Student Guide

Communicating Christ Cross-Culturally
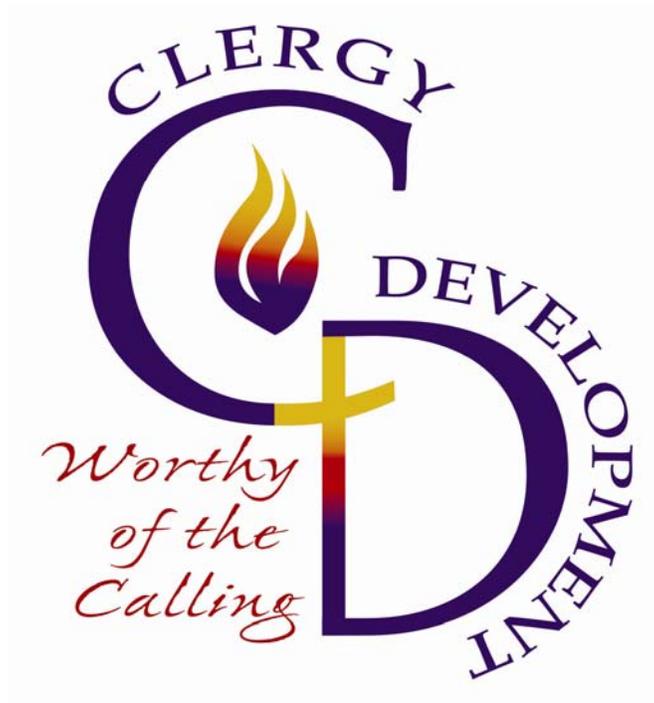
Clergy Development
Church of the Nazarene
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The **Modular Course of Study** is an outcome-based curriculum designed to implement the educational paradigm defined by the Breckenridge Consultations. Clergy Development is responsible for maintaining and distributing the Modular Course of Study for the Church of the Nazarene.

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Series Foreword

A Vision for Christian Ministry:
Clergy Education in the Church of the Nazarene

The chief purpose of all persons—indeed, all of the creation—is to worship, love, and serve God. God has made himself known in His deeds of creation and redemption. As the Redeemer, God has called into existence a people: the Church, who embody, celebrate, and declare His name and His ways. The life of God with His people and the world constitutes the Story of God. That story is recorded principally in the Old and New Testaments, and continues to be told by the resurrected Christ who lives and reigns as Head of His Church. The Church lives to declare the whole Story of God. This it does in many ways—in the lives of its members who are even now being transformed by Christ through preaching, the sacraments, in oral testimony, community life, and in mission. All members of the Body of Christ are called to exercise a ministry of witness and service. No one is excluded.

In God's own wisdom He calls some persons to fulfill the ministry of proclaiming the gospel and caring for God's people, in a form referred to as the ordained ministry. God is the initial actor in this call, not humans. In the Church of the Nazarene we believe God calls and persons respond. They do not elect the Christian ministry. All persons whom God calls to the ordained ministry should continue to be amazed that He would call them. They should continue to be humbled by God's call. The *Manual* of the Church of the Nazarene states, "we recognize and hold that the Head of the Church calls some men and women to the more official and public work of the ministry." It adds, "The church, illuminated by the Holy Spirit, will recognize the Lord's call" (*Manual,* Church of the Nazarene, paragraph 400).

An ordained Christian minister has as his or her chief responsibility to declare in many ways the whole Story of God as fulfilled in Jesus of Nazareth. His or her charge is to "tend the flock of God . . . not under compulsion, but willingly, not for sordid gain but eagerly. Do not lord it over those in your charge, but be examples to the flock" (1 Pet 5:2-3, NRSV). The minister fulfills this charge under the supervision of Christ, the chief Shepherd (1 Pet 5:4). Such ministry can be fulfilled only after a period of careful preparation. Indeed, given the ever-changing demands placed upon the minister, "preparation" never ceases.

A person who enters the Christian ministry becomes in a distinct sense a steward of the gospel of God (Titus 1:7). A steward is one who is entrusted to care for what belongs to another. A steward may be one who takes care of another person or who manages the property of someone else. All Christians are stewards of the grace of God. But in addition, in a peculiar sense a Christian minister is a steward of the "mystery of God," which is Christ, the Redeemer, the Messiah of God. In all faithfulness, the minister is called to "make known with boldness the mystery of the gospel" (Eph 6:19, NRSV). Like Paul, he or she must faithfully preach "the boundless riches of Christ, and to make everyone see what is the plan of the mystery hidden for ages in God who created all things; so that through the church the wisdom of God in its rich variety might now be made known to the rulers and authorities in the heavenly places" (Eph 3:8-10, NRSV).

In fulfilling this commission, there is plenty of room for diligence and alertness, but no room for laziness or privilege (Titus 1:5-9). Good stewards recognize that they are

stewards only, not the owners, and that they will give an account of their stewardship to the master. Faithfulness to one's charge and to the Lord who issued it is the steward's principal passion. When properly understood, the Christian ministry should never be thought of as a "job." It is ministry—uniquely Christian ministry. No higher responsibility or joy can be known than to become a steward of the Story of God in Christ's Church. The person who embraces God's call to the ordained ministry will stand in the company of the apostles, the Early Fathers of the Church, the Reformers of the Middle Ages, the Protestant Reformers, and many persons around the world today who joyfully serve as stewards of the gospel of God.

Obviously, one who does not recognize, or who understands but rejects, just how complete and inclusive a minister's stewardship must be, should not start down the path that leads to ordination. In a peculiar sense, a Christian minister must in all respects model the gospel of God. He or she is to "shun" the love of money. Instead, the minister must "pursue righteousness, godliness, faith, love, endurance, gentleness." He or she must "fight the good fight of the faith" and "take hold of the eternal life, to which you were called" (1 Tim 6:11-12, NRSV).

Hence, the Church of the Nazarene believes "the minister of Christ is to be in all things a pattern to the flock—in punctuality, discretion, diligence, earnestness; 'in purity, understanding, patience and kindness; in the Holy Spirit and in sincere love; in truthful speech and in the power of God; with weapons of righteousness in the right hand and in the left' (2 Cor 6:6-7)" (*Manual*, Church of the Nazarene, paragraph 401.1). The minister of Christ "must be above reproach as God's steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, [8]but hospitable, loving what is good, sensible, just, devout, self-controlled, [9]holding fast the faithful word which is in accordance with the teaching . . . able both to exhort in sound doctrine and to refute those who contradict." (Titus 1:7-9, NASB).

In order to be a good steward of God's Story one must, among other things, give oneself to careful and systematic study, both before and after ordination. This will occur not because he or she is forced to do so, but out of a love for God and His people, the world He is working to redeem, and out of an inescapable sense of responsibility. It cannot be too strongly emphasized that the attitude one brings to preparation for the ministry reveals much about what he or she thinks of God, the gospel, and Christ's Church. The God who became incarnate in Jesus and who made a way of salvation for all gave His very best in the life, death, and resurrection of His Son. In order to be a good steward, a Christian minister must respond in kind. Jesus told numerous parables about stewards who did not recognize the importance of what had been entrusted to them (Mt 21:33-44; 25:14-30; Mk 13:34-37; Lk 12:35-40; 19:11-27; 20:9-18).

Preparation for ministry in Christ's Church—one's education in all its dimensions—should be pursued in full light of the responsibility before God and His people that the ministry involves. This requires that one take advantage of the best educational resources at his or her disposal.

The Church of the Nazarene recognizes how large is the responsibility associated with the ordained Christian ministry and accepts it fully. Part of the way we recognize our responsibility before God is seen in the requirements we make for ordination and the practice of ministry. We believe the call to and practice of Christian ministry is a gift, not a right or privilege. We believe God holds a minister to the highest of religious, moral, personal, and professional standards. We are not reluctant to expect those

standards to be observed from the time of one's call until his or her death. We believe Christian ministry should first be a form of worship. The practice of ministry is both an offering to God and a service to His Church. By the miracle of grace, the work of the ministry can become a means of grace for God's people (Rom 12:1-3). One's education for ministry is also a form of worship.

The modules comprising the Course of Study that may lead a person to candidacy for ordination have been carefully designed to prepare one for the kind of ministry we have described. Their common purpose is to provide a holistic preparation for entrance into the ordained Christian ministry. They reflect the Church's wisdom, experience, and responsibility before God. The modules show how highly the Church of the Nazarene regards the gospel, the people of God, the world for which Christ gave His life, and Christian ministry. Completing the modules will normally take three or four years. But no one should feel pressured to meet this schedule.

The careful study for which the modules call should show that before God and His Church one accepts the stewardly responsibility associated with ordained ministry.

Acknowledgments

Every module is the accumulation of effort by many people. Someone writes the original manuscript, others offer suggestions to strengthen the content and make the material more easily understood, and finally an editor formats the module for publication. This module is not different. Many people have contributed to this module. Every effort has been made to represent accurately the original intent of the principal contributors.

Principal Contributor
The principal contributor for this module was Fletcher L. Tink. Dr. Tink is an adjunct faculty member at Nazarene Theological Seminary in Urban and Compassionate Ministries and is the coordinator of education for Nazarene Compassionate Ministries International.

Dr. Tink's educational preparation includes a Ph.D. in Intercultural Studies and an M.A. in Missiology from Fuller Theological Seminary. He earned a M.L.A. in Romance Languages and Literature from Harvard Extension Studies, M.Th. in Missions and World Religions at Luther Theological Seminary, and M.Div. in Missions from Nazarene Theological Seminary. His bachelor of arts degree is from Eastern Nazarene College.

Dr. Tink served as a Peace Corps volunteer in Brazil, has provided missionary service in Bolivia, and pastored in Kansas City, MO; Minneapolis, MN; Bolivia, Los Angeles, CA; Washington, D.C.; and Cambridge, MA. He has fulfilled extensive teaching assignments at Fuller Seminary, Eastern Nazarene College, Azusa Pacific University, Eastern Mennonite Seminary, and Messiah College, as well as other short-term teaching assignments.

Dr. Tink has taught graduate courses in intercultural communication and leadership development in 20 nations. He regularly writes a "Metro" column for *Holiness Today*.

Responder
Each module was reviewed by at least one content specialist to ensure that the content did not represent a single, narrow view or opinion. The responder provided suggestions the principal contributor could integrate into this module.

Oliver R. Phillips was the responder for this module. Dr. Phillips, an ordained minister, presently serves as coordinator for Nazarene Compassionate Ministries, USA/Canada, in the USA/Canada Mission/Evangelism department for the Church of the Nazarene at its headquarters in Kansas City. He has held this position since January 2000. Oliver was appointed by the Board of General Superintendents to serve as Mission Director for Black Ministries in the USA and Canada. In this role Dr. Phillips gives leadership to black pastors as they further develop ministries to black and African-American communities. Phillips designed a contextually modular program that is being implemented through the formation of the Rogers-Cunningham-Bowman Ministerial Institute, to which he gives excellent leadership.

Prior to his present assignment, Phillips pastored the Baltimore Faith Church of the Nazarene, Baltimore, Maryland, and the Community of Hope Church in Washington, D.C. As the coordinator of the Afro-Nazarene Leadership Conference on the Washington district, Phillips gave guidance to the district in its commitment to become

more inclusive. Phillips served on various boards at the district level, and was actively involved in compassionate ministries.

Undergraduate work was done at Caribbean Nazarene Theological College where Rev. Phillips graduated in 1965. Postgraduate work was completed at Howard University School of Divinity where Oliver completed the Master of Divinity course. He was the recipient of the "Vernon Johns Preaching Award," which is given to the graduating student whose preaching best exemplifies the social and prophetic preaching of Vernon Johns, the predecessor of Dr. Martin Luther King, Jr., at the Dexter Avenue Baptist Church. Phillips went on to complete his doctoral studies at the International Bible College and Seminary, graduating with the Doctor of Ministry degree.

Phillips is a devout student of preaching and is sought after to speak at revivals, workshops, faith promises, seminars, compassionate ministry events, and lectures on the African-American church.

Phillips is married to Jean, who is an elementary school educator. The Phillips have three children: Ada, 20, Aaron, 18, and Anuli, 16. They reside in Overland Park, Kansas.

Contents

Syllabus
Communicating Christ Cross-Culturally

Educational Institution, Setting, or Educational Provider:

Location of the Course:

Course Dates:

Name of the Instructor:

Instructor's Address, Telephone, and E-mail Address:

Module Vision Statement:

This module recognizes that in a diminishing world of instant communication, and great population varieties, the Gospel must "contextualize" into language, gestures, and institutional styles that access the message to those around us. Many of us live in multicultural environments and, if not, we still have responsibilities to the larger world that is fast outpacing our ability to evangelize it.

Furthermore, much of the emerging leadership of the Church is coming out of the two-thirds developing world, challenging historical assumptions, and offering fresh and new ways of seeing the Gospel. How do we select and integrate the old with the new—patching wineskins or discarding them?

This module addresses models and varieties of communication, misfired messages, and biblical insights into the nature of communication. It samples non-verbal communication forms, and message systems. Furthermore, it alerts students to observe their own cultural context, their ministry sphere of influence, and their own personal communication styles, for strengths and weaknesses.

There are listed an extensive number of participatory exercises, primarily of a group nature, designed to create community and communication within the classroom.

A student who has completed this module should know extensively about communication theory and example, both biblically and contextually, and in terms of personal assets and deficiencies. He or she should be committed to delivering the message of the Gospel, and all attendant messages with clarity and purpose. He or she should be an effective and efficient messenger of the Good News, and train persons around and under him or her to be the same.

Educational Assumptions

1. The work of the Holy Spirit of Christ is essential to any process of Christian education at any level. We will consistently request and expect the Spirit's presence within and among us.

2. Christian teaching and learning is best done in the context of community (people being and working together). Community is the gift of the Spirit but may be enhanced or hindered by human effort. Communities have common values, stories, practices, and goals. Explicit effort will be invested to enhance community within the class. Group work will take place in every lesson.
3. Every adult student has knowledge and experiences to contribute to the class. We learn not only from the learning leader and the reading assignments, but also from each other. Each student is valued not only as a learner but also as a teacher. That is one reason that so many exercises in this course are cooperative and collaborative in nature.
4. Journaling is an ideal way to bring theory and practice together as students synthesize the principles and content of the lessons with their own experiences, preferences, and ideas.

Outcome Statements

This module contributes to the development of the following abilities as defined in the *U.S. Sourcebook for Ministerial Development*.

PROGRAM OUTCOMES

CP 1 Ability to communicate publicly through multiple methods (oral, written, media, etc.) with clarity and creativity for the sake of fostering meaning

CP 3 Ability to speak coherently and cogently in the modes of discourse appropriate for the various ministry contexts

CP 10 Ability to synthesize, analyze, reason logically for discernment, assessment, and problem solving, and live with ambiguity

CP 11 Ability to analyze the validity of arguments and to identify their presuppositions and consequences

CX 1 Ability to discover sociological dynamics and trends and to apply that information to specific ministry settings

CX 2 Ability to analyze and describe congregations and communities

CX 4 Ability to explain the operational culture

CX 5 Ability to describe and interpret the relationship between culture and individual behavior

CX 6 Ability to understand, appreciate, and work sensitively to explain the nature of cultures and subcultures

CX 7 Ability to identify and apply the principles of cross-cultural communications

CX 9 Ability to apply historical analysis to the life of a local congregation in order to describe its historical and cultural context

OUTCOME STATEMENTS
- The ability to be sensitized to the value of persons and cultures different from one's own
- The ability to gain positive responses in cross-cultural communications from active and creative listening
- The ability to submit to another (from a different cultural background than your own) for mutual enrichment and personal growth
- The ability to authentically care for another person in a way that permits open and accepting interactions with one another

Course Requirements

1. **Class attendance, attention, and participation** are especially important. Students are responsible for **all** assignments and in-class work. Much of the work in this course is small-group work. Cooperative, small-group work cannot be made up. That makes attendance imperative. Even if one does extra reading or writing, the values of discussion, dialogue, and learning from each other are thwarted. If one lesson is missed, the instructor will require extra work before completion can be acknowledged. If two or more classes are missed, the student will be required to repeat the whole module.

   Small-Group Work. Nothing is more important in this course than small-group work. The class members will be assigned to groups of two to four students each. The group members will serve as study partners for explorations and discussion.

2. **Assignments**

   Journaling: The only ongoing assignment for this module is your journal. It is to be used regularly, if not daily. On at least one occasion during the term, the instructor will check the journals. In each lesson a journal assignment is included.

   The journal should become the student's friend and treasury of insights, devotions, and ideas. Here the integration of theory and practice occurs. The spiritual life nature of the journal helps guard against the course of study being merely academic as you are repeatedly called upon to apply the principles studied to your own heart and your own ministry situation.

   This journal is not a diary, not a catchall. It is, rather, a guided journal or a focused journal in which the educational experience and its implications are selected for reflection and writing.

   The framers of this curriculum are concerned about the way that students fall into learning "about" the Bible, or "about" the spiritual life rather than learning—that is coming to know and internalize the Bible and spiritual principles. The journaling experience ensures that the "Be" component of "Be, Know, and Do" is present in the course of study. Be faithful with all journaling assignments.

   Daily Work: This module has regular homework assignments. It is called daily work because even though the class may only meet once a week, the student should be working on the module on a "daily" basis. Sometimes the homework assignments are quite heavy. The assignments are important. Even if homework is not discussed in class every session, the work is to be handed in. This gives the instructor regular information about the student's progress in the course. The normal time for homework to be handed in is at the beginning of each class session. **All** assignments are to be completed.

   All assignments should be typed or written out and brought to class the session in which they are due.

   Lesson homework assignments are designed to prepare the students for each upcoming lesson. Since the original directive for this module requires that it be "textbook independent," the homework assignments serve to acquaint the student

with material for the upcoming session, as well as involve the student in critical interaction with that material.

Course Outline and Schedule

The class will meet for 15 hours according to the following schedule:

Session Date	Session Time	
		Lesson 1: Why Communicate Christ Cross-Culturally?
		Lesson 2: Living in a World That Is Multicultural
		Lesson 3: Why and Where Communication Goes Wrong
		Lesson 4: Understanding the Basics of Culture
		Lesson 5: Understanding the Process of Communication
		Lesson 6: Understanding Worldview
		Lesson 7: Aspects of Communication—Cognitive, Linguistic, and Behavioral
		Lesson 8: Aspects of Communication—Social, Media, and Motivational
		Lesson 9: Case Studies and Practical Applications of Communication Insights
		Lesson 10: Reconciliation, Social Justice, and Celebration of One Gospel

Course Evaluation

The instructor, the course itself, and the student's progress will be evaluated. These evaluations will be made in several ways.

The progress of students will be evaluated with an eye for enhancing the learning experience by:
1. Carefully observing the small-group work, noting the competence of reports, the balance of discussion, the quality of the relationships, the cooperation level, and the achievement of assigned tasks
2. Careful reading of homework assignments
3. Completion of all homework assignments
4. Journal checks

The course materials and the teacher will be evaluated by frequently asking and discussing the effectiveness and relevance of a certain method, experience, story, lecture, or other activity.

Some evaluation cannot be made during the class itself. Some objectives will not be measurable for years to come. If students encounter the transforming power of God at deeper levels than ever before, learn devotional skills and practice them with discipline, and incorporate the best of this course into their own ministries, the fruit of this educational endeavor could go on for a long time. In truth, that is what we expect.

Additional Information

A reasonable effort to assist every student will be made. Any student who has handicaps, learning disabilities, or other conditions that make the achievement of the class requirements exceedingly difficult should make an appointment with the instructor as soon as possible to see what special arrangements can be made. Any student who is having trouble understanding the assignments, lectures, or other learning activities should talk to the instructor to see what can be done to help.

Instructor's Availability

Good faith efforts to serve the students both in and beyond the classroom will be made.

Journaling: A Tool for Personal Reflection and Integration

Participating in the course of study is the heart of your preparation for ministry. To complete each course you will be required to listen to lectures, read several books, participate in discussions, write papers, and take exams. Content mastery is the goal.

An equally important part of ministerial preparation is spiritual formation. Some might choose to call spiritual formation devotions, while others might refer to it as growth in grace. Whichever title you place on the process, it is the intentional cultivation of your relationship with God. The course work will be helpful in adding to your knowledge, your skills, and your ability to do ministry. The spiritually formative work will weave all you learn into the fabric of your being, allowing your education to flow freely from your head to your heart to those you serve.

