

Chapter 5

The Second Barrier: Culture

LESSON OBJECTIVE

It is important to understand that:

- Culture is a major barrier to the spreading of the gospel
- Cultural adaptation, or the lack thereof, decides missionary success or failure
- Your host-population must be reached within its *own* cultural limits, *not within yours*
- Jesus' cultural behavior was distinctly *un*-Western
- Cross-cultural missions should transfer to mono-cultural, local evangelism as soon as possible
- Reaching people for Christ is as much an issue of attitude as it is of spirituality

LESSON OUTLINE

We discuss the following topics:

- Culture Defined
- Cultural Encapsulation
- Ethnocentrism
- Nine Cultural Differences Compared
- Cross-cultural Communication
- Different Kinds of Evangelism
- Hesselgrave's Three-Culture Model
- Contextualization
- Redemptive Analogies
- Incarnational Ministries
- Four Biblical Keys

LESSON CONTENTS

Some people's *concept* of culture does not justify its full meaning. E.g. a Westerner attends a piano recital and says he occupied himself with culture. He means that he visited an expression of art, belonging to his culture. Art *is* an expression or a reflection, of culture, but culture encompasses much more than just art, fashion or sports.

Culture Defined

Culture has been *defined* in different ways. E.g. 'The word culture is a very inclusive term. It takes into account linguistic, political, economic, social, psychological, religious, national, racial and still other differences'.¹³⁰ A shorter one is: 'Culture is a way of thinking, feeling, believing. It is the group's knowledge stored up for future use'.¹³¹ A third says: 'Culture is a design for living. It is a plan according to which society adapts itself to its physical, social and ideational environment. Cultures are but answers to essentially the same human problems'.¹³²

People differ greatly, even mono-culturally. In mono-cultural environments, where the same language is spoken, there are differences in e.g. *social* and *educational* levels. We call this a 'sub-culture': a *culture within a culture*. When people have different *racial backgrounds*, a new set of communicational problems arise, even when they speak the same language. When on top of that *religious barriers* occur, communicational confusion is almost complete. The cross-cultural missionary has a hard task. *The real barrier to cross is not geographical but cultural!*

Cultural Encapsulation

People-without-culture do not exist. Everyone has a way of perceiving the world and reacting to it. Someone who grows up in a mono-cultural setting and meets people of another culture, tends to

130 Hesselgrave, 1991:99

131 Kluckhohn, 1949:23

132 Luzbetak, 1963:60-61

perceive their behavior as strange. He does not realize that when *he* goes to another culture, he will be assessed in the same way by his host-culture. He is not aware of his own cultural biases. We call that *cultural encapsulation*: all of us find ourselves in a cultural capsule that feels so normal that we are not conscious of it. *My culture encapsulates me.*

Even if we analyze our culture thoroughly, we are at best partly aware of this encapsulation. We are *made* aware of it by attitudes and actions of *other* people regarding us, rather than by direction from our own consciousness. If only we were encapsulated by our culture, i.e. tied to our views and habits, the problem would not be so big. What enlarges it is that we *think, feel, and are convinced* that our views and habits are the *only right ones*. We have a term for that, describing one of a cross-cultural missionary's worst enemies:

Ethnocentrism

Ethnocentrism is *opposition to change* that causes people to practice *willful cultural isolation*. Western examples:

- demanding time-punctuality from 'non-western' people
- preferring Western-type fast-food
- speaking English with interpreters, rather than learning the host-culture's language
- using Western-style homes and Western domestic appliances
- preferably driving shipped-in Western cars
- to submit only to Western doctors, nurses and hospitals.

Although we take Westerners as an example, all people are basically the same! We travel the world and look for a little of home. In a way, we are spiritually unwilling to leave our country.

Short term mission trips can show us our ethnocentrism. Once we see the problem, certainly if we are called to cross-cultural ministry, we have to sacrifice our cultural inclinations for the sake of the Kingdom. We must cut the umbilical cord that ties us to our *home-culture*, in order to be *incarnated* in the *host-culture*. A cross-cultural missionary does not have to *deny* his home culture, but take care that it does not

hinder him. A balanced worker retains his own cultural identity, adapts to the host-culture, and becomes a bi-cultural or third-culture¹³³ person.

