



*...pick it up
and run with it!*

Cross-Cultural Ministry: An Introduction Leader's Manual



Territorial Corps Programme Department
The Salvation Army
Australia Southern Territory

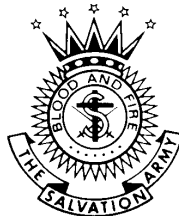




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Cross-Cultural Ministry: An Introduction BackPack Training Module

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Welcome to this Training Session!

This *BackPack* Training Module has been designed to equip leaders and potential leaders in developing their cross-cultural ministry. Each *BackPack* session has been written out of the experience and studies of cross-cultural ministry both within Australia Southern territory and overseas.

The modular model of training has been intentionally adopted, offering many topics as individual and independent units that can be selected in any order and without the requirement to complete them all. With a wide variety of ministries now existing at corps, leaders need to be able to select topics that are relevant to their needs rather than those that are prescribed. We also want to instill in those who are involved in ministry a sense of on-going learning.

It is recommended that there should be a minimal cost of \$5 to the participants for attendance at any training. This cost would go to DHQ, THQ or the corps, depending on who is conducting this training, to help cover the cost of photocopying any notes, perhaps refreshments or maybe traveling costs. However, this will remain a local decision.

This module *Cross-Cultural Ministry: An Introduction* is written specifically with people who are interested in the interaction between Scripture, Christianity and culture in mind. The overall aim of this module is to provide a basic understanding of the framework of cultural and to raise the awareness of challenges that will be faced in this area of ministry.

This pack contains the basis of everything you will need to effectively facilitate a 6-hour, interactive training session. However, you will need to look carefully through the material to ensure that you collect beforehand any additional props, equipment, video clips, resources, etc. that might be suggested in this Leader's Manual.

Arranging your group:

Why not use the seating to begin to challenge your participant's culture?

- Arrange the group on 'mats' on the floor,
- Arrange seats in a 'U' shape (making sure the multimedia is visible),
- Have no seats/mats available (wait and see what happens).

Timing:

Each session will take about 1 ½ hours. You will need to have a break and make sure you get people up and moving in groups. Use the break to introduce some 'other culture' food, drink or customs.

Now what?


Start each session with 5 to 10 minutes of feedback on the last sessions activity. Let everyone know in week one that this will happen.

To assist you with your presentation, this Leader's Manual has been colour-coded. Text that appears in *purple* is information and instruction for you, the leader. Text that appears in *black* is that which is also contained in the participant's manual. Any *green* text indicates a section for you to read out directly.



Throughout this manual, this graphic means that a particular section is in the data presentation included in your BackPack box. See Appendix 5 for some notes on PowerPoint, as well as a preview of the contents of the data presentation for this module. It is strongly recommended that you familiarize yourself with this presentation prior to this training session.





Also included in the box are the Attendance List Master and the Evaluation Sheet Master. You will need to photocopy these before the training session. When all participants' names are recorded, and evaluation sheets completed, these will need to be sent to:

Territorial Corps Programme Department
The Salvation Army Australia Southern Territory
Locked Bag 1
MONT ALBERT VIC 3127

The leader should also retain a copy of the attendance list. The training details will be recorded by THQ and a certificate indicating completion of the specific module will be sent to each participant.

We trust that as you teach the session, you will value it as a unique experience to influence the lives of those involved in ministry, in a positive and effective way. Be sure to take the opportunity to share in prayer together for each other.

God bless you as you prepare!



Introduction



I do not want my house to be walled in on all sides and my windows to be stuffed. I want the cultures of all the lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any. (Mahatma Gandhi)

This series of studies finds its genesis in my experiences in Alice Springs and Sri Lanka and my subsequent studies in anthropology and missiology. It is not intended to give an extensive understanding of cultural anthropology, or to answer all the questions but rather to raise your awareness of the issues and challenges that you will face as you begin to unpack God's ministry amongst *the whosoever*.

One day, (in the way of the Army) I found myself responsible for the Army's work in Alice Springs. Through some amazing and mysterious 'circumstances' the corps found that we suddenly had an aboriginal congregation. As a church we decided to intentionally tailor our night meeting to be relevant to this new assembly. That was where our challenges began!

We were forced to ask questions like: What is aboriginal culture? What part/s of their culture do they have to relinquish to be Christians? Can Aboriginal spirituality have any connection with the Christian Scriptures? Do we speak of the same God? Can we use their 'language' to speak of our God?

These questions are not unique to an Aboriginal context, they are some of the questions that you need to ask yourself as you consider your response to people of other, often unknown, cultures.

This module will seek to raise your awareness of culture and its primacy in the life of any people group, as we try to understand how it acts as a filter for everything heard, seen, said and done.

We need to be a people committed to the tightrope walk between scriptural integrity and cultural sensitivity. How do we begin?

By knowing our own cultural foundations; by identifying our values and understanding how they influence our living and by measuring the traditions and practices that we hold as sacred, and at times essential to salvation and holiness. This must always be kept in the context of Scripture and so finally we ask WDJ, What Did Jesus Do? How did Jesus model cross-cultural ministry for His disciples, and for us today?

It is only as we live with the truth that all humanity is created equal – and seek to understand what this means for our mission that we will truly begin to fulfil the greatest commission – “to make disciples of all nations...”.

Daryl Crowden (Major)



Session One

Culture: What and Why?

Learning Objectives:

By the end of session one participants will be able to:

1. Describe what we mean by the word culture.
2. Compare and contrast their own culture with another.
3. Explain some foundations of culture in community building.
4. Give some examples of problems that occur when culture is not taken into account.

Purpose

Read the Weekend Australian and you will learn all you need to know about Culture! In a section they call “*Editor*” there are specialist columns entitled *The Nation*, *Controversy*, *The Region* and *Culture*, amongst others, where we are given the low down of the most important things that have happened in the *Nation*, or the *Region*, or in fact in *Culture*.



We can read all we need to know about “*The Essential Week*” in *Culture* and this will be split into the subheadings: *Film*, *Arts*, *Pop*, *Fiction*, *Fashion*, *Television*, *Trends* – we could learn for example that Nicole “Kidman has six movies in the pipeline, including *Cold Mountain* and *The Stepford Wives*”, or that Catherine Zeta-Jones and Kidman wore black dresses to the Oscars.

So is that it? Is that what Culture is all about? For many people I would say yes!