Although there are many spiritual disciplines to help you cultivate your relationship with God, journaling is the critical skill that ties them all together. Journaling simply means keeping a record of your experiences and the insights you have gained along the way. It is a discipline because it does require a good deal of work to faithfully spend time daily in your journal. Many people confess that this is a practice they tend to push aside when pressed by their many other responsibilities. Even five minutes a day spent journaling can make a major difference in your education and your spiritual development. Let me explain.

Consider journaling as time spent with your best friend. Onto the pages of a journal you will pour out your candid responses to the events of the day, the insights you gained from class, a quote gleaned from a book, an ah-ha that came to you as two ideas connected. This is not the same as keeping a diary, since a diary seems to be a chronicle of events without the personal dialogue. The journal is the repository for all of your thoughts, reactions, prayers, insights, visions, and plans. Though some people like to keep complex journals with sections for each type of reflection, others find a simple running commentary more helpful. In either case, record the date and the location at the beginning of every journal entry. It will help you when it comes time to review your thoughts.

It is important to chat briefly about the logistics of journaling. All you will need is a pen and paper to begin. Some folks prefer loose-leaf paper that can be placed in a three-ring binder, others like spiral-bound notebooks, while others enjoy using

composition books. Whichever style you choose, it is important to develop a pattern that works for you.

Establishing a time and a place for writing in your journal is essential. If there is no space etched out for journaling, it will not happen with the regularity needed to make it valuable. It seems natural to spend time journaling after the day is over and you can sift through all that has transpired. Yet, family commitments, evening activities, and fatigue militate against this time slot. Morning offers another possibility. Sleep filters much of the previous day's experiences, and processes deep insights, that can be recorded first thing in the morning. In conjunction with devotions, journaling enables you to begin to weave your experiences with the Word, and also with course material that has been steeping on the back burner of your mind. You will probably find that carrying your journal will allow you to jot down ideas that come to you at odd times throughout the day.

It seems that we have been suggesting that journaling is a handwritten exercise. Some may be wondering about doing their work on a computer. Traditionally, there is a special bond between hand, pen, and paper. It is more personal, direct, aesthetic. And it is flexible, portable, and available.

With regular use, your journal is the repository of your journey. As important as it is to make daily entries, it is equally important to review your work. Read over each week's record at the end of the week. Make a summary statement and note movements of the Holy Spirit or your own growth. Do a monthly review of your journal every 30 days. This might best be done on a half-day retreat where you can prayerfully focus on your thoughts in solitude and silence. As you do this, you will begin to see the accumulated value of the Word, your course work, and your experience in ministry all coming together in ways you had not considered possible. This is integration, weaving together faith development with learning. Integration moves information from your head to your heart so that ministry is a matter of being rather than doing. Journaling will help you answer the central question of education: "Why do I do what I do when I do it?"

Journaling really is the linchpin in ministerial preparation. Your journal is the chronicle of your journey into spiritual maturity as well as content mastery. These volumes will hold the rich insights that will pull your education together. A journal is the tool for integration. May you treasure the journaling process!

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Lesson 1: Why Communicate Christ Cross-Culturally?

Due This Lesson
>   None

Learner Objectives

>   At the end of this lesson, participants will
>   - understand the meaning of "communicate"
>   - identify why communication is an intrinsic part of human nature
>   - illustrate the ways in which God has communicated with humankind
>   - know the content and intention of God's communication with humankind
>   - identify the major themes and events of communication in Scripture
>   - practice skills as communicating agents of the gospel

Homework Assignments

>   Identify an incident or encounter within Scripture between two individuals. Parse and interpret the interaction, identifying the attitudes, presuppositions, context, nature of the communication, and results. Evaluate the quality of the interaction. What were the nonverbal types of interaction expressed? Write a two-page report.

>   Read the opening pages of the Student Guide: Series Foreword, Essay on Journaling, and the Syllabus. Make sure you know when the class is meeting and what the requirements are.

>   In the Wesleyan tradition we believe the atoning work of Jesus Christ provided redemption for all persons everywhere, and that it is the Church's mandate and privilege to proclaim the Good News. This provision transcends all cultural limitations. Choose two or three key texts of the New Testament (for example, Luke 15:1-32; John 1:10-13; 3:15-17; Romans 5:15-21; 2 Corinthians 5:13-21; Colossians 1:15-20) that address this conviction and reflect upon them, giving the Spirit an opportunity to speak to you regarding the meaning of your own call to Christian ministry. Be prepared to discuss the insight you have received.

>   Write in your journal. When has your failure to communicate, or to communicate with honesty and integrity, resulted in misunderstandings or damaged relationships?

Communicating Christ Cross-Culturally

Hello! Please help me get to know you by responding to the following questions:

1. Name: _____

2. E-mail address: _____ Home Tel. #: _____

3. Address to where you want materials mailed: _____

    _____

4. Previous training: _____

    _____

5. Your ministry goals: _____

    _____

6. What is your current ministry? _____

    _____

7. Where do you minister or hope to minister? _____

    _____

8. Have you ever taken a course in communication, sociology, or cultural
    anthropology? If so, what? _____

    _____

9. Who constitutes your immediate family? _____

    _____

10. What special "communication" skills or aptitudes do you have that you would
    be willing to share in class? _____

    _____

11. What special circumstantial needs for communication do you have personally or
    within your ministry environment, that you would like addressed in this class?

    _____

    _____

Communication

The root of the word "communicate" is the Latin word *communis.*

Communis is related to these words:
- *Common*—having in common; sharing the same things
- *Commune*—beyond simple sharing, to a commitment to one another in broad areas of living
- *Community*—sharing the same geographical space or special interests
- Communism—a political system that seeks to make people have all things in common
- Communication—a constantly broadening involvement that finds and builds more and more commonness, more areas of sharing

Four Biblical References

God is community. He is presented initially as the plural **Elohim**. "Let **us** make humanity in **our** image" (Gen 1:26).

Humans are also made in the **image** of God (Gen 1:26).

The Fall was a failure to obey a communication (Gen 3:1-8).

"In the beginning was the Word" (Jn 1:1) suggests clearly the priority of the Word—**logos**—made flesh in the dramatic communication gesture of God to humanity in the most tangible of ways.

Ways God Communicates to Humankind

Through Jesus Christ, the Incarnate Word of God
Col 1:24-29; Eph 1:10; Jn 1:14; Jn 14:9

Through Scripture
2 Tim 3:16; Ex 20; Mt 23:5

Through the Oral Word of God and His People

Through God's Creation and Natural Processes
Gen 1; Ps 19:1; Ps 97:6; Pro 6:6; Mt 6:25-34; Gen 9:12-17; Mt 2:2; Mt 24:29

Through Rituals and Rites
Lev 2:9; Ex 29; Nu 9:1-14; Mk 14:22-25; Mt 3:13-17

Through Visual Images and Dreams
Gen 10:3; Gen 31:10; Daniel; Mt 1:20-21

Through Nonverbal Bodily Symbols
Gen 4:15; Nu 6:5; Nu 12:10; Dt 15:17

Through Vestments and Dress
Ex 28; Zech 3:1-3; 1 Tim 2:9

Through Religious Artifacts
Ex 30-31; Jas 5:14; Gal 5:11; Rom 14:20

Through the Use of Space
1 Kings 16:32; Luke 16:19-29; 1 Peter 3:19

Through the Use of Time
Ex 20:8-11; Dt 16:1-15; Acts 20:7-12; Col 2:16-17

Through Signs and Wonders
Acts 2:22; 1 Cor 15:12-24

Content of God's Communication

Who is God?
The study about His nature is called, more properly, **theology**—the study of God.

Who are we?
The study about the nature of humankind is called, more properly, **anthropology.**

How do we enter into communion with Him?
The study about the initiative of God to restore relationship is called **soteriology,** from the Greek word **soter,** which means salvation.

Where will this renewed communion take us?
This study, of the future purposes and promise of God, is called **eschatology,** or the study of "hidden things."

Other areas of reflection on revealed truth include:
- *Christology*—the study of Jesus Christ
- *Pneumatology*—the study of the Holy Spirit
- *Ecclesiology*—the study of the Church
- *Missiology*—the study of the mission of the Church
- *Hamartiology*—the study of human failure and sin

Biblical Lessons

The Babel Tragedy—Gen 11:7

The Day of Pentecost Reversal—Acts 2:6

Christian Unity in the Spirit—Acts 2:42-47

Christian Communication amid Diversity—Acts 11:19-27;
13:1-3; 15:36-41

Worshipers before the Lamb—Rev 7:9-10

Prayer between the Worshiper and God

Implications of Effective Cross-Cultural Communication

1. We become transformed into world Christians.

2. We take on the mandate of the gospel to minister to all peoples.

3. We become partners with God in His mission to the world.

4. We serve as witnesses to God's multicultural design for redemption.

5. We become agents of hope and transformation.

6. We engage the gospel in multicultural forms.

7. We recognize God's multivaried expression of the Kingdom.

Small-Group Activities

Activity One

Within your small group, share with your peers your honest appraisal about the quality and the effectiveness of your own communication skills toward your family, your friends, within your ministry or work context, and with non-Christians.

Activity Two

Read the article in Resource 1-9, entitled "It Ain't All Black and White." Using the issues raised in this article, describe the cross-cultural ministry issues you face within your own ministry (or anticipated ministry) environment. Remember that communication cuts across divides such as gender, age, race, ethnicity, religious, educational, economic, and social status gaps. Which of these are the most difficult to reach in your setting?

Activity Three

Examine the 32 cartoons in Resource 1-10. Which of these humorous cartoons exhibit unfavorable communication techniques you have noted, experienced, or caused? Share with your small group one of these cartoons that is most poignant, and tell your own story of a parallel incident.

It Ain't All Black and White[1]
by Fletcher L. Tink

It was exquisite spontaneity! During the "passing of the peace" pause in our worship service, an African-American visitor, perhaps nine years old, zeroed in on my wife of East Indian descent and abruptly asked her, "Is you black or is you white?"

Joyce, delighted with the freshness of the question, quipped, "Nope, I is brown!" The girl cocked her head quite confused.

My three children, of natural amber tan, thoroughly enjoy confounding the blondish, blue-eyed classmates who query about their racial origins. Yes, they are white, but also part Asian and South American, all-round American kids who ramble on and on in English.

A growing army of multiracial and nonwhite children constitutes part of the march of what is known as the "browning of America." Since 1960, the number of interracial marriages, including Hispanics in the U.S., has exploded tenfold, and now represents 4% of all marriages. One estimate suggests that by 2050, 63% of all children will be multiracial. Indeed, current projections suggest that 50% of the U.S. population will be nonwhite by 2060. Similar projections are being made for the urban areas of Canada.

So, what's new? Most American blacks and many Hispanics are already of interracial descent.

While I was pastoring in Cambridge, Massachusetts, "T," beautiful 12-year-old "T," invaded our church. I learned that her full name was Teresa Sawa Thunderbird Sanchez Ngobe, a combination of American, Japanese, Native American, Hispanic, and African heritages. Each piece of her name, she carefully parsed, glowing with ancestral pride.

This racial kaleidoscope is moving us preachers to reconfigure our preaching styles and themes. We are now beginning to preach to spectrums and rainbow collections of people that run the gamut of racial, cultural, and life diversity.

E. Stanley Jones, one of my preacher heroes, wrote in the heat of the Second World War:

"In Nazism, the kingdom of Race is supreme and absolute. But not alone in Nazism. Many of us have the religion of being white. Where there is a clash between the Kingdom of God and the Kingdom of Being White, we choose and act upon the fact of race. It is our god. We cannot live abundantly unless we offer our race on the altar of God . . . Then we can paraphrase Paul and say: 'He, being in the form of the dominant race, counted it not a thing to be grasped at, but made himself of no reputation, and took on himself the form of a servant, and was made in the likeness of men . . . therefore God hath highly exalted him.' How can the white race be supreme? Only in one way: Let white people become the servant of all . . . Some are willing to be the servant of some—their friends, their families their class, their race—but they pull back from being the servant of all" (*Abundant Living*, p. 221).[2]

How can we serve all? Unfortunately, our pulpit jargon, stories, and mannerisms sport our cultural preferences on our sleeves as publicly as the Nazis wore their swastikas.

But our kinds of congregations just aren't that any more. Recently, I preached to 130 people comprised of 30 black Sudanese laboring nearby in the casino industry, an equal number of Cambodians, several Hispanic families, a mix of physically impaired people, and a cross section of whites—all of this on a Nazarene Bible Belt Sunday morning!

So what do we efficiently trained preachers to do? Some suggestions:

Reiterate and emphasize in sermons, the multicultural facets of the gospel. Jesus was a universal man, a biracial and bicultural person—a glorious mix of God and man, heaven and earth. The Bible is multilingual, uniting Aramaic, Hebrew, and Greek languages into a cosmopolitan witness to and from God. The players of the Scripture assemble from all over the world and beyond—the wise men came in from the East, Pharaohs and the Queen of Sheba strut in from the South, the Romans march in from the West, Greeks and Syrians lumber in out of the North.

Explore literature from other cultures and splice their allusions into your messages. Once I introduced a sermon with a legend from Liberia. That morning, a Liberian family visiting our service was ecstatic and have since stayed. Watchman Nee, Tagawa, Bishop Tutu, Howard Thurman are full of illustrative materials. Explore the *Original African Heritage Study Bible*—how nutritious it is to see how others "read" the Word out of their cultural context!

Catch the cultural rhythms of life of your diversifying congregation—the Hispanic "quinceañeros" (the 15-year-old girl's "coming out" celebration), Black History month, Chinese New Year. Remember that other cultures and brands of Christianity celebrate Christmas and Easter at different times and in varying fashions. Our church calendars are not sacrosanct.

Dare to tenderly expose those precious nontraditional life stories of your newer parishioners to your congregation. Often awkward, these may reflect the slights and hostilities where you and cultural patrons may be to blame. Resist offense, seek forgiveness for collective sin. Most of all, wade it out with empathetic tears until you hear the glorious cadence of deliverance, redemption, and courage in the face of adversity. Weave their micro-stories into the epic of the gospel.

Admit inadequacy in this task. Where necessary, find those who can supplement your insufficiency and, periodically, surrender the pulpit to them.

I've learned that an exclusively "white" gospel is a skewed one, and that the gospel is never fully understood or savored until it radiates out of the breadth of cultural diversity. Praise God, it ain't all black and white!

32 Cartoons Depicting Communication Problems[3]

1.
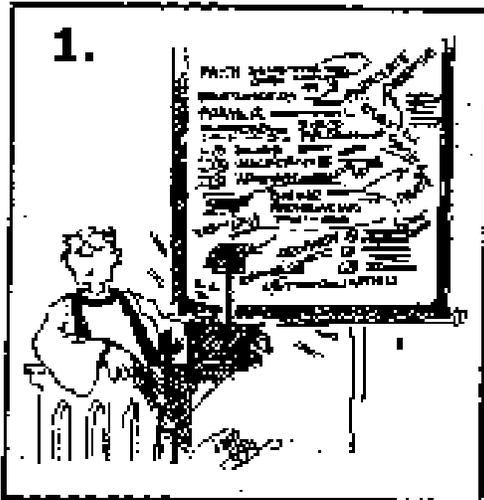
© 1989 Taffy Davies

"Having made that quite clear, I shall now move on to my second point."

2.

© 1990 Joe McKeever

"Forgive us for our pride in pluralism and the elevation of eclecticism, as well as the tendency to pontificate in prayer."

3.
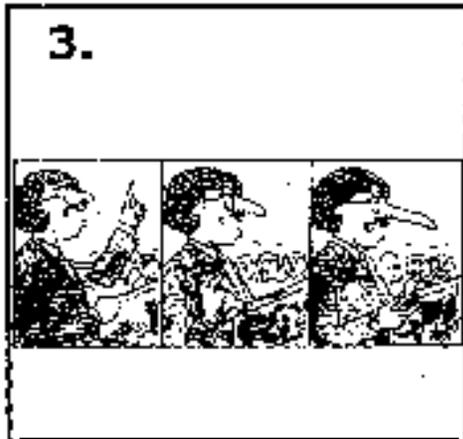
© 1984 Leadership. Concept: Dave Veerman Art: Larry Thomas.

"After the drugs, I spent four years in jail—three of them in solitary confinement . . ."

4.

© 1981 Leadership. Art: Larry Thomas.

"I think he's overdoing the casual approach."

5.

© 1991 Steve Phelps

"How was your first day teaching Junior High?"

6.
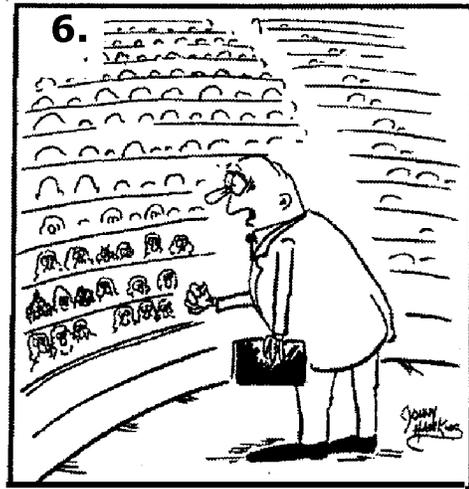
© 1991 Jonny Hawkins

"I apologize for that sneeze, and I wonder if the kind woman in the fourth pew wouldn't mind retrieving my collar mike from her perm."

7.
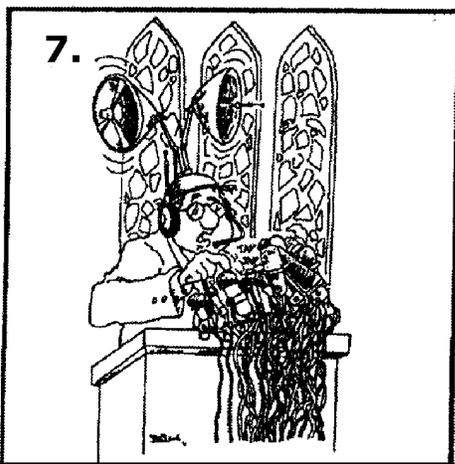
© 1993 Bill Frauhiger

"Am I on?"

8.
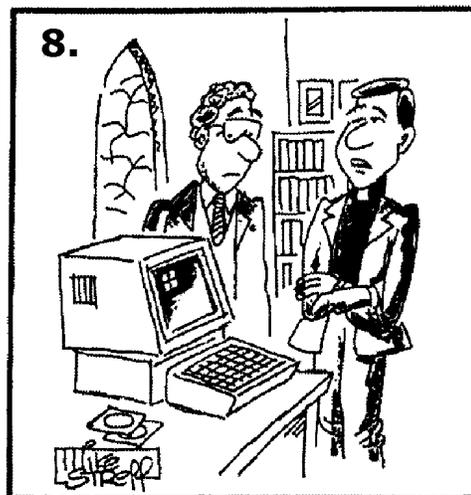
© 1989 Michael Streff

"Remember when PC meant pastoral counseling, hardware meant hand tools, and software wasn't even a word?"
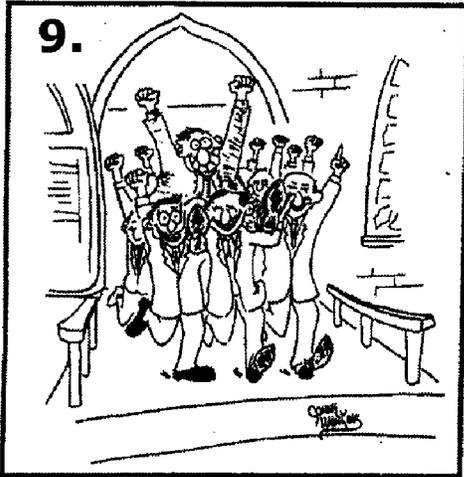
© 1991 Jonny Hawkins

Pastor Neely preaches the perfect sermon.
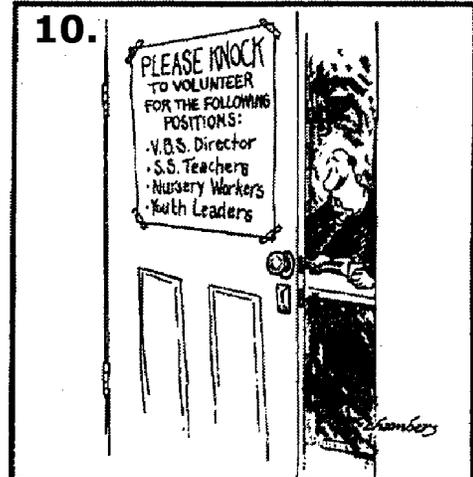
© 1993 Leadership. Art: Mary Chambers

Pastor Roadcup has been pleasantly surprised by his increase in uninterrupted study time.