Many people are ethnocentric without knowing it, and if they did, would not admit it. In a way we are prisoners of our culture, but don't understand how that happened. It can be compared by how we learned our mother tongue: we use the correct grammar, but had to go to school to learn the rules. We have cultural preferences concerning speech, accent, food, time, personal space, arranging furniture, wearing clothes, ways we stand or sit, voice use and worship.¹³⁴ We cannot deal with them all, but we look at some that give insight in some major differences.

Nine Cultural Differences Compared

1. *Time & Event*¹³⁵

Time Orientation

1. Concern for punctuality and amount of *time* expended
2. Allocations of time to achieve the maximum within set limits
3. Tightly scheduled, goal-directed activities
4. Rewards issued for efficient use of *time*
5. Emphasis on dates and history

Event Orientation

1. Concerns for details of the *event*, regardless of time required
2. Exhaustive consideration of a problem until it can be resolved
3. A 'let come what may' outlook, not tied to any precise schedule
4. Completing the *event* is a reward in itself
5. Emphasis on present experience, rather than the past or future

Event-oriented people rather complete an activity than observe time constraints. They may be late, because their last event did not end in time. They rather seek consensus than take a vote. The present is more important to them than the past or future.

133 The third-culture comes into existence when a person creates his own culture based upon characteristics of his home-culture and the host-culture

134 Tarr, 1987:28-30

135 Lingenfelter & Mayers: 1986:37-51; 81-94; 69-80; 53-67 (sections 1,2,4,5)

First century Jewish culture was event-orientated. In John 3 **Jesus** did not mind giving up His free time, nor His lunch in John 4, and showed no hurry in John 11. Times with Jesus are opportunities rather than strict schedules.

By implication, missionaries must assess what cultural preferences dominate in their fields and adjust accordingly instead of trying to impose their own cultural biases on the host culture.

2. *Task & Person*

Task Orientation

1. Focuses on *tasks* and principles
2. Finds satisfaction in goal-achievement
3. Seeks friends with similar goals
4. Accepts loneliness and social loss, to reach personal achievements

Person Orientation

1. Focuses on *persons* and relationships
2. Finds satisfaction in interaction
3. Seeks friends who are group-oriented
4. Deplores loneliness, sacrifices achievements for group interaction

Some task-oriented people become workaholics; tasks dominate their lives, people are part of their work schedule, social activities are a drain on their productive time; they prefer to work alone and uninterrupted.

Jesus gave a great example of how to deal with this tension in Mark 6:

- His family and some of the crowd took offence at Him
- He sent the disciples out. They came back and were debriefed. All were very tired
- John the Baptist was beheaded. Herod formed a threat. There was political tension
- In spite of the desire for rest, a big crowd came. No more privacy
- Another afternoon with preaching, teaching, miracles and healings
- A long night, wrestling the waves (disciples) and in prayer (Jesus)
- Next morning, the next crowd was there again.

But Jesus had compassion. People had His priority, and He would rather sacrifice His sleep than His prayer time.

3. *Result & Procedure*¹³⁶

Result

1. The ends justify the means: the results count
2. Life is about winning the game
3. Getting your parcel quickly is important
4. Food is to keep the body going, as soon as it is finished you can go on
5. Getting your product by just paying the price

Procedure

1. The route to it is as important as the destination
2. Playing is more important than winning
3. Standing in line and chatting is more important
4. Fellowship during the meal is as important as the meal itself
5. Negotiating brings fun into the purchase

Westerners hurry to their destination and don't see the scenery. Soccer is played to win and earn money, rather than for the sport. Waiting is a nuisance. You shop to buy groceries, not to meet people. **Jesus'** preferred procedure by different ways of healing: He spoke, cast out demons, put mud on blind eyes and His fingers in deaf ears.

