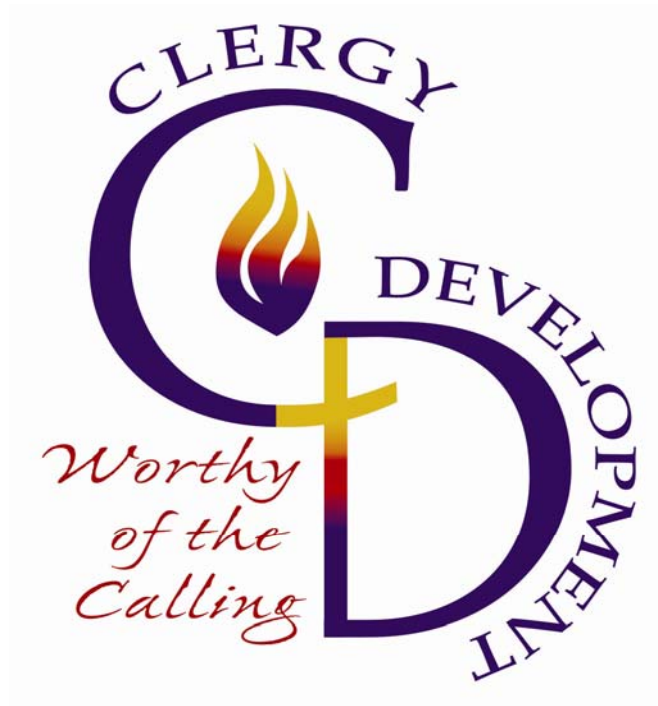

Faculty Guide

Communicating Christ Cross-Culturally



Clergy Development
Church of the Nazarene
Kansas City, Missouri
816-999-7000 ext. 2468; 800-306-7651 (USA)
2002

Copyright ©2002 Nazarene Publishing House, Kansas City, MO USA. Created by Church of the Nazarene Clergy Development, Kansas City, MO USA. All rights reserved.

All scripture quotations unless otherwise noted are from the Holy Bible, New International Version (NIV). Copyright 1973, 1978, 1984 by the International Bible Society. Used by permission of Zondervan Publishing House. All rights reserved.

KJV: from the Holy Bible, King James Version (KJV). Published by the Syndics of the Cambridge University Press. Used by permission.

NASB: From the American Standard Bible (NASB), copyright the Lockman Foundation 1960, 1962, 1963, 1968, 1971, 1972, 973, 1977, 1995. Used by permission.

NRSV: From the New Revised Standard Version of the Bible, copyright 1989 by the Division of Christian Education of the National Council of Churches of Christ in the U.S.A. Used by permission. All rights reserved.

TLB: From *The Living Bible* (TLB), Used by permission of Tyndale House Publishers Inc. of Wheaton, IL 60189. All rights reserved.

TM: From *The Message*[™]. Copyright 1993. Used by permission of NavPress Publishing Group.

Notice to educational providers:

This is a contract. By using these materials you accept all the terms and conditions of this agreement. This agreement covers all Faculty Guides, Student Guides and instructional resources included in this Module.

Upon your acceptance of this Agreement, Clergy Development grants to you a nonexclusive license to use these curricular materials provided that you agree to the following:

1. Use of the Modules.
 - You may distribute this Module in electronic form to students or other educational providers.
 - You may make and distribute electronic or paper copies to students for the purpose of instruction, as long as each copy contains this Agreement and the same copyright and other proprietary notices pertaining to the Module. If you download the Module from the Internet or similar online source, you must include the Clergy Development copyright notice for the Module with any online distribution and on any media you distribute that includes the Module.
 - You may translate, adapt and/or modify the examples and instructional resources for the purpose of making the instruction culturally relevant to your students. However, you must agree that you will not sell these modified materials without express, written permission from Clergy Development.
2. Copyright. The Module is owned by Clergy Development and is protected by United States Copyright Law and International Treaty provisions. Except as stated above, this Agreement does not grant you any intellectual property rights in the Module.
3. Restrictions.
 - You may not sell copies of this Module in any form except to recover the minimum reproduction cost of electronic media or photocopy expense.
 - You may not modify the wording or original intent of the Module for commercial use.
4. Unpublished rights reserved under the copyright laws of the United States.

Clergy Development
Church of the Nazarene
6401 The Paseo
Kansas City, MO 64131
USA

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.

Members of the development committee for the Modular Course of Study were
Michael W. Vail, Ph.D., Series Curriculum Editor
Ron Blake, Director, Clergy Development
Jerry D. Lambert, Commissioner, International Board of Education
Al Truesdale, Ph.D., Nazarene Theological Seminary (retired)
Robert L. Woodruff, Ph.D., World Mission Educational Coordinator
David Busic, Pastor, Central Church of the Nazarene, Lenexa, KS
Michael W. Stipp, Clergy Development

Series Foreword written by Al Truesdale

Journaling Essay written by Rick Ryding

Principal contributors for each module are listed in specific Faculty Guides.

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, ⁸but hospitable, loving what is good, sensible, just, devout, self-controlled, ⁹holding 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.

Contents

Series Foreword	iii
Introduction	viii
Lesson 1: Why Communicate Christ Cross-culturally?	1-1
Lesson 2: Living in a World that is Multicultural	2-1
Lesson 3: Why and Where Communication Goes Wrong.....	3-1
Lesson 4: Understanding the Basics of Culture	4-1
Lesson 5: Understanding the Process of Communication	5-1
Lesson 6: Understanding Worldview.....	6-1
Lesson 7: Aspects of Communication—Cognitive, Linguistic, and Behavioral	7-1
Lesson 8: Aspects of Communication—Social, Media, and Motivational	8-1
Lesson 9: Case Studies and Practical Applications of Communication Insights	9-1
Lesson 10: Reconciliation, Social Justice, and Celebration of One Gospel.....	10-1
Resources	(contained in the Student Guide)

Introduction

Intended Use of This Faculty Guide

This faculty guide serves as an instructor's guide for teaching principles of *Communicating Christ Cross-culturally* to adult learners who are preparing for ordination in the Church of the Nazarene. The content is based on intended outcomes defined through the collaborative process conducted at Breckenridge, CO, USA, between 1990 and 1997. The materials prepare the pastor-teacher to present the topic by providing background reading, lesson plans, lectures, instructions to the teacher, and teaching resources for each class session. In most lessons complete lectures, questions for guided discussions, and defined learning activities are provided.

The pastor-teacher who will lead this module should hold a master's degree. Ideally, the pastor-teacher should have participated as a student in a module using this material prior to teaching the material to others. This faculty guide assumes that the pastor-teacher has some basic understanding of multi-cultural ministry.

It is further assumed that learners participating in a module using this material will be high school graduates and be adult learners beyond the traditional college age. Learners are assumed to be motivated to learn, and to have adult life-experiences. No prior college classroom experience is assumed on the part of the learners.

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 provides leadership for the Rogers-Cunningham-Bowman Ministerial Institute.

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.

Revision History

Second Quarter 2005, Revision 3, the current version,

- guides edited for gender inclusiveness

Fourth Quarter 2003. Revision 2,

- copyright was transferred to Nazarene Publishing House

Fourth Quarter 2002. Revision 1,

- the Lesson Overview, Introduction, Body, Close format was established.

About This Module

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.

Module Materials

We have tried to design this module to be flexible and easy to adapt to your situation. For each lesson, there are several support pieces, which we have called simply “resources.” These can be used in many different ways. Resources have been reproduced in the student guide for this module. The instructor will want a copy of the student guide for his or her own use.

1. The instructor may photocopy these to use for his or her own lecture outlines. There is space to add notes from the faculty guide, from the textbook, or from the additional suggested readings. Add in your own illustrations too!
2. The pages may be photocopied onto overhead transparencies for use in class.
3. These pages appear in the Student Guide for the students’ use and participation.

One reason for developing this module is for the benefit of extension education. We understand that

teachers all over the world are called upon to teach courses not in their area of specialty, but they teach them because they want to see pastors trained and leaders developed for the church. Extension education is basic to rapid church growth. We want to provide this as a resource for extension educators. If it helps others along the way, that's fine too.

Another reason for developing this module is to equip indigenous faculty. We believe a class like this is best taught and contextualized by someone from within the culture of the students. Many fine teachers, who are leaders in our churches around the world, do not have higher degrees in theology but have the skills to teach a module like this effectively. We want to set them free to do so, and in so doing, to actually improve the module and make it more dynamic and meaningful for their context than it would have been had we held onto it and insisted on teaching it ourselves.

Notes from the Original Author

This module, originally entitled, "Cross-Cultural Communication," has been adapted in the recognition that students preparing for ministry are interested not just in the process of communication, but in the "Why?" of communication. Therefore, the content is balanced with an understanding that communicating the Gospel effectively and integrally is a given, indeed, an imperative to which all Christians commit. Outside of the urgency of communicating the Gospel, there are only pragmatic reasons to communicate and, when these run thin, communication dissipates.

Yet this is not a course primarily intended to define the content of the Gospel. That will be studied in other parallel modules. Scripture is used in this module as an exhibition of the most effective case study of communication known in human history, that is, from heaven to earth. It is seen first in the theophanies (the disguised but visual, divine presence in the form of angels, etc.) and intervention of God in the Old Testament; then through the presence of Jesus Christ himself on earth in the New; then through the active mediation of the Holy Spirit; written Scripture; and lastly, in the "Body of Christ"—the Church in which the repository of faith has continued to communicate through subsequent generations.

Most people expect that "Communicating Christ Cross-Culturally" is given primarily as a formula for helping people preach better. We want to dispel that notion here. We understand that perhaps 90 percent of all

communication is non-verbal, and oftentimes more powerful than many pulpit sermons given. Therefore, attention will be given in varying degrees to a variety of other types of communication (e.g. written language, listening, body language, art, use of space, dress, etc., that enhance or detract from, the message).

The course outline itself is dependent in large part on the verbal communication of the instructor. However, each instructor is encouraged to introduce alternate forms of communication into the class for illustrative purposes, or to identify within the class, communication forms emerging from the students that may enhance not only interest, but also illustrate the breadth of communicative means available. One good time for this, of several indicated, might be within class meditation times where songs, poetry, pantomime, etc. are encouraged to convey appropriate meanings. That way, the class itself models the diversity of media available.

The use of a variety of communication techniques is important due to the recognition that adults and cultures may be skewed towards specific learning styles. Some people learn by listening, others by imitation; some learn by experimentation and others by interactive social exercises. Because this lesson plan takes seriously all of these methods, a variety of these ought to be engaged both in presentation and in assignments. The instructor is encouraged to "contextualize" the assignments in relationship to the learning styles of those in his or her class.

Each lesson plan offers a suggested outline. However, it is understood that the instructor can expand, delete, or modify depending on time constraints, cultural needs, and personal expertise. Each lesson plan contains some suggested questions and learning experiences. The outlines make reference to the resource materials. These may be used selectively and in accordance with time and interest needs. Feel free to offer alternative questions and exercises as appropriate, remembering that part of the intention of this class is to model a variety of learning techniques.

Intended Outcomes for the Module

The *Manual*, Church of the Nazarene, and the *International Sourcebook on Developmental Standards for Ordination* define educational preparation for ordination. Additionally, each region of the

International Church of the Nazarene has developed educational guidelines to qualify educational programs for ordination offered within their region.

The USA Region *Sourcebook for Ministerial Development* defines outcomes for the overall ministerial development program. The module assists candidates in developing these skills. Other modules in the program may also address the same outcomes. The specific outcomes that relate to this module are:

- 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

Overall Intended Learning Outcomes

Content: Knowledge of the wide range of ways that God has communicated with humankind. Knowledge of the principles of communication theory. Recognition of bad communication and distorted Gospel when it occurs, and the mechanics of “cleansing” it or correcting it to better convey the intent of the Gospel. At the end of this module, participants will be able to (the “**Know**” component):

- Define and explain culture from both a secular and Christian perspective
- Explain why all cultures share both the image of God and the “fallenness” of humanity
- List and describe four important characteristics of a culture
- Be aware of dangers of ethnocentrism and cultural relativism
- Describe and critique Christian attitudes toward culture
- Know seven dimensions of cross-cultural communications and be able to give examples of each.

Character: Personal commitment to communicating the Gospel with integrity. A lifestyle of honesty where the “yeas” are “yeas” and the “nays,” “nays.” A commitment to the principle that communication’s objective is to facilitate a relative harmony (shalom) on earth, and to, “by all means” save some. At the end of this module, participants will (the “**Be**” component)

- Be sensitive to people of other cultures and respectful of other ways of thinking.
- Be ready to listen perceptively to people from other cultures and learn from them.
- Value the life stories of persons from other cultures, comprehending their history and struggle for justice, equality, freedom and dignity.
- Recognize the role of culture in providing dignity, identity, security and meaning to its members, affirming that converts may become Christians without total rejection of their native culture.
- Recognize where Christians have offended people of other cultures, in attitude, policy and expectation, in the insensitive way in which Christianity is presented, especially with regards to attitudes of superiority and aggressiveness
- Be able to distinguish between those items essential to Christianity and those that are merely expressions of an enculturated Western or localized Christianity

- Be committed to learning the protocol, manners and etiquette of the target culture
- Recognize that sin and all other theological terms are often culturally defined, i.e. “good person” or “evil person,” and need to be evaluated generically
- Be able to identify persons who have demonstrated Christian credibility in receptor cultures, and explain why they are so identified
- Be able to define “worldview” and explain its importance in cross-cultural communication
- Be willing to submit to a person from another cultural background for mutual enrichment and spiritual growth
- Be able to communicate the gospel sensitively and effectively to people of another culture
- Be able to give biblical examples of effective cross-cultural communication

Competency: Skills in oral and written communication. Skills in listening and interpreting. Skills in a wide variety of forms of communication. Skills in hermeneutical practice in order to address people appropriately with a contextual Gospel that speaks to their contemporary world. Skills in modeling, and training others to do the same. At the end of this module, participants will be able to (the “**Do**” Dimension):

- Demonstrate to all peoples the love of Christ
- Effectively make disciples of all nations
- Direct the local church in sharing the gospel cross-culturally
- Offer a spirit of shalom into situations of ethnic, cultural diversity and stress
- Lead the church into the perspective that it is to be a house of prayer for all nations
- Hold in healthy balance the perspectives of one’s originating culture while at the same time, finding meaningful value in the receptor’s culture
- Help the worshipping community express its communal worship in ways that bridge cultural differences

Context: An understanding of both the historical and contemporary context and a clear interpretation of the worldview and social environment of the culture in which the Church witnesses.

Suggested Meeting Schedule

The module lessons are designed to last 90 minutes each. Each lesson is complete in itself with an opening,

a middle, and a closing. They are sequential. Each lesson assumes the learners have mastered material presented in previous lessons. The lessons can be grouped in a variety of ways to accommodate the schedules of your learners.

When lessons are taught in the same meeting, instructors will need to adjust homework assignments because participants will not have time between lessons to prepare homework. It is very important for the instructor always to be looking ahead and planning for upcoming lessons.

Here are three suggestions (out of many) for ways the meetings can be organized.

1. Resident campus. The class can meet two days a week for 90 minutes. Present one lesson per meeting time. Total time: 5 weeks.
2. Extension education. The class can meet one day (or evening) each week for 3 to 3½ hours. Present two lessons per meeting with a break period between lessons. Participants will need to travel to a centralized location for meetings, so make it worth their time. Total time: 5 weeks.
3. Intensive module. The class can meet three consecutive days for 7 to 8 hours per day. Present two lessons in the morning with a break period between lessons, and two lessons in the afternoon with another break period between the lessons. Participants must complete reading assignments before arriving at the module site, and written assignments can be submitted 30 to 60 days following the class meeting. Total meeting time: three days. (Elapsed time including reading and written assignments: one to two months.)

The module is divided into ten lessons. The progression of these lessons can be seen in the chart below. Space is given for you to fill in the dates when your class sessions will meet.

Date	Lesson
	1. Why Communicate Christ Cross-culturally?
	2. Living in a World That is Multicultural
	3. Why and Where Communication Goes Wrong

	4. Understanding the Basics of Culture
	5. Understanding the Process of Communication
	6. Understanding Worldview
	7. Aspects of Communication—Cognitive, Linguistic and Behavioral
	8. Aspects of Communication—Social, Media and Motivational
	9. Case Studies and Practical Applications of Communication Insights
	10. Reconciliation, Social Justice and Celebration of One Gospel

About This Faculty Guide

Note: It is critical to remember that active participation by the learners will enhance their learning. That means you will not be an information giver. This module is not about you. The focus of the module is helping students learn. Your role is to design an environment in which your students will learn. Sometimes you will give lectures. At other times you will guide discussions or assign your students to work in groups. These kinds of activities keep the participants actively involved in the learning process. Learning is a team activity.

The faculty guide has been written to guide an instructor as he or she prepares to teach this module. It contains complete lesson plans and resources to provide a solid educational design for the topic. You will need to prepare for each lesson well in advance of the meeting time. Often there are background reading suggestions for the instructor, or you may know additional reference materials you want to interject into the lesson. Questions intended to be answered or discussed by the students are in italic type.

A two-column format was chosen for the faculty guide. The right-hand column contains the content of lectures, descriptions of activities, and questions to keep students involved. The left-hand column is to give suggested instructions to you, the teacher. It also contains examples you can use to illustrate concepts in the lectures. Whenever possible you should use examples from your own experience and from your students' real-life context.

Large white space has been left in the left column to allow you to write notes and personalize the faculty guide.

The faculty guide has three major components: the Faculty Guide Introduction, the Lesson Plans, and the Teaching Resources. The Introduction and Lesson Plans are in this document and the Resources are contained in the companion student guide. You are reading the Faculty Guide Introduction now. It provides a teaching philosophy for adult learners, background information for organizing the module, and ideas about conducting the lessons.

Each section of the faculty guide is numbered with a two-part page number. Page 5 of Lesson 3 would be numbered "3-5." The first number is the lesson number and the second is the page number within the lesson. Each resource sheet is numbered for the lesson in which the resource is first used. The first resource page for Lesson 2 is numbered "2-1."

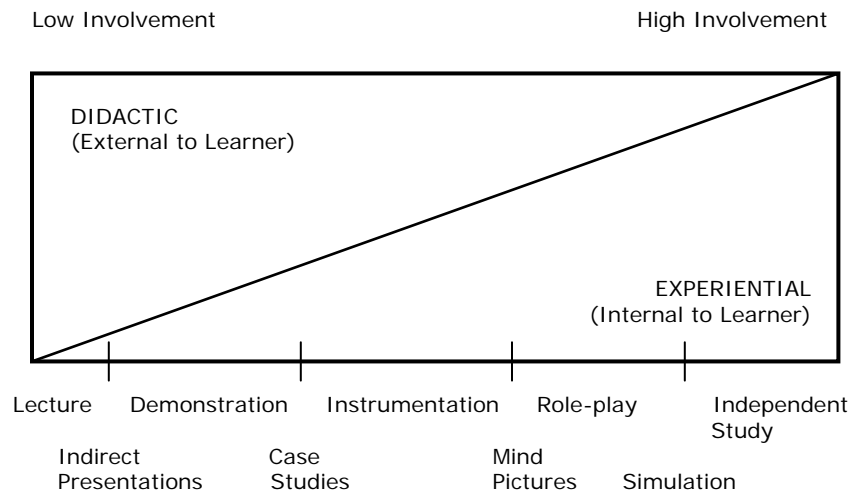
The Lesson Plans are complete in themselves. They contain an Overview, Introduction, Body, and Close. The Lesson Overview provides you with a planning tool for preparing and conducting each lesson.