© 1990 Any Robertson

It's hard to be honest when you are twenty minutes late, and your wife asks, "How does my hair look, honey?"
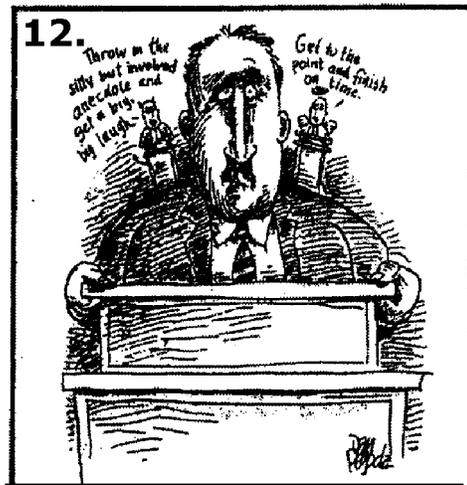
©1990 Dan Pegoda

(Throw in the silly but involved anecdote and get a big, big laugh.)
(Get to the point and finish on time.)

13.
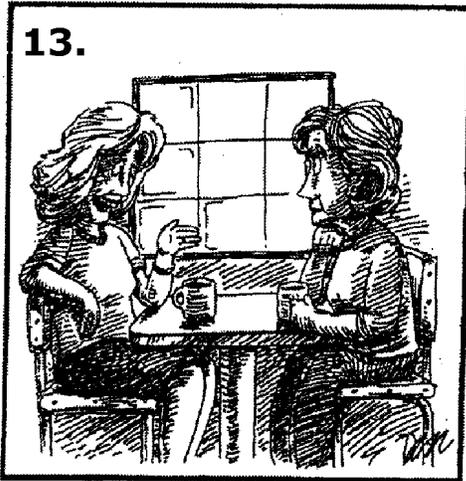
© 1990 Leadership. Concept: David L. McAllister Art: Dan Pegoda

"By the time my out-patient surgery got to the end of the prayer chain, I'd had all my limbs amputated, died, and had left $100,000 to the building fund."

14.

©1988 Artemas Cole

Rule No. 1: Never Yawn during your own sermon.

15.
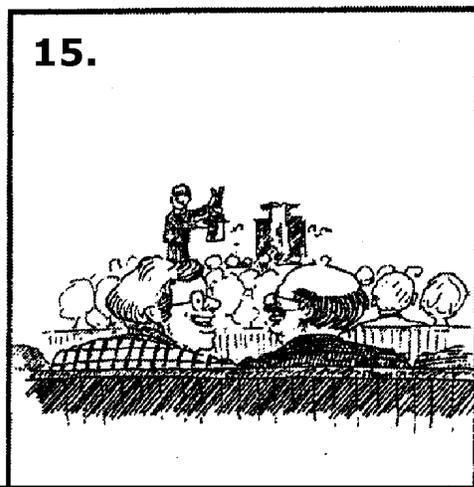
© 1979 Larry Thomas

"I like a pastor who makes things happen!"

16.
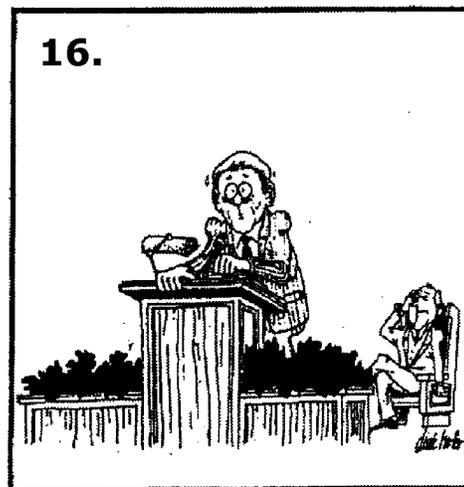
@1992 Dick Hafer

The Worst Nightmare of the Congregation: "Good morning . . . uh . . . the pastor is away today. Well, not really away. He's sick, uh, I guess that is away. We hope he'll be back next week . . . or sometime. He asked me to deliver a message this morning . . . ah . . . I hope you like it. I'm certainly, uh, excited by it . . ."
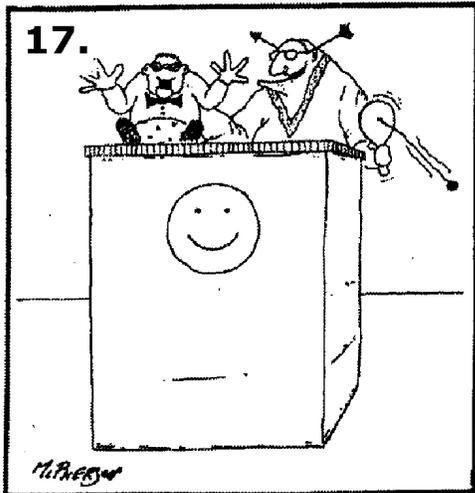
© 1991 John McPherson

Pastor Dave Calhoon tries desparately to make his sermons more lively.
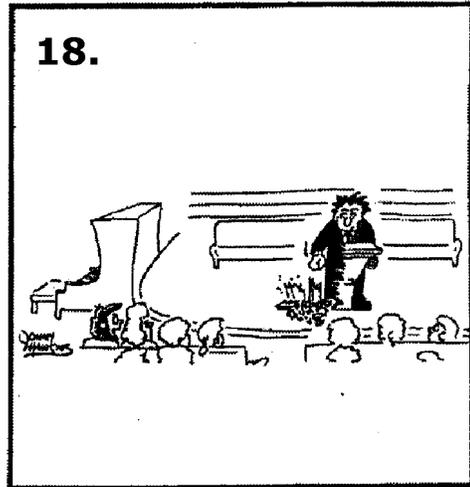
© 1990 Jonny Hawkins

His point made, Pastor Stumpf suddenly realizes he didn't prepare a smooth transition into the concluding anecdote.

© 1989 Wendell Simons

"Next Sunday's sermon title? 'The Simplicity of the Gospel.'"
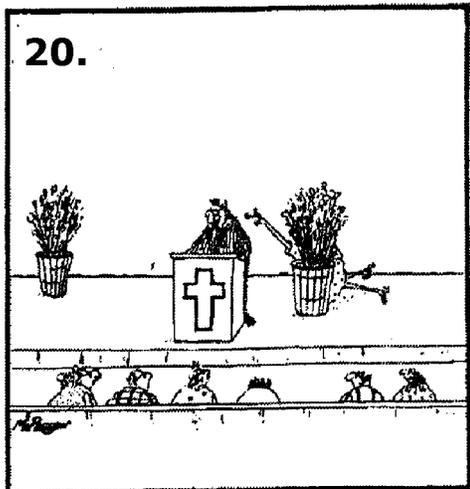
© 1991 John McPherson

The pastor's wife, noticing five minutes into the service that her husband's . . .

21.
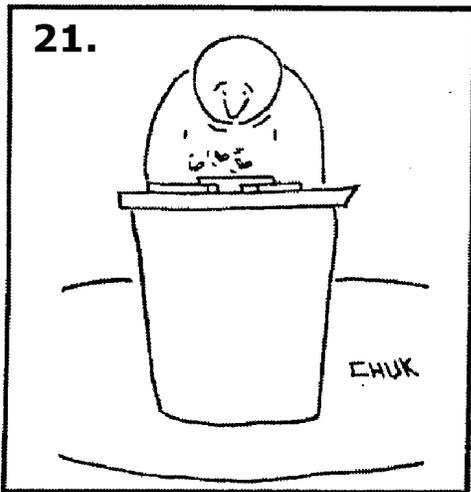
© 1991 Charles Little

Pastor Klink suddenly realizes this week's sermon is dead.

22.
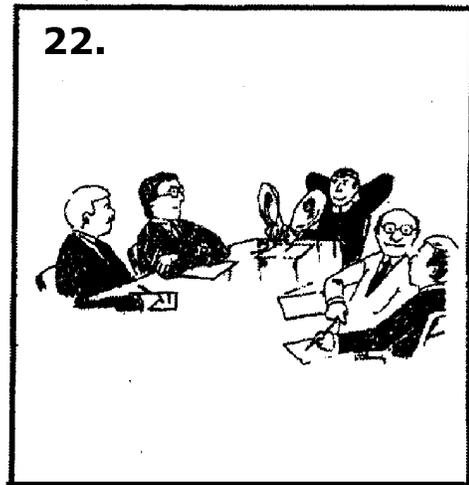
© 1979 Larry Thomas

"The pastor always manages to make his financial needs very clear to us."

23.

© 1988 John Demchuck

"Nobody but nobody, tells Pastor what to preach!"

24.
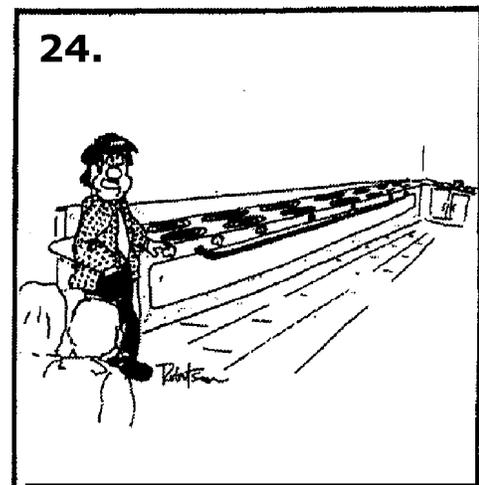
© 1989 Andy Robertson

"Then they ask me to chair the long-range planning committee."

25.

© 1992 Erik Johnson

"Ladies and gentlemen may I have your attention. It's 12:15 and church is now over. See that you pick up your bulletine. Put all the hymn books in the racks, and leave the building quietly. Thank you and good bye."—What happens when church custodian Hank Jarvik is asked to give the benediction.

26.
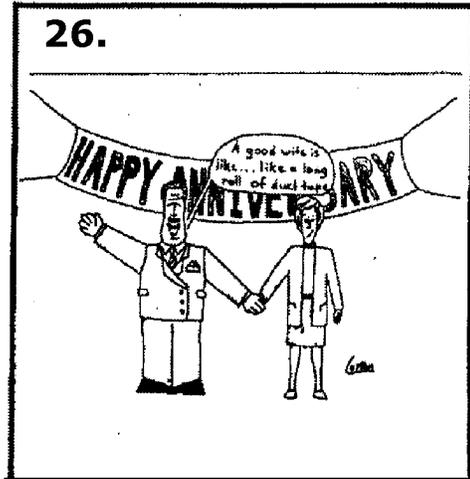
© 1992 Aaron Larson

"A good wife is like . . . like a long roll of duct tape."—A spontaneous metaphor can be a dangerous thing.

27.
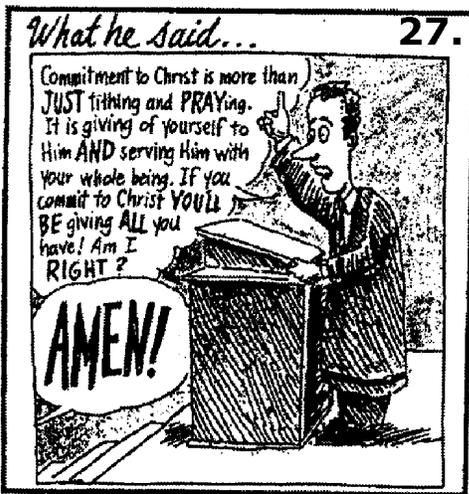
© 1992 Leadership. Concept: B. Hammond. Art: Dan Pegoda.

What they heard . . . "Just pray and you'll be all right!"

28.
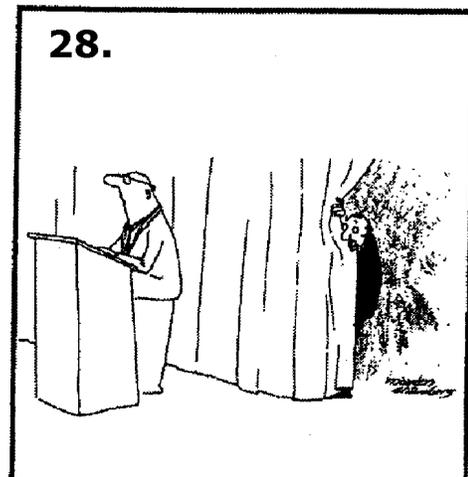
© 1987 Leadership. Concept: Fred Smith. Art: Mary Chambers.

"Our guest speaker will be preaching on the subject, 'How a Christian Overcomes Fear.'"

29.
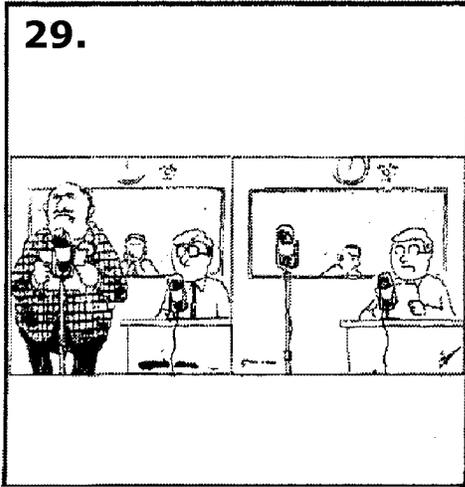
© 1984 Leadership. Concept: Dave
Veerman. Art: Larry Thomas

"Yes the signs of the time definitely
point to the end of the world tonight
. . ." "If you'd like a tape of today's
message, simply write to Box 499 . . ."

30.

© 1992 Dan Pegoda

". . . so, then I had to ask myself:
"What's more important at this point—to
be shaved, showered and in a suit, OR
to be there <u>on time</u> for my
congregation?"

31.

© 1990 Erik Johnson

"Look at me. I've gone into the
ministry!"

32.

© 1982 Leadership. Concept: Jim
Reapsome. Art: Larry Thomas

". . . and in conclusion . . ."
"He's good for another ten minutes at
least."

Lesson 2: Living in a World That Is Multicultural

Due This Lesson

> Two-page report
> Reading of the Syllabus
> Insights into proclaiming the Good News
> Journaling

Learner Objectives

> At the end of this lesson, participants will
> - understand and identify the significance of the changing demographic patterns worldwide for the task of ministry
> - understand and identify the significance of the changing demographics within your ministry sphere, and its implications for your ministry
> - know what the Christian obligation is to this changing, intensifying new world
> - know the secular needs that need to be addressed and the imperatives that demand Christian response
> - examine one's own commitment to the effective transmission of the gospel, and covenant to communicate it as clearly and passionately as humanly possible

Homework Assignments

> Write a two-page summary of the communication skills you will need in order to minister in the context you anticipate you will be in five years from now. How do you intend to acquire these skills?

> Write in your journal. Reflect on how the community you live in has changed in the last 20 years. Is it good change? If it did not change—why not? Also, reflect on the demands living in and ministering in a multicultural world is placing on you and the church.

Living in a Multicultural World

Increased world population—6,300,000,000 (2002)

Migration, both external and internal

Increased communication

International culture

New subcultures

The World Composition[4]

- 12 are Europeans
- 15 are from the Western Hemisphere (both North and South)
- 5 are North Americans
- 13 are Africans
- 60 are Asians
- 73 are nonwhite (not including Hispanics)
- 67 are non-Christian
- 6 of the people possess 25 percent of the entire world's wealth
- 33 live in substandard housing
- 16 are unable to read
- 5 have a college education
- 5 own a computer

Westerly Movement of World Power

- Asia and Africa (5 millennia to 2 millennia before Christ)
- Then to Egypt and the Middle East (2 millennia BC to 500 BC)
- Then to Greece (500 BC to 200 BC)
- Then to Rome (200 BC to AD 400)
- Then to Constantinople and Southern Mediterranean (AD 400 to AD 1500)
- Then to Western Europe (AD 1500 to AD 1900)
- Then to North America (AD 1900 to ?)
- Now the movement of power is shifting to the Pacific Rim

Definitions

Homogeneity: A group of people who share common biological, racial, ethnic, historical, and cultural traits. Adj. *Homogeneous.*

Heterogeneity: A group of people who have a variety of biological, racial, ethnic, historical, and cultural traits. Adj. *Heterogeneous.*

General Observations

- the "browning" of the world's population
- greater inequities between the rich and the poor
- the creation of new, intentionally or spontaneously formed subcultures
- increasing numbers competing for diminishing space and resources
- greater mobility both geographic and sociological
- the breakdown of support systems and communication
- "What can you do for me?"
- increased hostilities between individuals, groups, and nations

Christian Response

- Engagement—Jn 4:1-34

- Advocacy—Lk 17:11-19

- Peacemaking—Lk 10:25-37; Jn 8:48; Lk 9:51-55

- Redemption—Jn 4:41-42

Practical Conclusions

- We are all codependent for survival.

- We need to communicate to reduce natural hostilities.

- We need to communicate to better the quality of life for all.

- We need to communicate effectively the message of the gospel.

Invitation to Engage the Message

Based on the clear statements of Scripture—2 Tim 4:2

Based on the needs of our fellow human beings—Mt 25:31-46

Based on our need to experience God at increasingly more profound levels—Isa 43:10

Response

Some are overwhelmed and hide from heterogeneity.

Some strike out at heterogeneity.

Some enter into monologue, seeking political action or censure.

Small-Group Activities

Activity One

From a selection of magazines or newspapers provided, glue a collage of pictures, articles, and advertising on a large poster board that displays the broadest array of cultural information about the nature of the changing world or cultural heterogeneity. Present to the class an overview of the information implied by the clever juxtaposition of your glued pieces.

Activity Two

In your small group, compile a list of labels and stereotypes used to describe minority ethnic groups, foreigners, lower classes, women, criminals, and any other category of persons considered inferior. Use honestly, the slang terminology and insulting terms, as an academic assignment only! Then discuss why and how these terms came into being, what they represent, their inaccuracy, and the damage they do. Then discuss how Jesus would describe these same groups of people, if indeed He would.

Activity Three

Within your small group, read the article, "Right On!," in Resource 2-7. What does it mean in your context to say, "By all means, to save some"? Which of your rights might need to be suspended in order that your communication of the gospel not be impeded?

Right On!

by Fletcher L. Tink

For years I lived with the misconception that, in order to serve God, I would have to surrender everything. God, being chintzy, would hoard my blessings for the future life, while I lived a life of self-deprivation and sacrifice.

Perhaps it was appropriate at that stage, when I had nothing, and precious little future promise, to feel that way. At least I was malleable!

My adult paths took me through Peace Corps, inner-city ministry, and missionary service before the light bulbs flashed! And I uncovered my new orientation in 1 Corinthians 9 where Paul struggles with the issues of personal "rights," what gets surrendered, when, and why. Until we get this one right our attitude toward personal rights is completely wacky.

He asks himself in verse 1: "Am I not free?" Implicit is his right to personal liberty. Conversion does not snuff it out. By asking this question rhetorically, he implies that the answer is a bold "**yes**."

The rest of the chapter follows the same line of thinking. "Am I not an apostle?" Of course, "**yes**," I have the right to status and religious respect. "Don't we have the right to food and drink?" (4). **Yes**, we have the right to fulfill our physiological needs? "Don't we have the right to take a believing wife along with us?" (5). **Yes**, we have the right to companionship, to marital fulfillment. "Or is it only I and Barnabas who must work for a living?" (6). **Yes**, we have a right to leisure.

"If others have this right of support from you, shouldn't we have it all the more?" (12). **Yes**, I have a right to adequate compensation for my services. "I make myself a slave to everyone" (19). **Yes**, I have the right to social status and to personal liberty. "To the Jews I became like a Jew" (20). **Yes**, I have the right to my ethnic, racial, religious, and denominational identity. "To those under the law I became like one under the law" (20). **Yes**, I have the right to live by grace, unbound by antiquated legalisms. "To those not having the law I became like one not having the law" (21). **Yes**, I have the right to walk in a world of black and white but choose to walk in the grays when necessary.

"To the weak I became weak to win the weak" (22). **Yes**, I have the right to pull rank, to show strength, to exhibit power but choose not to under certain conditions.

Lots of other rights are implicit in his discussion—the right to privacy, to possessions, to security, or, in Abraham Maslow's hierarchy of needs, love, affection and belongingness, and esteem and self-actualization—that is, being involved in a cause outside of one's own skin.