4. *Crisis Orientation & Non-crisis Orientation*

Crisis Orientation

1. Anticipates crisis
2. Emphasizes planning
3. Seeks quick resolutions to avoid ambiguity
4. Follows single pre-planned procedures
5. Seeks expert advice
6. Tends to be pessimistic

Non-crisis Orientation

1. Downplays possibilities of crisis
2. Focuses on actual experience
- 3 Avoids taking action and delays decisions
4. Seeks ad hoc solutions from many options
5. Distrusts expert advice
6. Tends to be optimistic

136 Stafford, 1984:128

In the West we take precautions. If we expect a shortage, we buy more in advance. Insurance is important; we hate insecurity. But in the non-western world we improvise, for we have little to lose. We think we're able to manage any crisis once it comes.

Again: **Jesus** does not side with the West; He was a non-crisis person: slept in the boat during a storm, taught and healed until it was so late that people had to be fed, delayed *en route* to the homes of Jairus and Lazarus, and calmly met His betrayer.

5. Categorical & Holistic Thinking

Categorical Thinking

1. Judgements are black/white, right/wrong. Evaluation criteria are applied uniformly
2. Security comes from the feeling that one is right and fits into a particular role or category in society
3. Information and experiences are systematically organized; sorted and ordered to form a clear pattern

Holistic Thinking

1. Judgements are open-ended; the whole person and all circumstances are considered
2. Security comes from interactions with the whole of society. One is insecure if confined to certain rules or categories
3. Information and experiences seem disorganized; details (narratives, events, portraits) stand independently, complete in themselves

Many Westerners put people in boxes, e.g. categories of life standards, church denominations, doctrines, etc.. When misunderstood, they feel insecure and tend to erect walls. Manifold wisdom is scary: *their* denominational color is the nicest! Westerners take a flower apart to analyze it; Orientals look at it from all sides. The difference is life or death: when you peel a flower for research (over-analysis) it dies, when you 'just' look at it from all sites it remains alive.

Jesus thought 'out of the box' with an adulterous woman.¹³⁷ He did not *only* preach, cast out demons, raise the dead or feed people: He did ALL of it. So, Jesus thought and taught holistically, not categorically!

¹³⁷ John 8:1-4

6. *Individualism & Collectivism*¹³⁸

Individualistic Thinking

1. Individuals: feel superior to society
2. Like to get things done on their own
3. Independent attitude in life
4. Emphasis on self-actualization
5. Private decision-making
6. Personal choice of partner for life
7. Conversion is individual and personal

Collectivistic Thinking

1. Individuals: feel subject to society
2. Like to work in teams and interact
3. Inter-dependent outlook on life
4. Emphasis on community-building
5. Council-decision making
6. Arranged marriages
7. Conversion is based on group-decision

In collectivistic societies we often see that people do not make personal decisions for Christ; they consult parents or family-members first. To Westerners that may seem unbiblical, but is it? Joshua said: '*I and my house* will serve the Lord'. Cornelius, Lydia, the Jailer and Crispus were told: 'Be saved and baptized, *you and your house*'.¹³⁹ Bible cultures were mostly collectivistic.

7. *Straight & Curved Logic*

Straight Logic

1. Linear thinking, e.g. A-B-C-D-E
2. Gets to the point before elaborating
3. Communicates directly
4. Experiences curved logic as vague

Curved Logic

1. Circular thinking, e.g. A-B-A-C-A
2. Elaborates before getting to the point
3. Communicates indirectly
4. Experiences straight logic as blunt and rude

People from curved-logic societies approach difficult topics like they peel an onion: they go a layer deeper if they feel safe, before coming to the sensitive core. In teaching they may use their topic as a chorus to be repeated between new elaborations on the theme. Biblical examples:

¹³⁸ Elmer, 2002:136-139,151-156,160,161,165,172-174; 211 (sections 6-9)

¹³⁹ Josh. 24:15 (italics mine) and Acts 10:2; 11:14; 16:15,31; 18:8 respectively (italics mine)

'Praise the Lord for He is good' (A-B-A-C-A-D); Jotham's parable: he elaborates before coming to the point; Adonija asked Bathseba to speak for him to Solomon, an indirect approach.¹⁴⁰ Bible approaches were often curved.