The Lesson Introduction should get participants' attention, orient them to the place this lesson holds in the overall module, define the intended objectives, and prepare them for the learning activities.

The Lesson Body is the core message of the lesson. The key is to keep the learners actively involved. Even in lectures, ask questions that prompt learners to think about the content, not just hear the lecture.

The following chart shows a continuum of learner involvement in different teaching methods. Lecture requires the least learner involvement, and independent study requires the most learner involvement.

METHODS CONTINUUM



A variety of learning activities are used to present information and allow learners to experiment with their new knowledge. Each learner has a set of preferred methods of learning and has different life experiences that can color or filter what one actually learns. A variety of learning activities help adults adapt to the learning task—by hearing, by doing, by reading, by discussing, or by combinations of these. The learners should have opportunities to test and clarify their new learning by talking with the instructor and other participants, and applying new knowledge in real or contrived situations as soon as possible.

The Lesson Close provides a time for answering questions, reviewing the information, connecting this lesson to future lessons, making assignments, and punctuating the finish. The close does not provide any new information but gives a sense of closure to the lesson.

Homework assignments are important learning activities. They provide the student with an opportunity to synthesize classroom learning. Working on these assignments also extends the learning experience beyond the time constraints of class time.

The student—especially the adult student—needs frequent and timely feedback about his or her learning. While interaction with other students helps the learner refine what he or she is learning, feedback from the instructor is also critical to the quality of learning and ultimately to his or her persistence in the Course of Study.

It is your responsibility as the instructor for this module to provide students with timely responses to homework assignments in order to enhance the learning process. Reviewing and responding to homework will also provide you with critical information about what your students are learning and whether or not the teaching-learning process is succeeding.

Since these modules are preparing the learner for ordination rather than leading to a university degree, a letter grade may not be appropriate. Your response to the learners' assignments should be thoughtful and in most cases it should be written. Its purpose will always be to refine and enhance the learning of the student.

Teaching Resources are reproduced in the student guide. Each resource sheet is numbered for the lesson in which the resource is first used. The first resource page for Lesson 2 is numbered "2-1."

You must determine how each resource will be used in your context. If an overhead projector is available, transparencies can be made by replacing the paper in your photocopier with special transparency material.

The student guide for this module contains the series foreword, acknowledgments, syllabus, copies of all resources, lesson objectives, and assignments. A copy of the student guide should be made available to each student.

Recommendations for printing You may print this faculty guide if desired. The introduction and lesson plan segments are formatted for printing on both sides of the paper. The resource pages of the student guide should be printed on one side for use as transparency or handout masters.

The student guide should be printed on one side.

A Hidden Agenda

Hidden curriculum issues . . . because the way we teach teaches

In each session, there are certain methodological and environmental things to consider.

First, consider the classroom arrangement. Whenever possible, the room should be arranged to encourage a sense of community. Either the group should sit in a circle or around a table. If the group is very large, chairs can be arranged for easily moving into clusters for discussion.

Second, consider how you present yourself as teacher. Standing behind a lectern with your students facing you in rows says you are above the students and have something to give them (although in a very large group this standing to teach may be unavoidable). Sitting as part of the circle makes the teacher a co-learner at the same level as the students. Speak naturally. Pay close attention to your students, and value the things they share. Learn their names. Encourage participation. Remember that you are modeling for them, and the way you teach will teach them far more than the words you say.

Third, invite the Holy Spirit's presence in the classroom. Do this each time the class meets.

Fourth, the sharing-of-stories activity does more than help the students begin to reflect on their own Christian experiences. It is a way to build community between the students. This is more than an exercise to be checked off. It is vital to set the tone of your intentional community.

When meeting times exceed 90 minutes, consider adding break times. The break between segments is an important time for community building. Remain available to the students during this time. Consider offering coffee or tea during this time as a way to encourage fellowship.

Journaling: The Key to Spiritual Formation

Journaling is a major assignment of each module in the Ministerial Preparation Course of Study. It is the integrating element that helps you draw spiritual meaning and ministerial application from the content of each module whether the module concentrates on content, competency, character, or context. It ensures that the “Be” component of “Be, Know, and Do” is present in every module in which you participate. What is journaling and how can it be meaningfully accomplished?

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 module you will be required to listen to lectures, read several books, participate in discussions, and write papers. 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 module work will be helpful in adding to your knowledge, your skills, and your ability to do ministry. The spiritual formation 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 Syllabus contains this explanation of journaling. Journaling provides the spiritual formation component for the module and is an integral part of the learning experience.

Have students read the journaling section during the Syllabus review in Lesson 1 and emphasize that journaling is an assignment for each lesson in the module.

When giving assignments in each lesson, assign journal writing each time the group meets.

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 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, and 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 module 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 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 module work, and your experience in ministry all coming together in ways you had not considered possible. This is integration—weaving together faith development and 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!

Bibliography and Works Cited

Augsburger, David W. *Caring Enough to Hear and Be Heard*. Ventura, CA: Regal Books, 1982.

_____. *Conflict Mediation Across Cultures: Pathways and Patterns*. Louisville: Westminster/John Knox Press, 1992.

Barrett, David B. *Evangelize! A Historical Survey of the Concept*. Birmingham: New Hope, 1987.

Bartle, Neville. *New Guinea Gospel Pictograms*. Unpublished.

- Brechenridge, James, and Lillian Brechenridge. *What Color is Your God? Multicultural Education in the Church*. Wheaton, IL: Victor Books, 1995.
- Church of the Nazarene. *The Manual 2005-2009*. Kansas City: Nazarene Publishing House, 2005.
- Griffin, Em. *The Mind Changers: The Art of Christian Persuasion*. Wheaton: Tyndale, 1976.
- Hess, J. Daniel. *The Whole World Guide to Culture Learning*. Yarmouth, ME: Intercultural Press, Inc., 1994.
- Hesselgrave, David J. *Communicating Christ Cross-Culturally*. Grand Rapids: Zondervan, 1978.
- Hiebert, Paul G. *Cultural Anthropology*. Grand Rapids: Baker Book House, 1983.
- _____, and Frances F. Hiebert. *Case Studies in Missions*. Grand Rapids: Baker Book House, 1987.
- Jones, E. Stanley. *Abundant Living*. New York: Abingdon-Cokesbury Press, 1942.
- King, Roberta. "MB540: Intercultural Communication." Unpublished syllabus, Fuller Theological Seminary, Fall 2002.
- Kluckhohn, Clyde. *Culture and Behavior*. New York: Free Press, 1962.
- Kraybill, Donald B. *The Upside-Down Kingdom*. Scottdale, PA: Herald Press, 1990.
- Kroeber, Alfred, and Clyde Kluckhohn. *Culture: A Critical Review of Concepts and Definitions*. Cambridge, MA: The Museum, 1952.
- Law, Eric H. F. *The Wolf Shall Dwell with the Lamb*. St. Louis: Chalice Press, 1993.
- Liddell, Henry G., and Robert Scott (eds.). *The Greek-English Lexicon*. New York: Follet Publishing Co., 1958.
- Lingenfelter, Sherwood G., and Marvin K. Mayers. *Ministering Cross-Culturally: An Incarnational Model for Personal Relationships*. Grand Rapids: Baker Book House, 1986.

- Luzbetak, Louis J. *The Church and Cultures: New Perspectives in Missiological Anthropology*. Mary Knoll, NY: Orbis, 1988.
- McLuhan, Marshall, and Quentin Fiore. *The Medium is the Message: An Inventory of Effects*. New York: Bantam Books, 1967.
- Niebuhr, H. Richard. *Christ and Culture*. New York: Harper and Row, 1951.
- Ortiz, Manuel. *One New People: Models for Developing a Multiethnic Church*. Downers Grove: InterVarsity Press, 1996.
- Perkins, John, and Thomas Tarrants, III. *He's My Brother: Former Racial Foes Offer Strategy for Reconciliation*. Grand Rapids: Baker Book House, 1994.
- Peterson, Eugene. *The Message: The Bible*. Colorado Springs: Navpress Publishing CO, 1994.
- Richardson, Don. *The Peace Child*. Ventura, CA: Gospel Light Publication, 1975.
- Rhodes, Stephen A. *Where Nations Meet: The Church in the Multicultural World*. Downers Grove: InterVarsity Press, 1998.
- Schermerhorn, R. A. *Comparative Ethnic Relations: A Framework for Theory and Research*. Chicago: University of Chicago Press, 1978.
- Smith, Donald. *Creating Understanding*. Grand Rapids, MI: Zondervan, 1992.
- <www.snopes.com/science/stats/populate> .
September 2002.
- Strobel, Leny Mendoza. "Surrounding Ourselves with Differences." *The Other Side* 30(Jan-Feb 2000): 16-9.
- "The Temporary Gospel". *The Other Side* (Nov-Dec 1975).
- Tink, Fletcher. "Culture Talk: Understanding the People to Whom We Preach." *Preacher's Magazine* 75 (Pentecost 2001): 45-6.
- _____. "It Ain't All Black and White." *Preacher's Magazine* 75(Lent/Easter 2001): 45-6.

United Nations Population Fund. *The State of World Population 2001, Footprints and Milestones: Population and Environmental Change*. <www.population.org.au/factfigs/popproj2001.htm>. September 2002.

Wallace, A. F. C. *Culture and Personality*. New York: Random House, 1961.

Welch, Reuben. *We Really Do Need Each Other*. Nashville: Impact Books, 1973.

Lesson 1

Why Communicate Christ Cross-Culturally?

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide Resource 1-1
0:05	What Does It Mean to Communicate?	Lecture	Resource 1-2 Resource 1-3
0:10	Ways God Communicates to Humanity	Lecture	Resource 1-4
0:40	Content, Lessons, and Implications	Lecture	Resource 1-5 Resource 1-6 Resource 1-7
0:50	Personal Experiences	Guided Discussion	
1:00	Cross-Cultural Awareness	Small Groups	Resource 1-8 Resource 1-9
1:25	Lesson Close	Review, Assign	Resource 1-10 Student Guide

Suggested Reading for Instructor

Hesselgrave, David J. *Communicating Christ Cross-Culturally*. Grand Rapids: Zondervan, 1978, chs. 1 and 2, pp. 19-24.

Lesson Introduction

(5 minutes)

Orientation

Refer to Resource 1-1 in the Student Guide. Have the students fill out the form and hand it in.

Ask one question as a get-acquainted introduction, such as "What is your favorite appetizer?"

Give the dates and times this class will be meeting. You can have them fill in the chart in the Syllabus, or hand out a schedule that you have prepared.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

At the end of this lesson, participants should

- 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

Lesson Body

Lecture: What Does It Mean to Communicate?

(5 minutes)

Refer to Resource 1-2 in the Student Guide.

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

Evangelism only takes place when there is communication; communication only takes place when there is involvement.

Where does the need to communicate come from?

Communication is built into our physical/biological makeup: our senses of seeing, hearing, smelling, touching, and feeling are the doors that open communication.

Communication is built into our social apparatus: our social survival depends on it.

The recognition that solitary Adam needed a partner, someone with whom to communicate, is part of the creation story (Gen 2: 18). The family was the first social unit.

Have the students share illustrations as to how social survival depends on appropriate communication.

Communication is built into our spiritual nature. Let’s consider four biblical indications of this:

1. God is community. He is presented initially as the plural **Elohim**. “Let **us** make humanity in **our** image” (Gen 1: 26). Some commentators see in this

Refer to Resource 1-3 in the Student Guide.

the plural nature of God. Elohim is expressed 27 times in Genesis 1, perhaps intimating the community nature of God, later expressed in the Trinity. Therefore God is always in communication with the three expressions of His being—Father, Son, and Holy Spirit.

2. Humans are also made in the **image** of God (Gen 1:26), mirroring not only the community but also sharing God's need or example to communicate **to** humankind, as in His conversations with Adam in the Garden of Eden, "the Lord God commanded the human" (Gen 2:16).
3. The Fall was a failure to obey a communication (Gen 3:1-8). In the failure of Adam and Eve to obey the instructions given by God, the result has been the universal human propensity to selfishness, **curvatum in se**, turning in on oneself, resulting in broken communion with God and with neighbor. It creates an "Us/Them" mentality.

Later we see the continuation of the collapse of communication in the sin of Cain and the resultant fractured relationship with his own family (Gen 4:1-16).

A further example of the breakdown of communication is seen in the incident of the Tower of Babel (Gen 11:1-9) where the arrogance and self-importance of the locals resulted in the collapse of communication through the diversity of languages and the dispersion of the people groups.

4. The gospel as recorded by St. John begins, "In the beginning was the Word, and the Word was with God, and the Word was God" (Jn 1:1). The Greek word used here is **logos**, which means "word." The notion of communication is embedded in the word's meaning. In the Incarnation, God communicated with us by disclosing himself fully in the life, death, resurrection, and ascension of our Lord, Jesus Christ. The Letter to the Hebrews adds to our understanding. "In the past God spoke to our forefathers through the prophets at many times and in various ways. But in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe" (Heb 1:1-2).

Lecture: Ways God Communicates to Humankind

(30 minutes)

Through Jesus Christ, the Incarnate Word

Refer to Resource 1-4 in the Student Guide.

Jesus is the Word—Jn 1:1-5
Messiah—Jn 1:41
Christ—Mt 1:16
Lord—Rom 1:3
Son of God—Mk 1:1
Redeemer—Isa 59:20, 1 Cor 1:30
Savior—Lk 2:11
Wisdom of God—1 Cor 1:24

The central Christian confession or affirmation is that “Jesus is Lord.” The New Testament says this in numerous ways. He not only *preaches* the gospel, He *is* the gospel of God. Paul said that in Christ, the mystery of God hidden for ages and generations has been made fully manifest (Col 1:24-29). In Christ the mystery of God’s will has been made known. According to God’s purposes set forth and fulfilled in Christ, the saints of God can now see that God’s plan for the fullness of time was “to bring all things in heaven and on earth together under one head, even Christ” (Eph 1:10).

In Jesus of Nazareth, God has fully revealed, disclosed, and communicated himself. All we know about God as Creator and Redeemer is to be understood in the light of Jesus. All knowing and all speaking about God must pass through the Word made flesh. “No one has ever seen God,” John says, “but God the only Son, who is at the Father’s side, has made him known” (Jn 1:18). For “the Word lived for a while among us . . . full of grace and truth” (Jn 1:14). Jesus said to Philip, “Anyone who has seen me has seen the Father” (Jn 14:9).

The Word of God is first of all Jesus Christ, the Son of the Father. Second, it is the Word of the Holy Scriptures as they, by the Spirit, bear witness to Christ. The Word of God also occurs in the proclamation of the gospel. In preaching and in the sacraments of baptism and the Lord’s Supper, the “gospel happens” again and again. The Holy Spirit makes the living Christ present—ready to pardon, to make all things new, to reconcile, to sanctify, and to empower the saints for witness.

One of the biggest mistakes Christians can make is to set about speaking of God without beginning where the New Testament begins—with the humbled, crucified, resurrected, exalted, and coming Lord. All knowing must be submitted to His person for instruction, correction, and completion.

Through Scripture

Church of the Nazarene, The Manual 2005-2009 (Kansas City: Nazarene Publishing House, 2005), 27.

The Nazarene Article of Faith on Scripture is in keeping with the instruction the Apostle Paul gave to Timothy:

Continue in what you have learned and have become convinced of, because you know those from whom you learned it, and how from infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work (2 Tim 3: 14-17).

Together the Old and New Testaments tell the story of God in many different forms. The Scriptures use numerous literary forms such as psalms, wisdom, prophetic oracles, court records, and so forth. God recorded the Ten Commandments on tablets of stone (Ex 20). Pious Jews often wore on their heads small leather boxes, called phylacteries (Mt 23:5), that contained scripture. Matthew, Mark, Luke, and John used a literary form we call "gospel" to tell the story of Jesus. Paul, Peter, James, and John used letters to teach the churches.

Through the Oral Word of God and His People: "And God spoke . . ."

We do not fully comprehend exactly how God communicated in the early chapters of the Old Testament. We do not know in what language His messages were imparted or even in what form. Did God speak Hebrew or an early Semitic language? Was He heard as an audible voice or an inner sensation on the part of the hearers?

However, we do know God's messages were put into human linguistic form and passed on down through oral traditions from generation to generation.

The forms that have come to us today as God's Word are expressed in a wide variety of literary typologies: proverbs, myths, poetry, epic stories, genealogies, parables, apocalyptic literature, sermons, and proclamations.

Through God's Creation and Natural Processes

In the Letter to the Romans, the Apostle Paul said that even though fallen humankind has grossly suppressed the truth:

What may be known about God is plain to them, because God has made it plain to them. For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made (Rom 1:19-20).

When creating the world, God repeatedly declared the fruit of His hands to be "good" (Gen 1). To see creation is to learn something about the nature of the Creator.

Examples of natural processes that show the greatness, goodness, and beauty of God include:

- "The heavens declare the glory of God" (Ps 19:1).
- "The heavens proclaim his righteousness" (Ps 97:6).
- Ants teach us the importance of work. "Go to the ant, you sluggard; consider its ways and be wise!" (Pr 6:6).
- Because God's care is expressed through nature, by analogy, we can understand His care even more for humankind (Mt 6:25-34).

Examples of special cosmic messages include:

- The rainbow given to Noah expressed the promise of God to preserve nature from worldwide flood (Gen 9:12-17).
- The star in the East announced Christ's birth, which led the wise men to the Christ child (Mt 2:2).
- The apocalyptic sun and moon no longer will give their light, as a sign of the second coming of Christ (Mt 24:29).

Through Rituals and Rites

A ritual is a story repeatedly acted out in symbolic behaviors, usually made up of a sequence of rites. They communicate, to participants and audience, elements of the essential values and purposes of the gathered group. For instance:

- Temple rituals, such as animal sacrifice (Lev 2-9).
- Priestly rites, such as the ordination of priests (Ex 29).

- The Passover meal, acting out ritually the meaning of the divine liberation of the Jews from the Egyptians (Num 9: 1-14).
- The Eucharist, also known as the Last Supper or Holy Communion, which is a Christian retelling of the Passover as instructed by Christ (Mk 14:22-25).
- Baptism by water as practiced by John the Baptist symbolizing cleansing, death to the old life, and birth to the new life (Mt 3:13-17).

Through Visual Images and Dreams

God spoke to His people often through dreams and visions. According to various passages especially in Genesis, God used the medium of dreams to communicate His messages. Examples:

- God reveals Abraham's deception through Abimelech's dream (Gen 10:3).
- God reveals His concern and identity to a troubled Jacob (Gen 31:10).
- Daniel is given an extensive apocalyptic dream (Daniel).
- Joseph, human father of Jesus, has a series of dreams that prepare him for the awesome responsibilities of this unique parenthood (Mt 1:20-21).

Through Nonverbal Bodily Symbols

Sometimes God communicated effectively through nonverbal symbols. Examples include:

- God put a mark on Cain's forehead as a sign for protection (Gen 4:15).
- God instructed those who pledged a Nazirite vow not to cut their hair, as a sign of their separateness (Num 6:5).
- God punished Miriam with a skin disease of leprosy as punishment for her racist attitudes toward Moses' wife (Num 12:10).
- Moses ordered ear piercing of slaves as a sign of possession (Deut 15:17).

Through Vestments and Dress

What people wear communicates messages to those who observe and to those who wear the garments. For instance:

- Clothing of the priests included a turban, priestly vest, breastpiece, sash, embroidered shirt, and robe. Aaron also wore bells and pomegranates, each part with meaningful symbolism (Ex 28).