A caricature of Culture could be a tall man dressed in Armani and Gouchie, with a gorgeous wife dressed by Dolce making their grand entrance at the Opera House. But then contrast that with an ordinary looking bloke with his ‘sheila’, stubbies, footy jumper and *Four ‘n Twenty* at the MCG and you start to wonder - what is culture?

IntroAct

(See Appendix 1.1)



(Slide 2)



For each person, you will need:

- Piece of paper
- Marker

Split into groups: On a piece of paper draw the outline of a person: Label your person “*Aussie*”. Now fill in *Aussie* with words, phrases, pictures that are unique to an Australian man or woman.

Draw the outline of another person: Label them with the nationality/culture of those you want to influence. Fill in with all you know about this person that makes their culture unique.

Back together: Compile a picture (word or graphic) of what an Aussie “looks like”. Compare this with another cultural group.



Study

It takes more than good intentions and compassion to be effective in any ministry (these are great attributes to begin with) and this particularly applies when we are talking about becoming involved in the dialogue between the Gospel and culture.



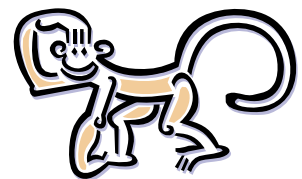
(Slide 3)

Ancient Oriental Fable:

Once upon a time a monkey and a fish were caught up in a huge flood. The agile monkey was able to save itself by grasping a tree branch and scrambling to safety.

Happy at last, the monkey noticed a fish fighting against the massive current and, deeply moved by the plight of the fish, he bent down, reached into the water and pulled the fish to 'safety'.

The fish was not very happy at being rescued by the monkey and it bit the monkey's hand in an attempt to escape its rescuer. At that the monkey, being terribly annoyed at the fish's ingratitude, threw the fish back into the water in disgust.



All too often our attempts at cross-cultural communication mirror the acts of the well-intentioned monkey. Full of good will but no knowledge and little sensitivity as to what culture is, how it works, or why it even matters.

The results of our well-intentioned but misguided efforts can consequently be disastrous.

Can you think of an example, (historical or current) when someone went into a ministry opportunity with a preconceived idea (prejudice) and as a result the outcome was less than desired?

What is Culture?



(Slide 4)

Culture is the silent language of every nation. It is the language that most people are unaware they speak until they are placed in another culture or taken out of their own. Many in fact are unaware of the presence and influence of culture upon them. The unique task of the cultural anthropologist is to unearth, and articulate clearly and objectively, what is hidden from the consciousness of people about how they interact with one another. (Cultural Anthropology seeks to identify and define the silence.)

Understanding people from other cultures is not easy it takes time and effort. It presupposes and involves a willingness and a desire to understand where the other person is coming from.

How do we learn to understand people from other cultures? How do we know what is important to them but is not important to us? How can we communicate with them in a way that they truly understand what we intended to communicate? These are the questions we need to ask as we attempt to interact and engage with people of other cultures.



It is easy to miscommunicate even in our own culture, how much easier is it to miscommunicate in another cultural context.

Australia is a multi-cultural nation, not just because around 25% of our population were born in other countries – but also because, like all countries, there are sub-cultures within our national culture. Within the Anglo-Australian culture there are groups of people who have their own cultural identity, like bikies and bowlers, skaters and surfers, Salvos and Satanists – each with their own 'language'.

Defining Culture

There are many definitions of culture:

Culture is the 'total way of a people ...a people's design for living' (Kluckholm)

A descriptive description that suggests: Culture = People's Behaviour

This approach encourages us to discover the products of the system that a people subscribe to, which is a very subjective, external way of perceiving culture. It is useful in the early stages of investigation; however, it does not help us grasp the point of view of the local, indigenous people with whom we are interacting.

In a sense - What you see is what you get or what you see is what you write down and record. This doesn't take into account the things that you will not see, or the things you see but cannot comprehend, or register. It doesn't take into account the meanings behind the forms. What is behind the behaviour? It doesn't offer satisfactory answers to the questions.

Culture is acquired knowledge that people use to interpret and generate behaviour'
(Spradley)

A cognitive description that suggests: Culture = Knowledge that leads to Behaviour

This approach focuses on knowledge. What people within a society need to know or believe in order to operate in a manner acceptable to its members. This approach forces us to consider the shared symbols that enable people to give form and meaning to their specific experiences of life.

A working definition that captures the essence of both the descriptive and cognitive suggests that culture is:

The ideas that members of a group or society hold in common which result in the outward aspects of a culture.

All this is important because it helps us answer the only question that really matters at this stage:

What do I as an outsider (someone who is not born into the culture) need to know in order to communicate effectively in this new cultural context?

Remember: it is "they" who are the authorities in their culture – in all things we must be guided by them as to what is right and what is wrong whilst at the same time suspending



our own generational traditions (prejudices) that may stand as barriers in our attempt to be heard.

Why Culture is Important



(Slide 5)

If culture is “ideas embodied” then it is important to know what ideas “look like”. Ideas lead to behaviour and these behaviours lead to two kinds of results:

- Material results which anthropologists call artefacts. (Masks, Didgeridoos, etc)
- Non-Material results (observable behaviours) such as language, ritual, dancing, singing and the way people interact with one another.

It is the ideas that are passed on from one generation to another, not simply the actual behaviours; behaviours in time will be subject to change. When we interact with another culture we observe the results of those ideas that a society shares in common, results that are expressed in behaviour patterns or in material products such as houses, clothing, personal adornment, etc.

It is the IDEAS that are the essential element. We need to observe the behaviours and work back to the ideas. To interact relevantly with another culture we need to understand the ideas, but this is a slow process. In understanding the ideas, we will then be able to communicate in their ‘language’, according to their behaviours. To imitate behaviour without knowing the ideas, and influencing the ideas is to advocate and settle for nominalism or syncretism. (see Appendix 1.2)

The church is a master at changing behaviours, it has not been so good at allowing people to be disciplined in ideas and thus seeing a transformation of life in a holistic sense.

Characteristics of Culture



(Slide 6)

There are six essential characteristics of culture that need reflection:

Culture is learned (Enculturation)

It is learned in the normal course of life and therefore it makes sense to those immersed in it. In fact it is usually learned before people are able to make sense of it, before they are old enough to understand it.

