to my hair. This varied from those inside and outside the church, and between young or old. One leader of the church suggested that I should cut them off, while another said 'tell people who you are and they will understand that westerners are different, but if I was to come back long term to work with the church then I should consider my hair style from a local's perspective.' Again some of the local people immediately responded to me. At times I received extreme attention which would possibly be unhelpful if I was to be working in a sensitive area like HIV care.

I have reacted to them (the western leaders) poorly, because I felt like they were treating us like fools and that discussions were happening all around us but not with us. Also I felt that they didn't listen when we said we would always desire to be culturally aware as not to offend. As this is something we do everyday in our jobs. (DR: 14. c.f Post-w-L: 16)

'I've tried not to let it control this journey' (WT: 10/15) and I did not want to include it, but in some sense I am left with an indigestible lump which calls for exploration.

The final side to this story is what choice do I have in hair style? There are a number of diverging themes but one in particular I think needs to be focused on for my future. Being-there opens some rawness and strong feelings, possibly because appearance does represent my deeper convictions. Before this experience I saw my dreads as something making me a little different and had enjoyed their ability to break down more barriers than they put up. This trip showed me that they do link to my identity, not at the level of being spotted in a crowd, but in my willingness to be different. Now choosing to see where difference will apply needs to be taken one step further. I saw that I also wear my dreadlocks on the inside and this was enforced by Kim starting to call them 'our dreadlocks' because as a couple we felt that our hearts desires were not being heard. In this sense we all have internal hair styles, so to speak, which can be shaped, cut and coloured, but remain intricately us.

Often when I'd talked about doing research, conversations closed down, especially with some westerners. They felt vulnerable. And then some of the westerners I interacted with felt very threatened by the whole questioning aspect of my trip. They gave me the impression that they were not keen for us to work with them. I know that this was made up of different issues, including their different vision, but I wonder if the dreadlock's had influence on this. (WT: 9/ 2)

'Their' vulnerability in my interest in research may have come from wondering how I may re-present my encounters with them. Difference can also be negative, taking the form of never having to conform, but I believe an important lesson can be learnt from this. While the structure to be worked under will never be perfect, understanding how one's internal (intricately you) hair style will fit that structure needs to be addressed for both sides to have the ability to be authentic. This leads us back to the call and the understanding of who we are and what we are called to (our style of caring), because this needs to be compatible.

Reflecting now on 'my hair style becoming a barrier between them and who I was as person' (WT: 10/15) opens a discussion on whether I can work long term under a conservative model of Christianity. Drawing on my understanding that it is 'in difference and in diversity that we can get unity' (WT: 6 /15), whether I agree with a conservative model is immaterial. What matters is finding the right fit for myself and Kim as we express ourselves in-the-everydayness of decisions. So this comes down to an understanding of freedom. In dealing with the doing, I suggested that an aspect of what is to be done is creating freedom for the local people through solidarity which hopefully can challenge cultural norms. But here, I am questioning the freedom we can take with us. I am questioning the 'freedom' and 'freedom with responsibility' paradigm, which by its very nature is in conflict with idealism.

Looking at development it seems that every form of development is controlled by idealism. (WT: 7/6)

I am motivated from a faith in God, which is centred on freedom. Freedom and grace within the value of humanity. How I bring that to a point where it is real and tangible for people is my biggest challenge. (WT: 6/14)

Freedom is an interesting thing when you take that to Africa, in that there is still a lot of rules-based life in Africa. If I take my dreadlocks to Africa, am I showing something of my freedom in Christ? Or am I being arrogant, ambitious, by thinking I can change 'you' to accept this? There is a tension there. If I have heard you right it's about going and reading, and at some stage reflecting on the doing, asking, was that okay?

So it is 'either-or' and 'both-and' which brings us back to hermeneutics. Freedom needs to create space where I have written something, and people can write themselves into that. ... So global workers can look into their own personality to see where they sit: In a serving action. (WT: 9/10)

In these excerpts there is a lot to be considered, yet they also speak for themselves. Most important is the notion of responsibility in our actions. This is not a new concept, in the New Testament (being built on the Old Testament) Paul spoke of the necessary oscillating between freedom and responsibility. Bosch (1991) describes Paul's understanding of living in-between freedom and responsibility as 'both-and' running simultaneously. In 1 Corinthians 9:19-23 Paul claims to be everyone and everything to everybody. Paul states: "I have become all things to all people." This scripture was shared with me in Malawi in an attempt for me to be aware of my dreadlocks (as if I did not know I had them).

It is helpful to place this scripture in the greater setting in which it is found. Here Paul is writing to the church of Corinth (a response to a letter, see 1 Cor 7:1) with the focus of bringing to light that the gospel of Jesus (as the Messiah in the complex whole of his birth, life, death, and resurrection) needs to be central for its power to transform lives through the Spirit. The letter is guided by what love is, and holds together many aspects of making wise choices within the tension of life's reality, before it draws to the place of life beyond the grave which in many ways starts now (Fee & Stuart, 2002). These particular verses are found in a section which begins at chapter 8 v.1 and continues through to chapter 11 v.1 and has the theme of addressing the issue of food sacrificed to idols. The language around 'freedom,' 'knowledge,' 'strong,' 'weak,' 'idols,' and 'conscience' is kept in the forefront. Yet Paul seems to be pointing the receivers of the letter to be seeking the essence of these words rather than having a surface understanding (Fee, 1987).

Because this section is addressing food sacrificed to idols (of others gods), and is exploring the issues around the daily practice of freedom, I believe it can have a bearing (relevance) on the way I wear my hair. I say this because in Malawi dreadlocks represent another god. Paul acknowledges the ‘strong’ peoples’ understanding (knowledge) that it is ‘just’ food. They understanding that there is freedom in-Christ to get beyond ‘religious’ living. However, Paul also points out that knowledge is not the key, but actions need to be based in love (Knowledge puffs up, but love builds up, 1 Cor 8:1). As I read and reflect on this section of scripture as a whole, Paul seems to be clearly stating that it is not what we do but how it affects ‘the other’ which is important. In 1 Cor 10:23 Paul is asking the question of what is beneficial to the other? And in the following verses it is the ‘other’s’ conscience which should guide one’s actions (Bruce, 1971). Paul seems to be guiding the church of Corinth through the tensions, not with one answer, rather, with the understanding that in one’s free actions there needs to be an ethic of love to bring glory to God (Thiselton, 2000). Supporting this notion, Paul writes in Galatians 5:13-14, which is situated amongst some powerful descriptions of lives being transformed by the Spirit (Stott, 1968), that it is not about doing the law, but, fulfilling it with and through love (Longenecker, 1990).

For you were called to freedom, brothers and sisters; only do not use your freedom as an opportunity for self-indulgence, but through love become slaves to one another. [And this is powerfully supported by the next verse] - For the whole law is summed up in a single commandment, ‘You shall love your neighbor as yourself’ (Gal 5:13-14).

Theology for Paul was to be lived if it was to be any use. And here the freedom in living was not controlled by selfishness, but by love for the ‘other’ (Morris, 1996). Heidegger (1962/1995) relates to this with his notion of *Dasein*’s conscience. Within *Dasein* there is a responsibility which comes from the ‘they-self’ (the others within the current context and the greater context, c.f., chapter 6) which is and only can be responded to from the authentic self. From this, how we are ‘with’ others is a choice. Inwood (1997) explains this as something we all have and it is calling continuously. “But not everyone responds to it, and no one responds all the time” (p. 79). So my inner dreadlocks have now been exposed, revealing the tension of what my responsibility is and asking, how am I free? This is even to the point of communicating with our home people, because some things are unique and can only be understood correctly within their context. As for my hair style? To work at changing the suffering of PLHIV and reducing the continuing spread of HIV one needs to connect with the people. If my hairstyle reduces this, I will cut off my dreadlocks that day. For this is the Call, the call to Care.

Not better or worse, just different

Sadness and injustice which exists in this world can be very hard to understand.

There are many things in this world that we will not understand. Why some are rich and some are poor why some are healthy and some are sick. Why, why, why?...While talking to a Kiwi doctor this afternoon stories are told of the hospital with people sleeping all over the floor, being with their family to do the nursing care while others sit in the corner for three days waiting to be 'clerked in' and die in the meantime. What if this was my family... was my child? In her job she (the doctor) struggles with knowing that a child needs to go to hospital. But then she sends them to the government hospital without ever knowing what happens to them apart from many of them die. She went on with the story of an eight-month-old who died. This child was somebody her team had been working with since her birth, and while the doctor was away for the weekend the child who had been doing so well, died. The doctor cried but had no tears..... How do you address the need for closure? How do you express their pain? (DR: 3)

Aspects of life are beyond comprehension. Once again being-there showed life is so different. People dying while waiting for medical treatment goes so strongly against what is acceptable in New Zealand. The outstanding feature here is how to live in this foreign land where what is unacceptable happens. Children who should not die, die. Even those whom you have close contact with die when outside of your care. This pain, this emotion, must be draining. There is a sense that there are no tears left. The excerpt finishes by questioning what possible ways a westerner can continue to work with this pain of seeing the repetition of the unacceptable. It could be described as moving from the why to become the how.