- On the other hand, Zechariah's vision of the high priest saw him dressed in filthy clothes, a symbol of spiritual impoverishment (Zech 3:1-3).
- Paul instructs Timothy on the importance of modesty in dress and adornment, as excessiveness communicates a skewed message about the faith (1 Tim 2:9).

Through Religious Artifacts

So-called religious items communicate messages, either appropriately or inappropriately. For example:

- Temple furnishings such as the Tabernacle itself, the laver (bronze bowl for washing), the great altar for sacrifice, the curtains and the artisans' objects made of gold, silver, bronze, stone, and wood—all carried symbolic meaning (Ex 30-31).
- Oil for anointing symbolized dedication and ordination and the presence of the Holy Spirit (Ex 30:22-33). In the New Testament, the anointing of oil communicated God's healing agency (Jas 5:14).
- To Paul, the Cross became a symbol of reconciliation, though to the world it was a symbol of offense (Gal 5:11).
- However, in Paul, there is a movement away from clear designations that artifacts or things in themselves convey appropriate or inappropriate messages. In the matter of "clean" and "unclean" foods, Paul recognizes the power one's interpretation places upon artifacts rather than the meaning encased in the artifact itself. He acknowledges that all foods are fit to eat, but the error is in causing problems for others by what one eats (Rom 14:20).

Through the Use of Space

Especially in the Old Testament, there is a clear message that space itself communicates meaning. For instance:

- The allocation of space in the Temple. The Gentiles were excluded except for the very outer areas, the Jews were admitted into the courtyard, but only the high priest was admitted in the holy of holies. The space around the ark of the covenant was so holy that touching the ark resulted in death.
- Other terms indicate the specialness of space, such as the Holy City, and the holy nation of Israel.
- On the other hand, cemeteries, graves, and deserts were the home of the spirits, demons, and the demonic, and were to be avoided.

- Furthermore, God was especially irate at persons such as Ahab who set up a sacred pole, shrine, or altar to Asherah, in areas of “sacred groves” (1 Kings 16: 32).
- Yet in the New Testament witness, there is a gradual redefining of space, in that all space becomes the property of God and will ultimately be redeemed. Hell is the only irretrievable space beyond redemption (Lk 16: 19-29) though there is the intimation that Jesus himself descended “into hell” as stated in the Apostles’ Creed. Current translations state that he preached to the spirits “in prison” (1 Pet 3: 19).

Through the Use of Time

Just as material artifacts and space are divided in the Old Testament into the “sacred” and the “profane,” so too, is time. Some examples include:

- The understanding of the Sabbath, as a Holy Day, set apart as a day of rest (Ex 20: 8-11).
- The three major feast gatherings of the Jews represented time to contemplate personal sin and divine forgiveness (Festival of Atonement), the celebration of firstfruits (Harvest Festival and Festival of Booths), and the Passover (Deut 16: 1-15). These were special, holy days laden with meaning for the Israelites.
- The New Testament adaptation of the Lord’s Day, the first day of the week, expressed more the celebration of community and collective worship with the breaking of bread, the celebration of the Eucharist, the exposition of the Word, and prayer (Acts 20: 7-12).
- According to Paul, again there is the dissipation of the barrier between sacred and profane time, because all time is claimed by God. “Do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day. These are a shadow of the things that were to come; the reality, however, is found in Christ” (Col 2: 16-17).
- Theological studies have contrasted the Greek terms for “time,” seeing in *kairos* redemptive time as seen from God’s perspective versus *chronos*, human time measured more by seconds, minutes, etc., in chronological sequence. This distinction helps us understand that God’s message concerning time is quite different from human understanding of time.

Through Signs and Wonders

God has communicated His power and His care through ample evidence in Scripture. There are many different types of miracles, known in the New Testament as “signs and wonders,” events unexplainable by logic that bring healing and wholeness to the recipient (Acts 2:22).

However, the consummate sign given by God that communicates His full intention of redeeming humankind is seen in the physical resurrection of Jesus Christ and the promise of the future resurrection of the dead in Christ (1 Cor 15:12-24).

Lecture: Content, Lessons, and Implications

(10 minutes)

What Is the Content of God’s Communication with Humankind?

It is very important not to make the mistake of thinking that what God communicates is “information about” himself. *God is the content of revelation.* He reveals himself. In the Bible we encounter the living God who calls us to walk before Him, and with Him in righteousness. God communicated and discloses himself to us. Through the Bible God addresses us, calls us by name, and calls us into the community He creates. In the Scriptures we don’t encounter a directory of information *about* God. Instead, through His mighty acts of creation and redemption, through His bestowal of wisdom, we come to know *Him*, and hence what He is like and who we are to be.

Refer to Resource 1-5 in the Student Guide.

See John 1:1-5.

Preeminently, God gives himself to us, discloses himself, in Jesus of Nazareth, whom we believe to be the Christ. John says God “words” himself in Christ. “The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth” (Jn 1:14).

What does the story of God teach us? Perhaps the answer can be captured in four key elements:

Who is God? God reveals something of His nature to us in ways we can comprehend. What He reveals to us is seen not just by abstract concepts but by live demonstration. The study about His nature is called, more properly, *theology*—the study of God.

Who are we? As human beings, God reveals something about the origins and the essential nature of humankind. This is revealed to us not just by descriptive characteristics but also by clear demonstration in the human stories narrated. The study about the nature of humankind is called, more properly, *anthropology*.

How do we enter into communion with Him?

While the narrative of Scripture reveals the brokenness of relationship between God and humankind, it also describes the repeated and consummate attempt of God to reestablish relationship and communion with humankind. 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? God reveals to humankind that history has direction and an end at which point there will be a consummation that will bring the universe into coherence with His will. Those who have entered into earthly communion with Him will celebrate a new dimension of relationship unbounded by time or space. Those who have not are consigned to eternal separation. This study of the future purposes and promise of God is called *eschatology* or the study of “hidden things.”

Though these four core beliefs encapsulate the core of God’s message to humankind, these are not to be seen as exclusive of other messages God has communicated and humans study.

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

Further Biblical Lessons about Human Communication

Various highlights of insights in Scripture inform Christians about the nature of communication. Some examples include:

The Babel Tragedy: As humans sought “god-like” status, communications between them deteriorated. The confusion of languages occurred “so they will not understand each other” (Gen 11: 7).

Refer to Resource 1-6 in the Student Guide.

The Day of Pentecost Reversal: As humans gathered in the presence of the Holy Spirit, the barriers to communication came crashing down. “Each one heard them speaking in his own language” (Acts 2:6).

Christian unity in the Spirit creates genuine and transparent communication (Acts 2:42-47).

Christian communication amid diversity is modeled in the Church at Antioch (Acts 11:19-27; 13:1-3; 15:36-41).

An apocryphal vision of **worshippers before the Lamb**, “From every nation, tribe, people and language . . . they cried out in a loud voice” (Rev 7:9-10), signals a unity of expression despite the varieties.

The starting point of all meaningful communication begins in **prayer between the worshiper and God**. When that communication opens up, all other human communication is facilitated.

Implications of Effective Cross-Cultural Communication

What are the implications of effective cross-cultural communication as understood by the Christian?

Let’s consider seven practical consequences.

1. We become transformed into world Christians, people with a perspective of Christianity not culturally bound to one singular and supreme localized model.
2. We take on the mandate of the gospel to minister to all peoples. The Christian acknowledges and supports the desire of God to reach all peoples.
3. We become partners with God in His mission to the world. The Christian seeks to discover God’s strategies to reach all peoples, and appropriate those strategies for his or her purposes in life.
4. We serve as witnesses to God’s multicultural design for redemption. The Christian celebrates and exalts those expressions of the gospel that speak to the whole range of humanity.
5. We become agents of hope and transformation. The message of the gospel is not one of legalism, license, or parochialism—narrowing down to just

Refer to Resource 1-7 in the Student Guide.

“our” group—but it offers a message of transcendent hope that all peoples are not only valued but capable through the redeeming activity of God to live as brothers and sisters.

6. We engage the gospel in multicultural forms. If the message is to reach people of various histories, worldviews, and cultures, it is necessary to learn the skills of communicating the very nature of the gospel itself in multicultural forms.
7. We recognize God’s multivariied expressions of the Kingdom. The Christian appreciates the diversity of expressions among diverse peoples of the Kingdom itself, recognizing that culture and worldview are the “manger” or “cradle,” that is, the institutional and thought structures, that hold the Christ child.

The image is taken from Martin Luther.

Guided Discussion: Personal Experiences

(10 minutes)

Encourage a time of sharing. It would be good if you started this time with your own stories.

In what varied ways has God communicated His precious message to you?

What has been the effect of that communication on you?

In what ways have you curtailed or severed communication with those who believe they had a right or a need to build relationships with you? Why did you do so?

Small Groups: Cross-Cultural Awareness

(25 minutes)

Refer to Resource 1-8 in the Student Guide.

Each group will do all three Activities.

Assign each group a place to work.

For the next few minutes you will be working/sharing together. Each of you has something to offer to your group. At the end of the time each group will share significant discoveries with the class.

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 your cross-cultural ministry issues you face within your own ministry (or anticipated ministry)

Refer to Resource 1-9 in the Student Guide.

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.

Refer to Resource 1-10 in the Student Guide.

Lesson Close

(5 minutes)

Review

Instruct students to locate objectives in the Student Guide.

- Look at the learner objectives for this lesson. Can you
- 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?

Look Ahead

For the small group time in the next lesson you will need to provide newspapers, magazines, scissors, glue, and poster board.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

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?

[This page intentionally blank]

Lesson 2

Living in a World that Is Multicultural

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Living in a Multicultural World	Lecture	Resource 2-1 Resource 2-2 Resource 2-3
0:30	The Christian Response	Lecture	Resource 2-4
0:40	Imperatives of Communication	Lecture	Resource 2-5
0:45	Barriers and Bridges	Guided Discussion	
1:00	The Changing World	Small Groups	Resource 2-6
1:25	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Ortiz, Manuel. *One New People: Models for Developing a Multiethnic Church*. Downers Grove: InterVarsity Press, 1996, ch. 1, pp. 28-43.

Lesson Introduction

(10 minutes)

Accountability

Call on 2-3 students to read their homework report.

Call on 2-3 students to share their insights from the Bible study of proclaiming the Good News.

Collect all homework.

Orientation

"Post 9/11" refers to the time period following the terrorist attacks that destroyed the World Trade Center towers and killed over 3,000 civilians in New York City, Washington D.C., and Pennsylvania on September 11, 2001.

In our post-9/11 society, with its fears and threats from "strangers," how does the Church distinguish between those who represent potential threat and those who represent possible blessing?

Should the Church or the ministry of the Church make that distinction?

Is the question one we should be asking?

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

At the end of this lesson, participants should

- 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

Lesson Body

Lecture: Living in a Multicultural World

(20 minutes)

Refer to Resource 2-1 in the Student Guide.

We are living in a multicultural world that is patently and increasingly diverse. Several phenomena are responsible for this new reality.

The **increased world population**, now at over 6,300,000,000 people (2002 estimate), means that in those inhabitable regions of the world, there is incredible jostling for position and power in the context of limited resources. The greatest increases are seen in the non-White portions of the world, especially in the developing countries.

Migration, both external (that is from country to country) and internal (within countries, usually to urban areas), is occurring at a pace greater than ever before. Like the weather phenomenon of “high pressure” winds blowing toward “low pressure,” masses of people move from economically and politically troubled places of the world to those that are more secure, despite laws and limitations.

Increased communication has allowed the vast majority of the world the occasion to see how wealthier nations live. They have become more conversant about Western values and politics than have Westerners learned to understand other cultures.

There is an emerging **international culture** where English, secularism, the Internet and mass communications, credit cards, and McDonald’s prevail.

On the other hand, there is the proliferation of **new subcultures** that are a reaction to this. They represent a contrary and intentional desire to turn away from this movement toward international culture, with split-off subcultures that reference the past, religious alternatives, or cult personalities.

Those called to communicate the gospel necessarily need to understand the significance of these new demographic developments. As recently as the 1950s, it was understood that the mandate of the gospel was to send missionaries around the world to convert the heathen. Now it is increasingly apparent that the

mission field has come into our neighborhood. How will we engage it?

Refer to Resource 2-2 in the Student Guide.

These statistics were found at <www.snopes.com/science/stats/populate>, September 2002.

If we look at the world and its current composition, and then reduce its proportions to 100 people only, the following ratio holds:

- 12 are Europeans
- 5 are North Americans
- 15 are from the Western Hemisphere (both North and South)
- 13 are Africans
- 60 are Asians
- 52 are female
- 73 are non-White (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

When we project what the world will look like in the year 2050—given our present demographic trends—the following ratios in a world of nearly 9,300,000,000 people are predicted:

From United Nations Population Fund, The State of World Population 2001, Footprints and Milestones: Population and Environmental Change, <www.population.org.au/factfigs/popproj2001.htm>, September 2002.

- 7 will be Europeans
- 13 will be from the Western Hemisphere (both North and South)
- 5 will be North Americans
- 22 will be Africans
- 58 will be Asians
- 80 will be non-White (not including Hispanics)

What do you imagine will be the figures on the rest of the scale?

However, many Asians and Africans will have migrated into Europe and North America, further skewing the figures in favor of people of non-European heritage.

When one studies history, one recognizes that world political and economic leadership has a certain cyclical character to it. It is not static, but until now has moved on a westerly direction of rotation 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

Key Definitions

Refer to Resource 2-3 in the Student Guide.

It is important to understand the following terms as they relate to cultures:

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*.

Given the observations made earlier about the increased diversity of the populations of the world, we can say the world is becoming more *heterogeneous*.

What are some general observations we can make concerning this rapidly changing demographic world? Let us consider some evident propositions. We can note . . .

- the “browning” of the world’s population in previously homogeneous, white communities
- greater inequities between the rich and the poor, the “haves” and the “have-nots”
- the creation of new, intentionally or spontaneously formed subcultures—volunteer, professional, or trade associations; gangs, rock music “groupies,” defense leagues, sports fans, etc.
- the tension of increasing numbers competing for diminishing space and resources, often using racial, ethnic, or cultural claims for power and prestige
- greater mobility both geographic and sociological, often resulting in persons being displaced from people and place
- the breakdown of support systems and communication
- where communication does occur, it is utilitarian, usually formed around the implicit question of “What can you do for me?”

- increased hostilities between individuals, groups, and nations, shooting verbal and material bullets at each other, a form of blatant, “in-your-face” communication, at the point of intimidation and raw power; e.g. the Israeli and Palestinian conflict.

Lecture: The Christian Response

(10 minutes)

Refer to Resource 2-4 in the Student Guide.

What then is the Christian response to this changing, diversifying, and increasingly intense world?

Engagement: The gospel mandates us to “be in the world” especially where tensions and hostilities run high, where we are called to be peacemakers. Jesus entered into engagement with Samaritans even though they represented a despised minority (John 4:1-34).

Advocacy: Jesus uses several encounters to speak positively of the Samaritans, breaking down negative stereotypes as in the instance of the leper who returned to thank Jesus (Luke 17:11-19).

Peacemaking: Jesus offered peace and reconciliation to the disparaged Samaritan woman and reconstructed for His disciples new perceptions of who Samaritans were, such as in the parable of “The Good Samaritan” (Luke 10:25-37). Indeed, Jesus so identified with the Samaritans that He was accused of being one (John 8:48). Furthermore, when one Samaritan village refused the ministry of Jesus, the disciples were so incensed they wished to call down fire on it; Jesus corrected them for what they had said (Luke 9:51-55).

Redemption: In the encounter of Jesus with the Samaritan woman at the well, it is recorded that many Samaritans put their faith in Jesus because of

- her testimony of personal transformation in a meeting that dissolved her prejudice and stereotypes, and her self-loathing and condemnation
- their own personal encounter with Jesus and what He said

All of this was triggered by His initiative to enter into their world (John 4:41-2).

Practical Conclusions

What then are some practical conclusions for effective communication within the aforementioned new demographic realities?

We are all codependent for survival. "No man is an island, entire of himself," said John Donne. Or as Reuben Welch once entitled one of his books, *We Really Do Need Each Other*. This reality implies the need for positive and effective communication between all peoples.

We need to communicate to reduce natural hostilities. There are genuinely different "paradigms" of life that, left in their own localized worlds, will not cause problems. But, when brought together, they clash, often violently.

We need to communicate to better the quality of life for all. Innovation and adaptation to change depend on a level of communication that extends beyond the comfort of our immediate environment.

We need to communicate effectively the message of the gospel in a changing and increasingly diverse world in order to fulfill the mandate of Christ and the mission of the Church.

Lecture: Imperatives of Communication

(5 minutes)

What, then, are the imperatives of communication? In other words, why do we even need to bother to communicate, especially if God, through His Holy Spirit, can do such an effective and superior job? If "getting the message out" is His agenda, can't He handle it without our messing it up?

Perhaps! However, God has chosen to mediate His message through His servants. Indeed, He wants us to be willing partners in the spreading of that message throughout the world.

It is important to remember that according to Jesus, it is the role of the Holy Spirit, and the Holy Spirit alone, to convince hearers that Jesus is indeed the Christ, and the gospel is of God. Jesus said, "When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment" (Jn 16:8).

As the Spirit teaches, equips, and empowers us, we are to bear witness to Christ. Jesus told His disciples, "You will be my witnesses" (Acts 1:8). But only the Holy Spirit convinces. He works with persons in many different ways to bring them to salvation. He is preveniently present and active even when we can't see the evidence. The Spirit works in His own time and

in His own way to use our witness, and other witnesses of which we might not be aware.

If as persons who bear witness to Christ we will remember the distinction between convincing and witnessing, the Spirit will be able to use us in important and effective ways to tell the story of Jesus.

At three different levels, we are invited to engage the message to the world. For instance, the invitation is:

Refer to Resource 2-5 in the Student Guide.

(Birmingham: New Hope, 1987), 16, 18.

Henry G. Liddel, and Robert Scott, eds., *The Greek-English Lexicon* (New York: Follet Publishing Co., 1958).

Based on the clear statements of Scripture

We are told to proclaim the Word in season and out of season (2 Tim 4:2). To preach or to proclaim is from the Greek *kerygma*: “blow the trumpet” (Rom 10:14). David B. Barrett in *Evangelize! A Historical Survey of the Concept*, indicates that the Greek-English Lexicon presents 42 New Testament Greek verbs related to “euangelizo”—to evangelize, with 153 English cognates.

Based on the needs of our fellow human beings

God has placed in human beings a desire to care and protect those who are vulnerable. With the reforming of the image of God in human nature—as part of the rehumanizing, salvation work of God in the life of the receptive and obedient believer—there is a renewed natural instinct to communicate loving care through practical gestures. This is shown in feeding the hungry, quenching the thirsty, welcoming the stranger, clothing the naked, servicing the sick, and visiting the imprisoned—Matthew 25:31-46.

Based on our need to experience God at increasingly more profound levels

All human beings are “witnesses” to something, be it despair, anger, frustration, superficiality, etc. All lives are living testimonies to something. It is for the believer to choose what type of message is to be communicated. The prophet Isaiah suggests that our very definition of who God is, in some measure, is explored only to the degree in which we engage the task of witnessing. “‘You are my witnesses,’ declares the Lord, ‘and my servant whom I have chosen, so that you may know and believe me and understand that I am he’” (Is 43:10).

How do people respond to the facts of a diversifying world as it relates to the issue of communication?

- Some are overwhelmed and hide from heterogeneity. They cut off communication except on their own terms.
- Some strike out at heterogeneity, and fight to maintain exclusion and privilege. They use rhetoric to manipulate minds, rather than offer Good News, hope, and truth.
- Much communication ends up as nothing more than monologue, seeking political action, or censure rather than true dialogue.