Paul acknowledges that in God's economy these are indeed real needs built into the fabric of our being that cry out for the right of fulfillment.

But he introduces us to a superior right. He never suggests that we surrender these rights once and for all but rather that there is a supreme right, unique to the Christian, based on the new paradigm of purpose he has discovered. Repeatedly he

says that "we did not use this right" (12), or "I have not used any of these rights" (15), not because God is depriving him, but because he conscientiously has suspended one or several of these rights for a limited period of time in a specific context when they get in the way of his consummate purpose, "to win as many as possible" (19) to the cause of Christ.

In other words, if a right becomes an obstacle to the integrity of the gospel in terms of the perception of the target audience that can be motivated toward Christ, Paul will lay that right aside until either the mission is accomplished or the opportunity has been closed.

Adopting Paul's perspective, it is entirely appropriate for us to pursue all necessary and reasonable rights built into our human needs. However, as God calls us to minister to specific people around us and across the world, we need to put ourselves into others' moccasins to understand sensitively what gets in the way of clear communication of the gospel. If our lifestyle, titles, habits, political perceptions, and denominational affiliation become obstacles, we temporarily lay them aside until the mission is accomplished or rejected.

Our ultimate "right" is our power to set aside lesser rights; in other words, become all things to all people, so that by all possible means we can save some (22).

One further note: a Portuguese professor of mine exploded in class one day in a diatribe against the American Bill of Rights. "Your constitution is a lie, he said, and your whole society is neurotic because of it!" The class woke up with a start!

"It says that every American has the right to 'the pursuit of happiness' and that's a lie! Don't you realize that one does not pursue happiness, that it is not a government-mandated right. Think of the horrors perpetuated in this society on that theme—child abuse, divorce, injustice and the piling up of materialism with no end—all in the elusive search for a happiness that becomes more evasive the harder one tries."

Since then, I've been meekly asking myself, "What prompts happiness, if not the constitution or government mandate?" In Christian terms, it is dying to self and living for Jesus. It can be in service. It can be in suffering. Paul, I believe, found its secret: "I do all this for the sake of the gospel, that I may share in its blessings" (23). And, at the end of the day, the rights Paul suspended introduced a gospel to the Western world that opened successive generations and millions to the accessibility of rights that even permits us this discussion. Thank you, Paul! You were "right on"!

Lesson 3: Why and Where Communication Goes Wrong

Due This Lesson

Two-page report
Journaling

Learner Objectives

At the end of this lesson, participants will
- identify and understand the spiritually perverse powers intent in corrupting communications
- recognize where and when communication breaks down
- identify and understand the mechanisms that cause communication breakdown
- recognize the Holy Spirit's creative and restorative powers to transcend human communication difficulties
- recognize that "who we are" may communicate more than "what we say"
- identify failures in your own communication process and seek to correct them

Homework Assignments

Write an outline of how your worldview has been formed. What are some of the important features of that worldview, especially in relationship to attitudes toward people and events different from yourself? Does your worldview match up with your own personal feeling level? Write two pages.

Write in your journal.
- Reflect on a time you struggled to say the right thing.
- Which of the Ten Commandments for Hearing do you find the most difficult?
- In 2 Corinthians 4:1-6 the Apostle Paul speaks of some people who were miscommunicating the gospel. What meaning, guidance, and warning does this have for you today?

Influence of Satan

Satan's role is to deceive.

- The attributing of evil as good and good as evil changes truth—Jn 10:34-38.

- The sin of pride becomes the veneer to maintain false appearances—Prov 13:10.

- Hypocrisy is play-acting—Mt 6:5.

- Satan seeks to destroy communication and community—1 Cor 15:33-34.

- Hell is the ultimate alienation and loneliness, the final breakdown of all communication—Lk 16:19-31.

The Mechanisms of Communication Fail Due to the Fact That:

The messenger is unacceptable because he or she
- lacks credibility
- lacks status
- appears hostile

The media is unacceptable or inappropriate because it
- is too technological or too rudimentary
- is inaccessible—the electricity doesn't work
- overwhelms the message

The message is unacceptable because
- the content is unconvincing
- the content is poorly prepared
- the content is irrelevant to the perceived needs of the audience
- the content is distorted by interference or contrary messages
- the content lacks an adequate goal

The receiver is resistant because
- he or she typically rejects innovation and new ideas
- he or she associates the message or messenger with earlier negative experiences
- the group orientation requires superior authority to receive the message

Four Types of Listening

Analytic: Here, the primary task of the listener is to seek to understand the information given.

Empathic: Here, the primary task of the listener is to seek to feel the speaker's heartbeat.

Analogic: Here, the primary task of the listener is to seek to connect the listener's world with the speaker's world.

Integrative: Here, the primary task of the listener is to seek to integrate the information stated into the larger context of realities.

Listener Rules

- Stop talking.
- Mirror the speaker's body language; if the person is sitting, you should be sitting too.
- Measure the tone of your voice; don't speak loudly if the person talking with you is speaking softly.
- Ask questions to move the conversation along, but don't pressure the conversation ahead.
- Give full attention.
- Learn to rephrase the information given, so you fully understand what is being said.
- Don't make assumptions about what has not been said.
- Don't interrupt.
- Don't criticize or judge. Doing so may terminate communication.
- Don't hand out solutions. Help the individual come to his or her own conclusions. An assent to your solutions often is immediately ignored afterward.

Ten Commandments for Hearing
How to listen and hear has been well summarized
by David Augsburger.[5]

1. I will first understand, then judge. I will suspend judgment, postpone evaluation, defer closure until the other feels heard.

2. I will not fill in the gaps with my ideas. I will listen to you, not to my improvements, my embellishments, or my supporting data.

3. I will not assume that the intent in you and the impact on me are one and the same. I will not infer that you said what I heard, think as I thought, meant what I felt.

4. I will attend to your words, your feelings, your meanings. I will not ramble off, race ahead, or drop off asleep.

5. I will listen to your whole message, even if I would rather not hear it, see it, consider it.

6. I will avoid wishful hearing. I will neither use my ears to hear what the heart wants to hear, nor the mind to filter what the head will hear.

7. I will test both your meaning and my meanings until they meet. The content of your words is yours. I want to discover it. The word is the package; the meaning is the contents.

8. I will listen to your full statement without using your time to polish my response or prepare my arguments.

9. I will not be afraid to listen, to learn, to change, to grow. The listener is not inferior, the speaker superior; each enriches the other.

10. I will respect your right to be equally heard; I will claim my right to be equally heard.

Negative Implications of Failed Communication

It is harder to restore genuine and productive communication on another attempt.

Media creativity cannot compensate for a bad messenger or a bad message.

All communications are flawed, inaccurate, and at best, only approximate.

We are accountable for doing our best to communicate Christ.

God may even use our weakness, suffering, and personal limitations to communicate His most effective messages.

Small-Group Activity

Activity One

Meet with your small group and review the cartoons in Resource 1-9 in the Student Guide. Match the cartoon with one of the communication problems suggested. Which of these mirror a problem you might have with communication? What have you done or what do you intend to do to change these?

List of Communication Problems or Interferences

1.   Inappropriate body language (kinesics)
2.   Unanticipated, unintended responses to communication
3.   Making the media more important than the message
4.   Distractions that impede communication
5.   Inappropriate media usage
6.   Misunderstanding the message
7.   Monotonous message
8.   Lack of preparation of the message
9.   Inconsistency between the person and the message
10. Failure to identify with the audience
11. One-way communication
12. Communication circles among many audiences, often incorrectly
13. Speaking without having content or goal
14. Ineffective or counterproductive use of technology
15. Overly complex communication, lacking simplicity
16. Language which changes meaning over time
17. Inappropriate use of gestures
18. The speaker preaches one message; the congregation hears another
19. The use of extraneous material for cheap laughs
20. Saying what you don't mean
21. Using body language to make a point

Activity Two

The business world also has a history of inappropriate communication, especially when multinational businesses translate their materials and products for other countries. For example, Pillsbury's Jolly Green Giant brand was translated literally as, "Intimidating Green Ogre" in Saudi Arabia. General Motors introduced the Chevy Nova in Mexico only to find out later that *no va* in Spanish means, "It doesn't go!" Kentucky Fried Chicken used its famous slogan, "It's finger-licking good!" in Iran and came out in Farsi with "It's so good you will eat your fingers!" Look around in your environment and identify strange phrases, and inappropriate communications of people and organizations trying to communicate artificially in inappropriate language. Look for examples in the newspapers and magazines and put together a sampling of such misinterpretations.

Lesson 4: Understanding the Basics of Culture

Due This Lesson

> Two-page report
> Journaling

Learner Objectives

> At the end of this lesson, participants will
> - explain the meaning of the term "culture" and its hold on individual and collective life
> - identify a variety of ways in which one is a creature of culture
> - identify within oneself any tendencies to ethnocentrism or to cultural pluralism
> - know various Christian attitudes toward culture and the implications of each on communication
> - identify one's own attitude toward culture, and how Christianity ought to respond to it
> - know how the kingdom of God shapes us into a new culture orientation

Homework Assignments

> Write a case study. The information and instructions can be found on Resources 4-11—4-14. This study should be 5-6 pages. The written Handout One is due Lesson 8 and the Presentation and Handout Two is due Lesson 9. The presentation should be about ten minutes.
>
> Write in your journal.
> - What are some of the elements of culture with which Paul and the Church had to work as they tried to reach Gentiles in the Roman Empire with the gospel?
> - Reflect on how you feel about your own openness to cultures beyond your own neighborhood. How open are you to change?

What Is Culture?

Definitions

"Culture is a way of thinking, feeling, believing. It is the group's knowledge stored up for future use."

<div align="right">Clyde Kluckhohn[6]</div>

"Culture is a design for living." By viewing a way of life as a society, a design for living, we mean that culture is (1) a plan (2) consisting of a set of norms, standards, and associated notions and beliefs (3) for coping with the various demands of life, (4) shared by a social group, (5) learned by the individual from the society, and (6) organized into a dynamic (7) system of control.

<div align="right">Louis Luzbetak[7]</div>

"Culture is an integrated system of learned patterns of behavior, ideas, and products characteristic of a society."

<div align="right">Paul Hiebert[8]</div>

Characteristics of Culture

Culture is **learned**

Culture is **shared**

Culture is **integrated**

Culture is **changing**

Culture is **universal**

Three Layers of Culture

Technological culture

Sociological culture

Ideological culture

Human Reaction to Cultural Exposure

Ethnocentrism—one believes every other culture is measured up and against one's own.

Cultural Relativism—one believes all cultures are successful adaptations to one's distinct environment and history.

Preferred Response—understand that all cultures are creative attempts to organize and sustain community life within specific environmental conditions.

Christ and Culture

Christ against Culture (radical Christians)

Christ of Culture (cultural Christians)

Christ above Culture (synthesists)

Christ and Culture in Paradox (dualists)

Christ as Transformer of Culture (conversionists)

Christian Attitudes toward Culture[9]

	Christ against Culture	The Christ of Culture	Christ above Culture	Christ and Culture in Paradox	Christ the Transformer of Culture
Essential Position	Affirms the sole authority of Christ over the Christian and rejects culture's claims to loyalty.	There is no great tension between church and the world, the social laws and the gospel.	Christ is Lord of both the Church and culture.	The issue lies between the righteousness of God and the righteousness of self.	Holds God's work in Christ and man's work in culture in tension without isolating the church, or rejecting culture.
Loyalty	Absolute loyalty to Christ and the brothers and sisters—rejection of cultural society	Understanding Christ through culture	Loyalty is to Christ our Lord—both God and man in one person	Christ is the act of reconciliation and forgiveness that has occurred in the divine-human battle.	
Essential Intention	Achievement of a Christian life apart from civilization, in obedience to Christ	Tries to reconcile the gospel with culture, science, or philosophy	Synthesis	Dualist	Conversion of culture
Evaluation of Culture	All cultures are under the power of evil.	All conflict between Christ and culture is gone.	Culture is both holy and sinful, reason and revelation, necessity and freedom, divine and human origin.	Culture is godless and sick unto death. We belong to culture and cannot get out. It cannot exist without grace.	Have a more positive and hopeful view attitude toward culture than the dualists.
Major Proponents	Tertullian rejected culture. Sin chiefly resides in culture.	Abelard, Ritschl, Schleiermacher, liberal theology	Justin Martyr, Clement, Thomas Aquinas	Luther, Calvin	John's Gospel, Augustine
Historic Examples	Monastic movement, Rule of St. Benedict, Mennonite	Gnostics	Roman Catholic Church, Orthodox Traditions	Puritans, Separation of Church and state, Roger Williams	Wesley
Problems with the Position	1. Christ claims all who have become human in a culture. 2. Humans speak and think with the language of culture. 3. Radical Christians always use parts of the culture they ostensibly reject.	The major part of Christianity has rejected it.	1. Effort to synthesize leads to the institutionalization of the gospel. 2. Unless Christ's law, grace, and reign are synthesized into the Church, all synthesis is provisional and speculative.	1. Leads Christians into antinomianism and cultural conservatism. 2. Must accept responsibility for putting forms of rationalization in the way of the weak and wayward.	

Ongoing Relationships

1. All people are profoundly molded by their culture.

2. Some people transcend their culture.

3. Some cultures offer little cultural room for self-expression.

4. Each individual has his or her own "mazeway."

5. Cultures often spawn subcultural layers within the larger culture.

6. People who step outside of the culture are seen by the majority culture as deviants, marginals, loners, outcasts, sociopaths, psychotics.

7. Christianity, on occasion, builds its initiatives on the types of people just described.

8. Christians, by definition, are supracultural—beyond culture.

9. Cultural influences interplay with other systems and models of being human.

10. It has been said that religious denominations function much like tribal societies or subcultures.

Biblical Influences

Semitic/Hebrew—Eastern

Greek—Classic

Roman—Western

Translations/Paraphrases—Contemporary

Collective Cultures

Tribal Cultures—Genesis

Peasant Cultures—Children of Israel

Pre-industrial and Urban Cultures—Corinth, Ephesus

Kingdom of God

- a culture not of this world (Jn 18:36)
- a culture in formation (Mt 6:14)
- a universal culture of the redeemed (Lk 17:21)

Small-Group Activities

Activity One

Look over Richard Niebuhr's categories of "Christ and Culture." In which category do you find yourself most identified? Discuss your reasons with other members of the group.

When done, examine the Tim Kauffman table in Resource 4-9 where a sixth category is introduced. Does this category improve the selection?

Activity Two

Read the article entitled "The Temporary Gospel" in Resource 4-10, for the listing of beliefs that may or may not be essential to the church in every culture and every age.

Make up your choices within the two categories as "essential" and "negotiable." Defend your selections. Are your selections inconsistent with the biblical commands and insights? If so, how do you rationalize your selections?

Christian Attitudes toward Culture[10]

	Christ against Culture	The Christ of Culture	Christ above Culture	Christ and Culture in Paradox	Christ the Transformer of Culture	Christ as the Alternative to Culture
Essential Position	Affirms the sole authority of Christ over the Christian and rejects culture's claims to loyalty.	There is no great tension between church and the world, the social laws and the gospel.	Christ is Lord of both the Church and culture.	The issue lies between the righteousness of God and the righteousness of self.	Holds God's work in Christ and man's work in culture in tension without isolating the church, or rejecting culture.	Between "Against" and "Transformer." Sees culture as bankrupt and offers the gospel not as an escape but an alternative.
Loyalty	Absolute loyalty to Christ and the brothers and sisters—rejection of cultural society.	Understanding Christ through culture	Loyalty is to Christ our Lord—both God and man in one person.	Christ is the act of reconciliation and forgiveness that has occurred in the divine-human battle.		Absolute loyalty to Christ and to modeling the Christian lifestyle in culture.
Essential Intention	Achievement of a Christian life apart from civilization, in obedience to Christ.	Tries to reconcile the gospel with culture, science, or philosophy.	Synthesis	Dualist	Conversion of culture	Equipping the saints to make the community of faith attractive to the culture.
Evaluation of Culture	All cultures are under the power of evil.	All conflict between Christ and culture is gone.	Culture is both holy and sinful, reason and revelation, necessity and freedom, divine and human origin.	Culture is godless and sick unto death. We belong to culture and cannot get out. It cannot exist without grace.	Have a more positive and hopeful view attitude toward culture than the dualists.	Will view the community of faith as a peninsula rather than an island.
Major Proponents	Tertullian rejected culture. Sin chiefly resides in culture.	Abelard, Ritschl, Schleiermacher, liberal theology	Justin Martyr, Clement, Thomas Aquinas	Luther, Calvin	John's Gospel, Augustine	Colson, Van Engen
Historic Examples	Monastic movement, Rule of St. Benedict, Mennonite	Gnostics	Roman Catholic Church, Orthodox Traditions	Puritans, Separation of Church and state, Roger Williams	Wesley	Apostle Paul
Problems with the Position	1. Christ claims all who have become human in a culture. 2. Humans speak and think with the language of culture. 3. Radical Christians always use parts of the culture they ostensibly reject.	The major part of Christianity has rejected it.	1. Effort to synthe-size leads to the institutionalization of the gospel. 2. Unless Christ's law, grace, and reign are synthesized into the Church, all syn-thesis is provisional and speculative.	1. Leads Christians into antinomianism and cultural conservatism. 2. Must accept responsibility for putting forms of rationalization in the way of the weak and wayward.		

Gospel and Culture[11]

This exercise is intended to help you test your own theological consistency on a number of issues that Protestants in various denominations have felt important. As a Christian in a cross-cultural setting, you will need to learn the differences between those elements essential to the church in every culture, and those elements which are not.

Part One

Separate all the items that follow into two categories, based on these definitions:

Essential: These items (commands, practices, customs) are essential to the church in every age [Mark these. **"E"** on the list.]

Negotiable. These items (commands, practices, customs) may or may not be valid for the church in any given place or time. [Mark these **"N"** on the list.]

1. Greet each other with a holy kiss.
2. Do not go to court to settle issues between Christians.
3. Do not eat meat used in pagan ceremonies.
4. Women in the assembly should be veiled when praying or speaking.
5. Wash feet at the Lord's Supper (Eucharist).
6. Lay on hands for ordination.
7. Sing without musical accompaniment.
8. Abstain from eating blood.
9. Abstain from fornication.
10. Share the Lord's Supper (Eucharist).
11. Use only real wine and unleavened bread for your Eucharist meals.
12. Use only grape juice for Eucharist meals.
13. Anoint with oil for healing.
14. Women are not to teach men.
15. Women are not to wear braided hair, gold, or pearls.
16. Men are not to have long hair.
17. Do not drink wine at all.
18. Slavery is permissible if you treat slaves well.
19. Remain single.
20. Seek the gift of tongues.
21. Seek the gift of healing.
22. Lift your hands when you pray.
23. People who don't work don't eat.
24. Have a private "devotional time" every day.
25. Say Amen at the end of prayers.
26. Appoint elders and deacons in every congregation.
27. Elect the leaders.
28. Confess sins one to another.
29. Confess sins privately to God.

30.	Give at least ten percent of your income/goods/crops to God.
31.	Construct a building for worship.
32.	Confess Christ publicly by means of baptism.
33.	Be baptized by immersion.
34.	Be baptized as an adult.
35.	Be baptized as a child/infant.
36.	Do not be a polygamist.
37.	Do not divorce your spouse for any reason.
38.	Do not divorce your spouse except for adultery.

Part Two

Reflect on the process by which you distinguished the "essential" from the "negotiable" items. What principle or principles governed your decision? Write out the method you used, in a simple, concise statement. Be completely honest with yourself and accurately describe how you arrived at your decisions. Your principle(s) should account for every decision.

Part Three

Review your decisions again, and answer the following questions:

Are your "essential" items so important to you that you could not associate with a group that did not practice all of them?

Are there some "essential" items that are a little more "essential" than others?

Are there any items that have nothing explicitly to do with Scripture at all?

Case Study

The use of case studies may be a way of helping the Church learn to become a "hermeneutical community," that is, a community that interprets real-life situations through the grid of Scripture and the experience of those collectively seeking to find Christ-directed solutions to complex issues.

The three stages comprising a case study according to missiologists Paul and Frances Hiebert are:

1. A real-life problem is presented to a class or group for discussion.
2. A solution is worked out by a community of participants.
3. The participants are encouraged to seek a biblical solution to the problem under the guidance of the Holy Spirit.

The steps and format for constructing case studies.

Each student will prepare a complete written case study related to some experience of cross-cultural communication. It may emerge out of personal experience, reading, television show, movie, or some other instructive source.