After a year's travelling in the Two-Thirds World in the late nineties I was no longer interested in the style of travelling where I just took photos and spent as little money as possible so that I could travel as far and as long as possible. My interest had developed from what I felt was an exploration (getting everything I wanted to see) to how can I be involved in making a difference? On another day while I was in Malawi:

There was stuff that I couldn't make sense of. For example, somebody would have epilepsy, and one-day five people out of eight whom we were visiting in their homes had epilepsy, yet none of them were on medication because there was no local clinic. (Post-w-L:9; cf WT: 1/3; WT: 4/2, 18; WT: 6/4).

These people had been isolated from their community, which is hugely significant in their culture. I struggled to understand why the team of home visitors I was travelling

with, and the people themselves had not considered medical treatment. So the first question must be why can we not understand? Seeing it first hand makes me ask, is it because of how we gain understanding? Or is it because our expectations are shaped by our worldview and therefore understanding itself becomes void? Yes people (even children) die in New Zealand, but what this excerpt reflects on is preventable death in a western setting, and being powerless to change the outcome. It is not unrealistically trying to stop all the problems from happening, rather trying to understand how I can cope with the constant medical issues. What is acceptable? It is challenging to know how to determine what to spend energy on. Does this depend on my role, and with that role, my position? If injustice is my motivation then how do I define what is unjust, and what is reality, and should there be any difference? It is not a question of if I should be involved in this hard stuff, rather a question of how to be involved and do it well. There is an abundance of negative pressure pulling the foreigner to places of self neglect. It firmly emphasises the importance of knowing yourself well before entering the new environment. Yet how we process our experiences is connected to our exposure to them.

The excerpt finishes with the idea that emotional responses are different from what I expected in two ways: It seemed striking that there were no tears; and, in the vastness of the numbers of people, there was a lack of closure. Tears are a release, but sometimes there needs to be a tap turned on. One of the contrasts I noticed was the way that the different foreigners interacted with their support systems. This will be something which will need to be kept in check, because there will need to be space and time for release, but depending on where I live will shape the way I can have contact with people. Also, already it seems that certain people are easier to interact with over certain tensions and issues. I found that like minded people are very easy to explore ideas with, and these people in Malawi seem to have plenty of stories which they readily shared with us. At times I felt like their release valve had been turned on. This was no problem and it was what the trip was about. Being-there made me realise that often there will be limited people to share the pain with. Emailing home to our friends and supporters will be healthy, but as I read others' experience overseas there seems to be a lot more to them which I either do not understand or appreciate. This trip has helped my appreciation about the realities of life in a foreign land. Trying to explain some of these stories as a way of release can create a negative view towards the whole situation which is most often not representative of the whole because of the complex strands of history, and cultural aspects. Is this what keeps the world non-global as it feeds the racial seed-beds which we all have?

Yet my future plans to cross cultures have the aim of breaking down some of these seed-beds. Does this mean I am limited in 'what' (information) and 'who' (can I process this without judging the local people) I can express my experience to in my home country? One way of viewing this challenge is to incorporate the idea of expressing the realities in a new vocabulary which validates the people while giving meaning to my realities. This needs to be in a way that the silences of injustice are broken so people are engaging at a level which can make a difference. So this keeps the 'how' of releasing personal things up in the air at this stage. I also know that there will be organisational help, but personal daily action and reflection will be required to cope with injustices which are foreign to me. I wonder – will I always remain foreign?

Willingness to remain foreign

The following excerpt asks the question beyond mere appearances by asking – am I always going to be foreign?

There are noises everywhere, babies crying, roosters crowing, wood being chopped, and people singing. The sounds are familiar yet at the same time I am unaccustomed to them. Another man on the plane was here to make money and to experience the beauty of African wildlife. But why am I here? Why am I going to bring my family from New Zealand, a land of opportunity, a land of family, a land of the known? And bring them to a foreign land, where the risks are yet to be calculated.

As I sit here typing I looked out the window at an 8 foot high brick fence, and on the top there are shards of glass for my protection. Every door has three bolts and padlocks. There are bars on every window and reinforced gates in front of every door. Just over that fence people are dying of malaria, HIV, starvation, pneumonia, bacterial infections. I understand that when I say my protection, I mean more protection of property, rather than protection of self. The wall, though, feels almost like it is a way of keeping me in. I feel constrained. It brings out a sense of uncertainty. A heightened sense of not knowing who to trust and who not to trust. The challenge will be discernment, and that will only come from experience. How on earth am I going to do this? (DR: 1-2)

Once again I confront a paradox. There is an unfamiliarity which is striking. In this excerpt it is this unfamiliarity and reflecting on the motivation of a man on a plane who was coming to experience and to an extent to make money from Africa which brings me to the question of why am I going to leave New Zealand? What does this willingness mean? Exploring the risk of living life in a 'compound' under lock and key is constraining even if it is just for protection of property. The issue of culture shock is widely written about. The reality of sitting and thinking in a foreign land opens the door of what does it mean for my family to live away from New Zealand.

Over the fence people are dying of things unacceptable in the west. The eight foot high fence brings a disconnection from this. Is this disconnection real? The shards of glass, bars, reinforced gates and locks highlight our foreignness. We will always be seen to have more possessions and therefore be vulnerable?

What is the difference between going there to live and going to do development? How do the expectations change how I feel and my willingness to cross cultures?

This morning I was struck by standing on the edge of the pool with an American Swim instructor. Here was an entire community of westerners learning how to swim in the middle of Malawi. It made me think of an author who wrote that often western missionaries live a life which is above the life that they would be leading in the home country. They live in a compound. They have servants. Everything is so disconnected. I am challenged. I think of my girls and the life that I want to give them. And one of the reasons we are coming to Africa is to show them a life bigger than our own. At the same time, I don't want our girls to miss out on opportunities. This is a factor that needs to be written in, as we explore the possibilities of where to work. The risk is that we only hang out with westerners.

From the pool we drive upcountry. The landscape is beautiful and there are people everywhere, moving on foot, on pushbikes, on the back of trucks. There are markets. As we drive through it feels like I am in a simulator, experiencing it from a distance, protected, insulated, climate controlled. Critics say we are always different. I think that they are right. The biggest difficulty the western driver has found coming to live in Malawi is being constantly surrounded by poverty, and his personality is one of giving. It begs the question why are we coming to Africa. (DR: 5-7)

The impression that there are western suburbs in Africa becomes 'is that where I am going to live?' Do I have a choice? This African experience seems to have the potential to just be an experience in a different climate, while the landscape and sun is bright. There is a tension in how family life is lived in this foreign land due to the fact that our children's needs push us towards western ways of life. On one hand as a family we are travelling overseas to see a bigger life than our own, and on the other hand we want our girls not to miss out on opportunities which will help them in the western world. I am going for the people and on the other hand there is a need to be protected. This protection heightens my foreignness and emphasises the idea that I will always be in a simulator. By simulator I mean a virtual reality which has all the aspects of being connected to the real experience, except that we remains 'safe' and 'less vulnerable' because one never leaves the simulator's comfortable seats (inside the box made for that ride). Does this show my idealism and naivety? Am I trying to be too simplistic in a world where humanity seeks alienation and domination?

This excerpt identifies an interesting observation of my time on this exploratory field visit. It was like being in a simulator in terms of the complete difference, the poverty (the poverty I cannot comprehend, nor can I express), which I was viewing, feeling the movement of, hearing and smelling, but not touching. There is a sense that while crossing-cultures I will always be a foreigner in a simulator. From this place, are the changes that are made real or simulated? To be authentic challenges everything. Yet Heidegger claims, “Dasein is both authentic and inauthentic at the same time” (Harman, 2007, p. 73). While it will not be possible to do it right all the time, how is it possible to get it right sometimes? Globalisation brings with it new expectations around the areas of separateness from our home. Adding to this is the idea of feeding back to New Zealand the new knowledge gained, strengthening the idea of reducing the world to being one globe. Interesting here it shows the struggle faced in the looking to widen our family’s view of the world, yet at the same time to reducing the experience to one where our children’s lives are not too different. There is a sense that I already have in place virtual constraints to keep me foreign. What I want for my children is to remain functional in western society. This is not a bad thing, but what it does do is reveal and challenge how I view other cultures.