Guided Discussion: Barriers and Bridges

(15 minutes)

Where, in your ministry context, do you see new or intensified cross-cultural tensions occurring?

What is the attitude of your neighbors, or your fellow Christians, toward cultural heterogeneity?

What forms of communication are used in your ministry context to protect the principle of homogeneity, or unwittingly to create cultural barriers to outsiders? On the other hand, to build cultural bridges?

In what ways does your ministry context seek to build cultural bridges to outsiders? What response has this incurred on the part of the hosts? On the part of the outsiders?

Small Groups: Select a Project

(25 minutes)

Refer to Resource 2-6 in the Student Guide.

Give the students a minute to read the three activities and decide which of the three they would like to do.

Assign each group a place to work.

You will need to provide the materials for Activity One.

Allow the students about 15 minutes to work and then call for group reports.

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?

Lesson Close

(5 minutes)

Review

Instruct students to locate objectives in the Student Guide.

Look at the learner objectives for this lesson. Can you

- 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?

Look Ahead

With the increasing diversity of populations that merge and mingle in the world, cultural isolation is no longer an option. Clean and clear communication between peoples becomes increasingly essential, not only for survival but also for communicating Christ. Too often, the gospel gets lost in transition because of our sloppiness, carelessness, and insensitivity both to the nuances of culture and the gospel itself. The next lesson describes how a good message loses its punch in transmission.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

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.

In the small group time for next lesson the students will again need newspapers and magazines.

[This page intentionally blank]

Lesson 3

Why and Where Communication Goes Wrong

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Why and Where Communication Goes Wrong	Lecture	Resource 3-1 Resource 3-2 Resource 3-3 Resource 3-4 Resource 3-5
0:35	Breakdowns in Communication	Guided Discussion	
0:55	Misunderstandings in Communication	Small Groups	Resource 3-6
1:25	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Hess, J. Daniel. *The Whole World Guide to Culture Learning*. Yarmouth, ME: Intercultural Press, Inc., 1994, ch. 2, pp. 11-20.

Lesson Introduction

(10 minutes)

Accountability

Call on 2-3 students to read their homework reports to the class.

Return and collect homework.

Orientation

Communication can be corrupted in countless ways. The writer of Proverbs identifies both good and bad communication: "Don't talk too much. You keep putting your foot in your mouth. Be sensible and turn off the flow. When a good man speaks he is worth listening to, but the words of fools are a dime a dozen. A godly man gives good advice, but a rebel is destroyed by lack of common sense" (10:19-21, TLB).

In this lesson, we will dissect communication patterns in order to lay bare those corrupting influences that impede good communication.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

At the end of this lesson, participants should

- identify and understand the spiritually perverse powers intent on 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

Lesson Body

Lecture: Why and Where Communication Goes Wrong

(25 minutes)

Sometimes communication is used for pernicious or evil purposes, to disrupt, destroy, or discourage those who are the intended recipients. A classic case study of this is seen in the hostile verbal attacks of King Sennacherib's Assyrian commander to Hezekiah in 2 Kings 18:19-37, or Sanballat's verbal onslaughts on Nehemiah (ch. 4).

On the other hand, well-intentioned communication can also go awry. The wrong message is received, feelings are hurt, and a rift is created in the relationship. So then, why does communication go wrong?

Influence of Satan

In the Christian understanding, there is the acknowledged, active, and corrupting influence of Satan or the demonic. This is because as Satan, his role is to deceive (Rev 12:9), and perform "lying wonders" (2 Thess 2:9, KJV).

Refer to Resource 3-1 in the Student Guide.

- The attributing of evil as good, and good as evil changes truth. It turns morality and moral judgment upside down, topsy-turvy (Jn 10:34-38).
- The sin of pride becomes the veneer to maintain false appearances. Pride causes contention (Prov 13:10).
- Hypocrisy is play-acting, pretending what isn't (Mt 6:5).
- Satan seeks to destroy communication and community (1 Cor 15:33-34).
- Hell, the final abode of Satan, is described as ultimate alienation and loneliness, the final breakdown of all communication (Lk 16:19-31).

Mechanisms of Communication that Fail

Refer to Resource 3-2 in the Student Guide.

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

The Lack of Perceptive Listening

There is a lack of perceptive listening that, in itself, is a form of communication. In order to communicate, one has first to listen carefully, attentively, and without prejudice.

Refer to Resource 3-3 in the Student Guide.

There are at least four defined types of listening. These are:

- **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.

To listen effectively, the listener ought to follow these 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.

How to listen and hear has been well summarized with the "Ten Commandments for Hearing" in David W. Augsburger, Caring Enough to Hear and Be Heard (Ventura, CA: Regal Books, 1982).

Refer to Resource 3-4 in the Student Guide.

Ten Commandments for Hearing

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

Refer to Resource 3-5 in the Student Guide.

What are negative implications of failed communication?

- When communication fails, it is harder to restore genuine and productive communication on another attempt than to start fresh from the beginning.
- Media creativity—drama, TV, books—cannot compensate for a bad messenger or bad message.
- All communications are flawed, inaccurate, and at best only approximate. Yet our theology of the Holy Spirit holds that God can communicate with integrity through us despite the limited capabilities to fashion the communication process.
- We are accountable for doing our best to communicate Christ with passion, patience, persistence, and integrity.
- In God's "Upside Down Kingdom," as one writer has named it, God may even use our weakness, suffering, and personal limitations to communicate His most effective messages. For example, Paul expresses this in 1 Corinthians 2:1, 3-5: "I did not come with eloquence or superior wisdom . . . I came to you in weakness and fear, and with much trembling. My message and my preaching were not with wise and persuasive words . . . so that your faith might not rest on men's wisdom, but on God's power."

Guided Discussion: Breakdowns in Communication

(20 minutes)

Where have you seen the disruptive activity of Satan in your attempts to communicate God's message to someone? How did you try to recoup the message or deal with this "outside" influence?

What do you consider have been your most significant communication debacles (failures)? Where has the Holy Spirit intervened to do a work far more competently than your (or other's) human communication deserved? Give an example or two. What humorous stories have you seen in cross-cultural circumstances where communication has collapsed due to a failure in the mechanics of communication, or where something significant has been lost in transmission?

Small Groups: Misunderstandings in Communication

(30 minutes)

Refer to Resource 3-6 in the Student Guide.

*Divide the class into groups of 2-3 students to work on **both** of the activities listed on the resource sheet.*

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

You will need to supply newspapers and magazines for Activity Two or announce at the end of the previous lesson for the student to bring a supply of materials.

communication? What have you done or what do you intend to do to change these?

List of Communication Problems or Interferences

- Inappropriate body language (kinesics)
- Unanticipated, unintended responses to communication
- Making the media more important than the message
- Distractions that impede communication
- Inappropriate media usage
- Misunderstanding the message
- Monotonous message
- Lack of preparation of the message
- Inconsistency between the person and the message
- Failure to identify with the audience
- One-way communication
- Communication circles among many audiences, often incorrectly
- Speaking without having content or goal
- Ineffective or counterproductive use of technology
- Overly complex communication, lacking simplicity
- Language which changes meaning over time
- Inappropriate use of gestures
- The speaker preaches one message; the congregation hears another
- The use of extraneous material for cheap laughs
- Saying what you don't mean
- 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.

Allow time for each group to report.

Lesson Close

(5 minutes)

Review

Instruct students to locate objectives in the Student Guide.

Look at the learner objectives for this lesson. Can you

- identify and understand the spiritually perverse powers intent on 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?

Look Ahead

Culture is the cohesive glue that binds people groups together. Within the culture, there are general common understanding and symbols most participants understand. However, when cultures clash or the message is taken outside of a particular culture, the possibilities of misunderstanding grow. In the next lesson, it will be important to identify the influence of culture in determining the nature of and the acceptability of the message we intend to convey.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

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?

Lesson 4

Understanding the Basics of Culture

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	The Basics of Culture	Lecture	Resource 4-1— Resource 4-7
0:40	The Gospel and Culture	Guided Discussion	
1:00	Christ and Culture	Small Groups	Resource 4-8 Resource 4-9 Resource 4-10
1:25	Lesson Close	Review, Assign	Student Guide Resources 4-11—4-14

Suggested Reading for Instructor

Hiebert, Paul G. *Cultural Anthropology*. Grand Rapids: Baker Book House, 1983, 1-17.

Lesson Introduction

(10 minutes)

Accountability

Have the students pair up with another student, and read each other's homework paper.

Return and collect homework.

Orientation

By looking at the symbols of culture, one can find layers of meaning that help us interpret culture. For instance, Paul Hiebert compared European football with American football. One of the assumptions of American football is that it is governed by a single set of absolute rules equally restrictive to both teams and enforced by godlike referees. Both teams must compete on equal terms within an orderly system. Each player has a specialized job and position. And there are only two teams, one winner and one loser. Territory must be conquered, from battle lines set up that distinguish between one side and the other. The men fight the battle in battle gear, while the women cheer from the sidelines.

On the other hand, in European football, the conquest of territory means nothing and the enemy is all around. Scoring may be minimal with artistry rather than brute force highlighted. The players roam widely, and unprotected. There is a time limit after which the judgment is rendered with win, lose, or tie. Yet, the clock is flexible as time may be added. Often it seems the ending is anticlimactic as a peaceful reconciliation and appropriate result is honored.

Paul G. Hiebert, Cultural Anthropology. Grand Rapids: Baker Book House, 1983, pp. 405-8.

This contrast is just a slice of cultural life. It may teach us much about the contrasting cultures. But then, as we sharpen our sensitivities to culture, we learn the "whats" and "whys" that will aid clean communication.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts

At the end of this lesson, participants should

- 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

learners to key information and concepts.

- 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

Lesson Body

Lecture: The Basics of Culture

(30 minutes)

Part of the problem of communication stems from the fact that human beings are all packaged into cultures: some are massive cultures that enfold tens of millions of people; others, especially within tribal societies, may include only a few dozen. These cultures influence us more than we imagine. In large part, our cultural upbringing molds the way we act, feel, and think toward all aspects of life.

Some cultures allow considerable, individual self-expression where there is given greater autonomy to act, feel, and think, outside or beyond the culture. Other cultures allow little tolerance. Communication is always set in the context of culture, because culture itself forms the way in which people respond to sensory stimulus or data. First, it is necessary to define some terms.

What Is Culture?

Definitions

In a 1952 book, written by Alfred Kroeber and Clyde Kluckhohn, 160 different definitions of culture were presented and discussed. Here we mention three that have been used.

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

Clyde Kluckhohn

"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.

Louis Luzbetak

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

Paul Hiebert

Refer to Resource 4-1 in the Student Guide.

Culture: A Critical Review of Concepts and Definitions (Cambridge, MA: The Museum).

Culture and Behavior (New York: Free Press, 1962).

The Church and Cultures: New Perspectives in Missiological Anthropology (Mary Knoll, NY: Orbis, 1988), 156.

From Cultural Anthropology, 25.

What Are Some of the Characteristics of Culture?

Refer to Resource 4-2 in the Student Guide.

Culture is **learned**—it is not biologically determined or restricted by race, ethnicity, etc. Being hungry is not cultural; however, food tastes may be, and the manner of eating food with fingers, chopsticks, or silverware definitely is.

Culture is **shared**—it is held in common by a society. Everybody understands the meaning of the flag, or traffic lights, or money system. On the other hand, the glory of a sunrise or the fear of thunder are not cultural responses. They are universal.

Culture is **integrated**—all of the parts function in such a way as to affect each other and contribute to the totality. However, not all parts function smoothly. Germ theory led us to create raised platforms called tables and chairs; and we wear shoes to remove us from dirty earth.

Culture is **changing**—as a result of innovations, internal pressures, and cross-cultural borrowing. Some cultures change rapidly, others more slowly. We tend to change artifacts and technology much more quickly than behaviors. Worldviews tend to change more slowly than ideas or products.

Culture is **universal**—all peoples are profoundly influenced and affected by culture. In this study, we do not talk of people with high culture, that is, with Bach and Beethoven, with Rembrandt and Picasso, or proper English manners. These would be a sophisticated sub-culture of socioeconomic individuals.

Culture Is Made Up of at Least Three Prominent Layers.

Technological culture: includes artifacts and activities designed to manipulate the material world. Often these are described as “tools” ranging from toothpicks to atomic bombs.

Sociological culture: includes those patterns of relationships and behavior that govern interaction between individuals and groups. These can be kinship or family networks, professional associations, even international coalitions.

Ideological culture: includes the knowledge, beliefs, worldview and values of a people. This can include

everything from unwritten codes of public manners, to cultural values, such as the value of saving, hard work, private ownership, and equality.

Human Reaction

Refer to Resource 4-3 in the Student Guide.

People react to external cultural exposure in various ways. Two of these are extreme and contrasting approaches to culture.

Ethnocentrism: Here one believes every other culture is measured up and against one's own. All cultures except mine, the "normative" one, are deficient, inferior, primitive. Typified by the attitude, "If they would just do things our way, everything and everybody would function better." Examples are:

- believing that eating with knives and forks is superior to other fashions of eating.
- believing that leaving food on the plate is the only proper gesture to express that one is filled. To eat it all implies that the host has not fed the guest adequately.

Within the appropriate culture, these positions are commonly understood. Outside of the culture, they may be "ethnocentrism." A person who exhibits ethnocentrism is usually rejected as a cultural imperialist and is not heard.

Cultural Relativism: Here one believes all cultures are successful adaptations to their distinct environment and history, and are therefore beyond critique.

Example:

- "When in Rome do as the Romans do!" not just to get along, but to "go native."

The past culture is rejected as inferior while the new culture is embraced without perceptive critique. The danger of this position is that it is dishonest, in that it tries unsuccessfully to suppress the originating culture. Once the local peoples get wind of the disguise, they often are threatened or amused at the extreme attitude.

Preferred Response

Christians should not veer into either of these extremes. Instead they understand that all cultures are creative attempts to organize and sustain community life within specific environmental conditions. The desire to create culture is God-breathed, part of the prevenient grace (that is, the preventing grace of God that seeks to protect humans from disastrous vulnerability) implanted in the nature of all humans.

However, it is acknowledged that culture, like all human institutions, over time, becomes corrupt and abusive.

Therefore, each culture is a response to divinely instigated urges to organize life meaningfully, but also expresses with it a poignant mix of good and evil.

Within this understanding, Christian people have responded and reacted to specific cultures out of their theological attitudes to culture, in general. As such, these responses cut across a wide spectrum of attitudes.

Classic Christian Attitudes Toward Culture

Refer to Resource 4-4 in the Student Guide.

In his classic study of this question, entitled *Christ and Culture*, Richard Neibuhr divides Christian attitudes into the following divisions along the spectrum:

Christ and Culture (New York: Harper and Row, 1951).

Christ against Culture (radical Christians)—the claims of culture are to be rejected (author of Revelation, Tertullian, Tolstoy)

Christ of Culture (cultural Christians)—the best of culture should be selected to conform to Christ (Abelard, Ritschl)

Christ above Culture (synthesists)—the reception of grace perfects and completes culture (Aquinas, Clement of Alexandria)

Christ and Culture in Paradox (dualists)—both are authorities to be obeyed, though in tension (Paul, Luther)

Christ as Transformer of Culture (conversionists)—culture reflects the fallen state of humanity; in Christ, humanity is redeemed and culture is renewed to glorify God (Gospel of John, Augustine)

Refer to Resource 4-5 in the Student Guide.

Talk through this chart with the class. It may take some time.

Ongoing Relationships

Given this background, what can we conclude is the ongoing relationship between any one individual and the culture of which he or she is a part? Let's consider ten proposed relationships:

Refer to Resource 4-6 in the Student Guide.

From A. F. C. Wallace, Culture and Personality (New York: Random House, 1961), 15-20.

1. **All people are profoundly molded by their culture.**
2. **Some people transcend their culture.** They expand, change, and mix elements of other cultures into their own, due to cross-cultural exposure and personal incentive.
3. **Some cultures offer little cultural room for self-expression,** others allow for greater latitude for personal freedom to deviate from cultural norms.
4. Wallace introduced the term “mazeway” to describe an individual’s conceptual map of the world. **Each individual has his or her own “mazeway,”** that is, individual cultural characteristics that, at points, may deviate from the cultural norms.
5. **Cultures often spawn subcultural layers within the larger culture.** Especially in extensive cultures and urban conglomerates where new critical “masses” (that is, the number of people necessary to sustain subcultures) are available to create new mixes of peoples, along with those reactive to the majority cultural values, this energy may unintentionally or intentionally create subcultures. However, the reference point from which deviation occurs is still in the majority culture.
6. **People who step outside of the culture are seen by the majority culture as deviants, marginals, loners, outcasts, sociopaths, psychotics,** or in some instances, religious folk doctors or prophets. The culture usually has highly sophisticated means for isolating or controlling or expelling these types.
7. **Christianity, on occasion, builds its initiatives on the types of people just described** because they are responsive to the attentions not available to them from within their culture. The example of Christ was one that reached out to a wide variety of marginalized peoples. Yet when He built His leadership team out of the apostles, He chose people who were very deeply invested within the Jewish culture—among them, a tax collector and four entrepreneurs who ran a fishing business.
8. **Christians, by definition, are supracultural—beyond culture—**in their exposure to biblical cultures and the culture of the “kingdom of God.”

Not that they are without culture, but that they see life through multiple lenses of culture.

9. **Cultural influences interplay with other systems and models of being human.** Human beings are also psychological, biological, physical, social, and spiritual beings and can be examined from any of these perspectives. These systems are always interrelated.
10. **It has been said that religious denominations function much like tribal societies or subcultures.** They have their own types of
- totems—centering objects of worship
 - taboos—prohibited activity
 - passages—moving from one stage in life to another
 - language
 - social networking
 - roles and statuses
 - life cycles
 - kinship systems—family relationships and titles

To understand the concept of culture is to learn much about how Christians congregated into church communities, and how we relate to, or are perceived by, the world.

How Should Christianity Make Us Supracultural?

To study the Bible is to enter into a cosmopolitan world of various cultures integrated together to exhibit that which is beyond culture. The Bible is filled with influences and examples from a variety of cultures:

- Semitic/Hebrew world and thought patterns found primarily within the Old Testament and the Jewish narratives (Eastern).
- Greek thought world and thought patterns found primarily within the New Testament, which is written in Greek language and conveys Greek concepts such as “logos,” the “Word” of John 3 (Classic).
- Roman world and thought patterns, found in the institutions and political divisions referenced in the New Testament (Western).
- Depending on English translations or paraphrases used, be it the 17th-century, Authorized King James Version or modern forms such as *The Message*, there is considerable cross-cultural recasting of these previous cultural images into more contemporary English cultural forms.

Refer to Resource 4-7 in the Student Guide.

When the vast diversity of cultures is reduced into collective cultures, there are perhaps only about four broad classes of cultures—tribal, peasant, pre-industrial, and contemporary. The Bible operates within the first three prior major cultural clusters:

- The tribal cultures—the narratives of Genesis open up our understanding of the nature of tribal cultures
- The peasant cultures—the narratives about the formation of the people of Israel introduce us to the nature of peasant cultures
- The pre-industrial and urban cultures—are seen in the New Testament letters to major pre-industrial communities such as Corinth and Ephesus.

However, beyond these, the Bible introduces us to the concept of the “kingdom of God,” obviously a culture that transcends humanly formed cultures. From Scripture, we observe that the kingdom of God is:

- 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)

Therefore, through biblical exposure the Christian ought already to be multicultural, fully sensitized to seeing others through multicultural eyes.