8. *Achieved & Ascribed Status*

Achieved Status

1. Status is achieved through zeal, hard work and diligence
2. Emphasis on equality for all people
3. Little respect for age differences
4. Respect because of your accomplishments

Ascribed Status

1. Status is ascribed because of birth order, parentage or gender
2. No gender-equality and huge social differences, e.g. castes
3. Much respect of younger towards older
4. Respect of who you are

Some texts say that all people should be treated with equal honor,¹⁴¹ others suggest different levels of honor.¹⁴²

9. *Guilt-based & Shame-based Thinking*

Guilt-based Thinking

1. Feels guilty when personal norms are violated
2. Pressure of guilt-feelings comes *from within*
3. Personal behavior control
4. Conscience resides within
5. Self-approval is normative
6. Guided by internal forces
7. Self is authoritative regarding right / wrong

Shame-based Thinking

1. Feels guilty when society indicates that it has been led down
2. Pressure of shame comes *from the outside*
3. Communal behavior control
4. Conscience resides in society
5. Community-approval is normative
6. Guided by external forces
7. Authority-figures decide about good and bad

140 Ps. 136; Judges 9:7-20; 1 Kings 2:13-18 respectively

141 See e.g. Lev. 19:15; Deut. 1:17; Prov. 24:23; Acts 10:34,35; Rom. 2:11; Eph. 6:9; James 2:1-11

142 See e.g. Ex. 20:12; Lev. 19:32; Prov. 22:4

We see guilt- *and* shame-approaches by some NT authors. Paul uses guilt when he speaks to the Romans, a guilt-based society,¹⁴³ but uses shame when addressing Jewish Christians there.¹⁴⁴ The author of Hebrews uses shame, not guilt when he addresses his readers.¹⁴⁵

Cross-cultural Communication

Missionary work equals cross-cultural communication. The art of the trade is to communicate the gospel across cultures. To do that well a worker must be permeated with God's word: heart-behavior and head-knowledge. He does not only *bring* the message, he *is* the message: Christ's letter, to be read by his audience.¹⁴⁶

He *is* the Bible for those that have none, don't want one, or cannot read it. Knowing and living the message must be learned in the local church. It is an irreplaceable, but not the only training ground for future missionaries. Church leadership has to recognize and help the missionary by giving them chances to minister.

Different Kinds of Evangelism

Most non-Christians do not live near Christians who belong to their culture, so for them cross-cultural evangelism is still needed. *Differing* cultures make overlap of understanding *smaller*. Even Indians and Indians differ greatly: 95% of the members of the South Indian church come from 5 out of more than 100 castes. Reaching the other 95 means: crossing over huge cultural, social, ethnic, linguistic, religious and economic barriers.

In India and Japan different social classes present bigger barriers for evangelism than languages do. Normal evangelism does not work. The same is true in Pakistan: differences between traditional churches and the Muslim bloc are so vast that huge barriers must be crossed. They are not just all Pakistani, suggesting cultural sameness.

143 Rom. 3:19

144 9:33; 10:11

145 Heb. 2:11; 11:16; 12:2

146 2 Cor. 3:3

*E-0, E-1, E-2, E-3 Evangelism*¹⁴⁷

When Jesus gave His command to go to Jerusalem, Judea, Samaria and the ends of the earth¹⁴⁸ He did not only speak of geographical but also of cultural distance. Winter distinguishes

- E-0 Evangelism:* evangelizing *nominal* Christians of your *own* cultural background
- E-1 Evangelism:* evangelizing *unbelievers* of your *own* cultural background, Jerusalem and Judea:
These 2 spheres (E-0 and E-1) are *mono-cultural evangelism*
- E-2 Evangelism:* evangelizing unbelievers of a *different but similar* culture and language:
Samaria
- E-3 Evangelism:* evangelizing unbelievers of a *totally different* culture, language and religion: ends of the earth. These 2 spheres (E-2 and E-3) are *cross-cultural missions*.