While being-there the uncertainty came from both directions, from inside me and outside me. Lampert (1997) expands this thought of multi-positioned standpoints because in the ‘being-there’ I still remain “both inside one culture, inside two and in-between all—neither just inside nor just outside. Indeed, each time we philosophize about culture, we make certain cultural contacts possible and others not” (p. 361). My reaction to feeling constrained by all that the wall represented is also to wrestle with the wall inside me. Just beyond this wall is all the language which the western world of my past has given me. Maybe I need to learn new language to describe this cross-cultural experience. Maybe that is what crossing-cultures well means. This new understanding is what Gadamer (1989) calls “the coming-into-language of the thing itself”, and in this sense “the fusion of horizons that takes place is actually the achievement of language” (p. 378). Not that language is less mysterious, but rather to say that because of the foreignness remaining between cultures there is need for translation (Lampert, 1997, p. 355). Translation involves discovering and creating ways of naming the walls between us and making well designed ways through. The wall is the difference, the foreignness. It is real, but I need to delight in the challenge of creating paths and light which stop the wall from being a barrier.

Being-there shows us that while I think an extravagant lifestyle will increase our foreignness, we will always be foreign and this needs to be tempered with self-

sacrifice. There may be external factors of lifestyle but these have more to do with our internal orientation toward the other culture.

An Epitaph for difference

The second part of this imagined epitaph of whom I want to be is an aspect of crossing-cultures to which I keep coming back. I want to make 'a difference' in 'un-messing the mess.' This directs thinking back to the gap between confidence and arrogance, asking of me 'can I make a difference?' And 'why,' 'how,' and 'what' difference will I make? Some of my epistemological understandings grounds the 'why' because they are strongly supportive of the idea that to live life well involves loving and living with others. The 'how' is being slowly revealed through this process of reflecting deeply between past, present and future as I look ahead to whom I will be. The 'how' becomes the 'who' because crossing-cultures revolves around relationships and self-awareness. What remains, is the actuality of the difference. I once thought I could predict my impact, whereas I now see that the outcome is more organic and what it gets fed it becomes. Difference will come, but what this will be is dependent upon is the cross-cultural collaborated conversation around the vision followed by the organic design towards a fused vision.

The act of being as we are designed

So for me I need to learn the art of Braveheart¹³, the art of; wait, wait, wait, then in the right conditions, you can act. ... I would like to think I can bring something that other people can also hold with those questions. That at the end of their day their week, their month, they can look back on their interaction cross culturally, and with HIV and critique it. Because after weeping on the computer keyboard because to love is all too hard ... I want to pick up again and get going, and be involved in bringing new hope ... for that is what I am designed to do, designed to be. (WT: 9/8)

This excerpt begins by suggesting that there comes a time when waiting for the 'right' moment to act is very important. However there is also a sense that I am already acting now, and this has purpose. For me this is not just some academic exercise. It is preparing for the act. While timing for the act is important, this exercise of preparation is in itself an important act which needs to be done well. The excerpt concludes that life has meaning when our acts bring hope.

¹³ For those who have not seen this film this comment is referring to the scene where the Scottish army are under attack from the English and Braveheart is telling the Scots to hold their line and not move: 'wait, wait, wait' he shouts until the time was right to completely surprise the English. A gruesome scene, but it depicts that timing is everything and that early and unplanned movement can destroy the act itself.

William Wallace, who was known as Braveheart (Wallace, 1995), had a vision and passion but in this context of crossing-cultures his methods cannot be the focus,¹⁴ however, in this one scene the concept that timing is everything, and is dramatically portrayed. In this scene all the preparation is done ready for the right time. Placing this concept within the general theme of the above excerpt, several insights emerge. There are three wait's, each one could be given some metaphoric meaning as I explore this experience of my exploratory field visit and as I allow the experience to uncover ways which the act of crossing-cultures can be done well while being authentic to myself.

The first wait for Braveheart was knowing the scene where the battle would take place so the planning could begin. For me this involved a trip to Malawi and seeing HIV programmes first hand. But the waiting also involved exploring what this trip meant for our future (which has been given the luxury of this thesis). The second wait was gathering all that Braveheart needed and getting everything in place. For me this is the waiting of getting prepared here in New Zealand, wrestling with the ideas and finding meaning for the act of crossing-cultures. This wait provides its own justification but profoundly in this excerpt it becomes an act in its own right, which demands care. The third wait is done in the field, it is being-there. Braveheart is behind the battle line calling his army to wait for the right moment. Living between cultures is an art and perhaps this is the greatest defining of what can be created. The wait here is the hardest, the pressure comes from all around you. Thinking back to my trip, there were needs from every side.

Just back to the stress thing, one of the things that they struggled with was the constant arrival of people at their doorstep asking for money. At least twice a day there was somebody asking for money at the door, or it would turn up in the mail ... they were asked simple things like, "I need some money for some medication and some food, or bigger money for a child's education, or a house roof" ... they were asked for money all the time. They believe that it is good to be generous, and that's part of the way they were. (Post-w-L: 4)

Locals and home countries had expectations, and there was an inner desire in all the westerners to help. What sticks in my mind was a comment from a westerner about not waiting, '*the time we made mistakes in our decisions was when we rushed it*' (DR: 6). Waiting was a daily expectation. On top of this I see a need to wait until I

¹⁴ The whole movie is violent from both sides so please forgive any negative connotations which may be applied and understand that the idea of battle is an illustration not a suggestion for legitimising violent action.

understand the new and act from the new. I need respect and understanding for the first two 'waits,' then to act when the time is right. From being-there seeing the context that the expatriates were acting from I now understand what Thiselton (1980) means when he states: "Meaning depends on context. More specifically it involves establishing a relationship between *two* horizons" (p. 17). This experience of being-there has shaped my understanding of the everydayness of the challenges of the act.

Epitaphs are written post life so who I am going to be is still developing. In fact Heidegger (1985, as cited in Inwood, 1997) states: "In a way, it is only in dying that I can say absolutely 'I am'" (p. 78). But epitaphs are about your *Dasein* which is constantly moving towards the time when an epitaph is required. In leaping ahead I have shown the wrestle around having willingness to be the same and yet always remaining different. Difference is what shapes my second stage of my epitaph, because in my willingness to go and do there is a sense that it is to do change. So as I consider how to do change I am drawn towards how change can be done and how to remain authentic to self-other-and-the-world. At this stage I am looking at framing change as a servant.

Being as a servant

When I go and work in Malawi, I believe that I will be a servant to Malawi and I would like to think that I can continue that belief. I go as an invited guest, invited by the Malawians. I think I can go because I am willing to go. I go in a servant's role and offer my skills. To do this I need to go and work within their organizations, under their structures. Although at times I rebel against the 'institution,' I guess I have to be a little rebellious and venturesome because I am about to go and work on the other side of the world.

This makes me reflect on what another guy said. 'Often in overseas work, there are three types of people - military, missionary, or misfit type.' I like that analogy. And I need to be aware of each of those three aspects within me. For me here in New Zealand, because of my nature, I am willing to stand against the flow in some areas like justice, and maybe my nature enables me to go and work in a different country, in a different culture, rather than being locked into living out the New Zealand/Kiwi dream.

A part of me still wants the New Zealand/kiwi dream. I like to be in control of my direction. I see something which needs to happen, and I feel the call to help it happen and I'll give it my all. Now, I guess, I have to be very aware of my driving nature, and when I see something needs to happen, if I'm going to give my all to it, then suddenly I have lost my servant heart and become military in style. (WT: 1/6)

This excerpt is exploring the tensions of having a servant heart and what I need to leave behind, yet remain authentic to. It speaks of three types of people involved in overseas work: missionary, military, misfit (the 3M's). The challenge is knowing what notion you are portraying, even unknowingly. There is a sense that this tension will always remain once in the Two-Thirds World. The question is how much do we change to live as servant in the new culture? And, is being a servant a good thing?

I go to the new culture as guest therefore the word servant needs to keep me reminded as to who I am – A guest. I have used the word servant and could possibly give an 'Oxford' definition, but I do not really know what it means to live as a servant. I cannot possibly serve a whole country, so in fact whom am I a servant to? As a western white male, with the knowledge that Christendom has been blamed for many of the problems of the present world, I do not want to reinforce this notion, or make it true. This creates a tension for me because what is within my 'being' creating the space for me to leave the known safety of New Zealand, is made of the same substance which has the potential for me to take the form of a more military style global worker. By this I mean the strong self-assured nature which sees things as possible. This could transform into addressing a need by crossing-culture in a rule-bound way. Is inflexibility incongruent with servanthood?