Guided Discussion: The Gospel and Culture

(20 minutes)

Don Richardson, author of The Peace Child, calls these bridges of understanding “redemptive analogies.”

Can the gospel ever be disassociated from culture? If so, how? If not, why? Can you think of any examples of the gospel free from cultural influences?

How has your incorporation into the kingdom of God informed you to be something other than a creature of your originating culture? Where are the tension points where you have struggled between the values of your culture and those of the kingdom of God?

What is there in your culture that builds natural bridges of insight into features of the biblical redemptive story? How can you use these to build bridges between your culture and the gospel?

Does your communication of the gospel tend to focus on or find responsiveness primarily with “marginals”? Is this a deficiency, a necessity, or a preference of your ministry? How could you introduce the gospel to people who are part of the cultural “mainstream” so as to impact the entire culture?

Out of your experience, give examples of “ethnocentrism” and its opposite, “cultural relativism.”

Critique these positions on practical and theological bases.

Where has Christianity needlessly attacked aspects of your culture? Where has it neglected to address areas that need cultural transformation?

Small Groups: Christ and Culture

(25 minutes)

Refer to Resource 4-8 in the Student Guide.

*Divide the class into groups of 2-3 to work on **both** of the activities.*

Refer to Resource 4-9 in the Student Guide.

Refer to Resource 4-10 in the Student Guide

The Other Side (Nov-Dec 1975).

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?

Lesson Close

(5 minutes)

Review

Instruct students to locate objectives in the Student Guide.

Look at the learner objectives for this lesson. Can you

- 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?

Look Ahead

Like the principles of the transmission of electricity, communication can be broken down into elemental pieces. By understanding the function of each piece and making sure each is working efficiently, one can hope to comprise a “model” of how communication can take place. Our next lesson introduces the model and invites you to piece it together.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Write a case study. The information and instructions can be found on Resources 4-11—4-14. This study should be 5-6 pages. Handout One is due at the end of Lesson 8. The presentation and Handout Two are 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?

Lesson 5

Understanding the Process of Communication

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide Piece of telephone cable
0:05	The Process of Communication	Lecture	Resource 5-1 Resource 5-2
0:10	A Communication Model	Lecture	Resource 5-3 Resource 5-4 Resource 5-5 Resource 5-6
0:30	Observations on the Process of Communication	Lecture	Resource 5-7 Resource 5-8
0:45	Personal Examples	Guided Discussion	
1:00	Communication Demonstrations	Small Groups	Resource 5-9 Resource 5-10
1:25	Lesson Close	Review, Assign	Student Guide Resource 5-11

Suggested Reading for Instructor

Hesselgrave, David, J. *Communicating Christ Cross-Culturally*. Grand Rapids: Zondervan, 1978, ch. 4, pp. 28-37.

Lingenfelter, Sherwood G., and Marvin K. Mayers. "Questionnaire Model of Basic Values." In *Ministering Cross-Culturally: An Incarnational Model for Personal Relationships*. Grand Rapids: Baker Book House, 1986, 29-36.

Lesson Introduction

(5 minutes)

Accountability

Return homework.

Orientation

Bring to class a piece of telephone cable. Hold it up for all the class to see.

Later in the lesson you will refer back to this cable and the answers to these questions.

Does anyone know what this is?

What is the process to get the message through this cable?

Who initiates the message?

Who supplies the electrical power?

What is the role of the cable?

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

At the end of this lesson, participants should

- 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

Lesson Body

Lecture: The Process of Communication

(5 minutes)

The effectiveness of communication is, in large part, determined by the purpose or goal of the communication. Is it to disarm hostility? Is it to build relationship? Is it to convey information? Is it to motivate to action? Is it open-ended, seeking to ascertain perhaps a goal while in process? Is your purpose matched by the purpose of the second party, or group being addressed?

If there is no purpose or goal to the communication, then it is perhaps, just “small talk,” or social nicety. However, if the gospel is to be transacted, then some thought needs to be engaged ahead of time, as to how this is to be done.

The Goals of Effective Communication

Refer to Resource 5-1 in the Student Guide.

The **first** goal is precondition. The one wishing to transmit significant communication ought to be 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. Obviously, an initial encounter may not offer an occasion for comprehensiveness. However, perhaps over time, and multiple occasions, comprehensiveness may be achieved. On the other hand, one should not offer a skewed or distorted gospel.

The **third** goal is to extend and build community—the kingdom of God. One ought not bring in controversial or marginal themes that are divisive or destructive to the community

Refer to Resource 5-2 in the Student Guide.

Three steps to achieving effective communication

Transmission: The message reaches the ear or the eye—or any of the other senses, for that matter—clearly enough to make understanding possible.

Communication: The receptor understands what the initiator is trying to communicate.

Response: The receptor makes his or her response to the message. Either rejection, acceptance, or deferral/indifference will occur. It is quite possible that all three responses will occur in the same presentation. For example, when Paul preached to the Athenians, he received three different responses. Some sneered; others wanted to hear more; and a few became followers (Acts 17:32-34).

Lecture: Communication Model

(20 minutes)

Numerous models describe the communication process. The one used for this lesson is designed by missionary and professor David Hesselgrave in what he calls his "Model for Communication Theory."

The Process of Communication

Refer to Resource 5-3 in the Student Guide.

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

Talk through the chart and the flow of the message.

You may want to look at the definitions in Resource 5-5 as you talk through the two charts.

The Dimensions of Cross-Cultural Communication

Refer to Resource 5-4 in the Student Guide.

From Hesselgrave, 97.

Talk through the chart and the flow of the message.

Refer to Resource 5-5 in the Student Guide.

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 in which you 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: This 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.

Hold up the cable again for all to see.

Remember the telephone cable at the beginning of class? In reference to Christian ministry, we might say that God creates the message—He is the source. The Holy Spirit supplies the electrical power. The smaller wires send/transmit messages directly to individuals who in turn need to answer the phone.

How does interference (noise) occur on the line?

In what way are Christians the cable?

In what way are Christian communicators the telephone linemen/women who work with/repair the equipment to insure the integrity of the message?

Metaphors of Communication

Three metaphors perhaps further describe the process of communication.

Refer to Resource 5-6 in the Student Guide.

Social Fabric: Effective communication is in some ways an intricately woven social fabric that follows this process:

- When two people receive the same message from the same communicator, they frequently have different understandings of the message.
- Communication is never “formalized” or automatic.
- Communication is always related to building commonness, often over a long and difficult process. The greater the cultural differences, the more complex is the process.
- However, over time and effort, the weave and the warp begin to show a pattern of unified meaning.

Building: Effective communication is, in some ways, constructed as if it were a building. It is built around history, the present, and the future, interlocking relationships that give security and shape to the structure.

- Communication is built over time, recognizing that past, present, and future influence the nature and effectiveness of communication.
- Therefore, communication doesn’t happen in an instant, but over the process of time.

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.

- It is not a bullet, where one “shoots off words” and the other listens.

- It is a cyclical spiral where initiator and receiver are involved, rotating around time, cultural setting, and the message itself.
- As communication goes around the circle, understanding is more nearly reached, at higher and higher levels.

Lecture: Observations of the Process of Communication

(15 minutes)

From an unpublished syllabus MB540, "Intercultural Communication" (Fuller Theological Seminary, Fall 2002), used by permission.

Refer to Resource 5-7 in the Student Guide.

Roberta King, missiologist at Fuller Theological Seminary, has summed up in 18 propositions her observations concerning the process of communication. Without prioritizing them, they are:

1. Communication is involvement. Effective communication cannot occur unless there is some form of engagement between the parties involved.
2. Communication is a process. Effective communication happens neither in a vacuum nor in an instant. Only over time, in mutuality, and integration of dissimilar contexts, can genuine communication take place.
3. Meaning cannot be transferred; it is internal and individual. The initiator (sender) cannot merely "fill the cup of knowledge" for the receiver. The receiver necessarily has to receive and integrate the message into his or her body of knowledge or life experience.
4. Communication is what is heard, not only what is said. What is said may be completely misconstrued. The message is only as good as the receiver is able to decode it.
5. Clarification of goals increases the possibility of effective communication. Only when there is a clear purpose to the communication can there be a measure as to its effectiveness.
6. Mastery of content is the necessary foundation for effective communication. A malnourished or empty message will accomplish little.
7. The communicator's personality and experiences modify the form of the message. A message born on the lips of a distasteful or inexperienced messenger may skew or diminish the effectiveness of the message. On the other hand, a charismatic messenger may motivate others on the basis of

personality, but if the message itself is thin, over time, the power of persuasion will fade.

8. The communicator's image of the audience and understanding of the context are primary factors in shaping the message. We have all been in settings where the speaker was too academic or too juvenile for the audience.
9. A communicator almost always communicates with multiple audiences. For instance, what is communicated will often reverberate back in homes, among networks of friends, or may even appear in print.
10. All human communication occurs through the use of 12 major signal systems, only one of which involves the spoken language. These are:
 - 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. Some cultures are more verbal. Some are more kinesic, that is, much more body motion, facial gestures, more expressive physically. Some are more tactile, where people touch each other much more.
12. Healthy communication increases one's commitment to the message given. For instance:
 - The communicator increases his or her own conviction.
 - Emotional identification—negatively or positively—grows as the communication intensifies.

- The whole person gets involved at the level of actions, feelings, knowledge, and beliefs.

For this reason, it is important that the receiver be given the opportunity to be the sender, transmitting the message, because as he or she transmits the message, one's confidence in, and commitment to, the message grows.

13. All messages ultimately are mediated in various ways:

- Through the individual human filter in the decoding process.
- Through networks of relationships. One's social context greatly influences how one receives the message. For example, Jesus built a series of relationships with the Galilean fishermen. Andrew enlisted Peter, then James and John. As a group they received the message and moved in tandem. Paul, in his evangelistic tours, followed the network of Jewish worshipers throughout the cities of Asia Minor. When ministering to them, he used Jewish rabbinic teaching methods with liberal allusions to the Old Testament.

14. The audience's image of the communicator influences the initial acceptability of the message. If the communicator is perceived as not having authority or mastery of the message, there will probably not be effective communication.

One specialized type of authority involves what we might term as spiritual authority, that is, the conviction of the receiver that this person has a message from heaven that is worthy of attention. Two people may preach the same sermon. However, one conveys "spiritual authority" while the other doesn't. Some of the ingredients of spiritual authority include:

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. If the audience is acting bored, the sender may abort the message, may act more enthusiastic, or may become disenchanted with the audience and communicate hostility.

Transmission of Ideas Cross-Culturally

In the more intricate process of communication across cultures, considerable creativity is necessary in communicating concepts that might not exist in the receptor culture. Two principles have been used to help in the transmission of ideas cross-culturally:

Refer to Resource 5-8 in the Student Guide.

The use of **Dynamic Equivalence**: that is, understanding the meaning intended within one culture, but changing the form to fit the receptor culture without diluting the intended meaning. For instance, if within the receptor culture, there is no knowledge or experience with "sheep," then to talk about the "Lamb of God" is meaningless. Perhaps literary license might require the use of another animal as a substitute that conveys the same feelings of tenderness, vulnerability, and intimacy.

If the culture doesn't have a word for "guilt," another word or combination of words need to be improvised to convey the same meaning and lead the person dynamically to the same relationship with Jesus Christ, in salvation. At best, all translations and contextualizations are only an approximation, filled with deficiencies. Thankfully, human history has shown the creative, interpreting power of the Holy Spirit who effects genuine transformation and growth in the lives of Christians from all cultures, despite the difficulties of cultural interpretation.

The use of the **Form/Function/Meaning Grid**: All that comprises Christianity can be analyzed under the grid of Form, Function, and Meaning. *Form*, that is, 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.

For instance, the meaning of music in early Christendom was to instruct in the Scripture and offer praise to God. Perhaps its function also was to animate the worshipers and to give a sense of community. The form was simple, much later evolving into Gregorian chants, sung primarily by a choir. In a much later era, these chants were sung in Latin to people who did not understand the language. Its function was less to educate in the vernacular and more to convey a spirit of mysticism. Now, few worshipers would ask for the same form. It is an open question as to whether the function and the meaning remain the same.

A further example is that of “dance” in Scripture. In Psalm 30:11 and 149:3, dance is mentioned in the context of joy and celebration. Today’s modern ballroom or barroom dancing yields neither form, function, nor meaning in the same sense as biblical dancing. What then is the parallel for Christian dance in our contemporary society?

Guided Discussion: Personal Examples

(15 minutes)

Where does “noise” within your ministry context or within your culture interfere with the quality of the message being given? Share some examples with your fellow students.

What opportunities are given in the communication of the gospel for honest feedback in the preaching and teaching ministries? In your own personal communications? Share some examples.

In your culture, what are some of the prominent signal systems used to communicate? Illustrate or give examples. How do these differ from those used by other cultures you might be acquainted with?

What are some of the past, outdated forms that communicate little in your church life? How can the forms be changed to convey the earlier meanings when they were alive and well? Look at institutional forms, rituals, worship activities, ideas, and concepts.

Small Groups: Communication Demonstrations

(25 minutes)

Refer to Resource 5-9 in the Student Guide.

Divide the class into groups of three.

Each of the three members of the group is to do one of the individual activities. Each is to do a different activity so that in each group all activities are being done.

The group is to end this section of the class working on the group activity together.

Refer to Resource 5-10 in the Student Guide.

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 non-verbal 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. Rewrite 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.

Lesson Close

(5 minutes)

Review

Instruct students to locate objectives in the Student Guide.

Look at the learner objectives for this lesson. Can you

- 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 eighteen premises offered in this lesson that describe the process of communication?
- know the twelve 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?

Look Ahead

In the Boston Museum of Fine Arts there is a painting by Gauguin of colorful, bare-breasted, Tahitian women on a beach. At the corner of the painting there are three poignant questions, of course, written in French. Translated, they are: "Where do we come from? What are we? Where are we going?"

These are some of the cosmic questions of life. Each culture must deal with these kinds of questions in a complex manner that we in anthropology call "worldview." In the next lesson, we will study what worldview is and how to understand it. An understanding of worldview will help us bridge meaning through communication.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Attend a religious or cultural event quite different from anything you have attended before. Write up a narrative about the activities, the symbols, rituals, and any/all communication forms that impressed you. What did it seem to mean to the participants? What did it

Refer to Resource 5-11 in the Student Guide. From Sherwood G. Lingenfelter and Marvin K. Mayers, Ministering Cross-Culturally: An Incarnational Model for Personal Relationships (Grand Rapids: Baker Book House, 1986), 29-36. The questionnaire in 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.

mean to you? The report should be three pages long. This report is due Lesson 7.

Complete Resource 5-11, the "Questionnaire on 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.

Lesson 6

Understanding Worldview

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:05	Understanding Worldview	Lecture	Resource 6-1 Resource 6-2 Resource 6-3 Resource 6-4 Resource 6-5
0:30	Model of Basic Values	Questionnaire Analysis	Resource 5-11 Resource 6-6
0:50	Personal Worldviews	Guided Discussion	
1:10	Understanding Worldview	Small Groups	Resource 6-7 Resource 6-8
01:25	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Hesselgrave, David J. *Communicating Christ Cross-Culturally*. Grand Rapids: Zondervan, 1978, 142-90.

Hiebert, Paul G. *Cultural Anthropology*. Grand Rapids: Baker Book House, 1983, 358-62.

Lingenfelter, Sherwood G., and Marvin K. Mayers. *Ministering Cross-Culturally: An Incarnational Model for Personal Relationships*. Grand Rapids: Baker Book House, 1986.

Lesson Introduction

(5 minutes)

Accountability

Ask the students if they are encountering any problems with the assignment they are working on.

Orientation

Each culture has its own worldview responses to the big questions of life. For the most part, a culture's worldview has held it together in a relative cohesiveness and sense of meaning. Yet Christianity challenges all worldviews with its own types of responses, including the "American way." To ignore the differences is to disparage the culture. To superimpose, indiscriminately, a "Christian" worldview is either to experience rejection or, perhaps, to run over some areas of cultural worldview that might evidence unusual grace.

The goal of this lesson is to bridge worldview orientations, to affirm that which is consistent with Christian worldview(s), and to offer superior alternatives or to modify one's own understanding of what is a Christian worldview.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

At the end of this lesson, participants should

- 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

Lesson Body

Lecture: Understanding Worldview

(25 minutes)

A major element of culture is the concept of worldview. Some terms closely linked to worldview include

- cultural paradigms
- values
- perspectives

For the purposes of our discussion here, we use the anthropological term “worldview.” So then what do we mean by worldview?

Refer to Resource 6-1 in the Student Guide.

Several definitions to consider are:

- 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.

Refer to Resource 6-2 in the Student Guide.

Numerous worldviews are dominant in certain cultures of the world. Hesselgrave has identified some of these. They include:

Naturalist Worldview: There is no supernatural. Ultimate reality is seen in all that comprises nature. Pantheism—God in all—is an expression of a naturalist worldview.

Tribal Worldview: The world is filled with spirits both good and bad. The tribe itself is the center of the universe. Animism—the world is spooked by spirits—is an expression of a tribal worldview.

Hindu-Buddha Worldview: Life is cyclical, based on the natural life. Rewards and punishments are based on acceptance of one’s state and are lived out in subsequent states.

Chinese Worldview: Based on ordered and accountable relationships and duty in the sequence of those relationships. Confucianism sets up the ethical guidelines of this worldview.

Monotheistic Worldview: Humans are accountable to a single, ultimate God. Life is a one-time shot, followed by an eternal state of reward or punishment.

Syncretistic Worldview: Combines two or more elements of the views just considered. Examples include Roman Catholic Christo-paganism as expressed by indigenous peoples of the New World.

Multireligious Worldview: May be either the compartmentalization of religious beliefs or the unifying of them. For example, Christians who testify to a Christian worldview on Sunday, but adopt an alternative view in their practical decision during the week. Or it may be a more sophisticated form of religious reductionism, such as the Bahai faith or Unitarian-Universal Church which admits a diversity of religious perspectives.

Atheistic Worldview: Rejects any perspective of the supernatural and sees life more as a series of practical transactions.

From Hesselgrave, Communicating Christ Cross-Culturally, 142-90.

Refer to Resource 6-3 in the Student Guide.

There are numerous themes that worldview encompasses. Often these are seen on a continuum, that profiles positions from one extreme to another. Among the themes worldview describes are:

- 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

One way of examining worldviews is to draw contrastive examples between the worldviews of two very different cultures. For example, the worldview of an East Indian culture, despite all of its diversities, can be contrasted to that of a North American generalized perspective.

Refer to Resource 6-4 in the Student Guide.

Remember that not all people within these cultures share all aspects of any one worldview, but that all people would be familiar enough with these perspectives to see their persuasive and pervasive influence on the culture as a whole. Paul Hiebert, an anthropologist and missionary, contrasts these two

From Cultural Anthropology, 358-62, used by permission.

cultures in many ways. These are four of his prominent categories:

North American Worldview	East Indian Worldview
<p>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.</p>	<p>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 <i>Brahman</i>, cannot be perceived by the finite person, confined as he is to the prison of his mind. A person can gain a glimpse of it only through meditation, introspection, and the deep, innermost experiences of the self.</p>
<p>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.</p>	<p>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.</p>
<p>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.</p>	<p>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.</p>

<p>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.</p>	<p>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 (<i>dharma</i>) 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.</p>
---	--

Six Testable, Prominent Cultural Polarities

One of the more simplistic ways of assessing aspects of worldview is to identify key contrasting elements and then test culture on these elements to show patterns of differences. For the purposes of this module, one such test is offered, not so much to define scientifically precise worldviews, but rather to introduce you to the types of elements that constitute in part what makes up worldview.