As outsiders we need to learn what is important and that learning process often results in culture stress. Culture stress or culture shock results from confrontation or interaction with another cultural pattern which clashes with our own. The process of learning another culture and adapting to it involves acculturation.

Culture is shared

It is shared with a group or community of people who hold basically to the same ideal and behavioural patterns. It is that group with which one feels at home and comfortable. Culture is the glue that holds the group together.



Culture is acquired

It is acquired in community. Even in an individualistic society like Australia, the characteristic traits of individualism are acquired from the society in which we grow up. Our parents model it for us. It bombards us on TV.

Culture is patterned

It is a way of life embracing a total change for living. People do expected things, things that are expected. Culture is patterned so that the insider knows how to behave instinctively. His or her understanding of the culture is reflected in his or her behaviour. However, not all culture is patterned.

The term “cultural traits” and “customs” are used for simple behaviour patterns that are transmitted by a society and to which the society gives recognition and meaning.

Culture is integrated

It is integrated around its worldview and value system. Each aspect of culture interacts with every other aspect of culture. What people do in one area of the culture has implications for every other area of that culture. Its like a pebble dropped into a pond.

Culture is ideas

There are things that you need to know if you are to behave in a manner acceptable to the people who live that way.

Activity

- Name two things that you have learned about your own culture.
- Who would not share your knowledge of culture? Why not?
- How does what you identified integrate with other areas of your life style?

Cross-Cultural Witness



(Slide 7)

PQT = “Prior Question of Trust” (Mayers)

Cross-Cultural witness is all about relationships and credibility. You are not taking God to “them”. Believe it or not God was there before you. God is in every culture, our ‘job’ is to identify God in their context and build bridges between their concept of God and Scripture.

THE OBJECTIVE IS TO COMMUNICATE THE GOSPEL FROM A POSITION OF TRUST.

Cross-cultural witness should not be rushed. It should not be based on ignorance, but on understanding and trust. Therefore the people and context should be effectively researched. This involves developing the right questions in order to gather the required information, so that the gospel can be communicated from an understanding of the culture and a position of trust. (Participant observation is one of the tools we can use to get to know another culture.)



In all cultures there are things that people are expected or obligated to do, and other things which they are expected not to do. Know what they are before you begin your ministry. We need to know and live up to their norms or else we risk “sinning” in their culture. (Distinction between “cultural sin” and “theological sin”.)

Bottom line



(Slide 8)

As water is to the fish, so culture is to people - a truth that is difficult to grasp unless, like the fish, we experience the trauma of suddenly being extracted from our culture.

Prayer: Celtic Blessing



(Slide 9)

May Christ who walks on wounded feet
walk with you on the road.

May Christ who serves with wounded hands
stretch out your hands to serve.

May Christ who loves with a wounded heart
open your heart to love.

May you see the face of Christ in everyone you meet,
and may everyone you meet see the face of Christ in you



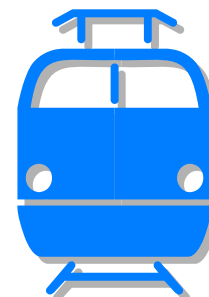
Now what?

Endeavour to know and understand what it is that makes you unique in your culture, or subculture and how that will affect your interaction with others.

Select one of the following activities for this week:

Become engaged in some intentional “participant observation”. Go to a community you know is predominantly “other culture”, set yourself up in a restaurant or coffee shop and observe the people. Take special note of the interpersonal rules that become evident, (e.g. relationship between young and elderly, men and women, first generation immigrant and later generation etc.) Report back to your group with your findings.

Go for a train ride. Observe the rules that apply to riding the train. Where are you allowed to sit, who are you allowed to sit next to, what are the rules about reading on the train, are these rules different for different cultures, sub-cultures?



Session 2

Form and Meaning: What We're Really Saying?

Learning Objectives:

By the end of session two participants will be able to:

1. Describe what we mean by the words form, function, meaning and use.
2. Identify some forms used extensively in their church and culture, and identify their meanings.
3. Identify forms with different meanings in another culture.
4. Give some examples of when the use of a particular form has resulted in miscommunication of the intended meaning.

Purpose

Too often we jump to the wrong conclusion based upon a preconceived idea.

One of the first things that shocked me when I arrived in Sri Lanka was the way in which men related to one another. It was nothing unusual to see two male Salvation Army Officers holding hands as they sat together talking. And whilst I didn't understand this custom what concerned me more was after a while when I shook hands with them they would do the same with me. There I sat with one of my male friends, holding hands for an uncomfortably extended period of time.

If two men, or two women were to walk down the road holding hands in Australia we would automatically assume that they were gay, wouldn't we?

Not in Sri Lanka: the meaning behind the form (holding hands) is not one that identifies sexual orientation, it's just a comfortable sign of friendship between two people.

The things we do and the way we do them communicate meaning to those with whom we interact. In a cross-cultural setting it is important to know what the meaning behind a form is so that we do not unintentionally create a barrier to communication.

In this study we will begin to identify the significance of the external, observable elements of culture, (Forms) and their implicit, unobservable Meanings. It is essential that we be able to identify the forms we use and the meanings they carry for ourselves, and for those we are attempting to influence.

IntroAct

Take a "Virtual Walk" through your church. Identify the forms that are used in the building:

- What furniture is in the hall? What is the furniture for?
- What symbols are in the building? What do they mean?
- What does it say to you about the place?
- What do the people wear?
- How do you feel?



Now pretend you are walking into the place for the first time as a non-Christian:

- What do the symbols mean? What does the cross mean?
- What significance is there in the "Holy furniture"? Is there any meaning in its location?
- What meaning is there in all those different uniforms and trimmings?
- How do you feel?

Study



(Slide 1)

Culture is made up of systems of shared concepts or ideas by which people carve up their worlds, of beliefs by which they organise these concepts into rational schemes, and values by which they set their goals and judge their actions.

Culture is not simply a system of shared behaviour. Culture provides the people in a particular society with a description and an explanation of reality. Reality is first observed, in the Forms of a culture.

Form, Function, Meaning and Use?



(Slide 2)

The forms of a culture are the observable parts of which it is made up. (See Appendix 2.1)

Form - any cultural element whether material or non-material
- observable culture (it is explicit)
- what people do



(Slide 3)

These are the customs arranged in patterns or the products of those customs.