Two handouts for the case study should be prepared.

Handout one includes
- the immediate issue or crisis/statement of the real-life problem
- background detail
- communication or cultural issues or detail that contribute to the problem
- biblical insights offered/Scripture references that might mirror the situation
- a leading question for discussion—"Where do we go from here? How do we minister to the hurts?" Etc.

This handout should be given to the students at the close of Lesson 8.

Handout two includes
- suggested solution of the presenter
- any lingering issues unresolved, with solutions offered

Case Study Presentation

Each student will present his or her own case study to the class and lead the case study discussion. All of the participants in the discussion should read the case carefully prior to class. They should become thoroughly acquainted with all the details.

During the discussion participants should propose solutions, consider the merits of the proposed solutions, and come to consensus on the best solution.

After the group has come to a consensus on the best solution, the presenter will distribute the second handout of his or her solution. Solutions can then be compared. Each presenter will have 10-15 minutes.

Possible questions as part of the discussion on the case study:

1. Answer the basic informational questions of Who? What? Where? When? Why? and How?

2. Who is narrating the story? How does that color or inform it?

3. What are the social standing and roles of the participants? How does this affect a final resolution?

4. Are there any worldviews in clash? What are they?

5. What are the cognitive, linguistic, behavioral, social, media, and motivational aspects that affect the case being presented?

6. How would you use communicative devices to respond to the issues presented here?

7. How does the group resolution compare with the suggested mechanisms designed or offered by the author of the case study?

8. (Additional questions that might help the discussion or bring solutions.)

9. What did you learn from this case about "communication"?

Case Study No. 1

"Who Really Is a Christian? Truth Versus Inclusiveness"
Acts 15:1-29 The Message (TM)

It wasn't long before some Jews showed up from Judea insisting that everyone be circumcised: "if you're not circumcised in the Mosaic fashion, you can't be saved." Paul and Barnabas were up on their feet at once in fierce protest. The church decided to resolve the matter by sending Paul, Barnabas, and a few others to put it before the apostles and leaders in Jerusalem.

After they were sent off and on their way, they told everyone they met as they traveled through Phoenicia and Samaria about the breakthrough to the Gentile outsiders. Everyone who heard the news cheered—it was terrific news.

When they got to Jerusalem, Paul and Barnabas were graciously received by the whole church, including the apostles and leaders. They reported on their recent journey and how God had used them to open things up to the outsiders. Some Pharisees stood up to say their piece. They had become believers, but continued to hold to the hard party line of the Pharisees. "You have to circumcise the pagan converts," they said. "You must make them keep the Law of Moses."

The apostles and leaders called a special meeting to consider the matter. The arguments went on and on, back and forth, getting more and more heated. Then Peter took the floor, "Friends, you well know that from early on God made it quite plain that he wanted the pagans to hear the Message of this good news and embrace it—and not in any secondhand or roundabout way, but firsthand straight from my mouth. And God, who can't be fooled by any pretense on our part but always knows a person's thoughts, gave them the Holy Spirit exactly as he gave him to us. He treated the outsiders exactly as he treated us, beginning at the very center of who they were and working from that center outward, cleaning up their lives as they trusted and believed him.

"So why are you now trying to out-god God, loading these new believers down with rules that crushed our ancestors and crushed us, too? Don't we believe that we are saved because the Master Jesus amazingly and out of sheer generosity moved to save us just as he did those from beyond our nation? So what are we arguing about?"

There was dead silence. No one said a word. With the room quiet, Barnabas and Paul reported matter-of-factly on the miracles and wonders God had done among the other nations through their ministry. The silence deepened; you could hear a pin drop.

James broke the silence. "Friends, listen. Simeon has told us the story of how God at the very outset made sure that racial outsiders were included. This is in perfect agreement with the words of the prophets:

> 'After this, I'm coming back;
> I'll rebuild David's ruined house;
> I'll put all the pieces together again;
> I'll make it look like new.
> So outsiders who seek will find,

> So they'll have a place to come to.
> All the pagan people
> Included in what I'm doing.'

God said it and now he's doing it. It's no afterthought; he's always known he would do this.

"So here is my decision. We're not going to unnecessarily burden non-Jewish people who turn to the Master. We'll write them a letter and tell them, 'Be careful to not get involved in activities connected with idols, to guard the morality of sex and marriage, to not serve food offensive to Jewish Christians—blood, for instance. This is basic wisdom from Moses, preached and honored for centuries now in city after city as we have met and kept the Sabbath."

Everyone agreed: apostles, leaders, all the people. They picked Judas (nicknamed Barsabbas) and Silas—they both carried considerable weight in the church—and sent them to Antioch with Paul and Barnabas with this letter:

From the apostles and leaders, your friends, to our friends in Antioch, Syria and Cilicia

Hello! We heard that some men from our church went to you and said things that confused and upset you. Mind you, they had no authority from us; we didn't send them. We have agreed unanimously to pick representatives and send them to you with our good friends, Barnabas and Paul. We picked men we knew you could trust, Judas and Silas—they've looked death in the face time and again for the sake of our Master Jesus Christ. We've sent them to confirm in a face-to-face meeting with you what we've written.

It seemed to the Holy Spirit and to us that you should not be saddled with any crushing burden, but be responsible only for these bare necessities. Be careful not to get involved in activities connected with idols; avoid serving food offensive to Jewish Christians (blood, for instance); and guard the morality of sex and marriage.

These guidelines are sufficient to keep relations congenial between us. And God be with you!

Case Study No. 2[12]

Immediate Issue

We thought we were hosting a nice social event for youth in our church. Instead, it had broken out into a brawl. Now the young people are not coming around.

Background Detail

The church is a multicultural congregation with a strong Asian presence. Many of the youth that participate are second-generation, immigrant youth.

An incident occurred in our congregation that revealed a deeper alienation within our second-generation community than I had previously suspected. The setting was a children's party, which the church was hosting as an outreach to neighborhood kids. Many of our youth and young adults were helping that night. Near the end of the evening, two young girls from the youth group came to the party, bringing with them two fifteen-year-old, male friends. Three young men from our congregation, ranging in age from eighteen to twenty-three, became very jealous. Within a short time a fight erupted at the rear of the social hall. Our three young adults descended on the fifteen-year-old boys, and a brawl ensued.

After the fight was broken up, I called the police to make an incident report. Though the two boys were not seriously injured, our young adults had instigated an unprovoked fight against two minors. Nothing in my experience with these boys had prepared me to anticipate such violence from them. In fact, just the opposite was true. They came from very strong and supportive Asian families. They are close to and respectful of their parents. They attended church every Sunday and most Friday nights.

Over the course of the next several months, ripples from this incident continued to spread through the congregation. It revealed a generational chasm not previously acknowledged. The incident forced not only the immediate families involved but also the young men's friends and me to ask ourselves how we could have missed the anger, frustration, and alienation that must have been lurking under these boys' easygoing exteriors.

Over the course of those months, people within the congregation reached out to them in many ways. Though progress and healing began to take place with one of the boys in particular, I felt we were losing the others. Gil was the oldest of the three, and as the months passed, his anger seemed only to increase. Because I was the one who had called the police, he effectively severed his relationship with me and quit coming to church. By spring, I wondered if Gil would ever return.

Cultural Issues

Within immigrant communities, there are not only generational issues but also feelings of alienation, where the second generation feels neither a part of the new homeland nor connected to their parents' nation of origin. Furthermore, because of history, language, and different socioeconomic situations, these young people do not

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necessarily coalesce together. Deep-seated prejudices on the part of the majority culture—the stereotyping and false judgments—often place unrealistic expectations on these young people, heightened by sexual competition, occasionally erupting in unpredictable ways. Parents are often in denial that such problems exist except after incidences such as this.

A Resolution

As it happened, we planned a Good Friday service of healing using the anointing of oil. Though this ritual was familiar to many in the congregation, I had never before used the anointing of oil in congregational worship. Given the deep sense of brokenness in our congregation at that time, however, it seemed most appropriate.

After the sermon that night, we held a time of congregational prayer for confession of sins. As we lifted up our petitions to God, a hammer struck a nail in a wooden cross, and the words "Lord, have mercy" were spoken. This prayer of confession lasted several minutes, the hammer continued to strike the nail, and "Lord, have mercy" was repeated. The spiritual intensity of this prayer of confession was deeply moving. People began to weep and mourn for their sins, asking God's forgiveness. We ended the prayers with the words of pardon: "In the name of Jesus Christ, you are forgiven."

We had planned to conclude this service with persons coming forward to the altar rail and receiving the anointing of oil and a blessing. They could remain, if they wished, for prayer at the altar. . . . When the time came, I invited all who had repented of their sin and desired God's healing in their lives to come forward. . . .

I stood for what seemed like several minutes, and no one came forward. Anxiously I once again announced the invitation. Finally a figure from the rear of the dimly lit sanctuary rose and came forward. It was Gil! This was the first time he had returned to church since the fight in October.

As Gil approached me, I smiled with deep joy and asked him why he needed God's healing. Gil began to make confession. For several moments he poured out his heart and asked for God's forgiveness. Then I, the one who had reported Gil to the police, reached for the bottle of scented oil and with my thumb began to make the sign of the cross on his forehead: "Gil, I anoint you in the name of the Father and of the Son and of the . . . "

Before I could say "Holy Spirit," Gil was spiritually and emotionally overcome, falling face-forward to the floor, knocking both Pastor Max and me to the ground.

Never before had I seen such an ecstatic experience in worship. I was not quite sure what to do. Gil was clearly unconscious at my feet—and I mean he was out cold! The service suddenly became much more animated, with emotions and prayers growing in intensity. . . .

I knelt down and made sure that Gil was physically all right. Soon several Filipina women came to him praying and watching over him until he awoke. Needless to say, these women were far more experienced at this than I, and were much more composed. For twenty minutes or so Gil lay quietly, with the women ministering to

him. Later Gil said that in those moments as he lay unconscious on the floor, he experienced the deep healing presence of God as never before . . .

What could have been a tragic turn of events in his life leading to further alienation was transformed by God into an experience that drew him deeper into his knowledge and love of God.

Case Study No. 3

written by a Ghanian national and adapted

Immediate Issue

I've had enough of her! She just keeps interrupting me and talking nonsense!

Background Detail

I have a long list of responsibilities, just like many other senior staff in my organization. We all know this and we all complain about the amount of work. I am particular about being able to do all those things I must do over a period, well . . . as many of them as time will permit. To achieve this, I plan my time well and keep a schedule that gives me an overview of what needs to be done.

I can wake up in the night and pull out a Post-it pad from my shirt pocket and scribble a list of items I had so far overlooked and which I must remember to act on, in the course of the week.

I arrive at the office one hour before the start of work in order to have time to plan the day and give attention to those silent tasks that also need my attention. Sometimes visitors, aware that I come to the office that early, come to catch me before the crowd starts arriving. I have always said "no" to such visitors, because then I would not have time for those tasks that do not have anybody to push for them.

In the office, I draw up a list of things to do and paste them on the computer, where the list is visible to remind me what needs doing. I make the effort to allocate time to each activity in order that none takes more time than is necessary and that I can have time for the other activities as well. When a visitor stays for another two minutes after I think our discussion is concluded, I unconsciously keep looking at the watch every few seconds.

The coordinator of our Street Children's Project, one of the projects under my program, walks in even when I have a visitor. She does not wait for the end of my discussion with the visitor but starts greeting, inquiring after the health of my family, taking up to five minutes or more in the process. She states the purpose of her visit leisurely when I give her the attention. She likes to spend some time bringing up topics for idle chat. Admittedly, because of the nature of our work, I hardly meet her outside working hours for us to just chat as friends. Looking at my watch several times does not hurry her up or make her refrain from engaging in more idle chat. It does not matter that she knows—or should know—how much work I have and how time is very limited for me.

When we organize events and agree to end at a certain time because of other activities that must follow that event, she is sure to drag the event over the agreed end time by over one hour if nobody stops her. Most of the "extra time" is spent on what I term "petty" people and on other issues whose value, relative to the value of what will be missing in the delayed event, is petty. I must admit that sometimes the "extra time" is worth it, but when there is another event waiting, spending more time

than agreed on one event—and on trivial issues as such—does not allow me to enjoy the ongoing event.

At our fortnightly staff meetings, she walks in late and never offers an explanation or apologizes for being late. When, after 12:00 noon, all staff want to wrap up and return to other schedules, she can be trusted to bring up issues that could wait or be discussed just between the two of us. She never notices the looks of other staff who think she just brings up imaginary issues to keep them sitting.

What am I to do?

Cultural Issues

In our culture, to talk directly to someone chastising them for their behavior is inappropriate. The issue of "saving face" is so very important. She is a good worker otherwise in the field where her social nature and small talk can be very helpful. But in our international agency, the expectations of completing work are very significant. I must get the work done, but don't want to hurt her feelings.

Also, our agency is a Christian one, which tries to treat each person kindly. If I say something to her that she interprets as being nasty, word will get around, and all of us will be judged. What makes it worse is that she is of my tribal group, and I don't want her to say bad things about me where they will all react.

How do I handle this situation as a coworker and a Christian?

Lesson 5: Understanding the Process of Communication

Due This Lesson

Work on case study due Lessons 8 and 9
Journaling

Learner Objectives

At the end of this lesson, participants will
- know and be prepared to explain Hesselgrave's communication model with its descriptive terminology
- know the three metaphors that describe the communication process
- understand the 18 premises offered in this lesson that describe the process of communication
- know the 12 signal systems and how they affect and modify the nature and quality of one's own communication
- practice superior forms of signal systems to refine and diversify communication methods
- know the significance of the role of the communicator as a key element in the process of communication
- become familiar with the concept of dynamic equivalence and practice it as you seek to contextualize the gospel within your ministry sphere

Homework Assignments

Attend a religious or cultural event quite different from anything you have attended before. Write up a narrative about the activities, the symbols, rituals, any/all communication forms that impressed you. What did it seem to mean to the participants? What did it mean to you? The report should be three pages long. This report is due Lesson 7.

Complete Resource 5-11, Questionnaire Model of Basic Values.

Write in your journal.
- Reflect on instances in this class that forced you to move out of your own comfort zone. Have there been any permanent changes?
- In their epistles, Paul and Peter used a variety of ways to communicate the gospel. Write about how these ways guide your own communication processes.

Goals of Effective Communication

The **first** goal is precondition. Involved by:
- knowing one's audience
- bonding with the audience
- learning the appropriate linguistic vehicle
- sharing experiences of the audience
- participating in the culture of the audience
- understanding the beliefs of the audience

The **second** goal is to create a comprehensive understanding of the gospel.

The **third** goal is to extend and build community—the kingdom of God.

Three Steps to Achieving Effective Communication

Transmission

Communication

Response

The Process of Communication[13]
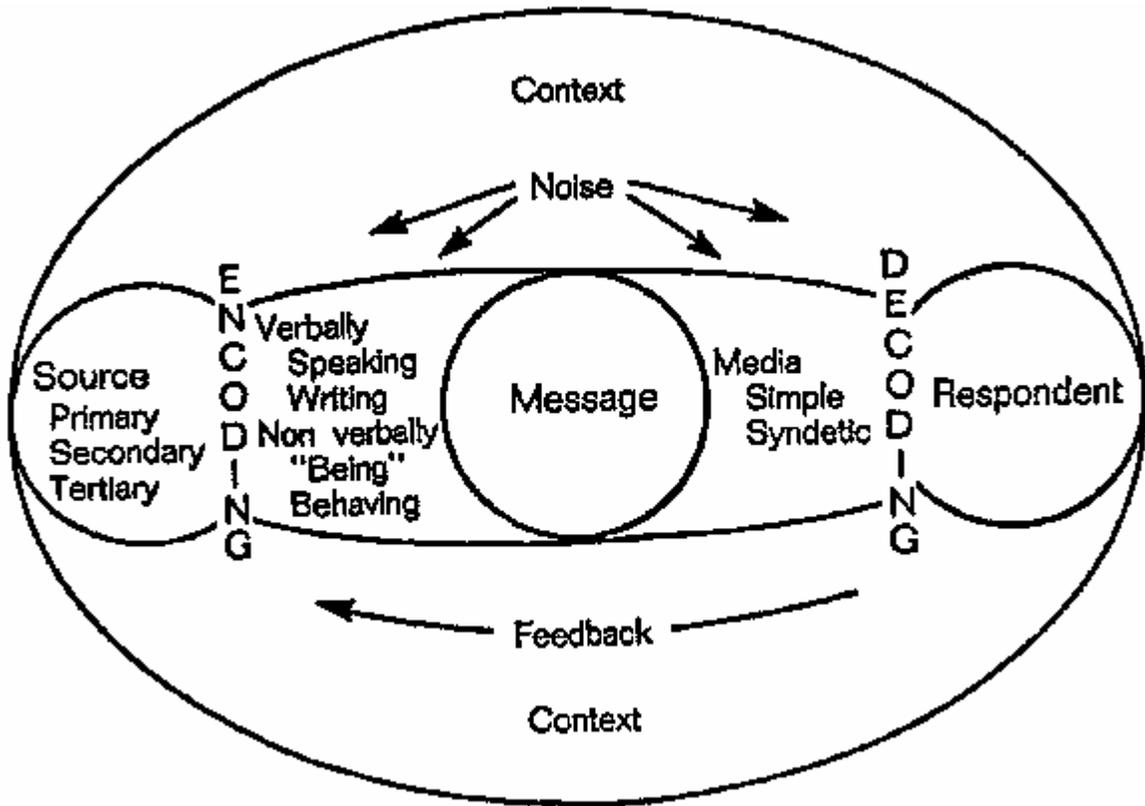
Dimensions of Cross-Cultural Communication[14]

CULTURE X ←——————— CULTURAL DISTANCE ————————→ CULTURE Y

Worldviews — ways of perceiving the world.

Cognitive Processes — ways of thinking

Linguistic Forms — ways of expressing ideas

Behavioral Patterns — ways of acting

Social Structures — ways of interacting

Media Influence — ways of channeling the message

Motivational Resources — ways of deciding
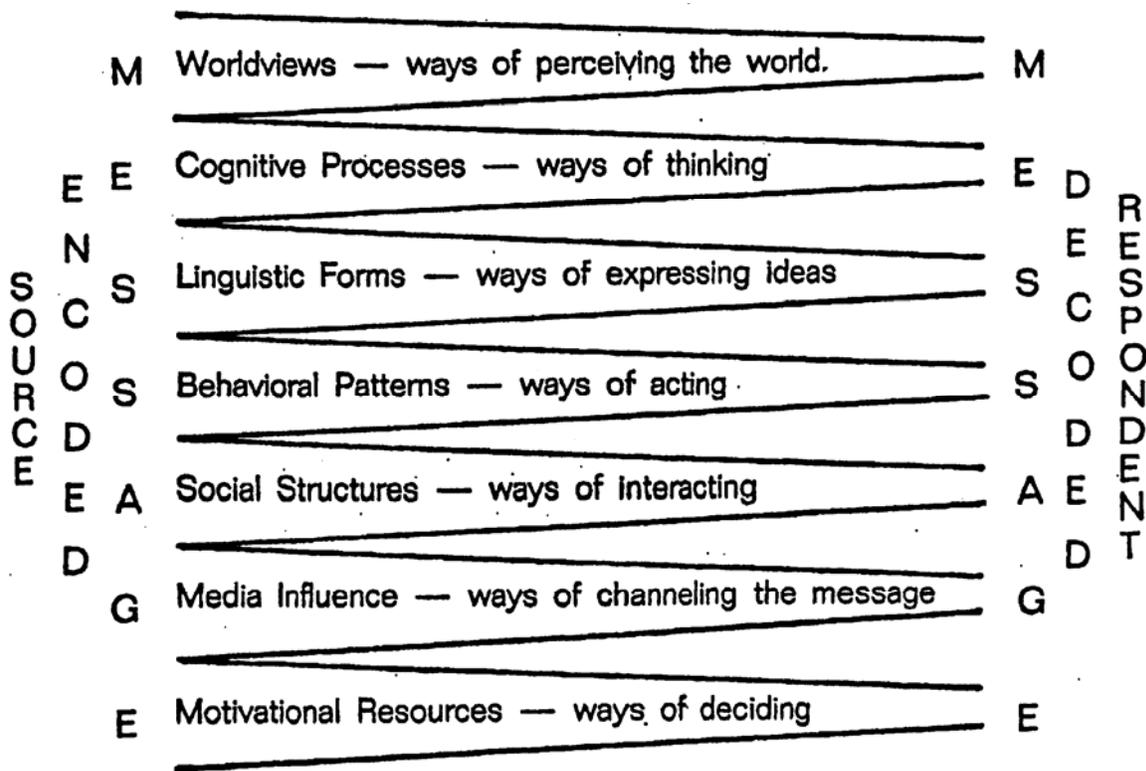
Definitions for the Communication Model

Source: From where the communication initially is being sent—the initiator of the message.