The concept of seeing the needs of others as important is not a new one. Throughout time people individually and corporately have shared the vision of addressing the needs of others (this is often skewed into selfish ambition). This is a common theme throughout biblical passages as well as from other worldviews, and is continually being lived in societies around the globe. How the task of addressing these needs is structured inevitably is varied but it needs to be firmly cemented on people and their capabilities. Chambers (1997) sees that "the overarching end of development is well-being, ... and well-being to become *responsible* well-being" (p. 10). From a Christian theological perspective responsible well-being is the care of the self-other-world to bring glory to God. This is a dynamic process which can only be facilitated through people and needs to be lived. By lived, I mean actively engaged, by being participatory and having a willingness to be part of the process of learning, rather than giving 'top down' dominating western structured answers to non-asked questions.

Interestingly some feed back I was given after this trip suggested that I valued Malawian's opinions or explanations above westerners' and this was seen as a negative. Their explanation for these comments suggest that after time broader understandings develop, therefore the short term limits perspective. (WT: 1/9)

This provides a great place to show the tensions of how the way things in the new culture are viewed and will develop over time, possibly in two directions. Clarity will come when you are more in-tune with their worldview through experience. Yet if this clarity becomes fixed, then is it self-limiting to future insights? These two directions need to be over-laid with the actuality that by the very fact of going you think that you have something to offer, and to think otherwise would be false humility. This is suggestive of a number of things. However the key word here is valued, and while the idea of reaching and connecting with the local culture's understanding is of huge importance, how that information is processed is reliant on a western frame. This excerpt is a brilliant check on the limited perspective gained on a one-off short term visit and it should challenge everyone to examine how their views effect how being a servant is manifested. The word I have chosen to express my capacity within this process is 'servant', which has connotations of self-sacrifice.

Feeling the way to being through the clouds of change

I think that feeling the way is what I am looking at. I saw this trip as one of block building towards our future. It might be one block of my pilgrimage, but that block is shifting. It is moving and has been crafted around some of its edges. And although it has helped the future, the trip itself is not the answer. It's not the answer for my leaving New Zealand to get to Malawi. I may have done the first thing, but this is not a tick box to pack my bags. ... And I am aware that this learning will not be transferable so I do not know whether it needs to be a frame or create an understanding of: 'yes, the aim was this, we did it via this, but how do you think it should happen here?' ... So design and vision - I like those words, from my experience I see that they come from love. These words have to be set in something that cares for other people. That is all I know. (WT: 8/ 4,8,9)

This excerpt tells its own story of clouds. It begins by acknowledging that my future is not clear. As a result it implies any movement happening occurs by 'feeling the way' rather than having the right answers. The trip to Malawi is a tangible event to be felt, but even it is shifting and changing shape. While the pilgrimage is creating a frame of design and vision these can only become clear once they are expressed in love and set with care in the 'other's' reality, while being authentic to my own. This will require a 'willingness' and 'humility' and is not neat and tidy. What makes my desire of change possible?

It is as though I thought this trip was going to answer all my questions around my future cultural crossings. Now I know that sounds like a grandiose idea (it also sounds acutely naive), and it reduces my intentions to just a pilgrimage of self(ish) discovery. In a way that is naming an important aspect of what this is about, but this

kind of illumining also involves obscuring. Getting the balance between discovering self and others is something which Thiselton (1980) draws us to in the writing of Heidegger. Thiselton believes Heidegger's important contribution to hermeneutics is his aim to hold both philosophical description, and how 'self' is intrinsically involved in that. Heidegger's word for this is 'life is "thisly"' (Harman, 2007, p. 28). Dwelling with this twosideness to follow a Heideggerian design, being-there becomes so much more. The trip to Malawi as an event has a richness which is hard to describe. Possibly because as Harman (2007) describes a Heideggerian understanding "every moment is an event, and an event is never fully visible, definable, or describable. The only way to get at the depths of the world is through interpretation, not direct vision" (p. 48). The experience has not found the answer as the richness comes in another form. It has clarified the question and created more questions.

While this experience remains only one block in the building of me as a person, it has created a genuine space of time to critically examine the meeting of my cloud of experience, expectation, and desire, with the cloud of another world of experience, expectation, and desire. It does not and will not allow them to remain in their separate clouds. I keep the analogy of cloud because neither location has complete visual clarity, however as with clouds there is a way through them, or this process would remain meaningless. In this sense I am 'feeling the way' to meaning.

Feeling the way is working from a deeper level than environment, language or culture. It is peering into my inner core. If the experience of the trip to Malawi is surface walking then this is open cast mining. Wrestling with what will be transferable is not creating some formula. What it hopes to achieve is to discover the transferable nature/substance within me. Like open cast mining, everything is brought forth before the refining process begins. This trip is the substance being mined in some sense, because of the way I am using the experience to reflect on throughout the interviews. However, more importantly, and strongly from this excerpt, the experience is a tool in the refining process, and my story is the transferable aspect of the experience. This story becomes part of the greater story of my life and is open for others to read. Do so with the freedom of questioning, but also with care because reframing questions has the subversive ability to change the answer, and this will give this work the meaning and worth it was written for.

Conclusion

All the ideas and ideals which I have created in my mind about what I can do, become relevant because the vision and design cannot be formed away from being-there. What can be formed is the willingness to go in a humble way. Elsewhere I have

questioned the ability to make a difference when you are 'too' close. So at the same time there must be value and dialogue around the process of bringing perspective around the engagement. Perspective can have the natural ability to test the validity, but perspective needs to be holistic. Here the two clouds of difference find their atmospheric place of merger. Expectations are shaped by this journey. An answer remains distant, but there is a glimpse of how I go, as me (is this new?).

Chapter Eight: Handing-over the things which abide

“And now
faith, hope, and love abide,
these three;
and the greatest of these is love”
(1Cor 13:13).

This thesis has been a part of my journey, searching for insights arising from an exploratory visit to HIV programmes in Malawi. The exploration used what the experience was ‘like’ and projects what that means for my future as a cross-cultural co-worker. I have recognised and pondered the nature of ‘call’. I have seen the very relational nature of the work and know that already I am becoming re-shaped by the experience of visiting Malawi and engaging in this hermeneutical thinking.

The aim of this thesis was to explore how I could be involved in HIV, recognising that the back drop of the western world does not always have ‘understanding’ right. I drew on a quote from Chambers (1997) to set the scene for the thesis, acknowledging the challenge I face as being “personal, professional and institutional” (p. 1). In this final chapter I will synthesise how this thesis responds to Chambers’ challenge of “knowing and acting” (p. 1) applied to the quest of crossing-cultures to work with HIV. I have tried to stay true to the powerful quote of a Zambian woman who has since died of HIV: “I am neither a statistic nor an object of curiosity [but a person like everybody else, who deserves to be listened to and cared for] with a sense of value and dignity” (Syamalevwe, as cited in, Dube, 2005, p. 60). It is still my desire to offer my skills to such people. It has so often been said that the silence about HIV needs to be broken, and I believe the key to this is listening and interpreting the cultural (mis) understandings which continue to foster stigma, limit justice, reduce the beauty of sex, and create barriers for education, all within the fragile environment where the HIV phenomenon sits. To face the many difficulties and make positive cultural change I will need finely honed cultural tact.

I argue that the global-co-worker can live and work with other cultures better if there is an awareness of the core essence of all cultures. To understand, one must both see

and work with what is on the surface. But that is not enough. The deeper understandings come when the surface activity is traced back to the core of what it means to be human. This is in no way an attempt to reduce the value of diverse cultures but rather to help work with the culture to address HIV in culturally effective ways. I make no pretence that living as a servant in an environment different from one's own cultural setting is easy. Changes will take place within me as I connect cross-culturally. Amidst such challenge the care of the 'self' is of vital importance.

The central focus of this thesis is captured in the question: 'I am 'me' and I want to be involved in helping the world to be a better place, so how is this possible?' But the importance of this journey is not to be left in my own navel or with a list of unanswered questions (although I acknowledge that my questions will persist, always seeking greater clarity of understanding). The importance is to help show others that understanding one's involvement in the issues of HIV starts with an understanding of how one is situated in the world. Not 'me' as centre but how others see and can engage with 'me' in effective ways. To prepare to go, there is always a need for transformation. This will be gradual and needs experience given that it is about relating well to others (Parks Daloz, 2000).

The philosophical underpinnings of this thesis (Heidegger, Gadamer and the theological guidance of Thielicke, Hill, Ackermann, and Moltmann) inspired a way of thinking which I argue is very fitting for the purpose of preparing oneself as a global-co-worker. My method incorporated a period of space which I have termed THREADs (Thinking Hermeneutically and Reflecting through the Experience, Asking questions while Dwelling in the everyday): in these THREADs I have challenged and have been challenged to engage in a manner which is using all of me (my created-potential, everything in my *Dasein*) to make a difference to HIV programmes in the Two-Thirds World.