- Many cultural forms are conceptualisation's of material items such as: Axes, hoes, houses, clothing, cars, dogs, people, etc
- Most are conceptualisation's of non-material items, such as: Marriage customs, family structure, words, grammatical patterns, singing, dancing, speaking, sleeping, etc.

Each of the forms of a culture is used by the people of that culture to serve particular functions.

Certain of these functions are general, universal functions, relating to basic human needs that every culture must meet.

Example: The function of marriage is to have children. While the function of eating is to stay alive.

- At a more specific level, marriage may function to enable young people to escape from their parents. And eating to solve one's feelings of insecurity.



Activity

- Identify two forms in your culture and describe their function.



Cultural forms frequently serve several functions at once,
some general, some specific.

Example: Children's day care and preschool, the general function in our society is to prepare children for school, while a more specific function is to allow mothers to work.

The contribution a cultural form makes to
the overall structuring of the culture,
or to individual usage of that culture,
are its functions.

The people of a culture may or may not be aware of the functions served by any cultural form. Most people are aware that they eat to keep alive, but not everyone is aware that they may be eating in order to reduce their fear of unknown situations.

One of the most important functions served by every cultural form is to convey meaning to the participants of a culture.

The meaning of a cultural form consists of *"the totality of subjective associations attached to the form."*



Meaning

- The values, attitudes that affect how a form is used.
- Implicit meaning
- What people know.

Form is surface structure, while
meaning is at the deep structure level of a culture.

What a custom means is determined only from observation of its function and uses within its cultural context.

Activity

- Identify two surface level issues and define their deep level meaning.

Example: Anglo-Australian Wedding Ceremony.

A wedding ceremony within Anglo-Australian culture probably still signifies the legitimate and legal right of the couple to live together and to produce and raise children.

There will be, however, a number of different additional meanings symbolised by the same ceremony in the minds of the couple, the parents of the bride, the parents of the groom, the organist, the minister, the guests, the caretaker, etc



What for everyone symbolises legal status and the possibility of happiness and companionship may also symbolise a number of quite different things.

- For the couple it may also symbolise excitement, fear and apprehension.
- For the brides parents a great debt.
- For the caretaker extra work.
- For some of the guests surprise that the couple ever got together.
- For the organist fear lest he or she makes a mistake.
- For the minister routine.

Example:



(Slide 6)



(Slide 7)

Forms and Meanings in a different context. Appendix 2.2

Closely interrelated to function and meaning is the matter of how a cultural form is used.

The forms of culture are relatively passive in and of themselves. How they function and what they mean depends on the way they are used by the people that employ them. **Most** cultural forms are used in a recognised way by most sections of a community; however, there is room for variation of usage.

Example: Anglo-Australian Wedding Ceremony.

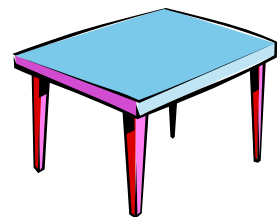
The bride and groom use the ceremony to legitimise the setting up of a new family. This however, may be intersected by a number of other culturally approved and allowed usages.

- The minister and the organist may use such a ceremony to earn money that generally is culturally approved.
- Some guests may use the wedding celebrations to drink to excess. This is culturally allowed although it may not necessarily be culturally approved.
- Other guests may use the celebration to take revenge by spreading malicious gossip. This is not culturally approved although it's not unknown to happen.

Example: A table in Australian culture.

A table is a cultural artefact, a material form of Australian culture.

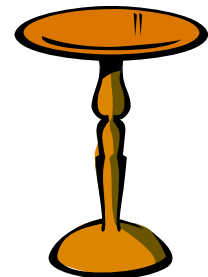
- It exists in a variety of sizes, shapes, colours, and materials.
- It can normally be easily distinguished from other items of furniture such as chairs, cabinets, couches, and bookcases.



However, there are different kinds of tables, such as: dining tables, end tables, coffee tables, picnic tables and bird tables.

- Closely related are such things as: desks and certain cabinets that sometimes may be referred to as tables (worktable).

Tables function as articles of furniture in places such as: homes, schools, churches, and even parks. They serve a number of uses, such as: places to sit and eat, place to sit things on (books, lamps, dishes, etc.). It means such things as: property, place to sit at to eat, a place to work, an object to dust, an object to keep an attractive table cloth on, a lamp holder.



A table is normally used according to its culturally assigned function:

- Dining tables are sat at for eating.
- End tables are used to hold lamps.
- Coffee tables are used to hold book, magazines, newspapers, and sometimes coffee.



Key Thoughts



(Slide 8)

- What people know affects what people do.
- What people do reflects what people know.
- Meanings are communicated only through cultural forms.
- The same forms in different cultures will have different meanings.
- The same meaning in different cultures will have different forms.
- When communicating the Gospel we must find proper forms to convey God's meaning, otherwise the message will be misunderstood.

Why does it Matter?



(Slide 9)

We need to guard against people misunderstanding the meaning of the forms we use in the communication of the gospel.

Cultural forms are generated through human tradition and are not sacred. This means that sometimes it is appropriate to sacrifice (the sacred cows) the form in order to communicate the meaning.

If we choose to perpetuate a form then it becomes essential that we communicate the meanings clearly.

We need to realise that adopting forms of another culture without knowing the meanings can be both unhelpful and dangerous.

Every culture has its own forms, which have implied meanings for that culture. To adopt a form and impose a new meaning upon it will not change the meaning for the culture.

Example: Before we use the smoking ceremony of the Aboriginal people as a ceremony of cleansing, we need to ask what is the original meaning of this form. Can the ceremony be used without causing confusion to the gospel message?

We need to recognise that cross-cultural ministries is a long-term process and commitment and not a quick fix.

All this takes time and effort. A cross-cultural minister must be willing to journey with the culture that he or she intends to influence.

Bottom line



(Slide 10)

Sometimes there is an unintentional barrier created because we do not understand the meanings behind the forms we perpetuate. What we say and the way we say it need to be integrated within the culture to which we speak. Some sacred cows will have to go!



(Slide 11)

Prayer:

Father, guide us as you guide creation,
according to your law of love.
May we love one another
and come to perfection
in the eternal life prepared for us.
Father, give me the heart and mind of Jesus
to reflect him to the people within my faith community
and those in the larger community.
As I avail myself of your gracious hospitality
around the table of Christ,
let it flow on to others.