From Ministering Cross-Culturally: An Incarnational Model for Personal Relationships (Grand Rapids: Baker Book House, 1986), 29-36.

Missionaries and educators Marvin Mayers and Sherwood Lingenfelter have described 12 elements divided into six contrasting pairs and have improvised a test to show similarities and contrasts between cultures. They call these the "Model of Basic Values." This is the questionnaire you did as part of your homework. We will be analyzing your responses in a few minutes.

Refer to Resource 6-5 in the Student Guide.

Time Versus Event Orientation

Some cultures and individuals are governed by the clock, seeing time as a commodity that can be manipulated; for instance, to buy time, or to spend time. Other cultures look at life as a flow of events not to be measured or curbed by time. Only until the event reaches a climax or transcendent meaning do the participants move on. As is said in Africa, "You Americans have watches; we Africans have time."

Dichotomistic Versus Holistic Thinking

Some cultures and individuals divide intellectual maps into opposites—black/white; rich/poor; right/wrong; Christian/non-Christian; and in the United States, Republican/Democrat. Others see life as organic and

whole, often allowing for irony, paradox, and contradiction that does not require logical resolution but rather, contributes to the whole. The Chinese drawing of yin/yang as mirror opposites, like jigsaw pieces that fill out the meaning of the whole.

Noncrisis Versus Crisis Orientation

Some cultures are “laid back,” expending little concern and preparation for tomorrow. They deal with problems when they come. They contend that 90 percent of the fears never come to fruition and the worrying or the protective actions may, in the long run, be more troublesome than the threat itself. Others anticipate well in advance any potential crisis and take evasive actions or make contingency plans such as the purchasing of insurance or the hiring of a neighborhood watch.

Task Versus Person Orientation

Some cultures value the accomplishment of a task, of “the bottom line” results as a superior value to the personal issues involved. People’s feelings and relationships are secondary to the mission demanded. Other cultures value more highly the relationship of persons over the task and may defer or deflect the job rather than destroy the human relationships that attend it.

Status Versus Achievement Focus

Some cultures value highly the status or the family a person is born into or inherits. They look at the personal identity as opposed to the productivity, to *being* as opposed to *doing*. A person’s family name, race, caste, or social standing outweighs achievement. Other cultures recognize people more for their accomplishments than for their histories. *Activism* is valued more highly than *ancestry*.

Concealment of Vulnerability Versus Willingness to Expose Vulnerability

Some cultures are quiet and do not discuss issues of vulnerability outside of confidential circles, considering such matters a private or family affair. They fear injury when all the facts are laid on the table, and avoid doing such. Or they do not believe their issues are matters of public discourse. Others quite willingly engage personal vulnerabilities in open forums such as divorce court, supermarket magazines, and TV talk shows.

It is noted that the issue of the bounds of expressed vulnerability may change several times during the life cycle of individuals, and certainly has changed posture in recent generations in Western cultures.

Analysis of Questionnaire: Model of Basic Values

(20 minutes)

Refer to Resource 5-11 and Resource 6-6 in the Student Guide.

At this time we will look at the questionnaire you already completed and evaluate what it reveals about each of you.

Where do your results seem skewed or extreme?

What prior experiences or input contributed to your perspectives?

What conclusions can be assessed from this experience?

As this test has been applied through many cultures, these are some of the observations made:

Cultures tend to polarize on one side or the other on each of the separate pairings. Individuals tend to mirror the values of the culture that formed them. However, there is a great variety of individual variation possible within any given culture.

Any one individual whose personal profile contrasts with another may experience tension or communication breakdown at the point of differing assumptions about specific worldview elements.

There is no final, correct profile, either for the culture or for the individual. There is a rationale in each context for why the culture has assumed this perspective. However, as a person exposes himself or herself to multiple cultures, it will be necessary to understand contrasting perspectives.

People do change over their lives; for example, one's willingness to expose vulnerability. However, change is directly linked to the need or profitability to change. Obviously, experience with other cultures may modify worldview, and the need to communicate Christ will push one to see these basic values in the light of Scripture, somewhat detached from cultural assumptions.

Many leaders of developing nations have become very agile at adapting to Western cultural values, not because of their persuasiveness but because of the

payoffs. Indeed, the cultural worldview shift may so overcompensate or adjust to cross-cultural pressures that the Westerner and the national in another culture may statistically pass by each other, in their adoption of new basic values.

The biblical testimony avoids a stereotypical response to any of these. Elements on all these perspectives can be deciphered in Scripture. Yet, when it is all laid out for examination, the Bible affirms all sides, but suggests a balance between the contrasts.

Implications of Worldview Insights

Worldview is closely related to religious beliefs in that the creeds are synthesized core perspectives on ultimate issues, such as:

- What is reality?
- Where do we find truth?
- What is the problem of life?
- What are our ultimate values?
- What is morality?
- How did I get here?
- Who am I?
- Where am I going?

Religious rituals and rites display those beliefs in succinct and dramatic ways.

Therefore, to understand someone's worldview is to enter deeply into the coherent reality of that person. To present Christ, and with Him the Christian worldview, is to interface with their religious worldview, perhaps implicitly contrasting with their perspectives.

Western Christians, in their pragmatism, tend to be lacking in fully understanding, assessing, and articulating the philosophical and worldview implications of their faith. Many other cultures treasure their values and philosophies, and until convinced at the worldview level to change their way of thinking, they resist. Increasingly, there is a need for philosophical and religious dialogue at the worldview level in a multicultural world.

Many people hold worldview beliefs intellectually and religiously, yet suspend these for the practical daily issues of survival. This creates deep contradictions, accommodations, and guilt in the lives of many people. Christ and the implications of the Christian gospel need to be communicated with integrity and coherency that unites beliefs, behavior, and feelings.

Guided Discussion: Personal Worldviews

(20 minutes)

Add any other group who would fit with the culture group with which you are dealing.

What are your deep feelings and beliefs about people different from yourself? For instance: Africans, Arabs, Muslims, immigrants, welfare recipients, prostitutes, gays, church bashers, and former Nazarenes?

What is your role as a Christian in relationship to them? What should it be? How do you feel about their possibilities of change and transformation? About their eternal destiny? Will they need to adopt your worldview for you to accept them as Christian?

Identify five aspects of worldview apparent within your culture. How do these aspects measure up with your Christian worldview? Are they coherent? Are they in conflict?

Think of a non-Christian friend to whom you would wish to communicate the gospel. What stumbling blocks of worldview would you anticipate would have to be overcome for the gospel to become palatable?

What aspects of your own Christianity are influenced by the assumed cultural beliefs of your own background? What parts of it might be misguided or skewed?

Name some of the important characteristics of your Christian worldview. In what way do you expose these in your communication of the gospel to persons who don't share your perspectives?

Small Groups: Personal Worldviews

(15 minutes)

Refer to Resource 6-7 in the Student Guide.

Allow the students a moment to read through the two activities and decide which they would like to do.

Designate a place for each group.

Have the two groups give a brief report at the end of the time.

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?

Lesson Close

(5 minutes)

Review

Instruct students to locate objectives in the Student Guide.

Look at the learner objectives for this lesson. Can you

- understand the concept of worldview?
- understand your own cultural worldview?
- identify elements of a biblical worldview?
- be confident of how you perceive a biblical worldview and be prepared to explain major elements of it?
- know where your own biblical worldview clashes with your 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?

Look Ahead

African-Americans talk about “walking the talk.” St. Francis of Assisi told his disciples to communicate the gospel and “if necessary, use words.” Our ways of thinking, talking, and acting are much more culturally influenced than we care to admit.

In the next lesson, we will look at certain aspects of each of these influences, or “dimensions” of communication, and parse together that which will enhance the transmission of meaning and response.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

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.

[This page intentionally blank]

Lesson 7

Aspects of Communication— Cognitive, Linguistic, and Behavioral

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	The Cognitive Aspect of Communication	Lecture	Resource 5-4 Resource 7-1 Resource 7-2
0:15	Cognitive Communication	Guided Discussion	
0:20	Cognitive Preferences	Small Groups	Resource 7-3
0:35	The Linguistic Aspect of Communication	Lecture	Resource 7-4 Resource 7-5
0:40	Linguistic Communication	Guided Discussion	
0:45	Dramatic Presentation	Small Groups	Resource 7-6
0:55	The Behavioral Aspect of Communication	Lecture	Resource 7-7
1:05	Behavioral Communication	Guided Discussion	
1:10	Behavioral Considerations	Small Groups	Resource 7-8
1:25	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Hesselgrave, David J. *Communicating Christ Cross-Culturally*. Grand Rapids: Zondervan, 1978, 29-36.

Lesson Introduction

(10 minutes)

Accountability

Call on 2 students to read their report on the cultural event they attended.

Collect homework.

Orientation

Used by permission.

In *Grandma Farver's Scrapbook*, a personal collection of poems and readings compiled by Dr. Franklin D. Garton, is a wonderful example of how people can listen to a single communication but all respond in different ways. Using the Sermon on the Mount with Jesus teaching His disciples the Beatitudes, the following responses were imagined:

Then Simon Peter said, "Do we have to write this down?"

And Andrew said, "Are we supposed to know this?"

And James said, "Will we have a test on this?"

And Phillip said, "I don't have any paper."

And Bartholomew said, "Do we have to turn this in?"

And John said, "The other disciples didn't have to learn this."

And Matthew said, "Can I go to the rest room?"

And Judas said, "What does this have to do with real life?"

Then one of the Pharisees who was present asked to see Jesus' lesson plan . . . and inquired of Jesus . . . "Where is our anticipatory set? And where is a listing of your objectives for the cognitive domain?"

And Jesus . . . wept.

What does this tell us about the varieties of ways people think, express themselves, and act?

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

At the end of this lesson, participants should

- 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

Lesson Body

Lecture: The Cognitive Aspect of Communication

(5 minutes)

Refer to Resource 5-4 in the Student Guide.

According to Resource 5-4 presented in Lesson 5, there are seven different aspects of communication that necessarily impact or impede the quality of the message. Already, we have looked at a basic difference between peoples called worldview, the filter through which they see reality.

In the next two lessons, six additional aspects of communication will be presented for study. These include:

- Varieties of Cognitive Processes—Ways of Thinking
- Varieties of Linguistic Forms—Ways of Expressing Ideas
- Varieties of Behavioral Patterns—Ways of Acting
- Varieties of Social Structures—Ways of Interacting
- Varieties of Media Influences—Ways of Channeling the Message
- Varieties of Motivational Resources—Ways of Deciding

Cognitive refers to the mind. Cognitive process then is the study of how the mind learns or absorbs information. It is understood that people and cultures think and learn sometimes in different ways. Indeed, adult learners learn and think differently as mature people than they did when they, themselves, were young.

Learning Styles

Refer to Resource 7-1 in the Student Guide.

Spend some time discussing learning styles.

Resource 7-1 describes internet sources for information about learning styles models. You should have read this information from the suggested site before class.

What categories of learning styles were used in the suggested internet site?

How does the learning style of the person we want to communicate with affect our selection of communication methods?

Ways of Thinking

Let's consider some general assumptions concerning ways of thinking born out of contemporary research.

Refer to Resource 7-2 in the Student Guide.

People are programmed biologically to develop and respond to the different hemispheres of their brain:

- Right-brain dominance individuals think and learn from picture images, language, stories, analogies and metaphors, in holistic ways. They handle irony, contradiction, paradox. They tend to 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.
- Cultures, as collective entities also, tend to think and learn, accessing one side of the brain in preference over the other. Their forms of teaching and learning reinforce certain styles of cognitions.
- All peoples and cultures use both sides of the brain to learn, though their skills and exposure may skew somewhat on one side or the other.
- Effective communication seeks to convey information using teaching and learning styles that exercise both sides of the brain, but is especially mindful of the dominance of the receiver's own thinking pattern.
- Scripture itself engages both right- and left-brain forms of communication. For instance,
Right-brain learning is encouraged through the use of parables, epic narratives (Genesis and Job), poetic forms, and apocalyptic literature.
Left-brain learning is encouraged through the use of proverbs, laws, regulations, and the Pauline theological rational discourse.

Cultures, in turn, tend to think and learn in different ways. For example:

- 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.

Within cultures, there are a variety of acceptable teaching styles. For instance, in a single culture, there are those who are:

- 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

A good communicator intersects his or her own gifting in teaching styles with the learning style needs of his or her audience for maximum communication benefit. This can best happen in a context of true and insightful relationship.

Guided Discussion: Cognitive Communication

(5 minutes)

What do you believe is your cognitive teaching or communication style? Do you utilize it to the detriment of communication even when the learning style of your audience may need other forms of transmission?

What curriculum, commentaries, literature, and sources of information do you currently use to educate yourself in the transmission of knowledge to others accountable to you? What roles do feeling, watching, listening, thinking, and doing play in your responsibilities to communicate the gospel message to others?

Small Groups: Cognitive Preferences

(15 minutes)

Refer to Resource 7-3 in the Student Guide.

Divide the class into groups of 3-4.

The groups will work on both of the activities.

Activity One

In your small group, each person is to discuss what they think are their cognitive preferences—right-brain vs. left-brain, learning style, their cultural style, their teaching style.

Discuss your strengths/weaknesses in regards to exam requirements. Do you excel in rote memorization, 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?

Lecture: The Linguistic Aspect of Communication

(5 minutes)

Refer to Resource 7-4 in the Student Guide.

A third dimension of cross-cultural communication involves the use of linguistics—*lingua* refers to the tongue. This involves ways of expressing ideas, such as in language. We will look at several key areas of observations about the use of language.

Linguistics is made up of four different skills: speaking, writing, listening, and reading. Each is quite different from the other. Just because a person masters one does not necessarily mean equal competency in all four. Especially among so-called bilingual persons, there may be great inequality of skill in these four categories.

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. Some cultures are especially flamboyant in the use of gestures; others are somewhat stiff. Inappropriate gestures can subvert the spoken message, such as laughing during a serious narrative.

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. It may involve stuttering, burps, “aahs,” foreign accents, mispronunciation, or may have its own peculiarities well known and accepted by the audience, such as in the ministerial cadence of preaching, or African-American pulpiter’s “whoopin’.”

Linguistics is expressed through social dialects—from formal, sophisticated, academic language to informal slang, street language. A highly educated audience may reject street talk. A youth gathering may reject a dry academic lecture. College students may

reject a patronizing presentation especially if it is given in a condescending manner.

Linguistics also studies gender-based language.

Women in many societies talk differently than men, using alternate vocabulary, different gestures, and alternative images. For instance, it has been noted by socio-linguist Dorothy Tannen that in Western societies, gender-based language of women stresses more themes of intimacy and relationship, whereas male language focuses more on independence.

Let us consider some general implications of the connection between linguistic forms and effective communication.

Refer to Resource 7-5 in the Student Guide.

- **Kinesics, paralanguage, and dialects can retard or enhance communication.** Inappropriate use of these can impede; skilled use of these can enhance. The context and the receptor is key for judging appropriateness. Extreme gestures or no gestures, an unanimated voice, or a heavy accent can impoverish the message intended.
- **The receptor or the listening audience determines what is expected of its communicator and what is its range of acceptable linguistic forms.** The phrase, "The customer is always right," applies in large measure to linguistic issues of communication.
- **An effective communicator needs to know his or her audience and adapt his or her linguistic form to that audience.** Information ahead of time may help orient the messenger to the audience. However, at the time of the presentation, visual cues and feedback, such as the body language of the listener(s) often give instant response and in turn, may effect adaptations to the presentation.
- **An effective communicator needs to identify any aberrations in his or her linguistic style that could conceivably interfere with the message intended.** Communication is enhanced when these negative aberrations are excised from the presentation.
- **Because many societies are more oral-based than writing-based, communication and feedback should engage the linguistic vehicle most accessible to the audience.** For instance, in oral-based cultures, feedback such as oral

exams, spoken responses, and dialogue should not be overlooked.

- **There are occasions in which anomalies of linguistic speech, rather than detracting from communication, may assist it.** For instance, a British accent may be especially appealing to an American audience. Evangelist Uncle Buddy's lisp helped create a folksy communication that endeared him to many people. Popular comedians often use aberration for communication effectiveness, but the feedback from the audience determines its acceptability.
- **Remember that linguistic style does not change the message. It only helps sell it.**

Guided Discussion: Linguistic Communication

(5 minutes)

How would you describe your own personal linguistic style? What is there in this style that may impede effective communication to your target audience?

Can a person's smooth or "slick" communication get in the way of communication? If so, give some examples. How is this to be avoided?

Have you ever experienced somebody who initially did not impress you because of linguistic liabilities, but over time surmounted these, because some aspect of the messenger or the message more than compensated for the deficiencies? What was the "added" aspect?

Small Groups: Linguistic Demonstration

(10 minutes)

Refer to Resource 7-6 in the Student Guide.

Divide the class into groups of three.

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

Lecture: The Behavioral Aspect of Communication

(10 minutes)

A fourth aspect of communication is what is known as behavior—the ways in which the action or activity of the communicator modifies the message by appropriate or inappropriate conduct.

Communication is enhanced or inhibited by accompanying behaviors or settings such as timing issues, dress conduct, touching behaviors, gestures, public decorum, the use of space, and physical attributes. We will consider some specific examples among many that could have been used, which illustrate communication difficulties centered on the behavioral themes just mentioned:

Refer to Resource 7-7 in the Student Guide.

For instance, inappropriate **use of time** may subvert the message intended.

Time Issue No. 1: A communication or message that is too long or intrusive or given at some inappropriate time may not be received as intended, because of the tedium factor, the privacy factor, or because of competing schedules. Those intrusive phone calls during supper that are dialed to make a sales pitch are often rejected because the family is otherwise occupied.

Time Issue No. 2: The timing of an appointment for conveying a message is critical. In some societies, the messenger is given license to arrive late or may be expected to arrive late. In other societies, appointments have to be punctual, or the message is compromised. Often the status of the communicator is key to determining punctuality of the appointment.

Time Issue No. 3: Societies that are event- rather than time-oriented often allow extended time to receive the message and consume it with great patience. They are in no hurry to make decisions of great importance. An efficient, snappy message that does not churn over time is often rejected, not because it isn't true but because it has not been given time to gestate.

Manner of dress is very important in many societies. Appropriate clothing does not detract from the message; whereas ostentatious or immodest clothing, highly stylized dress, or excessively informal wear may subvert the intended message with extraneous attention. Dress should be tasteful and purposeful.

Dress Behavior No. 1: In some societies, dress codes are rigid and invariable for certain roles of communication. In others, there is greater freedom. If a messenger presents himself or herself as inappropriately attired for the occasion, the message itself may be ignored or may be received negatively. Latin Americans may be offended when North Americans wear sneakers to formal events. In

some cultures, a woman's wearing of pants is still questionable behavior, while females wearing hats is preferred within worship settings. In African-American culture, stylish dress and suits are almost mandatory in Sunday-morning church settings.

*Dress Behavior No. 2: **Not only is what one wears important, but also how one wears it; in other words, the general condition of the clothing.***

Unpressed clothes, untied tie, an unkempt appearance; all may initially, at least, give the air of a lack of professionalism that erodes confidence in the oral presentation.

Touching or tactile behaviors vary from culture to culture. Some are "high touch"; others see touch as invasive or irritating.