Primary, secondary, tertiary: Often the message is transmitted through several agents. For instance, the author of the text may be the primary source, then passed on to the professor who verbally communicates the outline from the text and then, perhaps there is a language translator who communicates it into the language of the listeners.

Encoding: The process of putting the message into a communication mode such as the English language or American Sign Language, etc. Is it oral? Written? Is there a nonverbal component that influences the integrity of the message given, such as the authority you represent, the manner your conduct yourself? Is it consistent with, or contrary to, the message given?

Noise: This includes interferences and distractions—a fan blowing, an unfocused overhead, extraneous movement in the classroom, room temperature, children running in and out of church, etc.

Media: Is an oral lecture style being used? Is it sermonic? Is it acted-out ritual such as Holy Communion? Is it a film? Video? Group participatory exercise, etc.?

Simple media: This refers to the use of only one media source, such as conversation or sermon.

Syndetic media: Uses a combination of media resources such as a film, which employs a director, script writer, actors, consultants, etc., all participating in a joint effort to produce a single presentation in order to convey a message to a wider audience. This teamwork approach requires a diversity of communication skills in the encoding and decoding processes.

Feedback: This is critically important and needs to come from the respondent in order to allow for modification to, and adjustment for, re-presenting the message.

Decoding: This is the process by which the respondent receives and adapts—or contextualizes—the message into familiar language and thought patterns.

Context: The context often gives a setting of information, which helps determine at what level one interprets the message. For instance, a football fan in Washington, D.C. has a very different concept of the term "Redskin" than does a Navajo Indian on a reservation in Arizona. In the one instance, the term is a collective sport identity. In the other it is repulsive and laden with ethno-stereotypes.

Metaphors of Communication

Social **Fabric:** Effective communication is in some ways an intricately woven social fabric.

Building: Effective communication is, in some ways, constructed as if it were a building of history.

Cyclical **Spiral:** Effective communication is, in some ways, similar to a cyclical spiral in which the process of communication wraps around meaning into more specific understanding, the more intensely the partners engage.

Observations on the Process of Communication[15]

1. Communication is involvement.

2. Communication is a process.

3. Meaning cannot be transferred.

4. Communication is what is heard, not only what is said.

5. Clarification of goals increases the possibility of effective communication.

6. Mastery of content is the necessary foundation for effective communication.

7. The communicator's personality and experiences modify the form of the message.

8. The communicator's image of the audience and understanding of the context are primary factors in shaping the message.

9. A communicator almost always communicates with multiple audiences.

10. All human communication occurs through the use of twelve major signal systems
    - Verbal—speech, only ten percent of communication depends on this
    - Written—symbols such as the English alphabet representing speech
    - Numeric—numbers and number systems, Roman and Arabic
    - Pictorial—two-dimensional representations, newspaper cartoons, stick figures, etc.
    - Artifactual—three-dimensional representations and objects
    - Audio—use of nonverbal sounds, elevator music, and silence
    - Kinesic—body motions, gestures, facial expressions, posture
    - Optical—light and color
    - Tactile—touch, the sense of "feel"
    - Spatial—utilization of space
    - Temporal—utilization of time
    - Olfactory—taste and smell

11. Usage of the 12 signal systems is very much a function of culture, with great variation of usage shown between cultures.

12. Healthy communication increases one's commitment to the message given.

13. All messages ultimately are mediated in various ways.

14. The audience's image of the communicator influences the initial acceptability of the message.
    Authoritativeness
    - Knowing what you are talking about
    - Finding points of agreement between yourself and your hearers
    - Being organized
    - Being introduced by someone who is credible
    Character
    - Spending time with those you wish to influence
    - Showing integrity, honesty, and confidentiality
    - Demonstrating vulnerability
    - Trusting oneself to those you want to trust you
    Dynamism
    - Being enthusiastic
    - Being contagious
    - Being creative

15. The interpretation of the message is likely related to the receiver's present experiences and needs.

16. Individual change is achieved often in relation to the interpersonal group that most influences the receiver.

17. A decision for change results from the combined effects of public media and the influence of the receiver's interpersonal networks.

18. Perceived and actual feedback on the part of the sender (or initiator) helps shape the character of the message.

Transmission of Ideas Cross-Culturally

Dynamic Equivalence
Understanding the meaning intended within one culture but changing the form to fit the receptor culture without diluting the intended meaning.

Form/Function/Meaning
Form, the external, visual characteristics of behavior or artifacts, may change over time or be different from culture to culture. *Function* is the practical interpretation of the form in meeting an immediate need. *Meaning* is the coherent idea that created the form in the first place.

Small-Group Activities

Individual Activity One

Privately write out a message that communicates a flow of thought, or a concept, four or five lines long. Keep that message to yourself. Now, utilizing nonverbal signals, try to communicate that flow of thought or idea to the rest of the members of the group. Have them try to guess what your intended communication was. Now compare it to what you wrote. With the group discuss how you may have communicated more clearly without using words.

Individual Activity Two

Resource 5-10 is a page of stick cartoons produced in Papua New Guinea for new Christians, some of whom do not read script. Look over the page and interpret the boxes, narrating the messages contained. After interpreting the entire page, decide what the theme of the page is and give it a title. This is an example of pictorial communication.

How would you interpret these pictograms, if you knew nothing about the gospel message? What alternative explanation might you give? How important is context and an accompanying messenger in determining that the message is communicated with integrity?

Share your message with your group.

Individual Activity Three

Imagine you are working in an urban area that has not had any exposure at all to "sheep" and to "shepherds." You read Psalm 23 and it makes little sense to them. Re-write the psalm, depicting urban images and metaphors; in short, produce a dynamic equivalence psalm for your urban friends.

Group Activity

Music is of paramount importance to Christian worship. Yet there are many current tensions about what is appropriate music. Discuss with your group the form, the function, and the meaning of Christian music. Come to a consensus, if possible, as to its role, its style, and its range within the life of the Church based upon its core meanings in the life of the Christian community.

Papua New Guinea Gospel Pictograms[16]

Papua New Guinea Gospel Pictograms

Questionnaire on Model of Basic Values[17]

Determine to what extent each of the following statements describes your thinking and approach to life. If the statement is not at all descriptive of you, write the number **1** in the blank space. If it is very descriptive of you, write the number **7**. Write the number **4** if the statement describes you only somewhat. Use the number **2** or **3** for items that are less descriptive of you, and the number **5** or **6** for those that are more descriptive. Respond to all statements with a number from 1 to 7.

_____1.   I would not feel comfortable working for a large company because I would never see the whole picture of what I was working on.

_____2.   I seek out friends and enjoy talking about any subject that happens to come up.

_____3.   I avoid setting goals for fear that I might not reach them.

_____4.   I am more concerned about what I have accomplished than I am with the position and title of my job.

_____5.   I seldom think much about the future. I just like to get involved in things as they turn up.

_____6.   I feel things are either right or wrong; discussion of "gray" areas makes me uncomfortable and seems to compromise the truth

_____7.   When making a decision, I feel that more than one of the options can be a right choice.

_____8.   When I set a goal, I dedicate myself to reaching that goal, even if other areas of my life suffer as a result of it.

_____9.   I am always one of the first to try something new.

_____10. I tend to associate only with people of the same social status.

_____11. I feel strongly that time is a scarce commodity, and I value it highly.

_____12. When my car needs tuning, I go to the dealer rather than let my neighbor who works out of his garage do the job. With professionals I know it will be done right.

_____13. I like performing before an audience because it pushes me to perform better.

_____14. My primary criteria for buying a car are low price and a record of quality and reliability. I do not let family or friends influence me to spend more for a "name brand."

_____15. My desk or work area is very organized. There is a place for everything; and everything is in its place.

_____16. I attend lectures and read books by experts to find solutions to issues of importance to me.

_____17. If offered a promotion which entailed moving to another city. I would not be held back by relationships to parents and friends.

_____18. I find it difficult to relate to people who have a significantly higher occupational or social position than mine.

_____19. I always wear a watch and refer to it regularly in order not to be late for anything.

_____20. I feel very frustrated if someone treats me like a stereotype.

_____21. I tend not to worry about potential problems. I wait until a problem develops before taking action.

_____22. When waiting in line, I tend to start up conversations with people I do not know.

_____23. I hate to arrive late; sometimes I stay away rather than walk in late.

_____24. I get annoyed at people who want to stop discussion, and push the group to make a decision, especially when everybody has not had a chance to express their opinions.

_____25. I plan my daily and weekly activities. I am annoyed when my schedule or routine gets interrupted.

_____26. I do not take sides in a discussion until I have heard all of the arguments.

_____27. Completing a task is almost an obsession with me, and I cannot be content until I am finished.

_____28. I enjoy breaking out of my routine and doing something totally different every now and then to keep life exciting.

_____29. When involved in a project, I tend to work on it until completion, even if that means being late on other things.

_____30. I only eat in a few select public places outside of my home, where I can be sure the food is the best quality and I can find the specific items I enjoy.

_____31. Even though I know it might rain, I would attend a friend's barbecue rather than excuse myself to repair the damage a storm has done to my roof.

_____32. I always submit to the authority of my boss, pastor, and teachers, even if I feel they may be wrong.

_____33. I feel that there is a standard English grammar and that all Americans should use it.

_____34. To make meals more interesting, I introduce changes into the recipes I find in cookbooks.

_____35. I argue my point to the end, even if I know I am wrong.

_____36. I do not feel that anything I have done in the past matters much; I have to keep proving myself every day.

_____37. When starting a new job, I work especially hard to prove myself to my fellow workers.

_____38. When introducing important people, I usually include their occupation and title.

_____39. I talk with others about my problems and ask them for advice.

_____40. I avoid participating in games at which I am not very good.

_____41. Even if in a hurry while running errands, I will stop to talk with a friend.

_____42. I have set specific goals for what I want to accomplish in the next year and the next five years.

_____43. I like to be active with many things so that at any one time I have a choice of what to do.

_____44. When shopping for a major item, I first get expert advice and then buy the recommended item at the nearest reasonable store.

_____45. I enjoy looking at art and trying to figure out what the artist was thinking and trying to communicate.

_____46. I feel uncomfortable and frustrated when a discussion ends without a clear resolution of the issue; nobody wins the argument.

_____47. I resist a scheduled life, preferring to do things on the spur of the moment.

_____48. When leading a meeting, I make sure that it begins and ends on time.

Lesson 6: Understanding Worldview

Due This Lesson

Work on case study due Lesson 8 and 9
Work on cultural event report due Lesson 7
Resource 5-11
Journaling

Learner Objectives

At the end of this lesson, participants will
- understand the concept of worldview
- understand one's own cultural worldview
- identify elements of a biblical worldview
- be confident of how one perceives a biblical worldview and be prepared to explain major elements of it
- know where one's own biblical worldview clashes with his or her cultural worldview—identify the elements where the most significant clashes occur
- use analytic listening skills to try to decipher the worldview of non-Christian friends
- be a person whose biblical worldview instructs, governs, and corrects tendencies to adopt alternate worldviews

Homework Assignments

Examine Resource 7-1. Locate the internet sites and read the information on Learning Styles. Take the questionnaire to determine your own learning style. Look for additional internet sites to see how others categorize learning styles. Be prepared to share your findings and notes with others in the class.

Present a written message, article, poem, or any other form of communication that seeks to stretch into the cultural forms of a group of people you don't customarily address. Feel free to use video recordings of your effort. Try it out and measure feedback and response. Two to three minute maximum. This is due Lesson 8.

Write in your journal.
- Are there people you communicate with whose values are sufficiently different from your own to cause communication problems? How can you improve communications?
- People who lived in the first-century Hellenistic world gave evidence of having many different worldviews. Glance through the epistles of Paul, Peter, and John. Note the diversity of worldviews confronted by the Church in the first-century Hellenistic world and reflect on these.

Worldview Definitions

- It comprises the systematic ways in which we perceive the world.

- It is a body of assumptions that deal with the nature of reality, the organization of the universe, the ends and purposes of human life, values, norms, and differentiation between good and evil, right and wrong.

- It is a person's total response to the universe.

- It is the collection of implicit beliefs that drive a person's behavior.

Dominant Worldviews[18]

Naturalist Worldview: There is no supernatural.

Tribal Worldview: The world is filled with spirits both good and bad.

Hindu-Buddha Worldview: Life is cyclical, based on the natural life.

Chinese Worldview: Based on ordered and accountable relationships and duty.

Monotheistic Worldview: Humans are accountable to a single, ultimate God.

Syncretistic Worldview: Combines two or more elements of the views just considered.

Multireligious Worldview: May be either the compartmentalization of religious beliefs or the unifying of them.

Atheistic Worldview: Rejects any perspective of the supernatural.

Worldviews—One Extreme to Another

- Central Control versus Free Enterprise

- Group Loyalty versus Private Rights

- Cooperation versus Competition

- Humans versus Nature

- Informality versus Formality

- Private Ownership versus Public Sharing

- Changelessness versus Progress

- Work versus Play

- Time versus Space

- Self-reliance versus Group-reliance

- Illusory World versus a Real and Rational World

- Sight versus Use of Other Senses

Contrast of Two Cultures[19]

North American Worldview

Empiricism: Most Americans believe that the physical or natural world around them is real and orderly and that they can experience it with a measure of accuracy by means of their senses. They therefore take the material world seriously. This natural life is seen as important and comfort and material possessions as worthy goals for human striving. To a great extent, material goods provide a measure of a person's status and success.

A Particularistic and Categorized World: Americans commonly use distinct categories and dichotomies to organize experiences. They classify the world into types of objects, people, and ideas and differentiate between good and bad guys in westerns, success and failure in business, and passing and failing in school. The sciences are elaborate systems to categorize and relate experiences.

Natural and Moral Management: By their knowledge of natural and moral laws, people are increasingly able to control their destiny. They and not fate are primarily responsible for the engineering of the future.

The **dominant value** directing everyday American behavior is **self-reliance.** There are few fears as great as those of dependence on others, and running out of money. This value has its roots in the stress of individualism, freedom, and management.

East Indian Worldview

Maya: To Maya Indians, the natural world has no ultimate reality. It is a world of subjective experiences—a transitory, ever-changing creation of our minds. In a chaotic, unpredictable world of experiences, order, meaning, and truth can be found only within oneself. The Ultimate Reality, or *Brahman,* cannot be perceived by the finite person, confined as he or she is to the prison of his or her mind. A person can gain a glimpse of it only through meditation, introspection, and the deep, innermost experiences of the self.

The Unity of All Things: Human experiences are endlessly varied and fragmented, but beneath the diversity of this phenomenal world lies a single essential unity. All things are manifestations of one spirit. The result is that Indians often organize their varied experiences along continuums. Like ladders, these have many rungs but form a single whole.

***Karma* or Cosmic Law:** In an organic universe, in which each part contributes to the harmonious operation of the whole, all processes are governed by the law of karma. Just as there is no distinction between natural and supernatural worlds, so there is no sharp difference between natural and moral laws. All actions are governed by karma and have both natural and moral consequences.

***Dharma* or Functional Responsibility:** The universe and human society are organic wholes, in which each part has a unique function to fill. Only as each caste and each individual fulfills its responsibility or duty (*dharma*) can the whole operate smoothly. It is wrong to abandon one's prescribed role and seek another. A person should live on the level at which he was born, and by fitting himself dispassionately into the cosmic order, fulfill the task to which he was destined.

Six Testable Cultural Polarities

Time versus Event Orientation

Dichotomistic versus Holistic Thinking

Noncrisis versus Crisis Orientation

Task versus Person Orientation

Status versus Achievement Focus

Concealment of Vulnerability versus Willingness to Expose Vulnerability

Model of Basic Values Analysis[20]

Analysis

To determine your personal profile on the Questionnaire on Model of Basic Values, fill in below your responses to each of the corresponding statements in the questionnaire. (If, for example, your response to statement 1 was 5, enter 5 in the first space after "Holistic thinking.") Then add the five numbers in each line and divide the total by five to obtain your average score for each trait.

							Total	Average
1.	Time orientation	11	19	23	25	48		
2.	Event orientation	5	24	29	31	47		
3.	Dichotomistic thinking	6	10	15	33	46		
4.	Holistic thinking	1	7	20	26	45		
5.	Crisis orientation	6	12	16	30	44		
6.	Noncrisis orientation	7	9	21	34	43		
7.	Task orientation	8	12	17	27	42		
8.	Person orientation	2	39	22	31	41		
9.	Status focus	10	18	32	33	38		
10.	Achievement focus	4	14	20	36	37		
11	Concealment of vulnerability	3	23	32	35	40		
12.	Willingness to expose	9	13	28	34	39		

Personal Profile

Find on each axis your average score for that orientation. Then plot on each grid the point where the two average scores intersect. This point indicates your basic tendency.

The personal profile of basic traits is an approximate representation of the motivations behind the individual's actions within his or her culture. It will prove useful to compare the individual's profile with that of others. The matrix form presents the contrasting traits as concurrent forces pulling in different (but not necessarily opposite) directions. The scores on each matrix indicate the relative strength of each particular trait as one makes decisions and interacts with others. A score of (2:6) on the first grid (i.e., event has a priority rating of 2, time a rating of 6) suggests

that the constraints of time exert a far stronger pull on the decisions and actions of the individual than does commitment to completion of the events in which one participates. A score of (2:2) probably means that neither trait is exerting a strong influence.

The personal profile of basic values can be applied in several ways: (1) it can serve as the basis of a judgment against a person who does not behave as we would wish; (2) it can serve as a radar signal that we are headed for conflict with another person and thus should avoid confrontation; (3) it can serve as an insight which will help us achieve maximum intelligent interaction with another person.
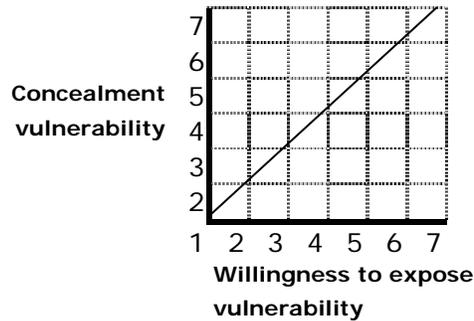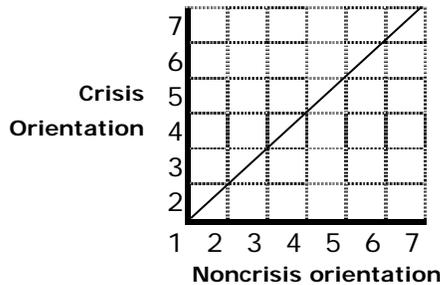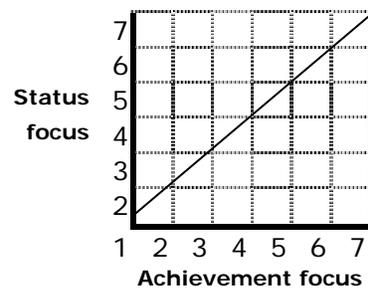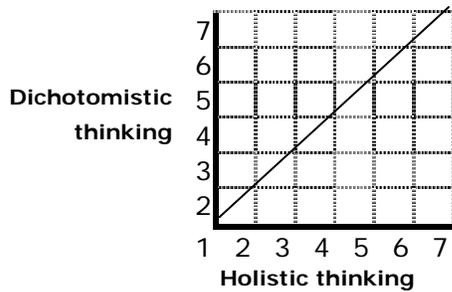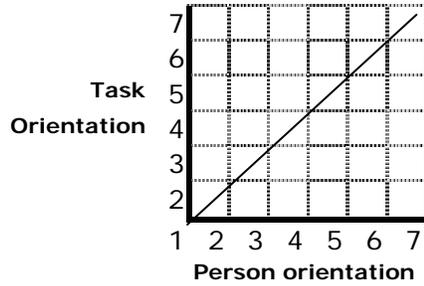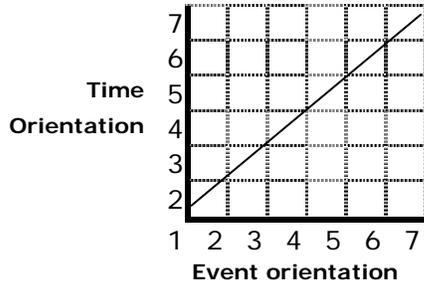
Small-Group Activities

Activity One

Within your small group, identify five proverbs typical of your culture that contain the seeds of a worldview. What do these say about your culture's core beliefs?