The twenty-Fifth Ordinary Sunday,
An Australian Prayer Book

Now what?

Discover the meanings behind some of the common forms that are part of your everyday life.

Select one of the following activities for this week:

Analyse a church service (preferably Salvo) in terms of form and meaning. In seeking to understand the relationship between form and meaning ask yourself the following questions:

- What are the forms used in the service?
- What do the forms mean according to my faith tradition?
- How does the average church member understand the meaning behind the forms? Do they understand the meanings?
- How would an outsider understand the forms we use to worship God?

Having identified the forms, and their meanings, that are used in the church, identify how you could use the forms of worship to convey the meanings intended to a person of another denomination or faith (another culture or sub-culture).

Session Three

Worldview: What and Why?

Learning Objectives

By the end of session three participants will be able to:

1. Describe what we mean by the word 'worldview'.
2. Identify some of the core values and beliefs that they live by.
3. Briefly describe culture in the terms of surface and deep level structure.
4. Outline the function of worldview in community development.

Purpose

I was taken to the temple of healing where, after being gowned in holy white robes and my head covered, I was led into the holy of holies and seated in a corner.

The presence of the gods in the sanctuary was so overpowering that not only I but everyone entering hid his face and covered his head.

The doctor Sahib came into the holy of holies and washed his unclean hands in a ritual purification. Between washings he anointed his hands with oil. Then there came into the room a priestess who sat at the head of the sacrificial altar and invoked the blessings of the gods. After this she breathed upon my aunt and caused her to fall into a deep sleep. When my aunt was deep in slumber, the doctor Sahib slit her throat as a sacrificial gesture, trying to appease the gods with her blood. He and his assistant priests wrestled with the evil spirits for a long time.

The strain of battle was so great that the Sahib's forehead became wet with perspiration and a priestess mopped his brow many times. Finally the evil spirits were overcome and so they rushed out from the neck of my aunt, leaving her no longer possessed.

"When Science Meets Magic!"

A report by a young boy of a surgical procedure in an Indian hospital. (1989)

We all see things differently! Just ask the footy supporters sitting on the sideline at the MCG – the umpire's always wrong!

The question is why? How do we form our opinions? What processes do we go through as we decide our options and our actions? The answer is worldview!

IntroAct



Graphics: *The Hag/Beauty and Vase/Silhouette* (Slide 1) (Slide 2) Appendix 3.1

Discuss: How do Aussies feel about Kerry Packer and Rupert Murdoch? How do Americans feel about them? Tall Poppy Syndrome or Hero?



Study

What is Worldview?

Worldview is the perception of reality based on the central assumptions, concepts, and premises shared by members of a culture or subculture.



(Slide 3)

Worldview assumptions, concepts and premises are not reasoned out but are assumed to be true without proof.

Worldview assumptions are beyond doubt,
and yet at the same time beyond proof.

This is the way things are. It provides the basic assumptions, concepts and premises upon which the society operates.

Example: One of the basic assumptions, concepts and premises of Australian society is "No worries!" or to put it another way, "She'll be alright mate."

Most Aussies operate on that basic assumption. They don't think about it. They are not particularly aware of it. They don't write a 50-page paper to prove the validity of it. They simply live it.

A useful Model



(Slide 4)

Worldview is the perception of reality based on the largely implicit, yet culturally patterning core themes that: give rise to the central assumptions, allegiances, concepts, premises and images shared by members of a culture or subculture and made explicit by the motifs observable throughout the cultural subsystems at the surface level of the culture or subculture.

Worldview provides the implicit themes and basic assumptions upon which a society operates. The culture is set up to maintain and protect these basic values or themes.

If we consider the integration between the worldview considerations and the worldview core themes, we see that it affects people's behavioural patterns as they live out that worldview. It is this observable behaviour, at the surface level of the culture, which is our point of contact with the culture.

Only as we observe and question the surface activities,
can we hope to begin to delve into the deeper layers of culture
and derive the meaning

Activity

- What values and beliefs did your parents teach you about the Sabbath (Sunday)?
- Has that changed? How does it impact your life style?



Purpose of Worldview

Appendix 3.2



Much could be said concerning the functions of a people's worldview. Several of the most important aspects are:



Explain

Worldview explains how things got the way they are and what keeps them that way. Assumptions that provide explanations cover the whole territory of life and answer questions such as who? what? when? where? How?



People look to their worldview to tell them about such things as the origins and nature of the universe, people, animals, plants, geographical phenomena, etc., and what they can expect of them.

It is by means of story telling and study that certain worldview values and assumptions are made explicit. Whether such explanations can be proven or not is irrelevant. If they are valued and assumed by a people, they are part of that worldview.

Evaluate/Validate

A second function that worldview enables people to evaluate what goes on around and inside of them. In the learning of a worldview, people are taught to evaluate as well as picture. This provides an approved structuring of the emotive/affective dimension of human life.

By definition, these understandings sanction and validate the basic institutions, values, and goals of a society, giving people the impression that their approach is right, and any other approach is at least inferior, if not wrong.

We positively value certain things because we have learned to assume that they are good. We negatively evaluate other things because we have been taught to consider them bad.

Most cultures do this by referring to the unseen, transcultural world for appropriate sanctions. By commencing from their concept of God, or gods, a people group is able to pronounce certain behaviour and practices "good or bad".

Activity

- Name two things that the community values without question.
- Name two things that you've written off as 'not valuable' because of what society tells you.

Prioritise

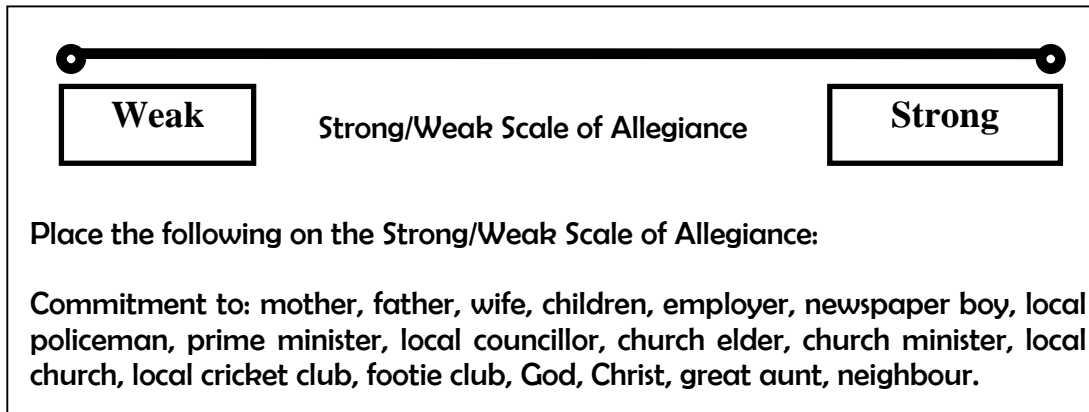
Things or concepts that people will die, fight, argue for are prioritised in terms of strong and weak allegiances.