Faith, hope and love

The following statement from Miłosz (as cited in, Bourne & Polański, 2006) is meant to be provocative. He states: "the work of human thought should withstand the test of brutal, naked reality. If it cannot, it is worthless" (p. 38). It creates a challenge which all academic endeavours must face beneath the words – what is the real offering? This uncovering of the 'naked reality' about myself has been painful yet

rewarding. What I offer in the future has been refined through this process but the process itself is not closed. The creation of questions around the notions of the ‘call’, the way we are involved, and who we are to become, creates space for transformation. Drawing these together is about possibility. It is about ‘being-in-the-world’ with attunement to that which is not seen. It is about decisions. To follow the call is an act of faith. In doing so, one begins a quest to seek understanding. The devastating nature of HIV to societies, to communities, to families, and to people can seem hopeless, but in connecting with the ‘people’ rather than to the ‘problem’ the desire to care seeks hope. Love is, and it is in love that we can move with openness and vulnerability to become our purpose-Being. As we go, we go in faith; what we do, needs to be done in hope; and who we are needs to dwell in love. Brunner (1956) suggests there is a need to hold these three: faith, hope and love as one whole. All are great words and all are “equally essential and total, because each expresses ... [for us how we relate]...in a particular dimension of time” (p. 14).

So it is with faith, hope and love that I offer this thesis as a way to care for the world where HIV has called me. In this thesis I have artificially separated the multifaceted aspects of being involved cross-culturally with HIV into the three chapters of going in **faith** (chapter 5), working from **hope** (chapter 6), and living in **love** (chapter 7). I say ‘artificially’ because for me they are so strongly interconnected. I suggest that these three create the frame which can handle the ever present tensions of being stretched to your potential, of working with others to fuse stories which create life, and of having the self awareness to know when you are effectively functioning both from your potential and within the context which you are engaging.

Therefore an important feature is holding these three powerful notions together in a way that keeps each in balance for each is an important component of the others. Faith without hope would die or hope without love quickly becomes hope-less. Love which does not create faith in the ‘other’ or give hope to carry on is the closing down of love itself. To go in faith needs hope to keep it grounded. Love provides the sustaining aspects to keep the going and the doing alive. If our ‘doing’ is to be done from who we are (see chapter 4), our passion and our call (see chapter 5), then learning how to read and interpret culture is of critical importance. Working with culture (see chapter 3) needs to be based around learning to listen (see chapter 6) but in our listening we need to understand that there is a tension between who we are and who we will become (see chapter 7).

Implications

The findings of this thesis have important implications for people thinking about working cross-culturally, not only in their preparation to be authentic but also for when they get there. To follow the call to be involved means working with the dynamic of who the person is, and who the person is to become. The person's created potential opens the possibility of working in areas which will stretch them to that potential. Becoming one's potential is an act of freedom, and as Mezirow (2000) states: "freedom involves not just the will and insight to change but also the power to act to attain one's purpose" (p. 24).

The task of this exploration has been to find the way of making sense of being a global-co-worker in culturally different environments, and giving answers which are informative and positive. What I have found is that rather than discovering all the answers an important aspect is to keep developing questions which need to be asked of self, of others, and of the culture in which the people are contained / suspended. Further, one needs to be willing to be questioned by others so one may more clearly see one's prejudices, assumptions, and all that has not-yet-been thought. It has been through 'critical reflection' that learning has taken place, which I believe will be of direct benefit to future cross-culture involvement. There needs to be room for all those seeking to work cross culturally to have a time for this 'transformative learning' (Mezirow, 2000) when there can be a "deep shift in frame of reference" (Parks Daloz, 2000, p. 104) which will be able to incorporate others. In this sense the frame of reference is a place of listening.

Hearing the story of the 'other' and allowing our stories to intersect opens opportunities to connect in respectful understanding. Understanding is never finished. Working with HIV cannot be limited to understanding health systems because it is about sex, death and gender and this is the very reason it needs to be discussed. But for too long it has just been ignored as Marshall (2005) states:

Despite the global implications of HIV/AIDS the West, including the Western church, has directed minimal attention to this major tragedy in the two-thirds world. HIV/AIDS is simply a low priority on the political and ecclesiastical agenda. Ironically in many of the countries where HIV is currently decimating the population, the problem is likewise ignored by government, community and church. This can be attributed to such factors as a strong sense of shame; weak social infrastructures; a reticence to discuss the issues of sex, suffering and death; and a perception that 'solutions' offered by outside governments and organisations such as the UN are being imposed (p. 133).

Marshall exposes the complexities of being involved as a global-co-worker while addressing the issues of HIV. The western world has been less than interested in HIV as it affects other parts of the world. Remembering, that day, after day, 5800 people died from a preventable disease spurs the quest for prevention which revolves around behaviour change (the 'when,' the 'how,' and the 'who with' of sexual relations). Care for those PLHIV is situated in suffering, stigma, community rejection, marred identities and death. The work is never going to be easy. In this thesis I have been exploring ways of being involved but have also become very aware of the dangers of 'imposing solutions' as answers to the wrong questions.

It would be incorrect to say that the western world is completely disinterested because there has been much critical work done by large organisations and by smaller NGOs who have used the medical technological advances and western monies to make a difference to the PLHIV and their communities. In the next five years it has been estimated that the west will spend US\$110 billion on HIV (Chin, 2008). The challenge of this thesis is how effective will this money be?

This thesis is suggesting that we need to be thoughtfully engaging, creative and willing to start again with a new design for HIV interactions. If we are to use western skills and ability to create space, freedom, and allow people grace to address HIV then this process of conversation which opens western thinking to critique must be a productive starting place. By this I mean that my experience in doing this thesis has brought the experience of a three week trip into conversation about western involvement with HIV prevention and care. I have been trying to interpret the story of a person (me) wanting to follow their call and retell this story with all the characters. I have touched on the bio-medical aspects of HIV but quickly I have included the understanding that the sub-texts of the way illness is conceptualised culturally is in actual fact limiting the effectiveness of western involvement. As I have examined the ideas of future involvement with HIV work in the Two-Thirds World, what has become clear is that how one works in the tensions of holding western knowledge with the aim of doing good and with the specific cultural understandings of HIV, creates a dynamic of doing-with-the-culture. And yet I have also shown that there are aspects of all culture which need to be re-imaged.

To work between who one is in New Zealand (with their natural ability which opens the possibility of working overseas) and who one needs to be when one is there will always remain a tension and this needs to be lived with, but prepared for. I think Niles (1962) captures this well, and while he is speaking about the engagement of the Christian, the essence I believe is productive for all interested in social responsibility

if one can understand God as the reality of love. The following does not resolve the tension but gives it some perspective. Niles states:

To put it crudely, the heart of Christianity is not concern for the soul but concern for the world; not forms of life in the world, whether in terms of religious practice or moral behaviour or responsible citizenship, in order to attain to God [love]; but a way of life in the world consequent on being possessed by Him [love] (p. 52).

So in this sense one's engagement cross-culturally needs to become not about HIV, or one's ideology but cosmically based in how Jesus was and how this is restoring the world and valuing one's personhood. What this thesis offers is the dynamics of an experience in the formation of a person thinking towards working overseas in a role where behaviour change will take place. This is what Parks Daloz (2000) calls "*transformative learning*" (p. 105). It is always wrestling with the dialectic of one's capacity with their incapacity (Zizioulas, 1975). To make a difference when engaging cross-culturally, to be oneself, one needs to be held in relationship with-others, with-God and with-self, and to have the realisation that one's incapacity is a part of their capacity.

This thesis has been working towards expanding one's 'emotional intelligence' (Goleman, 1996). According to Goleman, one's emotional intelligence is what fosters "focused work and clear thought" (p. 36). Emotional intelligence both understands the self within the context and why one functions as they do. This thesis, by exploring the tensions of making a decision about one's involvement, provides a way for others to simulate their questions, thereby creating some clarity about their perceptions and how they would read situations to improve cross cultural literacy. This has been achieved by the way I have opened myself up to 'show my struggles.' By reading this thesis as a whole, those who are intending to relate to others cross-culturally can start their questioning of themselves, recognising things which may cause tension for becoming their potential in a foreign culture.

Recommendations for education

As I have explored my experiences I have shown that a vital aspect of preparing people for working cross-culturally is thinking with clarity about actions which will continue into the future. Helping people to understand and test their call is essential to how they will 'be' in what they do.

As an education experience this thesis has been its own tool. The time spent in the THREADs where I have been forced to find real (or working) answers in areas of paradox has been where the transformation has taken place, because here I have had

to learn the art of interpreting while generously holding tensions open and seeing contradictory possibilities. The skill to engage well culturally is to interpret well without losing the focus on the essential goal. Education providers can have a two-fold influence on this. Firstly, they can create ways of teaching the art of interpreting, encouraging people to wrestle with tensions towards gaining a sense of the way forward. Many times this means asking pertinent, bold questions, and being willing to dwell with the thoughts that come. Secondly, it is helping people to discover who they are. They need to 'go' feeling comfortable and confident with the attitudes and values that they take into another culture, while at the same time have a willingness to be open to the 'difference' (D. M. Ackermann, 1998). In other words knowing thou self is the critical platform which allows one to engage well with others. This is congruent with the writings of Hill (1998).