See Resource 6-8 for a listing of Guyanese proverbs. Compare their implicit worldview with proverbs similar in your own culture. Do these express merely folk wisdom or affirm elements of the Christian worldview? Or do any of them negate Christian worldview?

Activity Two

Of the seven cardinal sins catalogued by the Roman Catholic Church, rank them on the basis of the worldview of your culture, from the most grievous to the least: greed, gluttony, lust, sloth (laziness), anger, envy, and pride.

How does your cultural ranking compare with someone else? With somebody else of a different culture, if available? How would Scripture rank them? On what basis?

Examples of Guyanese Proverbs

In Guyanese Creolese language and an equivalency in English

1.   Belly full behind drunk.
      After you have eaten and drunk much you tend to become lazy.

2.   Big tree fall down, goat bite he leaf.
      When a great man falls, he is no longer feared and respected.

3.   Every fowl feed pon he own craw.
      Everybody has to learn and find out what is good for himself or herself.

4.   If yuh plant plantain yuh can't reap cassava.
      You reap what you sow.

5.   One kiss nah done lips.
      A source of enjoyment is always available where it was once found.

6.   Nah mind how pumpkin vine run, he must dry up one day.
      Every life comes to an end sooner or later.

7.   When yuh play out all yuh trump cards yuh gat to lose till game done.
      Giving up your advantages places you in a losing position.

8.   Yuh gat fuh blow yun nose where yuh stump yuh toe.
      Some people take out their anger on those who are nearby but have nothing to
      do with it.

9.   When two big bottle deh ah table lil on nah business deh.
      When two powerful people meet to discuss business, everybody else must
      know his place.

10.   Yuh can't suck cane and blow whistle.
      Do not try to carry out two tasks at the same time.

How many of these mirror values within your own culture? Mark "+" for those that do,
and "—" for those that do not. Then mark an additional "C" for those values that
mirror Christian values, and "S" for those that are secular or not essential to
Christianity.

Lesson 7: Aspects of Communication—Cognitive, Linguistic, and Behavioral

Due This Lesson

    Internet search on Learning Styles
    Three-page report on cultural event
    Work on case study due Lessons 8 and 9
    Work on cultural presentation due Lesson 8
    Journaling

Learner Objectives

At the end of this lesson, participants will
- understand that people learn and think in different ways
- understand how one has learned, and what are the strengths of their learning and teaching styles
- practice new ways of learning, teaching, and communicating
- understand the various styles of linguistics, including paralanguage and kinesics that impede or aid in the overall communication process
- identify any characteristics of linguistics that may impede one's own style
- practice ways of correcting or improving linguistic features
- identify any behavioral issues that impede communication, both generally speaking and personally
- identify any space issues or other behavioral components that detract from the integrity of the message of Christ intended

Homework Assignments

During the final class (Lesson 10) you are to present a personal, written evaluation that identifies the five most significant items of information learned; the five most significant changes made in your communication style; and the five greatest changes of attitude this module has effected. This paper should be 5 to 6 pages long. Presentation should be no longer than 10 minutes.

Write in your journal. In your own experiences of significant learning, who helped you capture the character of Christianity in the most significant way? How did that person do it? How has your learning style affected your choice of teachers that were your favorites?

Learning Styles

Learning styles and learning preferences have been researched extensively by educators. A variety of different systems have been developed to categorize learners by their preferred learning styles and then prescribe learning activities that match those styles.

You may wish to find out about your own learning style. A 44-question survey can be found at the following internet address: http://www.engr.ncsu.edu/learningstyles/ilsweb.html (April 2003).

After taking the questionnaire read about the description of the different learning styles in this categorizing system at http://www.ncsu.edu/felder-public/ILSdir/styles.htm (April 2003).

Additional internet sites about learning styles can be located by going to http://www.google.com and entering the words "learning styles" in the search field. (Remember to include the quotation marks in the search field when you enter more than one word.)

What implications does the existence of learning styles and learning preferences have on communication?

Ways of Thinking

Right- and Left-Brain Dominance

Right-brain dominance individuals think and learn from picture images, language, stories, analogies, and metaphors, in holistic ways. Think deductively—from generalities to specifics.

Left-brain dominance individuals think in rational, logical patterns. They think analytically and mathematically. They tend to think inductively—from specifics to generalities.

Cultural Distinctions

- The Western perspective tends to work around **concepts**—driven by ideas.
- The Chinese perspective tends to work around **concrete relationships**—driven by environmental realities.
- The Indian perspective tends to work around **psychical experiences**—driven by mystical experiences.

Individuals involved in the teaching/learning experience

- the **expert** who gives out information
- the **authority** who directs and controls the learning environment
- the **agent** who prepares new members of a profession or discipline
- the **facilitator** who enables students to develop in ways they select
- the **modeler** who inspires the student
- the **empathizer** who shows interest and care

Small-Group Activities

Activity One

In your small group, each person is to discuss what he or she thinks are his or her cognitive preferences—right-brain vs. left-brain, learning style, cultural style, teaching style.

Discuss your strengths and weaknesses with regards to exam requirements. Do you do well in rote memorization, in multiple choice, short word answers, true-false tests, visual exercises, essay questions, or performance?

Do you learn best by reading? By listening? By discussion? By doing homework exercises? By working alone or with others? By writing papers or researching information? By strictly mandated instructor expectations or by relative freedom on assignments?

From the compiled information of the group, what are the most effective ways that ought to be implemented in helping non-Christians understand and accept Christianity?

Activity Two

If you were to design the specific course requirements for this module, to maximize your learning style, how would you want to be evaluated for having acquired improved communication skills, especially as they relate to communicating the gospel?

Linguistic Aspect

Linguistics is made up of four different skills: speaking, writing, listening, and reading.

Linguistics is accompanied by kinesics, that is, body language that constantly accompanies speech in a myriad of ways such as facial gestures and physical movement.

Linguistics also entails paralanguage, that is, how language is spoken, whether it is fast or slow, jerky or smooth, high-pitched or low, hesitant or confident.

Linguistics is expressed through social dialects—from formal, sophisticated, academic language to informal slang, street language.

Linguistics also studies gender-based language.

Linguistic Forms and Effective Communication

Kinesics, paralanguage, and dialects can retard or enhance communication.

The receptor or the listening audience determines what is expected of its communicator, and what is the range of acceptable linguistic forms.

An effective communicator needs to know his or her audience and adapt his or her linguistic form to that audience.

An effective communicator needs to identify any aberrations in his or her linguistic style that could conceivably interfere with the message intended.

Because many societies are more oral-based than writing-based, communication and feedback should engage the linguistic vehicle most accessible to the audience.

There are occasions in which anomalies of linguistic speech, rather than detracting from communication, may assist it.

Remember that linguistic style does not change the message. It only helps sell it.

Small-Group Activity

Each member of the group is to perform the following:

- Take the scriptural narrative, Matthew 5:38-48, and read it to your group. Employ the most convincing dramatic presentation that you are capable of.

- Ask the group members to critique it from a linguistic perspective, making suggestions about the linguistic elements just discussed.

Behavioral Aspect

Use of Time

A communication or message that is too long or intrusive or given at some inappropriate time may not be received as intended.

The timing of an appointment for conveying a message is critical.

Societies that are *event-* rather than *time*-oriented often allow extended time to receive the message and consume it with great patience.

Manner of Dress

In some societies, dress codes are rigid and invariable for certain roles of communication. In others, there is greater freedom.

Not only is what one wears important, but also how one wears it; in other words, the general condition of the clothing.

Touching or Tactile

Initial greeting gestures such as a handshake, a kiss on the cheek, or an "abrazo" (hug) are varied expression of social accessibility.

Gestures

Inappropriate gestures to the culture may convey, at best distractions, at worst, insults.

Some cultures use minimal physical gestures when talking that appear stiff and robotic; whereas in other cultures, excessive use of the hands becomes a distraction.

Public Decorum

In British-educated cultures, great respect historically has been given to teachers.

Evangelical worship settings generate worship cultures with their own rhythms and sequence of rituals.

Space

The physical setting of the message is important, be it a classroom, an auditorium, a sanctuary, a living room, or a restaurant.

Local cultures identify that which is public versus private space differently.

Physical Attributes

In one-to-one communication, the height of the messenger versus that of the receptor may influence communication.

Physical appearance matters.

Eye contact is critical.

Small-Group Activities

Activity One

In your experience or from TV images, who has represented to you a person we might call a compromised messenger, somebody who tries hard to communicate a message but falls flat? What were the behavioral characteristics of the messenger that influenced the fall? What was the message this person tried to convey? Did you find the message persuasive? Why not?

Activity Two

Role Playing: In your group,
- Have one person describe an elephant without using any hand gestures or motions (hands in the pockets).
- Have one person describe a thunderstorm without any sound effects.
- Have one person describe a grieving person without showing any emotion in the voice or facial expressions.

Now have the same three repeat their descriptions using appropriate behaviors. What might be considered inappropriate behaviors?

Activity Three

Discuss three instances in Scripture where messages were compromised or enhanced by behavioral issues. Choose from John 3; John 4; Acts 5:1-11; Acts 25:23—26:32; Revelation 2:1-7.

Lesson 8: Aspects of Communication—Social, Media, and Motivational

Due This Lesson

Cultural presentation
Handout One for case study
Work on presentation of case study and Handout Two
Work on personal evaluation due Lesson 10
Journaling

Learner Objectives

At the end of this lesson, participants will
- know the importance of social context and styles in communication
- identify circles of influence around oneself, and consider these the primary evangelistic opportunities for proclaiming the Word
- recognize the social limits placed on one where certain communications are considered inappropriate, or in an inappropriate context
- recognize the assets and limitations of available media arrangements, learning to use them at the appropriate time and measure
- defer from letting the media compensate for weakness in the message or messenger
- identify one's own motivation in communication
- know when to suspend communication and move on, to give closure to communication
- pledge never to manipulate to get decisions
- understand the Steps of Responsiveness to the Gospel, recognizing that it doesn't all happen in an instant
- line up one's life with the message proclaimed in order to offer authenticity and integrity

Homework Assignments

Be familiar with Resource 4-14.

Read case studies of fellow students.

Write in your journal. How did coming to Christ affect your role or status in your social group? How have you reacted when someone has rejected your attempt to communicate Christ?

Social Relationships

- Social Status

- Roles

- Kinship Groupings

- Voluntary Associations

- Networks

- Urban/Suburban/Rural

Social Dimensions of Communication

Sexual Role Distinctions

Social Status Distinctions

Social Networks and Affiliation Implications

The Rural/Suburban/Urban Divide

Small-Group Activities

Activity One

Design an organizational outline that would admit persons of a different social or cultural class than the norm into the fellowship and activity of your church.

How ought this to modify the way in which you communicate the gospel in your church?

What would you anticipate would be some problems or irritations that would need to be overcome?

How would you go about minimizing the uncomfortable reactions of new people who don't understand the additional group?

Activity Two

Many churches idealize rural or small-town cultures, to the detriment of urban culture. How would you redesign your church's program to communicate a spirit of acceptance of, and engagement with, urban culture and its positive attributes?

Look at symbols, language, rituals, interests, and activities around your ministry and assess whether they build bridges to the urban culture or disparage it. Suggest some positive ways to make the message more accessible to needy urbanites. Look for ways to accentuate the advantages of urban life.

Tele-Communication

Marshall McLuhan, philosopher, coined the famous phrase "The Media **Is** the Message," not because the message is unimportant but because the nature of the media is so profoundly influential on how the message is received.

Problems with television as a tool for Christianity:
- It focuses on marketable items.
- It configures to half-hour or hour prepackaged, scripted presentations more governed by time than event.
- It offers instant blessings.
- It appeals to fundraising.
- It shows dramatic moments.
- It ignores discipleship.
- It ignores ethics.
- It ignores unpopular positions.
- It is personality-oriented.
- It is showmanship.

Media Thoughts

We cannot castigate all Christian television.

To abandon the use of this media [television], is to leave the airways devoid of any Christian witness and filled potentially with pernicious messages.

The message of Christianity presented through the broadest cross-representation of media forms enhances the overall message being received.

Syndetic media is very costly but is also very persuasively powerful.

Packaging Christianity into palatable entertainment runs the risk of a compromised or diminished message.

All messages use media.

All media needs to be scrutinized to find each one's most appropriate use for the needs of the audience being served.

The danger of mass media is to create Christians without creating authentic community, a core ingredient of Christian faith.

Communication of the gospel ultimately rests on person-to-person transmission of the message.

The message of the gospel is less dependent on the power of decibels or the energy of electricity than it is on the power of prayer and the energizing Holy Spirit.

Small-Group Activities

Activity One

If you had unlimited financial resources to reach your nation, how would you spend it?

Look at the various forms of media and proportion your spending accordingly as you plot the expenses. What percentages would go to the various activities?

Justify your perspectives.

Activity Two

Without using the media of oral speeches (preaching and teaching), choose a different way of presenting a portion of Christian truth—art, pantomime, dance, music, a video.

What would the topic/theme be?

What would the different components be?

How would you use this media to communicate to those in a non-Christian environment?

Activity Three

Read the *Preacher's Magazine* article, "Culture Talk," in Resource 8-7. This article presents a perspective on TV evangelists.

What do you think of the thesis presented?

How can you address the issue of empowerment without compromising the message of purity?

Culture Talk: Understanding the People to Whom We Preach[21]
by Fletcher Tink

I used to be mortified by TV evangelists. I felt that, at best, their message was a skewed gospel and, at worst, a skewered one. It seemed to me that they pandered to the basest marketable instincts of select audiences in order to pay for the insatiable financial appetite of the media itself. Of course, Billy Graham, James Kennedy, and my dad (in a three-year TV run in Canada) were exceptions.

More recently, I've modified my judgment somewhat. In fact, in reviewing these evangelists, I've learned perhaps more about the nature of the people who tune in. I've finally decided that the door to understanding them is unlocked by the key concept of "empowerment."

Our modern society, by its sheer intensity and complexity, makes many of its citizens feel like inept cogs in a gigantic machine, impotent over their own state of affairs. A presidential election that stirred the passions of so many ends in a whimper rather than a bang, and everybody feels disenfranchised. Petroleum politics in one part of the world silently does a sleight of hand on the wallets of another. HMO providers rule health care, seemingly impervious to the medical needs of its members.

Our TV evangelists step up to the camera to address these issues in one, or a combination of three ways, offering "economic," "moral" and/or "charismatic" empowerment.

The message of **Economic Empowerment** declares that obedient response to the gospel will provide one eventually with financial and material blessings, "30-fold, 60-fold, yes, even 100-fold." The "prosperity" gospel with its "name it, claim it" mantra by evangelists pervades much of popular preaching today.

Moral Empowerment is based on the conviction that the United States was founded on moral principles that have become dislodged by the ethics of relativism and humanism. Only a return to private and public moral accountability as seen through the prism of Scripture will give us health and happiness.

Charismatic Empowerment is the antidote to the sense that God is obscure or unattainable. Being a Christian for many requires such a succession of ecclesiastical hoops through which to jump—church rituals, doctrinal propositions, and lifestyle legalisms—that it becomes elusive and tiresome. Some demonstrate, on camera, the immediacy of God's power in physical miracles, slayings in the Spirit, speaking in tongues, and so forth, so much so that more belabored forms of access to God are short-circuited and God is produced as real, here and now, in dynamic "in your face" exhibitionism.

When I offer this paradigm and ask my students which category best represents the gospel, they invariably admit that to some degree all three in balance do. I agree. My problem is that a heresy is an exaggeration of one truth to the deficit of all others. So here is where the work of the Holy Spirit addresses balance.

As I understand it, the Holy Spirit offers not just empowerment, but also cleansing from inbred sin. Empowerment without cleansing is at best, illusory and, at worst, may be a form of another empowerment. The sad histories of Elymas (Acts 13), Jim Jones (Guyana), and David Koresh (Waco) would indicate so.

On the other hand, cleansing cannot be simulated. Satan cannot cleanse. Some people posture cleansing through legalistic piety or compulsive social service or activism. But that tires after a while.

How should our preaching ministry engage both themes? Here are some suggestions.

1. Listen carefully and uncritically to your parishioners as they discuss their TV religious programming habits. They may be inadvertently admitting their own spiritual nutritional needs. Your observations may reveal your need to address the empowerment issue.
2. Reexamine your own preaching agenda to insure balance in your presentation in the operations of the Holy Spirit. Often because we are gun-shy about appearing to be "Pentecostal," we have failed to address the issue of the Holy Spirit's power in our lives and community.
3. Avoid linking empowerment with human institutions, manipulations, or methodologies. Holy Spirit power never justifies the means because of its end. His power may involve a "power encounter" but more often involves subtlety.
4. The Bible is replete with power-encounter stories: David vs. Goliath, Gideon vs. the Midianites, Elijah on Mount Carmel. Contemporary versions of these stories are to be found in the newspapers and magazines and in the life script of many people right within your congregation. In one church great rejoicing occurred when a young lady took a moral stand, resigning her questionable ethical work environment, only to be hired a week later at double pay on her terms. Such stories could be woven into the fabric of the sermon to show that God is in control. Invite the laypersons to share their story as part of the sermon.
5. Highlight the awareness that the real historymakers are not the world's notables but are those who live holy lives that are also powerfully productive, often in quiet ways. "His-Story" is framed not by the transient political types but by the faithful who take their faith to the edge.
6. Do not confuse bombast and bluster with empowerment. A preacher's power is not measured by decibels and brittle dogmatism but by the spiritual authority that emanates. That authority grows over a lifetime of living in the Spirit.

In my moderated state of mind, I thank these TV evangelists for unwittingly reminding me how important empowerment is to my gospel. Cleansing without empowerment is a gospel stillborn and irrelevant to the needs of our society. The Good News must emit into real change materially (not so much for ourselves as for others), morally (not using parochial history as a reference point, but rather, the kingdom of God), and charismatically (not exhibitionism, but practicing the presence of God).

Fundamentally, I am Wesleyan and believe firmly that empowerment must pass through the spiritual waters of cleansing at the deepest levels before we can trust the empowerment that should so naturally ensue.

Varieties of Motivation

Nonlovers—they do not try to persuade.

Flirts—they are not in love with the other person; they are in love with themselves.

Seducers—they appeal to people for all the wrong reasons, offering success, money, popularity, or an easy life as the consequence of conversion.

Rapists—they use acts of force to produce conversions while denying their victims free choice.

Smother lovers—they love their recipients to death.

Legalistic lovers—they go through the motions of love but offer "sounding brass, or a tinkling cymbal."

True lovers—they are a communicator of the gospel who cares more about the welfare of the other person than about his or her own ego needs.

Reasons for Making a Change

1. The expertise of the communicator—knowledge, skill about the content of the message presented.

2. The credibility of the communicator—the character, modeling, integrity, experience wrapped up in the life of the communicator.

3. The clarity of the communicator—clear goals, clean expression.

4. The passion of the communicator—the communication is terribly important to the communicator and ought to be equally important to the recipient.

5. The beliefs, values, previous experiences, and attitudes of the audience either conflict or confirm the message given.

6. The recipient individually or the audience collectively recognizes unresolved, felt needs addressed with superior alternatives.

Progressive Steps in the Christian Journey
Collaged and amended from various sources,
including Roberta King, Cedric Johnson, and Newton Malony

Step 1:   -9   Awareness Perhaps of Supreme Being but No Effective Knowledge
of Gospel

Step 2:   -8   Initial Awareness of the Gospel

Step 3:   -7   Awareness of the Fundamentals of the Gospel

Step 4:   -6   Grasp of Implications of the Gospel

Step 5:   -5   Positive Attitude toward the Gospel

Step 6:   -4   Recognition of Personal Need

Step 7:   -3   Spiritual Power Working against Conversion
Problem: 2 Cor 4:4
Solution: 2 Cor 10:4
Result: 2 Cor 4:6

Step 8:   -2   DECISION TO ACT

Step 9:   -1   Repentance and Faith in Christ

Step 10:   0   REGENERATION, NEW CREATURE

Step 11:   +1   Postdecision Evaluation

Step 12:   +2   Incorporation into Body

Step 13:   +3   Conceptual and Behavioral Growth

Step 14:   +4   Communion with God

Step 15:   +5   Stewardship

Step 16:   +6   Awareness of Deeper Need for Entire Sanctification

Step 17:   +7   Search for Total Cleansing, Empowerment through Infilling of
Holy Spirit*

Step 18:   +8   RELEASE FROM SIN AND THE POWER OF SATAN

Step 19:   +9   Reproduction
Internally (gifts, etc.)
Externally (witness, social action, etc.)