Worldview enables us to sort out, arrange, and make differential commitments to things we assume, value and do. That is, we don't simply assume, believe, value, or relate to everything in the same way. The degree of emotional attachment to any given assumption will differ in accordance with what we have been taught. And we are taught to relate to



each aspect of life with some degree of intensity, committing ourselves quite strongly to certain of our beliefs, values, and behaviours, but quite weakly to others.

Allegiances may be strong or weak. Loyalty to given ideas and institutions may appear anywhere on the strong/weak scale.



**Allegiances are prioritized
but often different from culture to culture.**

It is likely that all peoples are provided by their worldviews with a prescribed ultimate allegiance. It is their worldview that prioritises that ultimate allegiance. For Christians the primary allegiance is expected to be to God with other commitments falling into line behind that supreme one.

The requirement that God be first, necessitates a change in worldview paradigms that is both difficult to initiate and difficult to maintain. We see throughout the Scriptures and experience in our own lives the tendency for those who have once put God first to replace this with someone or something else. Such replacement is labelled idolatry in the Scripture and out rightly condemned.

Reinforce

The worldview of a people provides psychological reinforcement during the times of crisis and vulnerability that occur at birth, death, puberty, marriage, sickness, war, famine, drought, and other times of concern and uncertainty (Barnett 1990:32).

At times like these, people turn to their deepest cultural beliefs for emotional comfort and security. Such crises result in tension and anxiety within a culture and call for change or readjustment to the normal beliefs, behaviours and routines of life.

Often this reinforcement takes the form of transition rituals and ceremonies which enable people to participate in the transition.

**Such rituals and ceremonies include:
wedding services, initiation rites, harvest festivals, funeral services
and graduation ceremonies.**



Interpreting

Psychological reinforcement - support in times of crisis or vulnerability. All of this provides people with the structuring in terms of which they interpret and assign meaning.

Meanings lie in people, not in the external world or in any of the symbols such as language that we use to describe and discuss our perception of that world.

People interpret and assign meaning to that in which they are involved. They are, however, guided in this process by the "tracks" laid down by the paradigms they are taught. People normally follow these tracks in assigning meaning, but may choose to interpret differently, either occasionally or habitually.

For Example: When a person pledges allegiance to Jesus Christ. At least one major component of their view of Reality is changed and with it some of the guidelines in terms of which they interpret reality (2 Cor.5: 17).

Integrate

Worldview organises and systematises perception of reality.

A function served by worldview is to push culture and its people towards integration. This is because the whole of the culture is centred in the same worldview values and assumptions. The worldview functions as the nerve centre of a culture; anything that happens gets fed into the system and affects the rest of the culture. Worldview values and assumptions function to hold things together.

- People within a common worldview tend to apply the same principles and values in all areas of life.

Activity

- So what? How does this influence my ministry style?
- Name one value/belief that you hold dear that may be irrelevant to some one of another culture.

Why does it matter?

We should be interested in a people's lifestyle because we want to communicate the gospel to people in a way that is meaningful and relevant.

We are interested in anthropological tools such as form and meaning. We want to understand the surface level *form* and the deep level *meaning* of aspects of a people's culture and worldview.

We want to understand the decision making process of a people because our aim in communicating the gospel is the conversion of a people to Jesus Christ.

Conversion involves a change of allegiance or paradigm shift at the worldview level, but not the change of the whole of an individual's or group's worldview. All this needs to be understood and taken into account in seeking to initiate the conversion process.



(Slide 9)





(Slide 10)

We are seeking to get to grips with the people's life-style because when the church comes into existence within a culture they want to see a meaningful Christian life-style *developed by the people*. One that is faithful to God's word and is meaningful to the people in their culture.

Bottom line



(Slide 11)

The honest dialogue of two people from different cultures reveals an awareness of their own worldview, and a sensitivity to one another that is essential on any journey of reconciliation.

Prayer:



(Slide 12)

God help us to change.
To change ourselves and to change our world.
To know the need for it.
To deal with the pain of it.
To feel the joy of it.
To undertake the journey without understanding the destination.
The art of gentle revolution.
Amen



Michael Leunig

Now what?

Discover your worldview by identifying those values, assumptions, beliefs and ideas that give meaning to your living.

Select one of the following activities for this week:

Construct a *Worldview Grid*. Divide a sheet of paper into five columns and label each column: *Money, Spirituality/Religion, Social Structures, Family/Home, Politics*. Write down your ideas, assumptions, values and beliefs under each title. Evaluate the priority you give to each of these categories.

Spend time with a person of another culture and in dialogue with them contrast/compare your worldview perspectives. Identify how your worldview differences affect your behaviours.



Session Four

Principles for Cross-Cultural Ministry

What Did Jesus Do? (WDJD)

Learning Objectives

By the end of session four participants will be able to:

- Identify and explain the four key steps in Jesus' ministry model (as identified in John 4).
- Identify some of the dangers of protecting our culture at all costs.
- Explain the importance of identifying common ground as the first step in ministry.
- Identify some of the barriers to authentic cross-cultural ministry.

Purpose

It's all very well to have the theory of culture and to be able to identify our own worldviews. But how does all this help me in my ministry to people of other cultures?

Whether it's to a person of another race, or a person of the same race but a different sub-culture – my aim is to authentically represent God – so let's look like Jesus!

This Bible study looks at Jesus' encounter with the Samaritan women in John 4: 1-42. Read it together before you go on.

IntroAct

Make a list of all the things that could go wrong in a cross-cultural ministry situation. What are some of the barriers to this ministry?

Spiritual Needs pre-eminent



(Slide 1)

Our cultural differences must always be subservient to the spiritual needs of others.