An E-0 or E-1 task is near, an E-2 task is more far, an E-3 task is very far, in cultural, linguistic and religious but *not necessarily* geographical distance. Some biblical examples:

Peter reaching Jews and Luke reaching Greeks was E-1; Paul reaching Greeks was E-2, but reaching Greeks would have been E-3 for Peter. Paul was sent to the Gentiles rather than Peter, because he was culturally closer to them.

The closer one culturally is, the smaller the barriers that need to be crossed and the sooner effective gospel communication can take place. We call this the principle of 'cultural proximity'.

Thus, E-1 usually is the most effective: someone witnessing to his own people. They must hear the gospel in their own language.

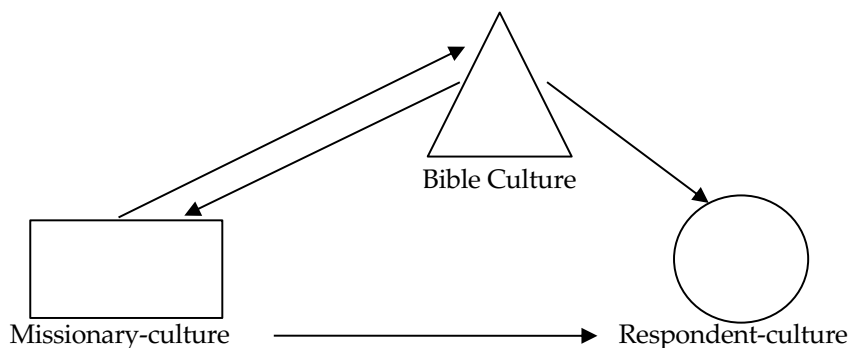
¹⁴⁷ Winter, in *Perspectives*, 1981:293-311

¹⁴⁸ Acts 1:8; for a more elaborate view, see Van 't Slot, 2015a:37-39

Therefore, all E-2/E-3 cross-cultural missions should result as soon as possible into E-1 local outreach. Locals do the best outreach to locals. Jesus reached the Samaritan woman with E-2; she reached her own people with E-1.¹⁴⁹ The reverse is true too: when E-1 is not yet taking place, E-2 and E-3 missions are needed.

*Hesselgrave's Three-Culture Model*¹⁵⁰

A cross-cultural missionary deals with three cultures: the *first* is the Bible's, the *second* is his own, and the *third* is the host-culture. Hesselgrave draws a triangle, a square and a circle for them:



The term 'Bible-culture' is a simplification. It contains all cultural contexts and historic eras in which the Bible was written, e.g. Judah at Ezra's time, 1st century Jerusalem or Athens. In these contexts there were sources, Ezra, Jesus or Paul, and messages. The sources were identified with the cultures. Hence the term *Bible-culture*.

A missionary has his *own* culture. He was educated in his language, worldview and value system and received the gospel in it, probably by sources of his culture. Therefore, *missionary-culture* is distinct from *Bible-culture*.

149 John 4

150 Hesselgrave, 1991:107-109

The missionary is sent to people in *another* culture. We call this third culture the *respondent- or target-culture*. The missionary wants to communicate God's message to the people of this culture in a way they understand, in order for them to believe the gospel and to repent. He also wants to commit the message to 'faithful men who will be able to teach others'.¹⁵¹

His task is to understand and interpret the biblical message, as intended by the Holy Spirit and explain it in a way that is meaningful and persuasive to respondents in the context of *their* culture. This must be done with as few inserts of the missionary's cultural prejudices as possible. This brings us to:

Contextualization

This term became important after 1945. Missiologists reformulated their mission strategy and started to propagate indigenous churches as opposed to colonial ones, which had been the norm until then. They rejected gospel-preaching in a Western cultural form.