Final   GLORIFICATION IN ETERNITY
Step:

* The Work of the Holy Spirit in "entire sanctification" cannot be
necessarily programmed in this sequence. It may occur at any
point after regeneration.

Techniques for Effecting Life Change

- Don't try to change people—change the situation.

- Don't tell them what to do—show them.

- Don't insult their present actions—attribute to them the response desired.

- Don't speak in generalities—get specific as to what they should do.

- Don't expect too much change at one time—request minor behavior shifts.

Small-Group Activity

In groups of 2 to 3, examine the following eight statements about communicating to motivate or persuade. Select one of the statements and write a scenario, dialogue, or short skit to illustrate the statement. Then, share your response with the class.

1. Preaching the message may make a convert out of you.

2. One cannot force someone to believe.

3. Some messages should not reference higher authority than what they merit. To trivialize God into the conversation can be dishonest and manipulative.

4. Threats and negative persuasions should never be used just because positive persuasion doesn't work.

5. People who respond under threat are usually not very sincere.

6. Some people are, by nature, closed to new ideas. However, honest relationships may break down the reserve over time. Their initial negativity may just be posturing.

7. Repeating a message continuously may change minds. However, it may not change hearts.

8. An uncertain message with "maybe" or "perhaps" compromises the message and the truth contained.

Lesson 9: Case Studies and Practical Applications of Communication Insights

Due This Lesson

Case study, Handout Two
Reading of Resource 4-14 and student case studies
Work on personal evaluation due Lesson 10
Journaling

Learner Objectives

At the end of this lesson, participants will
- know the needs of fellow students, using the class as a laboratory for examining personal and church issues
- see the humor, ridiculousness, and dangers of misfired communication in the stories of others
- learn the art of writing up case studies for documentation, learning, and analysis
- understand that communication problems are universal but biblical procedures can help resolve many of them
- use the class as an exchange of gifts
- help others refine their communication skills

Homework Assignments

Read Resource 9-3, "Surrounding Ourselves with Difference."

Write in your journal. Reflect on the case studies presented. Consider how you would have reacted in each of the situations.

The Value of Case Studies

They are constructed to:

- Help people identify the main issues in a case as well as those of lesser importance related to it.

- Teach people to listen to and try to understand other people's perspectives and points of view.

- Encourage people to examine all the possible alternatives for action before they make a decision.

- Demonstrate the importance of feelings, attitudes, values, and relationships in the decision-making process.

- Help people seek God's will in such cases through the study of Scripture, the discernment of God's leading, and the reaching of a consensus decision that emerges out of a body of believers.

Analysis of the Case

Four Stages

1. The construction of a timeline—a listing of the order in which the events occurring in the case have taken place.

2. The identification of all the characters in the case, what is known about them, and how they view the situation.

3. The discussion of the major and minor issues involved in choosing a course of action.

4. The exploration of various solutions, giving particular attention to how we discern the will of God when we make decisions.

Surrounding Ourselves with Difference[22]

By Leny Mendoza Strobel

Too often we assume racial issues are really about how people of color cope and survive in a society defined by White norms. But we will never find healing unless we are willing to ask: What does it mean to be White?

I tell my students that I am trying to work my way out of my job. I keep wishing for the day when I no longer have to teach about race relations or the politics of identity and difference. But the possibility still seems remote.

I teach multicultural studies in a small public university where all students must fulfill the ethnic studies requirement to graduate. In a typical classroom of forty students, only two or three are people of color; the rest are White, mostly from suburban, middle-class backgrounds.

Over the last five years, I have compiled a list of clichés that students invoke when discussing issues of race, class, ethnicity, gender, or sexual orientation. These clichés are not just evasions; some are heartfelt expressions of the students' opinions. They usually surface when students are feeling defensive, unwilling to be challenged, or just tired of these subjects.

I hear statements like: "That's just human nature. There'll always be an oppressor and an oppressed." "Why must we always emphasize our differences? We should emphasize our similarities." "I'm tired of White bashing. I don't have anything to do with what my ancestors did." "I'm not racist; my best friend is Black (or Latino, or Asian)." "There's nothing I can do about the past, so why should I feel guilty?" "You can't understand, you're not Black (Latino, Asian)." "Why can't we all just get along?" And the ever popular "Whatever."

Unexamined, these clichés point toward overly simplistic solutions for healing our racial divide. Often, my students suggest that if we would just learn to treat each other as human beings, or as children of God, or as individuals with absolute freedom of choice, then we wouldn't have a problem—and we wouldn't have to talk about race. Most of them would rather bypass the difficulty—and yes, even the pain and suffering—that is required when confronting one's complicity in the projects of imperialism, colonialism, and racism, and other forms of domination within U.S. society.

I find that many White students assume that issues of race and ethnicity are really about how people of color cope and survive in mainstream society. They often point to the success stories of "model minorities" as proof that if individuals just pull themselves up by the bootstraps, the system rewards them. Consequently, when people of color fail, it is perceived as personal failure.

The students who benefit most from these courses are those willing to struggle with the idea that Whiteness (White privilege, White supremacy) is the other side of the race issue. But this requires a complex understanding of how social structures support ideological premises—and that's a difficult hurdle for most students. The idea that they, the White students, might be implicated in this problem is a shocking revelation to most.

As a dramatic example of the impact of Whiteness, I show my students a video-documentary, *The Color of Fear*. In it a Black man, Victor, tells a White man, David, that there can be no dialogue on racism "unless you're willing to be changed by my experience, as much as I'm changed every day by yours." This opens a dialogue on race and its intertwined relationship with class, gender, language, and nationality.

For many White students, the relevant question the film raises is: What does it mean to be White? They start to see that they have often viewed Whiteness through an assimilationist paradigm, in which Whiteness is an unmarked category against which all other categories are measured. As Victor explains: "White has been made synonymous with being human."

He adds that people of color are dying from trying to be human by becoming White. And they're not alone, "You're dying it from it too," he tells David, the White man, "but you don't necessarily know it."

Equating being human with being White allows many in the dominant culture to avoid examining the ways Whiteness privileges them. They resist looking at their personal history, religion, and assimilation of "American values," their political and economic ideologies, and their attitude toward "difference."

Most of the White students have been socialized and educated to think of themselves as autonomous human beings with the opportunity to pursue the "American Dream." So it doesn't occur to them that people of color might not feel the same way or experience their life in the same way. Yet persons of color, who live most of their lives in the shadow of racism, are the ones expected to disprove the stereotypes that accompany race.

These White students also sincerely believe that our democratic society works the same for everyone. And because deep-seated cultural conditioning has disconnected them from the past, they become defensive when asked to deal with what that past has produced. Though this disconnection is slowly coming to consciousness and beckoning to be healed, too often students respond by seeking to avoid blame—and its accompanying guilt and shame. But in those instances when confronting the past leads to a sincere effort to understand how a nation's history of "other-ing" produces social and political differences that privilege one group over another, healing can and does occur.

To open a path to that understanding, I frequently use my personal history as a Filipina in the United States. My grandfather was a Filipino convert to Methodism, and my father is a Methodist minister. So as I grew up my consciousness was shaped by a Western theology immersed within an animistic and shamanistic indigenous culture.

As an immigrant to the United States, I attended for some time a church that was mostly suburban, White, liberal, and upper middle class. The unspoken agreement was that I'd be accepted as long as I didn't talk about my ethnicity or challenge the cultural interpretations of many biblical mandates. For example, I found no one there who was willing to discuss my questions about U.S. foreign missionary projects and their complicity in the colonial domination of those they sought to evangelize.

The people of my church were good-hearted, well-meaning Christians who considered themselves open to encountering other cultures and ethnicities. They taught English classes to Hispanic immigrants, befriended newly arrived immigrants from El Salvador or Guatemala, and went on a mission trip to India to build water wells for a village. But in all of this, it did not occur to them—nor were they willing to consider—that such activities could also be complicit in ethnic domination, a reinforcement of Whiteness as the standard to which others must adhere.

Never was that more obvious than on Missionary Sundays, when children were taught that their dollars would save people from the Prince of Darkness. How could I sit quietly in the pew while people like me were called "children of darkness" in need of salvation? How could I keep smiling and looking grateful for these good-hearted but complicitous projects that reinforced U.S. domination under the guise of evangelical zeal? But I did, at least for a while. The pain was the price I paid in order to belong.

Of course, I continued to pray fervently that the members of my church would come to terms with their own Whiteness and the symbolic power it has carried for centuries. I longed to see them understand how White dominant discourse shapes our lives together, driving a wedge between us and keeping us from dialogue. Instead, they continued to defend their actions on the basis of goodwill: "How can we be so bad if we love you so much! See, we give money and time to all those in need!" It's a hard argument to answer, and an effective way of silencing political dialogue. The same was true of that other, more personal response: "But I don't see your color." Though I'd like to believe that this was evidence of racial sensitivity, all too often it meant, "Let's just bypass this color-difference and talk about being human or being Christian."

But what does this mean, being human? For a postcolonial subject like me, it meant recognizing the power of psychic violence that uses the cultural enterprise of imperialism and its civilizing (read: Christianizing missions) to make me into an object. For them, it meant buying into a theological construct that erases differences in the name of a universal sameness as children of God.

To erase such differences, especially in the context of a localized hegemony of Whiteness, was to render my life trivial. And no amount of belonging was enough to offset having my life trivialized. So I left that church and am still searching for another.

Similarly, White students in my ethnic studies courses may come to realize that the ethnic experience is different from theirs, but there is a distancing that happens in their psyche. They may blame the problems on the U.S. cultural values of materialism or capitalism, or on government economic and foreign policies, but they stop short of looking at their lives and how they buy into the very values they're critical of. They even name patriarchy or White elite capitalist men who run the most powerful corporations. But when invited to locate themselves within this society's structures, there is discomfort. After all, they say, they are mere individuals who do not possess the power needed to transform these institutions.

Those who do look at their lives might begin a painful soul-searching by interrogating their grandparents' and parents' racial attitudes and perceptions, and how these get passed on to the next generation. It is not uncommon for a female student to say:

"My parents are not racist; but I know that if I bring home a non-White boyfriend, they will be disappointed." Then a litany of rationalizations follow. (Often, those who do break these unspoken family rules do so out of rebellion. Frankerberg, author of *White Woman, Race Matters,* states that even this behavior implies a commoditization of ethnicity, to use the "other" as an object for one's motives.)

Recently, one of my students, Jill, asked me about a novel by Filipino-American author Jessica Hagedorn. The book, *Gangster of Love,* is about the way the lives of Filipino-Americans are shaped by the intertwined history of the United States and the Philippines. Jill's boyfriend is Filipino-American, and she thought the book would give her insight into his culture.

Jill was especially interested in folkloric creatures, the *aswangs* and the *tikbalangs* (equivalent of vampires and sorcerers), mentioned briefly in the book. When I asked why, she admitted that she was fascinated by their exotic nature, their "otherness." Asked if she knew the relationship between the United States and the Philippines—especially that the two countries had been at war and that the United States had colonized the Philippines until 1946—she admitted she did not.

I told Jill that to read this book is to ask herself: What do I, a White middle-class woman from the Midwest, have to learn from Hagedorn? What do I know about U.S.-Philippine relations? What do I know about Filipino-American lives? What do I—a fifth-generation American—know about the immigrant experience, about what "others" (non-White and non-European) must do to be assimilated into the U.S. culture? What does it mean to be American? Is being White and being American the same? How about being human and being American?

I suggested to Jill that asking these questions might reveal links between her personal history and that of Hagedorn's characters. Such a shared background would open up two possibilities. First, she could use it to critique the ideologies that shape U.S. hegemony and dictate the different paths for people's lives. She could ask where the breaks in the common human thread have occurred, how individuals are complicitous in creating and preserving them, and what she and others might do reattach the severed ends.

Second, the newly discovered links between herself and the characters could open an inner dialogue that would uncover parts of herself as yet undiscovered. From this she could get to know herself better, love herself better, and love her Filipino-American boyfriend better.

Jill took up the challenge. She explored the questions, let herself be changed, relinquished her defenses, and entered the dialogue. To help her on this journey, I gave Jill a quote from Russian philosopher Mikhail Bakhtin who writes that we must surround ourselves with as much difference as possible. Bakhtin encourages us all to pay the most loving attention to those differences, because they might speak back to us and reveal to us who we are.

Bakhtin believes that we cannot really love ourselves just by looking in the mirror. We must let others tell us what they see in us; we must let them tell us who we are from their own locations. And out of this dialogue, we create love. We create art. Only then will it be possible to live together.

Lesson 10: Reconciliation, Social Justice, and Celebration of One Gospel

Due This Lesson

Personal evaluation
Reading of Resource 9-3
Journaling

Learner Objectives

At the end of this lesson, participants will
- understand the origins and varieties of prejudice
- understand the effects prejudice causes individually and collectively
- identify in oneself the scars or imprinting of hate or prejudice
- be people committed to a confessional lifestyle with the passions and principles of reconciliation and social justice
- be people who alert and train others to be the same

Homework Assignments

Organize a worship service or a retreat that would address issues of prejudice or hostility or broken relationships within your own congregation. What problems would you anticipate with this? How could you communicate around the problems so people could be effectively changed in their attitudes?

Read Ephesians 1:7-10 where Paul expresses a sweeping, inclusive vision that makes no distinction between races, cultures, or classes. Reflect on this vision as it relates to the message of hope and reconciliation the Church must embody and speak in the world.

Write in your journal. Reflect on your attitudes God has spoken to you about during this module.

Reasons for Continued Prejudice and Racism

Fear of the Unknown

Ignorance about the Facts

Stereotypes in the Media

History of Injury

Projectionism

Cultural and Family Indoctrination

Self-protection

Habit

Warped Theology

Warped Secular Theology

Irrational Response

Genesis of Prejudice

- Begins with the God-given human need to organize and regulate life—"have dominion over . . ."

- It is then followed by the human tendency to create, categorize, and label.

- Over time, the labels lose their discriminating and descriptive character and begin to be used to prejudge, usually disparagingly.

- Prejudgment leads to prejudice.

- Prejudice leads to hate.

- Hate leads to violence.

- Violence begets violence in increasingly expanding circles.

Biblical Examples

Hateful Actions

- Cain's hate toward Abel: death and alienation
- Esau and Jacob: separation, fear, and wandering
- Sarah and Hagar: enmity through the generations
- Miriam and Moses' wife: punished by leprosy (Num 12:1-12)
- Haman and Esther: Haman dies of his own design
- Saul and David: Saul loses throne and commits suicide
- Jezebel and Elijah: Jezebel dies violently
- Jews and Samaritans: Jesus shows care and love for Samaritans
- Jews and Gentiles: the gospel is entrusted to the Gentiles
- Saul and Christians: Saul is redeemed and becomes one of the hated
- Christians toward the poor: James 2:1-4

Love's Response

- God has special love for strangers (aliens) within the gates (Dt 10:18).
- He showed mercy to the exiled Israelites (Isa 51:14).
- Jesus' mission was to those on the edge of society (Lk 4:18-19).
- Apocalyptic judgment is measured by response to the poor (Mt 25:31-46).
- The Christian church reached across all divides (Gal 3:26-28).

The Gospel Addresses Social Justice

Both the Hebrew and Greek words for "righteousness" and "justice" stem from one word only; God rectifying what is wrong both internally in individual human nature and externally in collective human systems.

- Justice is a national issue: "he will proclaim justice to the nations" (Mt 12:18-21).

- Justice is a social issue: "do what is right and fair" (Col 4:1).

- Justice is a religious issue: "you neglect . . . justice" (Mt 23:23).

Steps to Recovery

Some difficult and dangerous steps to recover relationships and reconcile differences.

- Hearing one's accusers
- Seeing prejudice's consequences
- Admitting one's feelings
- Seeing one's shortcomings under the rays of biblical light
- Confessing one's sins, arrogance, neglect, violence
- Confessing collective sins—Nehemiah (Neh 1:6-8) and Daniel (Dan 9:20)
- Confessing to those who are the transgressed
- Finding forgiveness and alternate patterns of communication
- Seeking redress for those hurt and injured
- Leading the Church to do the same
- Maintaining open dialogue and communication
- Reorganizing life to reflect Kingdom values better

3-Rs to Reorientation

- Reconciliation: the meaningful gestures that right relationships between individuals and previously hostile groups

- Relocation: the call to live among those to whom one is called to minister

- Redistribution: the intentional ways one can distribute wealth and resources in a more fair and equitable fashion

Poignant Thoughts

Compassion is the antitoxin of the soul; where there is compassion, even the most poisonous impulses remain relatively harmless.

Eric Hoffer

The poor don't know that their function in life is to exercise our generosity.

Jean-Paul Sartre

Christianity demands a level of caring that transcends human limitations.

Erwin Lutzer

Charity is the scope of all God's commands.

St. John Chrysostom

Endnotes

[1] Fletcher Tink, "It Ain't All Black and White," *Preacher's Magazine* 75 (Lent/Easter 2001): 45-6. Used by permission.

[2] E. Stanley Jones, *Abundant Living* (New York: Abingdon-Cokesbury Press, 1942), 221.

[3] All cartoons in Resource 1-10 are from a 1995 desk calendar and are reprinted by permission from Leadership.

[4] These statistics were found at www.snopes.com/science/stats/populate in September 2002.

[5] David W. Augsburger, *Caring Enough to Hear and Be Heard* (Ventura, CA: Regal Books, 1982).

[6] Clyde Kluckhohn, *Culture and Behavior* (New York: Free Press, 1962).

[7] Louis J. Luzbetak, *The Church and Cultures: New Perspectives in Missiological Anthropology* (Mary Knoll, NY: Orbis, 1988), 156.

[8] Paul G. Hiebert, *Cultural Anthropology* (Grand Rapids: Baker Book House, 1983), 25.

[9] H. Richard Niebuhr, *Christ and Culture* (New York: Harper and Row, 1951).

[10] Adapted by Tim Kauffman. Used by permission of the author.

[11] This originally appeared as "The Temporary Gospel," *The Other Side* (Nov-Dec 1975). Reprinted with permission from *The Other Side.* For subscriptions or more information, call 1-800-700-9280 or visit www.theotherside.org.

[12] Adapted from Stephen A. Rhodes, *Where the Nations Meet: The Church in a Multicultural World* (Downers Grove: Intervarsity Press, 2000), 204-207.

[13] David J. Hesselgrave, *Communicating Christ Cross-Culturally* (Grand Rapids: Zondervan, 1978), 37.

[14] Ibid, 97.

[15] From Roberta King, "MB540: Intercultural Communication," unpublished syllabus, (Fuller Theological Seminary, Fall 2002). Used by permission.

[16] Source: Dr. Neville Bartle, missionary to Fiji, distributed at Modular Course of Study consultation, Grove City, OH, 2001.

[17] Taken from Sherwood G. Lingenfelter and Marvin K. Mayers, *Ministering Cross-Culturally: An Incarnational Model for Personal Relationships* (Grand Rapids: Baker Book House Company, 1986), 29-36. The questionnaire may be (1) purchased separately in sets of 10, ISBN 0-8010-5652-7, or (2) photocopied for classroom use without prior permission if US$1 per copy is sent, with explanation, to Baker Book House, P.O. Box 6287, Grand Rapids, MI 49516 USA.

[18] See Hesselgrave, *Communicating Christ Cross-Culturally*, 142-90.

[19] Hiebert, *Cultural Anthropology*, 358-62. Used by permission.

[20] Lingenfelter and Mayers, *Ministering Cross-Culturally*, 34-36.

[21] Fletcher Tink, "Culture Talk: Understanding the People to Whom We Preach," *Preacher's Magazine* 75 (Pentecost 2001): 45-6. Used by permission.

[22] Leny Mendoza Strobel, "Surrounding Ourselves with Differences," *The Other Side* 30 (Jan-Feb 2000): 16-9. Reprinted with permission. For subscriptions or more information, call 1-800-700-9280 or visit www.theotherside.org.