What was the usual road for a Jew to take in a journey between Judea and Galilee?
(see Appendix 4.1)

The usual road for a Jew to take in a journey between Judea and Galilee circumnavigated Samaria even though it was the shorter route.



(Slide 2)

In the days of Christ, the relationship between the Jews and the Samaritans was greatly strained (Luke 9:52-54; 10:25-37; 17:11-19; John 8:48). The animosity was so great that the Jews bypassed Samaria as they travelled between Galilee and Judea. They went an extra distance through the barren land of Perea on the eastern side of the Jordan to avoid going through Samaria. Yet Jesus rebuked His disciples for their hostility to the Samaritans (Luke 9:55-56), healed a Samaritan leper (Luke 17:16), honored a Samaritan for his neighborliness (Luke 10:30-37), praised a Samaritan for his gratitude (Luke 17:11-18), asked a drink of a Samaritan woman (John 4:7), and preached to the Samaritans (John 4:40-42). Then in Acts



1:8, Jesus challenged His disciples to witness in Samaria. Philip, a deacon, opened a mission in Samaria (Acts 8:5). (Potts D.R. 1994. Holman Bible Dictionary)

Why did Jesus choose to use the road through Samaria?

Although every cultural taboo forbade Jesus from the route He took, for some reason He chose to use the road through enemy territory. The question is why? Jesus had a “job” to do and somehow He knew that there was a community that needed Him – spiritual needs overrode the tradition of His culture.

People, and their spiritual needs should/must always come before our cultural comfort or preference. Even if we have to ignore accepted cultural norms and standards in order to meet another’s needs.

We need to stop allowing the world dictate what is, or is not acceptable in relationships – we need to learn what it means to be in the world but not of the world. Unfortunately too many Christians are more interested in being culturally appropriate than they are about being spiritually astute. In this cultural ethnocentricity they miss a chance to influence another for Christ.

Common Ground



(Slide 3)

Cultural differences must not be allowed to dictate spiritual responsibility.

What is the first step in Jesus’ model of cross-cultural ministry?

The first step in cross-cultural ministry is obvious, yet so often ignored – go to “them”. Jesus wasn’t just taking a short cut through Samaria, He was deliberate in His mission to meet the needs of a Samaritan woman, and through her influence a community, by meeting her in her ‘home’ in her comfort zone. He didn’t wait for her to come onto His turf.

But that is still not enough. Jesus was willing to make the first move – but how could He get the Samaritan woman to give Him the chance to minister to her? The answer is *common ground*.

What do we mean by common ground?

There are innumerable differences between cultures and all too often we identify these and come to cross-cultural ministry from the perspective of the barriers. What if instead of trying to wade through the endless swamp of controversial difference we identified one area of common ground and began there? Jesus did.

What was the common ground between Jesus and the Samaritan woman?

He rested at Jacob’s well (vs 6), a natural place to stop, it provided water and shade for a weary traveller – but that wasn’t the only reason Jesus chose the well. He was looking for common ground. Although Jews hated Samaritans, and Samaritans hated Jews, they both loved Jacob; he was the father of both cultures. Jacob was the common ground between Jesus the Jew and the Samaritan woman. Jesus stopped at Jacob’s well and built a bridge of communication (a salvific bridge) by starting, not with the differences, but with what He and the woman could agree upon.



What are some areas of common ground available to us today?

In finding common ground we begin to find out what makes another person tick. Common ground is not difficult to find, there are things common to all people. Eating is a common human need; it's not a cultural need. Eating with people is not culturally determined – the food and protocols for serving and eating food may differ (and the protocols for serving and eating may be different) but eating doesn't rely upon special knowledge or experience. Eating, in fact, is a common symbol of fellowship in most cultures. It's what you do with friends.

Unfortunately though many people don't get close enough with people of other cultures to feel comfortable looking for common ground. Too many people, of all cultures, are too comfortable in their own culture, and environment – or too suspicious or frightened to reach across a cultural boundary.

If we were to take the time, and make the effort, we would find that common ground is easy to find and personally enriching. It may be as simple as children's sports teams, a trip to the playground or a community function. It takes time, but plan a little to determine the best way of relating personally – building trust, becoming a friend – it's from that position that you will be able to speak for Christ.

The crucial question is, "Where do we both agree?" Jesus' stop at the well in Samaria is an example of planning that led to a ministry opportunity from a position of commonality.

Activity

- List to areas of common ground between yourself and a Muslim.

Culture Shock



(Slide 4)

Cultural differences must be subservient to spiritual needs.

After Jesus found the common ground, the permission to move in, He asked the woman for a drink from the well. (vs 9). The woman was dumbfounded, "You're a Jew, I'm a Samaritan; you're a man, I'm a woman. How can you ask me for a drink?"

What is the significance of sharing a cup?

Using another person's cup is an act of intimacy. How personal was this request: a man asking a woman, a stranger at that to share her cup, a Jew asking a Samaritan – this was culturally taboo in so many ways. Wasn't Jesus risking undoing any good He had done?

How did the woman know Jesus was a Jew?

John doesn't say – maybe He spoke with a Jewish accent and looked like a Jew, whatever it was about Him the woman knew what His culture was. When Jesus went into Samaria He didn't give up His culture – He didn't stop being a Jew, but nor did He allow His cultural bias stop Him from meeting the needs of another.

This counter cultural move surprised the woman and aroused her suspicion but didn't frighten her away. Jesus cared enough to leave the safety of His tradition and drink from a



Samaritan's cup and in so doing He said; "I accept you". He didn't let culture stand in the way because He knew that He couldn't minister to her until He was first able to communicate with her across the cultural divide.

What are some things that hinder cross-cultural ministry?

Jesus' actions are an example that says that cultural differences are an insufficient excuse when it comes to God's work. Our cultural differences, our likes and dislikes are all part of the amazingly beautiful mosaic of God's creation but God never intended for this variety to be an excuse for us to say 'it's too difficult to make myself understood' and not attempt to share God's news. Whenever ministry is hindered by race, nationality or background, we have elevated our commitment to those factors to a higher position than our commitment to God, who commanded us to 'go into all the world [into every culture] and preach'.

Activity

- List one way in which European Missions erected barriers to effective ministry in the 19th and 20th centuries.
- Is it still happening?

Jesus ignored His culture as He sat and talked by Jacob's well. Even though He maintained an obvious Jewish appearance, He stopped being a typical Jew – for that time. He stood aside from what He was and stepped into the woman's world and culture, He stepped into her need.