From 1745-1945 when Christ was preached, it was done the Western way and Christianity was regarded as expatriate and foreign. This had to change. Political climates changed: nations became independent; cultures and languages emancipated. The biblical wish for the gospel in *their* language, and made relevant in *their* culture, became dominant.

Usually, conversion to Christianity was a double conversion: one changed his religion and to a certain extent, his culture. E.g. we find 19th century-English architecture-style churches all over the world and see clergy of all races with European church robes and people sing Western hymns. If this was the gospel, it was *not* contextualized.

Lingenfelter explains contextualization as 'framing the gospel ... in ... communication forms, ... meaningful to the local culture, and to focus the message upon crucial issues in the lives of the people. The

151 2 Tim. 2:2

contextualized indigenous church is built upon culturally appropriate methods of evangelism; the process of discipling draws upon methods of instruction that are familiar and part of local traditions of learning. ... aspects of leadership are adapted from patterns ... in national cultures rather than imported from ... the home countries of missionaries'.¹⁵²

A biblical example of contextualization shows decision-making about how to present the gospel to Gentiles. James concludes: 'we should not make it difficult for the Gentiles who are turning to God'.¹⁵³ Double conversion was not needed. Turning to Christ sufficed; turning to Judaism too, was unnecessary. Nowadays we might wonder, in line with this thought, whether Muslim converts to Christ should also be forced to 'become Christians like we are'!¹⁵⁴

Redemptive Analogies

Taking the gospel to distant peoples is hard, but sometimes missionaries come across beliefs, myths, legends and habits that may form a bridge to the gospel. Don Richardson, missionary to the Sawi of Irian Jaya in 1962 drew attention to this. After much language study he still failed to bring them the gospel, but was helped after a tribal war occurred. He urged the Sawi chief to make peace and he consented. A child from the Sawi was then offered to the hostile tribe as *peace child*. This pictured how God gave His Son to reconcile the world with Himself.¹⁵⁵ Richardson calls the cultural habit of a peace-child-offering a redemptive analogy¹⁵⁶. In another book he elaborates on this principle, by giving biblical and cultural examples. This leads to better responses to the gospel.¹⁵⁷

152 Lingenfelter, 1992:14,15

153 Acts 15:19

154 Read all about it in the fascinating book *Understanding Insider Movements*, 2015, by Talman & Travis, eds. (see Bibliography)

155 Richardson, 1974

156 For these and other terms, please check the glossary at the end of this book

157 Paul in Athens, Acts 17:16-34; Richardson, 1984, revised edition

Incarnational Ministry

Jesus showed us the ideal form of ministry. He was born into the Jewish culture He was to serve, grew up there as learner, obeyed laws and customs, learned the language, cultural habits and dominating theology, dressed and ate like the Jews, went through rites of passage, etc. This is normal for every child in any culture.

So, when Jesus communicated His message, it had nothing foreign or strange. He appealed to the people, used their scriptures, sung their hymns and used real-life parables. He gave missionaries a ministry model to follow!

Cross-cultural missionaries must become children again in their new culture: not knowing like adults do, messing up the language, being laughed at for naivety and mistakes, needing help in many areas of life, learning to laugh at themselves and not taking themselves too seriously. That is a long lesson in humility. But the Bible offers comfort:

Four Biblical Keys

Jesus and Paul gave us words and examples that will greatly help us when we follow them:

1. Ministry in the Spirit of Jesus¹⁵⁸

His Godly appearance	He laid down and took on	human likeness
His heavenly glory	He laid down, instead accepted	human rejection
His tremendous wealth	He laid down, instead accepted	extreme poverty
His sinlessness	He exchanged for a life among	human sinners

How would you feel if being sent to a foreign country with no means, like salary, insurance, status or language-proficiency and dependent on others? Leaving all behind, not knowing what to expect but much hostility, resulting in an awful death. Would you still want to be a missionary? This is what Jesus did! Now, look at Paul's approach:

158 Phil. 2:5-11

2. *Ministry in the Mentality of Paul*¹⁵⁹

He was free in Christ	instead he chose to be	as if under the law
He was strong	instead he chose to be	weak for the sake of others
The Jews a Jew	the Greeks a Greek:	all things to all men

Both ways of ministering are based on the Philippians 2 heart-attitudes: *humility* and *considering others better than yourself*. These are the best medicine against ethnocentrism, because they deal with wrong motives at the roots. Ask yourself: What is my attitude towards foreign people? Could I humbly adjust to minister to them? Am I willing to minister like Jesus or Paul did?