*Tactile Behavior #1: **Initial greeting gestures such as a handshake, a kiss on the cheek, or an "abrazo" (hug) are varied expressions of social accessibility.***

Without the appropriate gesture, the budding conversation can be clipped into misunderstanding. Some societies express themselves through extensive tactile contact, such as touching behaviors to affirm communication and intimacy. For other cultures, such behavior is taboo because it is an invasion of personal space, and immediately communicates inappropriate messages, seen sometimes as sexual advance, or aggressiveness that may derail the message or land one in jail.

Gestures that accompany talk can be effective reinforcement of the message if done appropriately according to the culture. On the other hand, some gestures are taboo or offensive and undermine communication. For instance:

*Kinesic Behavior No. 1: **Inappropriate gestures to the culture may convey, at best distractions, at worst, insults.*** Use of the left hand in Ghana is offensive for touching or greeting others. Public spitting or loud blowing of the nose is considered distasteful in North America. The "OK" gesture of thumb touching index finger is offensive in Brazil.

*Kinesic Behavior No. 2: **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.***

Sometimes, only when rapport is achieved, can certain gestures become acceptable.

Public decorum refers to group behaviors. Each gathering has its “ethos” (code of behavior) that is highly subjective and tailored to the group. For instance, a sports event demands different decorum than a funeral.

Public decorum No. 1: In British-educated cultures, great respect historically has been given to teachers, shown by the students standing in welcome and chanting, “Good morning, Mr. or Ms. Whomever.” On the other hand, one American professor in Japan was mystified because she insisted the students use her first name rather than her doctoral title. She wanted intimacy; they wanted elevated status for her. They compromised by naming her by her obscure middle name.

Public decorum No. 2: Evangelical worship settings generate worship cultures with their own rhythms and sequence of rituals. Though many of the habits of worship could stand scrutiny and thought, one must think through the cultural effect of radical change from the norm. Where should “announcements” come? How are tithes and offerings presented? What is the meaning of the prayer time? Does the music build toward the moment of the preached Word, or is it an end in itself? How should the sermon conclude? For instance, British worship congregations generally conclude their service with “sacred space,” a time of silent prayer that follows the benediction.

To trespass across local decorum is to set up communication barriers difficult to overcome.

The use of **space** is a critical component of culture and, in itself, is a message source. Where things are positioned in relation to others things suggests role and importance. Furthermore, it defines the setting in which effective communication will or won’t take place.

Space Utilization No. 1: The physical setting of the message is important, be it a classroom, an auditorium, a sanctuary, a living room, or a restaurant, and what is comprised in that space, such as the furniture layout of the room where the message is being delivered.

For instance, the distance between the messenger and the audience, and the distance between members of the audience. Who faces whom, and at what angle, what platforms are used and how high? All of these space regulated positions establish the nature and tone

of the communication. They determine in large part whether the message is informal or formal; a monologue, a dialogue, or group discussion; whether it is a message communicated down or across to the audience. An informal discussion is hampered by formal pew arrangements. A preaching setting is too pretentious in a small classroom arrangement.

Furthermore, the symbols and signs contained in the space enhance the quality of the message desired. Medieval cathedrals sought to instruct their worshipers with lavish displays of images, stained-glass windows, and paintings—to provide context for the message. How is space used in our worship environments to do the same?

Space Utilization No. 2: Local cultures identify that which is public versus private space differently.

To conduct an open-air meeting on a street corner of an African village may be perfectly acceptable. To do the same in an urban area without license in many Western cities is to invite hostility. Public discourse generally must address diverse non-Christian audiences quite differently from private discourse offered between the church's four walls.

Physical attributes, not just dress and mannerisms, affect communication, at least on initial encounter. Personal size, looks, and eye contact modify messages perhaps more than we realize.

Physical Attributes No. 1: In one-to-one communication, the height of the messenger versus that of the receptor may influence communication. A tall Western missionary may be awarded a position of authority, respect, and/or deference in part because he or she looms over the national. However, such respect may be limited and circumstantial. One solution—have both parties sit down.

On the other hand, short people often compensate by wit or aggressiveness to secure attention for their message.

Physical Attributes No. 2: Physical appearance matters. A handsome man or attractive woman usually entices credibility more than an ugly one. Look at the infomercials on television! Yet this is not an absolute. Paul recognized his physical deficiencies and overcame them because of the power of his message. In some cultures, the elderly are offered immediate credibility and respect, whereas, in others, their

wisdom is often ignored in the cultural rush for technical knowledge. In some contexts, being black swings open doors of communication. In others, attitudes of racism restrict effective communication.

Excessively obese people may have their own communication difficulties in that they may be the subject of jokes or be caricatured as “jolly” despite the seriousness of their message.

Physical Attributes No. 3: Eye contact is critical. North Americans are known to outstare people, creating a sensation of aggressiveness. Yet to avoid looking at people may communicate insecurity, shiftiness, dishonesty. Some cultures are very adept at reading eyes, believing that in the eye is told the story of the emotions. Wearing dark glasses may impede such communication.

These examples are only the beginning of many types of behaviors that adjust the perceptions of the message intended. Rarely does one strategize a coordinated approach to these behaviors in preparing to communicate. Yet a pattern of sensitivity to behavioral issues is important to enhance the quality of the message to be given.

Behavioral aspects of communication are signal systems much like traffic lights that inform receptors and audiences to proceed ahead, hold off cautiously, or resist the message that is forthcoming.

The communicator needs to be aware of these alternative message sources and modify and adjust them where possible to resonate with the intended message.

Guided Discussion: Behavioral Communication

(5 minutes)

In your experience, where have you seen mixed messages or distractions caused by behaviors such as the ones discussed, or others, that have compromised or contaminated the intended message?

What suggestions would you give to alter the behavior in ways to bring them more into line with the desired message?

In respect/relation to this class, what do the arrangement of chairs, platforms, furnishings, time starts and breaks, refreshments, dress, wall decorations, presentation and posture of instructor or

students tell us about the importance and the nature of the message?

Do any of these impede the quality of the intended message being conveyed by the instructor?

Small Group: Behavioral Considerations

(15 minutes)

Refer to Resource 7-8 in the Student Guide.

Divide the class into groups of three.

The groups may need to select two of the three activities, as time may not allow for all three.

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 Close

(5 minutes)

Review

Instruct students to locate objectives in the Student Guide.

- Look at the learner objectives for this lesson. Can you
- 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?

Look Ahead

People who are locked into their assorted prides of "face, place, race, and grace," which speak more loudly than we might admit, may inhibit the effective communication of the gospel. Looks, geography, race, religious identification, and the attitudes we have about such things create barriers on both sides that are hard to supersede.

The next lesson opens not only an awareness of the power of these contextual issues but helps us navigate beyond them.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

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.

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?

[This page intentionally blank]

Lesson 8

Aspects of Communication— Social, Media, and Motivational

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:15	The Social Aspect of Communication	Lecture	Resource 8-1 Resource 8-2
0:25	Spheres of Influence	Guided Discussion	
0:30	Integration Designs	Small Groups	Resource 8-3
0:40	Media Aspect of Communication	Lecture	Resource 8-4 Resource 8-5
0:45	Media Communication	Guided Discussion	
0:50	Media Considerations	Small Groups	Resource 8-6 Resource 8-7
1:00	Motivational Aspect of Communication	Lecture	Resources 8-8—8-11
1:10	Motivational Communication	Guided Discussion	
1:15	Communicating the Gospel	Small Groups	Resource 8-12 Resource 8-13
1:25	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Law, Eric H. F. *The Wolf Shall Dwell with the Lamb*. St. Louis: Chalice Press, 1993, 1-11.

Lesson Introduction

(15 minutes)

Accountability

Call on each of the students to present their cultural presentation as assigned in Lesson 6.

Limit each presentation to 2-3 minutes.

Give each student some form of evaluation of his or her presentation.

Orientation

Why does the gospel resonate so effectively in some groups of people while it seems to fall on deaf ears among others? Is the message deficient, or the transmission corrupted, or can it be that the audience has its own sociological setting, its acceptable media forms, or its motivational agenda that plays into acceptance?

Why might Muslims find it hard to accept Christianity, while tribal peoples seem to respond more readily?

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

At the end of this lesson, participants should

- 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

Lesson Body

Lecture: The Social Aspect of Communication

(10 minutes)

The fifth dimension of communication is the social aspect, that is, ways of interacting between the various human relationships. Both the communicator and the receptor are perceived and engaged in social communities that influence the quality of the message intended.

Numerous social relationships affect communication. Among these are:

Refer to Resource 8-1 in the Student Guide.

Social status: How does society regard me? Am I middle class? Professional? White collar? Blue collar? Union member?

Roles: What is my usefulness to society? Wage-earner? Welfare recipient? Service employee? Entrepreneur?

Kinship groupings: Who is my family? How are they related to me? What obligations do I have to them? Who is it appropriate for me to marry? Where are my family loyalties? Who is "in" and who is "out"? Who is "us" and who is "them"? What are my tribal relationships? What are my obligations to tribal loyalties, rituals, etc.?

Voluntary associations: With whom do I choose to work? To spend time? What relationships beyond kinship do I choose to maintain or support? Are these professional-, interest-, or geographic-based? What other groups draw me into ongoing relationships? To what clubs, professional societies, partying groups, political associations, or church affiliations do I belong?

Networks: In what networks of relationships do I have some kind of connection? Where am I known, or have influence? Within the local Parent-Teachers Association? Within the immediate neighborhood around my house? Among those at work? Among those at church?

Urban/Suburban/Rural: How much am I influenced by my immediate world as related to urban/suburban/rural? Am I, in some sense, an expression or extension

of one of these? How do I feel about the characterizations of urban/suburban/rural?

Each of these social settings in some sense pre-determines one's ability to communicate or extend the message. Within these categorizations are natural bridges or doors of communication which can swing open efficiently for those ready to enter through. Most effective evangelism takes place within these categories.

However, there are instances where communication of the gospel must extend well beyond these natural social relationships. Those who move across cultural barriers are called *apostles* (from the Greek) or *missionaries* (from the Latin). Paul, Barnabas, and Silas are vivid examples.

Communication can be impeded or hindered by attitudes of tribalism, nationalism, racism, and sexism. Key to all of these is an attitude of superiority. Paul appeals to the principle of deferring to others, always engaging in a spirit of hospitality. Christ was the ideal example, embracing those who were resented by society.

Social Context

Some cultures are **highly contextualized**, that is, communication is largely dependent not just on the message delivered but on the entire social context around both the communicator and the recipient. A hostile social environment may so contaminate the communication that the receptor is deflected away from the message.

In contrast, other societies are **low context**, where the message itself is important—the social setting less so. Technological language, even theological language in the abstract, is usually low context.

However, intimate language, familial language, and theological language contextualized in biblical settings are high context, in that they take seriously the social settings both in which they have previously occurred and in which they currently are active.

Social Dimensions of Communication

Refer to Resource 8-2 in the Student Guide.

Sexual Role Distinctions

In Western societies, the role distinctions between women and men have been substantially reduced. Within the work environment, there is professed legal and social equality. However, in many other societies, the role differences are much more pronounced. Women take a much less public and/or deferent role. In Latin America, for example, female international workers assigned to urban community development noted that their local male counterparts didn't take their roles, ideas, and suggestions with the same seriousness as they did with international males.

In many cultures, it is inappropriate for a male or female to give counsel to or be seen in partner situations with the opposite sex. Communication between the two can breed misunderstanding and may be misinterpreted by others observing. One male missionary, trying to aid a neighbor losing consciousness because of a drug overdose, was confronted with the husband who declared, "If you want her, you can have her." The gesture of care communicated through the local sexual mores a totally different message.

Social Status Distinctions

North American attitudes toward equality are not necessarily shared in other cultures more stratified into social classes and castes. Mobility up or down in these societies is limited. For instance, an invitation to one's home directed toward someone of lesser social standing may implicitly stir dependency or shame in the inability of the guest to reciprocate in kind.

When cross-cultural communicators, such as missionaries, arrive in economically poorer countries, their call to "surrender all and follow Jesus" may stir mixed reactions. Some may view the speaker as relatively rich, unthreatened by true economic deprivation. Others may believe that by accepting the gospel and mimicking the missionary, God will bestow favor on them equally. Both attitudes misconstrue the social implications of the gospel.

Social Networks and Affiliation Implications

People usually do not make decisions about the value of a message in isolation. They are influenced both negatively and positively by the groups represented in

the communication process. This is on the part of both the communicator and receptor. In some instances, a response to the message may demand a change of reference group. In others, the reference group may affirm the message. In others, the receptor may become the conduit to pass the message on.

Scripture acknowledged the importance of people deciding their destiny within groupings. The children of Israel were seen not just as a mass of individuals but also collectively. They were blessed as a whole and were punished, likewise. The city of Nineveh was convinced by the prophecies of doom of a reluctant prophet, Jonah, and responded in joint obedience. The early Christian Church sought group consensus rather than individual action. The Philippian jailor led his entire household into a collective baptism.

Two phenomena may be experienced in cross-cultural ministry. When a Westerner preaches to no response, it just might be that individuals are seeking permission from group consensus before decision-making. On the other hand, great public responsiveness to decision-making may stem from misunderstood motives such as pleasing the presenter or prompting favorable response from God.

The Rural/Suburban/Urban Divide

The great new fact of missions is the proliferation of urban communities around the world. At the turn of the 20th century, ten percent of the world's population lived in cities of 25,000 or more. Now, over 50 percent of the world is urbanized. The three general areas represent somewhat differing "worldviews" on life. The rural perspective tends to view life as more static, cyclical, and fatalistic. The suburban perspective tends to view life as logical, ordered, and secure. The urban perspective tends to view life as chaotic, disordered, paradoxical, experiential, and cosmopolitan. Many immigrants to the cities, both international and internal, bring their perspectives from the rural. With their migration have come their churches that mirror their values.

There is an emerging international urban culture, which feels more at home in urban contexts worldwide than in alternative contexts. Many hymns, visuals, bulletin covers, analogies, and styles of communication even in the urban environment picture rural or small-town images distant from urban life. As such, these messages idealize and sanction life in nonurban environments, creating mixed messages that confuse

young urbanites who seek to find the gospel in the midst of the city and all of its symbols.

Much creative effort needs to be expended on discovering, adapting, contextualizing urban forms of Christianity.

General Implications

Let's consider some general implications of the role of social attributes in reference to communication.

The cross-cultural communicator ought to recognize not only the influence of the social context of the recipient but also the subtle message communicated about himself or herself in social settings. A communicator perceived as monocultural starts with poor credibility in a multicultural or cross-cultural communication setting. As such, references and language stereotypically used by one culture ought to be minimized as revealing one's political or socioeconomic tilt, reducing communication.

The gospel is never communicated in isolation. Multiple social relationships are involved, beyond those within earshot. Thus it is important to have quality feedback systems, to correct or nuance the message before it gets out of hand.

In some societies, 'groupthink' dominates over individual decision. If a receptor responds initially to the gospel, but remains in a resistant social group, the message needs to address the group leadership as a whole.

Though uncomfortable for Westerners who hold strong tenets about individual freedoms, it may be necessary to await group response, even though it retards the process of acceptance. To demand individual decisions immediately may ignore the opportunity for group response.

Guided Discussion: Spheres of Influence

(5 minutes)

Draw circle diagrams of your spheres of influence using the categories just discussed (Resource 8-1). Estimate how many people are located within each sphere.

What percentage of each circle would be born-again Christians?

Of those who are not, how many of them could narrate your testimony?

What strategies would it take to communicate the gospel to these?

What do you think would be their reactions and objections?

How could you get beyond these?

Do you find that your Christian witness has funneled you into increasingly narrow social groupings or has it exposed you to wider ones?

If you have been narrowed, what do you do intentionally to keep yourself connected to the broader social context?

Small Groups: Integration Designs

(10 minutes)

Refer to Resource 8-3 in the Student Guide.

Allow the students a moment to look at the two activities and then to choose one and group together with others who have chosen the same activity.

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.

Lecture: Media Aspect of Communication

(5 minutes)

The sixth dimension of communication is what Hesselgrave identifies as the media; that is, the conveyance of the message, be it voice, book, television, art form, or music. In other words, it includes all ways of transmitting the message. It denotes all those means used to convey verbal or nonverbal messages to audiences.

Repeating what has been said earlier, there are two major divisions of media:

Simple media such as written autographs, original diagrams, basic models, mime, chalk and talk, music, dance, conversation, speeches, and gesture. It is media that involves basically only the one presenter.

Syndetic media involves more than one stage in transmission, such as books, films, radio, television, and drama, all print media, computer, or Internet. In sum, all machine and electronic technology, all mass media is syndetic.

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. For example, "television" Christianity has changed the understanding of Christianity in that some would argue

- it focuses on marketable items
- it configures to half-hour or hour prepackaged, scripted presentations governed more by time than event
- it offers instant blessings
- it appeals to fund-raising
- it shows dramatic moments
- it ignores discipleship
- it ignores ethics
- it ignores unpopular positions
- it is personality-oriented
- it is showmanship

The result is that often the message of Christianity becomes distorted by virtue of the media chosen.

Media Thoughts

We cannot castigate all Christian television. There are all kinds of programming. And one could argue that

Refer to Resource 8-4 in the Student Guide.

Refer to Resource 8-5 in the Student Guide.

many viewers might have little or no exposure to any form of Christianity otherwise. Others testify to valued religious experience as an outcome of the programming. It is hard to evaluate whether such experience is because of or despite the quality of the message presented. However, to abandon the use of this media is to leave the airways devoid of any Christian witness and filled potentially with pernicious messages.

It is increasingly more apparent that the message of Christianity presented through the broadest cross-representation of media forms, enhances the overall message being received. Therefore, the reading of books, along with drama, and television and participatory experiences generally, in combination, reinforce and stabilize the message, when the messages correspond with each other. A wise combination of media reinforces the messages of the gospel. For example, the *JESUS Film*, with follow-up discipleship materials, with small-group meetings, and church planting.

Syndetic media is very costly but is also persuasively powerful. Because it does not engage a string of high-tech experts, skilled operators, and professional entertainers, the ancient world of “wise elders” bestowing credible insights is being replaced by “whiz kids” and charismatic personalities who parcel out popular products to a consuming public less interested in the message than the media. Packaging Christianity into palatable entertainment runs the risk of a compromised or diminished message.

All messages use media. The Bible suggests great diversity in the use of media—spirits (the spirit of Samuel who cursed Saul), the donkey that impeded Balaam, tablets of stone that framed the Ten Commandments, angels, dreams, pantomimes (Jeremiah and Isaiah acting out), instruments (described throughout Psalms), the dance, etc. However, great care needs to be taken that the media does not suppress the message but enhances it. All media needs to be scrutinized, to find each one’s most appropriate use for the needs of the audience being served.

The varieties of media can extend the possibilities of reaching people with the gospel.

The financial obligations of mass media equipment may outweigh the benefits.

The power of mass media may be unduly manipulative.

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

Depending on the nature of the media, it may distort the balanced understanding of the gospel.

One may overlook simple media in the rush to embrace syndetic media.

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

The electronic media in its propagandizing influence on the minds of vulnerable receptors could eventually carve out a new form of colonialism. Conceivably, those wealthier nations, which control the airwaves and the mass media, could also control mass marketing. Christianity itself is not spread by propagandizing but by prayerful presentation and thoughtful acceptance.

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.

Guided Discussion: Media Communication

(5 minutes)

What form(s) of media brought you to Jesus Christ?

What form(s) of media do you use to keep yourself informed, stimulated, and accountable for your Christian life today?

What form(s) of media do you use for communicating the gospel with others?

What form(s) of media persuade or influence you the most? the least?

Small Groups: Media Considerations

(10 minutes)

Refer to Resource 8-6 in the Student Guide.