One of the issues I have highlighted is that of behaviour change in the form of sex education in a culturally and generationally appropriate way. There are two helpful biblical principles - mutuality and respect (D. M. Ackermann, 1998). And from this thesis the key is working with people's horizons, working towards a fusion.

There is a need to learn how to work with foreignness (Lippitz, 2007), and in the role of a servant of change one must "serve the development of critical and thinking students whilst still being able to teach them *something*" (Nigel Tubbs, 2005, p. 106). I suggest this is pertinent to changing the realities of HIV. Drawing on the work of Freire (1972) "a pedagogy which must be forged *with*, not *for*," (p. 21) shows that those working with the issues of HIV need to work towards a fusion of *with*.

The challenge of this thesis is about how can one become a servant in a different culture, and I suggest that this is a continual life-long process. The following are what Parks Daloz (2000) calls the "four conditions of transformation" (p. 112) and I believe that these notions if incorporated into a learning programme would be very beneficial for the global-co-worker as they build one's servant capacity. They are: "*The Presence of the Other*;" (p. 112) which is creating ways to help people work with otherness to the point of becoming 'we', which I have explored in chapter six; "*Reflective discourse*" (p. 113). This has a similar meaning to what I have called THREADs which have been the catalyst for deep exploration of the westerner being both the problem and the solution in areas of great need; "*A mentoring community*" (p. 115). This is a challenge to find people in the new environment but as communication technology has continued to advance the locality of this community becomes less important. What is important is the notion of mentoring the person into their servant role, remembering that life is about becoming one's created potential;

And lastly, “*Opportunities for committed action*” (p. 116). In following the call to care one cannot be egocentric because to care one must learn to listen.

Recommendation for practice

Working across cultures is an ongoing progression of personal challenge and change. As Ackermann (1998) states it is not about reducing ‘otherness’ and ‘difference’ but rather creating an “ongoing conversation... for the sake of relationship in difference and otherness [and if we fail to do this] we become unable to respond to the call to full humanity” (p. 24). This thesis has revealed four fundamental questions which I offer as generic tools to guide the practice of others: How do you know you should go? How are you going to make a difference? Who are you going to be? What will sustain you in your involvement?

How do you know you should go?

In answering this question one needs to first consider the experience of ‘call.’ We are all called to care; for that is to be human. How we care comes from both who we are and who we are to become. We all need to be challenged by the notion of the call to-go. To-go is about going to your potential. The first step is a step of faith, which, once it is taken, finds the movement is already happening. To be authentic to the call is to follow it. Those called to work cross-culturally are stepping into a movement with its own unique challenges, and this stepping needs to be done in faith. Yet how does one truly know a ‘call’? This thesis has been the testing of my call. Having wrestled with the possible rewards and hardships of ‘going,’ the call remains. It is resilient. I believe it is important for the prospective co-workers to take time and opportunity to test their call by tasting the experience, reflecting on its meaning and by opening oneself to the questions of others.

How are you going to make a difference?

This is one of those hard questions to answer before you get there and really understand what it is like. In saying this, the key ingredient for crossing-cultures successfully is learning to listen, and from there working with the local people. This challenge needs to hold the ideas of working with otherness, developing trust, working with behaviour change through education and dwelling with the people. From this thesis it has emerged that while education is important culture often has a stronger influence over the choices which people make. I believe the key to making a difference is working ‘with-others’ and this requires a faith in their potential. Further to this, I argue that only from the position of relationship can one’s input have the

long term benefits which will cultivate concrete hope for the people that you are called to care for. I believe we need to go and do in a posture of hope, which sustains, and encourages that a difference can be made. Making a positive difference is an act of love.

Who are you going to be?

This question needs to penetrate through to the many levels of one's involvement with otherness. We all have an internal style (the way we are) which is incorporated into the way we engage cross-culturally, therefore understanding who we are is vital. Following Heidegger I argue that 'being' has aspects of 'becoming' and 'belonging'. As a global-co-worker it is about tuning who you are to be effective in the new environment with the new people. This means having openness to grow while being-there and a willingness of 'being-their' servant. The insights from this thesis endorse the following model as presented by Elmer, suggesting what I believe to be a helpful frame. His insights of being are able to hold the tensions of giving and receiving. The following are developed by Elmer as six ways of making sense of being a servant in a culturally different environment. I believe that these six notions are of critical importance.

Serving. You can't serve someone you don't understand. At best you can only be a benevolent oppressor—like forcing someone to say 'I'm sorry' when that is an unnatural way to apologise.

Understanding. You can't understand another person until you have learned *from* them and, eventually, *with* them. A learning attitude signals humility and a willingness to identify with the people.

Learning. You can't learn from another person until you have built trust with them. People won't share important information with someone they don't trust, especially cross-culturally.

Trust. You can't build trust with another person until they feel they have been accepted by you--until they feel that you value them as human beings.

Acceptance. You can't communicate value and esteem to others unless they feel welcomed into your presence and find themselves feeling safe—openness.

Openness. Openness with people of another culture requires that you are willing to step out of your comfort zone to initiate and sustain relationships in a context of cultural differences. While requiring some risk, it launches you on a wonderful and fruitful pilgrimage to servanthood. Openness is rooted deeply in our view of God who welcomes sinners and accepts them as bearers of his image; thus each

person possesses a sacred dignity—the kind of dignity that compels us to also welcome others into our lives (pp. 150-151).

These six steps are congruent to the way Mezirow (2000) suggests that one might, as an adult learner, be able to fully participate in productive discourse, which I have shown as critical to instil long term positive change cross-culturally. Mezirow continues: To fully develop the

... human potential for transformative learning depends on values such as freedom, equality, tolerance, social justice, civic responsibility, and education. It assumes that these values are basic to human need to constructively use the experience of others to understand, or make more dependable, the meaning of our experience (p. 16).

This is a journey of discovery that one must be prepared to venture on if one's aim is to go in a position of love. From love one can create space to be innovative with the HIV programmes or in many other ways westerners are engaging cross-culturally in the Two-Thirds World.

What will sustain you in your involvement?

Experiencing faith, hope and love for oneself has important sustaining aspects. Knowing thou self and living within one's ability is critical in self-care (M. Foyle, 2001), because it can help the person to enjoy life “without guilt, and [they] can serve without driven-ness or compulsion, and without a need for achievement or recognition” (Friest as cited in, Schubert, 1993, p. 55). Grace will sustain but we need to live realistically within our human capacity, where grace is completely unobstructed by our wrong thinking of who we are or what we should or can achieve. Fellowshiping with others is needed in ways where one can live a grace-filled life and where one is encouraged to be all they can be. There is a sense that the same process of THREADs would help an action and reflection process. This needs to take place regularly but also must include breaks away from the environment (Hay, 2007; Myers, 2007). It is important for people to work within their area of passion, but this still needs to be “graced and nurtured by webs of relationships within which ongoing transformation [can occur] through rich dialogue with others” (Parks Daloz, 2000, p. 121). And I would humbly suggest that the incorporation of prayer has complementary sustaining qualities as one's focus can gain some clear perspective in and through prayer (Spurgeon, 1998). Important is a holistic approach to personal rest which includes the positive notion of Sabbath. Having a Sabbath understanding which “emphasizes personal volition, reflection that builds competence, and relationships that strengthen ... [has the means for one to become] ... integrated into one's self and, in turn, positively impact well-being” (Diddams et al., 2004, p. 8).

Using these Sabbath themes of rest, reflection, and relationship Diddams et al., (2004) link them to self-determination theory, with the foundational themes of autonomy, competence, and relatedness. With this understanding we have freedom to live with joy in the wholeness that comes from being in the image of God, and if we can see family with the understanding of grace, family time can become a tonic for busyness and sustain one through the hard times.

Further to this question is another: how do you find solidarity with difference? And resistance to hardship, without becoming hard and insensitive while always working persistently at injustices that one has originally left New Zealand to fight?

My journey into the future

As I have said, the more we learn the more there is to learn, and while this thesis is full of meaning and deep exploration there is a sense that more needs to be done, more roads need to be explored. However, this thesis finds its truest meaning by me living it out. In January 2009 I am planning to take up a position working in the area of HIV for two NGOs in Asia. I was approached for the specific reason of bringing innovation and joining with others in the positive work being done with HIV in the Asian context. The job opens the opportunity to work with my ideas from this thesis, and I have been given the freedom to base the main thrust of the involvement in research and design which is working with the local people. My aim is to help these people find sustaining ways of reducing the injustices and the suffering around the area of HIV specifically, but health generally, because as I have shown, having a narrow focus can be detrimental to the overall health of the community.