3. *Ministry Takes Precedence over Privacy*¹⁶⁰

Neither Jesus nor Paul kept office-hours. Paul not only shared the gospel with the Thessalonians, but his life as well. He lived what he preached and preached what he lived, day and night. Nothing was too much for him. He was happy to sacrifice his privacy for the gospel. Jesus gave the same example:

4. *The Crowds Moved Him with Compassion*¹⁶¹

The crowds sometimes annoy us rather than move us with compassion. We are tired, need rest, want quiet time, feel threatened by family, political pressures or other circumstances, need a meeting with our co-workers, etc. But Jesus' mood did not change in spite of 24 hours non-stop ministry. He was moved with compassion!

Keys are meant to open something. These keys are meant to open hearts for Christ. Keys are not handed to us by chance. People only give us the keys to their hearts when we are no longer foreigners to them, when we are humble enough to become their servants, be flexible, adjust, give up our rights and go for the lost with all our zeal.

159 1 Cor. 9:19-23

160 1 Thess. 2:8

161 Mark 6:34

- This is the heart of missions. The best theological and cross-cultural training cannot replace humility
- Our most advanced cultures will not help to reach people if we do not meet them in their own culture
- We cannot bring people into a relationship with Jesus, if we are unwilling to be in a relationship with them
- If we have no compassion, we won't sacrifice our comfort-zone, to take the gospel to another culture

RESEARCH

The websites below give some fun pictures and other approaches, illustrating cultural issues:

https://www.google.nl/search?q=cultural+differences&espv=210&es_sm=122&tbm=isch&tbo=u&source=univ&sa=X&ei=aun8UquDOom2hQeq8IH9YDg&ved=0CDEQsAQ&biw=1366&bih=643

http://www.powershow.com/view/12b6aa-NjE1O/CULTURAL_SENSITIVITY_TRAINING_powerpoint_ppt_presentation

MISCELLANEOUS

Recommended books: See the Bibliography and these 2 books on cultural anthropology:

http://books.google.nl/books?hl=nl&lr=&id=BIH8XEgXyE4C&oi=fnd&pg=PP11&dq=cultural+anthropology+and+christian+missions&ots=p_kBvQsDd&sig=o2h6RcJ3nf85xgdPtG6aVAzrAe8#v=onepage&q=cultural%20anthropology%20and%20christian%20missions&f=false

http://books.google.nl/books?hl=nl&lr=&id=qvsrgl91TFsC&oi=fnd&pg=PA11&dq=cultural+anthropology+and+christian+missions&ots=vrzYdY3m2L&sig=NHqwZ_IF9ULxtoLa_Wgbh6CQ1Us#v=onepage&q=cultural%20anthropology%20and%20christian%20missions&f=false

Assignments

- Give an example: how was your meeting with another culture: was it funny? Embarrassing? Painful?
- Did you work among another culture? What do you find easiest and hardest to adapt to?
- Check the recommended websites and describe your most interesting findings.

STUDY QUESTIONS

1. Define culture in your own words
2. Explain what cultural encapsulation means
3. Define what ethnocentrism means and give examples
4. Mention five of the nine cultural differences explained in this chapter
5. Explain what E-0, E-1, E-2, and E-3 evangelism means in the light of Acts 1:8
6. Explain the three-culture model that occurs in situations of cross-cultural ministry
7. What are redemptive analogies?
8. What is incarnational ministry?
9. Which four biblical keys are given as normative for W.E. in this chapter