Allow the students a moment to look over the three activities and then group with the others who have chosen the same activity.

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

Refer to Resource 8-7 in the Student Guide.

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

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?

Lecture: Motivational Aspect of Communication

(10 minutes)

The last of the seven dimensions of communication is the motivational aspect of communication. In other words, what are the various ways people make their decisions based on the message received?

Ultimately, each Christian is a "change agent," called into the mission of communicating the gospel to others so they can discover the saving resources of the gospel for themselves. Some might describe this as a holy "arrogance" that calls for change, transformation, and repeating the process in someone else. Others describe it simply as "the beggar who tells fellow beggars where the bread is to be found."

Varieties of Motivation

Em Griffin has described seven varieties of motivation in communicating the gospel to others. He calls them persuaders:

Refer to Resource 8-8 in the Student Guide.

There are the **nonlovers**—they do not try to persuade. Their attitude is, “I do my thing and you do your thing. I am not in this world to live up to your expectations, and you are not in this world to live up to mine” (Gestalt Prayer). The antidote to this is Romans 10:14-15.

There are the **flirts**—they are not in love with the other person, they are in love with themselves. They want to make as many conquests as they can, to run up the statistics, but are not interested in long-term relationship. The flirt is immature. The antidote to this is the example of Paul who backed up his words with ongoing loving and nurturing correspondence.

There are the **seducers**—they appeal to people for all the wrong reasons, offering success, money, popularity, or an easy life as the consequences of conversion. Or they themselves implicitly offer their own “star” appeal, pandering to baser desires. The seducer is immoral. The antidote to this is found in the words of Paul in 2 Corinthians 4:2-7.

There are the **rapists**—they use acts of force to produce conversions while denying their victims free choice. The force used can be psychological as well as physical, and often is built on excessive fear or exaggerated guilt. The rapist is criminal. The antidote to this is found in the words of Paul in 2 Corinthians 7:2-4.

There are the **smother lovers**—who love their recipients to death. They genuinely care, but offer only a discipleship with one-way communication. The danger of this approach is that it does not allow for mutual growth or critique, or even room to breathe on the part of the person who is the object of love. The antidote to this is found in James 3:1.

There are the **legalistic lovers**—going through the motions of love but offering, in the words of 1 Corinthians 13:1, “sounding brass, or a tinkling cymbal.” They are concerned about the spiritual condition of their convert, but refuse to look at the total needs of the individual, such as food, peace, dignity, or accomplishment. The antidote to this is found in James 2:15-16.

However, God desires that we be **true lovers**—a communicator of the gospel who cares more about the welfare of the other person than about his or her own ego needs. He or she respects the rights of the other person and gives people space and occasion to say

From Em Griffin, The Mind Changers: The Art of Christian Persuasion (Wheaton, IL: Tyndale House, 1986), 32-40.

“no” when it is offered. He or she does not humiliate the person, nor resent him or her when he or she defers.

Reasons for Motivating Change on the Part of the Receptor

Refer to Resource 8-9 in the Student Guide.

The receptor makes a change in his or her life based on one or more of these reasons:

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.
 - A conflicting message may effect the greatest change, a radical paradigm shift, but only in cases where there is great credibility of the communicator and deep unresolved needs of the recipient.
6. The recipient individually or the audience collectively recognizes unresolved felt needs addressed with superior alternatives.
 - Three kinds of needs are implicit: **felt needs**—if lower needs are not satisfied, the higher needs seldom function—on the part of the recipient; **perceived needs** on the part of the communicator; and **real needs**, mediated by both sides.
 - Effective communication of the gospel should start at felt needs.

Personal acceptance of the message with resultant change does not occur in isolation but always in relation to the reference group of the individual. Transformation or conversion is always of social significance and ought to be seen holistically. Personal change may need to be mediated within and through

the group processes. This is why the church is so critically important in providing an alternative social environment.

Refer to Resource 8-10 in the Student Guide.

Take time to go through this list.

Successful communication, which results in behavioral and worldview change (what we call conversion), involves a lengthy process. This can be seen in the many steps listed on Resource 8-10.

Additional Observations

There is a readiness factor that anticipates positive responsiveness to the message on the part of the receiver. This may be precipitated by crisis, group response, group dissolution, incentives, or repetitious appeals. Not every situation exhibits such readiness but may form bridges to it.

Conversion operates at three levels: worldview, behavioral, and attitudinal change. All three do not necessarily occur simultaneously. In some, the conversion is first shown in behavior, while for others, in attitude. Usually, worldview change lags behind and requires substantial disciplining before one is wholly Christian.

A citation from Scripture illustrates this: "Take your everyday, ordinary life—your sleeping, eating, going-to-work, and walking-around life—and place it before God as an offering [behavioral change]. Embracing what God does for you is the best thing you can do for him [attitudinal change]. Don't become so well-adjusted to your culture that you fit into it without even thinking [worldview change] (Rom 12:1-2, *The Message*).

Refer to Resource 8-11 in the Student Guide.

From The Mind Changers, 192.

According to Em Griffin, there are five proven techniques for effecting life change on people. These are:

- 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.

Are these consistent with Bible principles and instruction on witnessing?

Guided Discussion: Motivational Communication

(5 minutes)

Have you been in a situation in which you have communicated a very important message to somebody, only to discover that they were not interested or receptive? Why do you suppose this was the case? What was the cause of their resistance?

Why would Jesus say to His disciples that they should “wipe the dust off their feet” and move on, if the message was not received? Why, when, and how do we suspend our efforts to communicate?

Small Groups: Communicating the Gospel

(10 minutes)

Refer to Resource 8-12 in the Student Guide.

Divide the class into groups of 2-3.

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 Close

(5 minutes)

Review

Instruct students to locate objectives in the Student Guide.

Look at the learner objectives for this lesson. Can you

- 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 contexts
- 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?

Look Ahead

A phrase often cited is that the gospel is better "caught" than "taught." In the next lesson we will be looking at a variety of case studies and hopefully come to learn better ways for the Gospel to be "caught."

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Each of the students will need to pass out Handout One of their case study at this time.

Be familiar with Resource 4-14.

Read the 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?

Lesson 9

Case Studies and Practical Applications of Communication Insights

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:05	Practical Applications of Communication Insights	Lecture	Resource 9-1 Resource 9-2
0:10	I've Had Enough of Her	Class Case Study	Resource 4-14
0:25	Case Studies	Student Presentations	Handout One Handout Two
1:25	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Augsburger, David W. *Conflict Mediation Across Cultures: Pathways and Patterns*. Louisville: Westminster/John Knox Press, 1992, 1-41.

Lesson Introduction

(5 minutes)

Accountability

Ask the students if they have all the materials they need for their presentations.

Orientation

From Conflict Mediation Across Cultures: Pathways and Patterns (Louisville: Westminster/John Knox Press, 1992), 5.

David W. Augsburger made this statement: "Conflict is essential to, ineradicable from, and inevitable in human life; and the source, cause, and process of conflict can be turned from life-destroying to life-building ends."

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

At the end of this lesson, participants should

- 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

Lesson Body

Lecture: Practical Applications of Communication Insights

(5 minutes)

Refer to Resource 9-1 in the Student Guide.

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 acting as a hermeneutical community, and not out of individual opinion.

Analysis of the Case

Refer to Resource 9-2 in the Student Guide.

The group analysis of the case should progress toward a solution. Generally there are at least four stages in the discussion:

- The construction of a time line—a listing of the order in which the events occurring in the case have taken place.
- The identification of all the characters in the case, what is known about them, and how they view the situation.
- The discussion of the major and minor issues involved in choosing a course of action.
- The exploration of various solutions, giving particular attention to how we discern the will of God when we make decisions.

Guidelines for Discussion

All who are present should voice their ideas and be able to give reasons for them. The discussion leader should not allow any one person to dominate the session and should encourage those who are shy to participate.

Individuals should hold firmly to what they truly believe but be willing to change their opinions on the basis of newly perceived insights or evidence. People should contribute whatever they have in the way of theoretical and experiential knowledge that is relevant to the discussion.

Participants should remember to keep a sense of humor in the discussion. This is an indication that we know ourselves to be fallible beings whose wisdom is always partial and never absolute. Humor often serves as the oil that keeps the social processes functioning.

The leader should not subtly manipulate the discussion and the decisions so as to achieve his or her own point of view.

The leader and the participants must constantly keep in mind the importance of seeking God's guidance in reaching a solution.

Class Case Study: I've Had Enough of Her

(15 minutes)

Refer to Resource 4-14 in the Student Guide.

You will be acting as the discussion leader for the evaluation of this case study as an example for the students to follow.

These questions are guidelines for the development of the solution possibilities and the consensus solution.

An explanation: the author of the case study is a Ghanaian (African) leader working in an international relief agency. As such, he is trying to adapt to international codes of professional behavior.

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

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

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

What worldviews are in clash?

This story describes in detail paralinguistic issues that communicate messages. What are some of them and what do they communicate?

Why do you suppose the woman would come to the office at this time?

Why did she have such a need to talk so much?

The clash here involves space, time, and social status issues. Yet both parties are from the same culture. How do you explain the differences?

If you were the author, how would you resolve this in a culturally and Christian acceptable manner?

What are possible consequences of your response?

How would Christ deal with the situation?

What messages are being communicated to you by the author about his feelings?

Why are these messages not being accepted or communicated to her in an effective manner?

What messages need to be communicated, and how can they be accomplished in an effective manner?

What did you learn about communication from this case study?

Case Studies: Student Presentations

(60 minutes)

Depending on the size of the class this can be done as one group or divided into several groups.

Each presenter will need 10-15 minutes. There should be no more than 4 people in each group.

Lesson Close

(5 minutes)

Review

Instruct students to locate objectives in the Student Guide.

Look at the learner objectives for this lesson. Can you

- 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?

Look Ahead

St. Augustine once wrote: "Every meeting is a divine encounter." On another occasion, he wrote: "Every meeting is an exchange of gifts." Or so said the posters these quotes were written on. For the Christian there are no casual encounters. There is always the sense that God has brought us into relationship, to build something more than the sum of its parts.

Sadly, so many relationships deteriorate because of blindness, prejudices, stereotypes, and hostilities that refuse to struggle into positive communication patterns. The next lesson necessarily peels away the ugliness of group hostilities to find a deeper meaning in what binds us together as human beings and as Christians.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Leny Mendoza Strobel, "Surrounding Ourselves with Differences," The Other Side 30 (Jan-Feb 2000): 16-9.

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.

Lesson 10

Reconciliation, Social Justice, and Celebration of One Gospel

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:05	Reconciliation, Social Justice, and Celebration	Lecture	Resource 10-1 Resource 10-2 Resource 10-3 Resource 10-4 Resource 9-3 Resource 10-5 Resource 10-6
0:025	Communicating Reconciliation	Guided Discussion	
0:30	Personal Evaluations	Student Presentations	
1:20	Lesson Close	Review, Assign	Student Guide Resource 10-7

Suggested Reading for Instructor

Brechenridge, James and Lillian Brechenridge. *What Color Is Your God? Multicultural Education in the Church*. Wheaton, IL: Victor Books, 1995. This book studies specifically, chapter by chapter, issues of multiculturalism, examining in sequence, Hispanic-American, Native-American, Asian-American, and African-American cultures.

Lesson Introduction

(5 minutes)

Accountability

Ask 2 students for thoughts about the article they read.

Return all homework. If you plan on collecting the reports presented in this class session, make arrangements about how they will be returned to the students.

Orientation

Recently, in a Bible study class focused on 1 John 3's call for disciples to "love one another," a participant challenged the group to define how this love is any different from the love any group has for its own. One person spoke up, suggesting the "agape" love is offered without restraint and conditions. Another said this love is qualitatively different in that it is cleansed from selfishness.

However, another suggested that a love extracted from a group that is, in some sense, culturally, racially, religiously homogeneous, really is not much different from other group love.

Could it be that the true test of "agape love" as described in 1 John 3, is love which bridges radical social, cultural, and racial differences, where humanly speaking, there are few normal reasons to explain away that love? For instance, an Israeli and a Palestinian; a South African black and an Afrikaaner; a highbrow Episcopalian and an immigrant Pentecostal. Perhaps, it is love despite diversity that manifests God's type of love in convincing and credible ways. Let's look further.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

At the end of this lesson, participants should

- 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

Lesson Body

Lecture: Reconciliation, Social Justice, and Celebration

(20 minutes)

One of the greatest inhibitors of healthy communication is prejudice, where people prejudge others on the basis of perceived inferiority of *race, place, face, and grace*.

Or as it has been expressed: Prejudice is a lazy person's excuse for not thinking. On the other hand, the gospel proclaims reconciliation not just between God and humanity but between human beings themselves, especially within the household of believers.

Refer to Resource 10-1 in the Student Guide.

The impact of prejudice and racism still shadows modern civilizations for perhaps these reasons:

Fear of the unknown: The fluid movement of peoples around the world creates greater exposure, but not greater understanding. The invasion becomes a threat.

Ignorance about the facts: People who over-exaggerate negative facts about groups.

Stereotypes in the media: Television/movies promote caricatures of certain people groups. One TV executive noted that the image of the African-American male on his media, for years, was presented as criminal, clown, or rich sports star.

History of injury: A case of selective memory that festers past hurts unredeemed by forgiveness.

Projectionism: That which we call license in ourselves, we call sin in others. Perhaps we fear less the sin in others than unresolved guilt or inadequacy in ourselves. Some projectionism may have repressed sexual implications.

Cultural and family indoctrination: Children learn early the prejudices and hateful language from parents.

Self-protection: Some people fear change and challenges to a secure worldview. They are not so much hostile toward people as they are fearful about change.

Habit: Cultural and personal habits are deeply ingrained. People may inflict hurt and damage without being even aware they are doing so.

Warped theology: Ugly Christian initiatives and campaigns have emerged from warped folk theology assumptions, such as seen in the Crusades.

Warped secular theory: Evolution with its survival-of-the-fittest mentality has spawned suggestions of Aryan race superiority.

Irrational Response: As with all things Satanic, hate may be irrational, beyond cause or explanation.

People hate those different from themselves or those they feel threatened by. Examples would include:

- Tribe: the Tutsis versus the Hutus
- Ethnicity: Chinese versus the Tibetans
- Race: white and black racism
- Nationality: the break-up of Yugoslavia
- Culture: South Africa
- Language: French and English Canada
- Economic status: Marxist redistribution of wealth
- Social class: "Nimby"—"Not in My Backyard" phenomenon
- Religious affiliation: Northern Ireland
- Subcultural identities: Sri-Lanka, Ceylonese versus the Tamils
- Physical handicaps: The Nazi massacre of the disabled
- Sexual orientation: gays
- A combination of these: Israelis and Palestinians

What is the genesis of prejudice?

- Begins with the God-given human need to organize and regulate life, to "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 pre-judge, usually disparagingly.
- Prejudgment leads to prejudice.
- Prejudice leads to hate.
- Hate leads to violence.
- Violence begets violence in increasingly expanding circles.

Sadly, there is an entire catalogue of ways in which people hate. Here are some expressions of hate:

- Calculated disregard
- Intentional separation
- Legalized segregation

Refer to Resource 10-2 in the Student Guide.

- *De facto*—it just happens without the need for laws—segregation
- Creating islands of distance
- Isolated violence
- Systematic violence—institutionalized, police action
- Systemic violence—built into the entire society
- Ethnic cleansing

The Bible itself constantly confronts people engaged in hateful actions toward others.

Refer to Resource 10-3 in the Student Guide.

- 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

The response of persons to hate directed toward them is revealed by:

- Avoidance
- Retribution
- Legal redress
- Public protest
- Minority uprising while the majority suppresses
- Ongoing cycle of violence

Thankfully, the Bible offers redress for those hated and redemption for those engaged in hate. Throughout the Bible special tenderness and treatment for those who are vulnerable is exhibited. Some examples are:

- God has special love for strangers (aliens) within the gates (Deut 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 radiates with a message of reconciliation, because the children of God live not in the past but in

the promise of the future Kingdom, when all shall become one in Him.

We are committed to the message of reconciliation (2 Cor 5:11-21).

- Reconciling people to God
- Reconciling people to each other
- Reconciling people groups to each other

We are committed to the ministry of peacemaking—implanting the flag of “shalom” around the world (Mt 5:9).

Refer to Resource 10-4 in the Student Guide.

The Gospel Addresses Social Justice

Indeed, in both Hebrew and Greek, the words for “righteousness” and “justice” stem from one word only. They **do not** have two different connotations, righteousness representing private holiness, while justice is societal. They are but two faces of the same coin: 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).

Students were to have read the article, “Surrounding Ourselves with Difference,” in Resource 9-3.

So then, what are the steps to opening communications again, where suspicion, fear, and anger have existed? Let’s consider a suggested walk-through of some difficult, dangerous steps, necessary 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

Refer to Resource 10-5 in the Student Guide.

There are many costly demands of reconciliation, social justice, and oneness in Christ.

To be cross-cultural communicators of the gospel may require unusual gestures of commitment and identification. This is true especially among populations most offended. It is modeled after Jesus, who made the ultimate cross-cultural sacrifice by yielding all and identifying with humankind (Phil 3:5-8). We call this incarnation or “en-flesh-ment.”

Refer to Resource 10-6 in the Student Guide.

From John Perkins and Thomas Tarrants, III, He's My Brother: Former Racial Foes Offer Strategy for Reconciliation (Grand Rapids: Baker Book House, 1994).

This book brings together the black preacher and the Klansman, naturally hostile persons who through the miracle of grace become dear brothers.

One well-known Christian community activist, John Perkins, suggests true incarnation may mean radical reorientation to groups of people who suffer. His well-known “3-Rs” include:

- 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

The Church should be the “kingdom of heaven,” mirroring the demographics of the community in which it is located, yet also reaching forward to look more like the vision of Revelation 7:9: They were from every race, tribe, nation, and language coming together before the throne of the Lamb.

Perhaps one of the most damaging reflections of the Christian church is that often it presents itself to the world as a self-interested, self-righteous “club.” Of course, that is never the intention. However, the symbols and the substance of much of Christian communication convey the club image, provoking a serious credibility problem.

Perhaps the way we relate to the poor, the needy, and minorities, offering “Good News” both verbally and tangibly are our strongest statements to the world about the nature of Christianity. Perhaps then will they utter “how the brethren love one another!” Intimate and loving communication in the context of homogeneity is normal and natural. When it occurs in the context of naturally hostile and disparate backgrounds, then one can say that a miracle has taken place. Pentecost has been reenacted!

Guided Discussion: Communicating Reconciliation

(5 minutes)

When in your experience have you felt slighted, hurt, demeaned, or angered by attitudes and

communications that treated you as less than a person made in the "image of God"?

How did you react? How would you now react?

How should you go about informing and educating your congregation on its responsibilities for reconciliation, social justice, and the prophetic statement to the world of your unity in Christ with those different from yourself?

Student Presentations: Personal Evaluation

(50 minutes)

If the class is small enough, the presentations can be given by each student to the entire class.

If the class is larger than 5, you will need to divide them into smaller groups of 3-5.

Limit each presentation to 10 minutes.

When all students have given their presentation, it would be good to open it up for a general discussion of information and ideas shared.

Lesson Close

(10 minutes)

Review

Instruct students to locate objectives in the Student Guide.

- Look at the learner objectives for this lesson. Can you
- 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?

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Organize a worship service or 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 that God has spoken to you about during this module.

Punctuate the Finish

Refer to Resource 10-7 in the Student Guide.

Poignant thoughts on the power of compassion:

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

[This page intentionally blank]