What about Malawi? This is a good question for two reasons. Firstly, as I have stated in this thesis, 76% of the PLHIV reside in sub-Saharan Africa, and Malawi itself faces the issue of significant proportions of their population as PLHIV. Secondly, the thesis itself has not shown that going to Malawi is the wrong place. During the writing of this thesis a number of future employment opportunities have come my way and none of them have been wrong but the job in Asia has been chosen. In this sense I am answering a call by choosing not to go to Malawi. When I think of the faces of the Malawian people who “were genuinely inviting me” (WT: 8/2), and that when I was there I had a “sense we could work there” (WT: 6/9), I do not completely understand why no job has materialised. Further to this, with the prospect of now going to Asia, I am drawn to what is familiar in Malawi. Yet what I find interesting is that I believe going to Malawi and writing this thesis with the specific intension of asking ‘what will be my next step’ has created a strong platform from which I can engage well in

many contexts, showing the flexibility in the findings of this thesis. I will now discuss some of its limitations and suggest areas for possible further research.

Limitations

The brevity of the experience (three weeks) has its recognised limitations in terms of exposing me to the different dynamics in the daily activities of those working with HIV. It also has to be acknowledged that the experience is only within the borders of one country. However, the three week trip had the positive factors of: Being preceded by two years study predominately with the view of being in preparation to work overseas; The trip itself was constructed around what it would look like to live (with my family) and work with HIV somewhere in the Two-Thirds World, but particularly in Malawi; And I was intentionally asking questions which will last. While it was artificial it was also very real. The deep feelings of missing my children created the real emotion about being away from who/what I loved. Reflecting on being in the Malawi environment for three years at a time intensified the exploration.

This style of research incorporates many other academic disciplines and respectfully takes its place as it joins the fight against HIV from another angle. Something as complex as the global HIV phenomenon demands a multi-perspectival approach and while this thesis is directed towards the practitioner as way of preparing them for cross-cultural HIV programme engagement it also addresses aspects of how programmes can be developed with emphasis on cultural tact and sustainability without developing long term dependence. It opens the space for conversations about how the global-co-worker can keep themselves authentic.

As the central participant of this thesis, the meanings uncovered are bound to indicate who I am and therefore not be representative of all who intend on working cross-culturally. However, the advantage of this very focused study is that the questioning becomes very deep. And because I am both the inquirer and the object of inquiry during the hermeneutic process the interpretive spiral becomes very close.

*The conversations that work are those that are open to more questions.
But there is a sense that I just end up with a whole lot of questions. (WT:
9/1)*

It is these question which I take with me to future long-term cross-cultural experience which will be the test of this productive ‘stock-take on the way.’

Further research

There are also a number of other areas about the going of the global-co-worker which need to be explored. How does one choose an organisation to go with, which will

support a person in their call and allow them to be authentic to how they are? This said, how do organisations foster people's created potential? Many faith based organisations require people to take their own wages. How does one hold the tension of caring for those one is going to work with while raising support for daily food?

As part of the support raising there is an expectation of returning home and reconnecting to one's faith community. Another area of needed study is looking at how one is received back into their 'home' after they have been overseas and after working with people from another culture, and consequently being changed. This opens the possibility of asking what it means for those not going but staying and supporting those who do go. In my thesis I have stated that the experience of 'staying' is a valid call so researching this experience would be of value.

This thesis touches on how decisions which affect the family need to be taken into consideration because to care for them is the first calling. I would suggest that a study which listens to the family's experience of an exploratory visit would be informative and better prepare the family to function in foreign environments by being beneficial for all those involved. These questions would build on the work of such scholars as Lewis (1994), Wells (2000), O'Donnell (2002), Foyle, (2001), and Hay (2007).

Conclusion

This phenomenological study shows how the experience of an exploratory field visit can inform future involvement cross-culturally. It has shown that following the journey of the call is really a voyage into how one is in the world. To be a global-co-worker one must live in the tensions which are (the) reality when working cross-culturally because that is the nature of relationship. HIV exposes sex, death, and gender, creating a stage and the need for an actor of change. To be this actor, not one fashioned by hypocrisy, but one authentic to being in-the-play of life, one must learn how to interpret the script and be prepared to work with the other actors on the stage. The script requires the actors to have: a willingness to be involved, cultural tact to work with others and bring out their brilliance, and the ability to bring to life the three key words to cue in others. These words are faith, hope, and love. Beyond these the importance lies in the actors' ability to be them self, to become their created potential. In other words they are acting the part of self-being-self.

Finding this reality is not easy, but truth is from the inside out, so placing this mirror here is in acknowledgement of what lies within. It is a window to what others will see. What they will see is a story, a real narrative of a real person. They will see what each person reflects.

At this point please go to the bathroom and take a long deep look at yourself.

The act of looking in the mirror takes courage. It starts by seeing the outside image. This image can reveal the way we feel or who we are alike. But in the ontological mirror, when one pauses long enough, the reflection can bring light on deeper things; the thing itself is revealed. In the ontological mirror meaning comes also in the form of relatedness. So as we look in the mirror it is not for us to become central but to see ourselves as others see us. As we look in the mirror it is important to understand that the image will change as we grow for this is the nature of life. As we look in the mirror we can ask ‘who am I?’ ‘who is God?’ and ‘how can we live well with others?’ For the Christian, Christ must feature in the mirror as the image of our Wholeness which is ‘de-individualised’ (Zizioulas, 1975). Our engagement with others needs to reflect the love Christ brings this world, the hope Christ gives this world, and the faith we can have because of Christ. All cross-cultural interaction needs to be based in care, and the change needs to have the focus of working with the local culture in action. From there, the change, the transformation, can be authentically owned, but authenticity starts with me (you). As we walk, let us talk.

Appendix One: Ethics Approval



MEMORANDUM

Auckland University of Technology Ethics Committee (AUTEC)

To: Liz Smythe

From: **Madeline Banda** Executive Secretary, AUTEC

Date: 1 October 2007

Subject: Ethics Application Number 07/40 **A self-reflexive hermeneutic case study of an exploratory field trip to HIV/AIDS programmes in Malawi.**

Dear Liz

I am pleased to advise that on 1 October 2007 the Chair of the Auckland University of Technology Ethics Committee (AUTEC) approved the amendment to your ethics application. This delegated approval is made in accordance with section 5.3.2 of AUTEC's *Applying for Ethics Approval: Guidelines and Procedures* and is subject to endorsement at AUTEC's meeting on 12 November 2007.

Your ethics application is approved for a period of three years until 1 July 2010.

The minor amendment consisted of the request that the number of participants be increased from eight to fifteen upon the applicant's return to New Zealand.

I remind you that as part of the ethics approval process, you are required to submit to AUTEC the following:

- A brief annual progress report indicating compliance with the ethical approval given using form EA2, which is available online through <http://www.aut.ac.nz/about/ethics>, including when necessary a request for extension of the approval one month prior to its expiry on 1 July 2010;
- A brief report on the status of the project using form EA3, which is available online through <http://www.aut.ac.nz/about/ethics>. This report is to be submitted either when the approval expires on 1 July 2010 or on completion of the project, whichever comes sooner;

It is also a condition of approval that AUTEC is notified of any adverse events or if the research does not commence and that AUTEC approval is sought for any alteration to the research, including any alteration of or addition to the participant documents involved.

You are also reminded that, as applicant, you are responsible for ensuring that any research undertaken under this approval is carried out within the parameters approved for your application. Any change to the research outside the parameters of this approval must be submitted to AUTEK for approval before that change is implemented.

Please note that AUTEK grants ethical approval only. If you require management approval from an institution or organisation for your research, then you will need to make the arrangements necessary to obtain this. Also, should your research be undertaken within a jurisdiction outside New Zealand, you will need to make the arrangements necessary to meet the legal and ethical requirements that apply within that jurisdiction.

To enable us to provide you with efficient service, we ask that you use the application number and study title in all written and verbal correspondence with us. Should you have any further enquiries regarding this matter, you are welcome to contact Charles Grinter, Ethics Coordinator, by email at charles.grinter@aut.ac.nz or by telephone on 921 9999 at extension 8860.

On behalf of the Committee and myself, I wish you success with your research and look forward to reading about it in your reports.

Yours sincerely



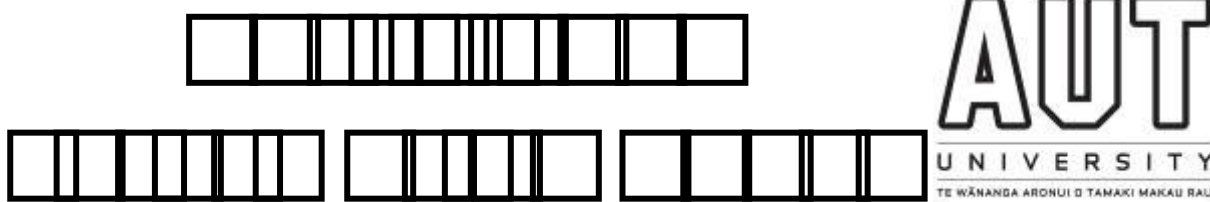
Madeline Banda

Executive Secretary

Auckland University of Technology Ethics Committee

Cc: Kenneth Fleck kkathome@ihug.co.nz,

Appendix Two: Participant Information Sheet



Date Information Sheet Produced:

19th March 2007

Project Title

A self-reflexive hermeneutic case study of an exploratory field trip to HIV/AIDS programmes in Malawi.

An Invitation

My name is Kenneth Fleck and I'm a registered nurse from New Zealand. I will be undertaking this research as a full time student as part of my Master of Philosophy qualification at AUT Auckland New Zealand. My current research interest is to develop a greater understanding of the experience an exploratory field to HIV/AIDS programmes in Malawi. I would like to invite you to participate in this research by interviewing me about my experience of being in Malawi. I understand that this is another thing to do today so I completely understand if you do not want to do this or that you may need to stop and if this is the case then it is fine.

What is the purpose of this research?

In the future I plan working in HIV/AIDS programmes in Africa. When crossing between cultures and worldviews often meaning is lost. Complicating this is that the nature of the HIV/AIDS phenomena is deeply entangled in the very fabric of society due to its overwhelming death rates and the fact that individual conceptual understandings of disease, health, sexually and gender very vastly between cultures. This study is attempting to reveal how people can learn to understand their personal worldview and assumptions and how this will affect their cross-culture work. Although this study is looking at my experience of unpacking and rethinking how I need to approach cross-cultural HIV programmes this information is likely to be transferable to any person who is working with people from a different community.

How was I chosen for this invitation?

The process of this research means I need other people to draw me into reflective conversation. I believe you are a person able to help me reveal my taken-for-granted assumptions.

What will happen in this research?

I am recording daily reflections about my experience during a visit to Malawi and to add to this I am asking a few people like your self to interview me for up to an hour to enhance the scope of my reflective data. I would like to record this discussion on tape which I will

personally transcribe. It may be that some of your own stories or insights emerge during the conversation. If this were so, that section of the interview would be returned to you for your reconsideration. Your participation in the study is entirely voluntary and you can withdraw from it at any time until data analysis is completed. If you choose to take part, the following are some questions which you may like use to assist our conversation, however you are free to ask me any questions of interest to you:

- Tell me about what you saw?
- What thoughts did you have about that?
- What is the one thing that you will take from that encounter?
- What was surprising?
- What was frustrating?
- So how do you see yourself working in such a context?
- What learning would you take with you from this trip?
- What further learning would you wish to gain?

What are the discomforts and risks?

This will require a little of your time. As you ask me questions it may bring up memories from your past experience. If this becomes difficult then we can stop at any time. If there is a story that you would like to use to illustrate the direction of your questioning then depending on the personal nature it may also raise past issues, again we can stop at any time. I do not anticipate any further discomfort or risk to you from participating in this study.

How will these discomforts and risks be alleviated?

If you do use a personal story and choose not to allow it to be included in the research then I will delete it from the record and or transcription. During our conversation if a personal issue becomes troubling to yourself then the tape will be stopped and upon your direction the interview will be discontinued. If this is a new issue for you I will commit to helping you access appropriate support services.

What are the benefits?

As the person interviewing me there will be no direct benefits to you from participating in this study. However it has been found that some people participating in research of this nature have found it personally helpful and empowering. Through this research I hope to empower and enlighten future people intending on working cross-culturally with personal ways of addressing the cultural gap. Therefore you will be part of a project that adds to the knowledge and understanding of how we approach HIV/AIDS globally.

How will my privacy be protected?

All identifying features of your person will remain confidential to me unless we agree to publicly acknowledge your participation in the study. A pseudonym, used on all material such as the tapes and transcripts, will protect your identity. Audiotapes of interviews and the typed transcripts will be kept in a locked cabinet which only the researcher and research supervisors will be able to access. They will be destroyed 6 years after the study's completion. Every attempt will be made to avoid inappropriate identification of any person or place in reports prepared from this study.

What are the costs of participating in this research?

Your involvement in my research is time. The maximum amount of your time required would be one hour and as the nature of this research is focus on my experience the revealing nature of your input is personally up to you.

What opportunity do I have to consider this invitation?

As I am only with you for a short time I am aware that this reduces your opportunity to take time to consider this invitation. If this is uncomfortable for you in any way please feel free to decline this invitation to interview me.

How do I agree to participate in this research?

If you are willing to interview me then please read the attached consent form and if you are happy with the process then please sign it and give a copy to me and keep a copy for yourself.

Will I receive feedback on the results of this research?

Yes, once the final thesis is completed I will contact you and provide you with the information about how to view the thesis on the AUT website.

What do I do if I have concerns about this research?

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor, Dr Liz Smythe, lizsmythe@aut.ac.nz 64-9 921 9999 ext 7196

Concerns regarding the conduct of the research should be notified to the Executive Secretary, AUTEK, Madeline Banda, madeline.banda@aut.ac.nz , 921 9999 ext 8044.

Whom do I contact for further information about this research?***Researcher Contact Details:***

Kenneth Fleck. kkfleck@gmail.com ph 64 27 5366384

Project Supervisor Contact Details:

Dr Liz Smythe, lizsmythe@aut.ac.nz ph 64-9 921 9999 ext7196

Approved by the Auckland University of Technology Ethics Committee on 1st June 2007, AUTEK Reference number 07/40.

Appendix Three: Interviewer Consent Form

Consent Form



Project title: A self-reflexive hermeneutic case study of an exploratory field trip to HIV/AIDS programmes in Malawi

Project Supervisor: Dr Liz Smythe Associate Professor AUT Auckland New Zealand

Researcher: KENNETH FLECK

- ☐ I have read and understood the information provided about this research project in the Information Sheet dated 19th March 2007.
- ☐ I have had an opportunity to ask questions and to have them answered.
- ☐ I understand that notes will be taken during the interviews and that they will also be audio-taped and transcribed.
- ☐ I understand that I may withdraw myself or any information that I have provided for this project at any time prior to completion of data collection, without being disadvantaged in any way.
- ☐ If I withdraw, I understand that all relevant information including tapes and transcripts, or parts thereof, will be destroyed.
- ☐ I agree to take part in this research.
- ☐ I wish to receive a copy of the report from the research (please tick one): Yes ☐ No ☐

Participant's signature:

Participant's name:

Participant's Contact Details (if appropriate):

.....
.....
.....
.....Date:

Approved by the Auckland University of Technology Ethics Committee on 1ST JUNE 2007, AUTECH Reference number 07/40.

Note: The Participant should retain a copy of this form.

Appendix Four: SIM Itinerary



Working itinerary for Kenneth and Kim Fleck 13 March 2007.

Dear Kim and Kenneth,

We are looking forward to your visit. We are putting together a provisional itinerary.¹⁵

Mon 2 April arrive into Lilongwe where you will be met by one of our staff with whom you can stay.

Tue 3 During your time in Lilongwe

- A program will put together for you to gain exposure to the ministries of:
- African Bible College Clinic
- 'Partners in Hope' Clinic
- Local hospitals
- Kindle Orphan Outreach and other projects in the Salima area
- Spending time with our SIM team in Lilongwe.

Wed 11th Travel to Blantyre on the coach line bus.

- Orientation with our staff
- See the international primary schools, shop and amenities
- Any other areas of your interest

Thurs Apr 12

- Visit to Naotcha to see a national health home-based care in action

Friday Apr 13

- Nursing visit (SIM nurse)
- Visit the Evangelical Bible College of Malawi

Sat Apr 14

- Day with SIM Hope for AIDS Coordinators - briefing on programs

Sun Apr 15 Church at Chilomoni.

- Meet with SIM Health director and family
- Meet the principle of the Evangelical Bible College of Malawi along with his wife and family

Mon Apr 16

- Time with Hope for AIDS Malawian staff

Tue Apr 17 - Thurs Apr 19. 3 day trip to the south of Malawi

- Visiting home based care and rural clinics:
- Nsanje,
- Chididi,
- Lulwe

Fri Apr 20

- See palliative care and the national hospital
- Debrief trip and discuss future plans

Sat Apr 21 Travel back to Lilongwe on the coach line and farewell from SIM Malawi

Sun April 22 Fly out

Regards,

¹⁵ In this letter I have removed peoples' names within keeping with the ethics approval.

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