Culture Controls

Cultural differences must be subservient to spiritual truth.



(Slide 5)

Jesus had laid the foundations for His evangelisation. He had begun to build relationship by identifying common ground and by moving out of His traditional Jewish heritage into the Samaritan woman's heritage. He had shown that He was interested in more than 'bible bashing' or judging her tradition.

But then He moved from preaching to what we today may have called meddling; He made her uncomfortable. His 'innocent' suggestion that she go get her husband was countered with an honest response – but one that was leading down a track that she didn't want to travel. It was at this juncture that she attempted a change of subject. (When it gets too personal we all change the subject!)

What happened for the woman to try and change the subject? (When it gets too personal we all change the subject!)

What was the purpose of the woman's question?

Where should we go to church? "Our ancestors worshiped on this mountain, but you [Jews] say that the place where people must worship is in Jerusalem." (vs 20) The statement was designed to put Jesus back in His cultural box; "you Jews" and remind Him of their differences.



It is essential to realise that the woman argued from cultural tradition, from what had been handed down by her ancestors – having accepted what had been handed down from generation to generation as truth, she argued from heritage. This is what she had been raised to believe. (Enculturation)

The woman made God a cultural issue – what’s the problem with this?

When cultural practices had been discussed earlier, (a Jew in Samaria, drinking from a cup) Jesus had said nothing. But when she named God and made God a cultural issue, Jesus immediately pointed out her error (vs 21-22) She had made God subservient to what her cultural tradition had taught her. Jesus didn’t hesitate to tell her that her religious training was out of line with Truth. The bottom line is this: *when culture comes into conflict with what God has said in God’s word, culture is wrong and must be rejected.* Culture, no matter how precious, is invalid when it gives wrong information about God.

Jesus told the woman that her culturally supported position was without foundation. The application for today says that whether you worship in a cathedral or a cave is irrelevant to God. The place is of no consequence. The style is immaterial. God looks for people who are worshipping in ‘spirit and truth’ (vs 23). God doesn’t look at the cultural barriers that separate – God looks at hearts. God’s criteria are spirit and truth, not place and culture.

We often label people as Aboriginal Christian, or Chinese Christian, or Australian Christian. What’s wrong with this?

To label people as Aboriginal Christian, or Chinese Christian, or Australian Christian is technically incorrect. In doing this the word Christian becomes a noun that is modified by an adjective – Aboriginal, white, Chinese and so on. Christianity should never be modified by culture. In fact it should be the reverse, we should talk of Christian Aboriginals, Christian Chinese, Christian Australians – when we do this culture is modified by the nature of our Christian commitment. Culture must be controlled by our commitment to Christ. Christianity must always inform, explain and change culture – never the reverse.

We need people from all cultures, disciples of Jesus Christ, who without negating their own culture are committed to the Scriptures – people willing to make Christianity descriptive of who they are. These disciples seek common ground to minister to the needs of people unlike themselves, but people who wear the image of God. They don’t stop being Anglo, Aboriginal or Chinese but they break down the fences and expand their horizons.

Cross-Cultural Conflict



(Slide 6)

Cultural differences must be subservient to spiritual outreach

Why did Jesus send the disciples into town? Was it just to buy food?

When they came back with food Jesus didn’t want it and they found Him talking with a Samaritan, and a woman at that. Jesus obviously didn’t listen to the rule that a rabbi shouldn’t teach women. He had women around Him often, but not usually Samaritan women.



Perhaps that gives us a clue as to why Jesus didn't want the disciples around. Whilst He was willing, and able to put aside His cultural bias for the sake of communication he knew that the disciples were not willing to push their comfort zones that far yet – they were not looking toward integration with the Samaritans.

Jesus was probably the object of criticism by His disciples – not that he was a stranger to criticism – but the reality is that criticism is part of the cost of cross-cultural evangelisation. Whenever a person makes a commitment to Jesus to live by Biblical teaching, especially when it contradicts their tradition, others within their culture will resist. Culture is the standard for a group, and contradiction is counter-culture.

What was the woman's final reaction to Jesus?

It seems that the woman was so impressed by Jesus that she went into town and invited the men to return to "Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?" (vs 28) Jesus had only told her two facts about her life but she knew that her whole life was like an open book before Him.

What was the potential of the invitation that followed?

The woman knew only men – and it was with them that she returned to Jacob's well. Picture this scene; it has all the ingredients of a race riot waiting to happen. The Jews didn't like the Samaritans, and yet the Samaritan's were on their way to meet the leader of a group of narrow-minded Jewish men.

What was the lesson Jesus was teaching his disciples?

Jesus was setting up an object lesson on cross-cultural evangelisation – the disciples had been sent away while he spoke with the woman – but now he was ready to teach them a lesson. They returned with food and Jesus told them that He had food. Food was the focus of their thoughts and so it was with that subject that Jesus launched His lesson.

First he explains that "My food is to do the will of him who sent me and to complete his work" (vs 34) In other words its more important to satisfy spiritual hunger than physical – pleasing God must take priority over pleasing oneself.

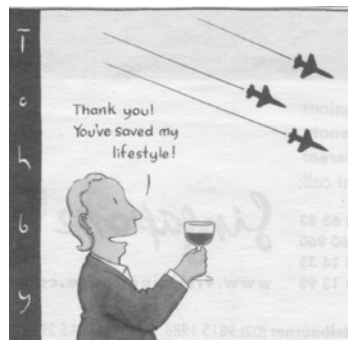
Activity

- Where did God start with you?

The implication of this simple lesson is staggering. Racial tensions and cultural divisions are often fuelled by selfishness as we attempt to protect what we feel are our rights and shield ourselves from confrontation with the unfamiliar.



(Slide 7)



What is the harvest Jesus was speaking of?

Jesus taught His disciples a cross-cultural lesson by the well of Jacob. Pointing into the distance, still on the food subject, He says, “look around you, and see how the fields are ripe for harvesting”. (vs 35) The disciples probably looked to the fields, but what did they see? Jesus was pointing to the men of Sychar, their enemies, the Samaritans were the harvest and introducing them to God was more important than food. Integrating with these men was more important than generational tradition. This was the work of God.

In a few short minutes Jesus reversed years of racial tension by being more committed to God than to His cultural tradition and opened the eyes of His disciples to the possibility and need of evangelising even the enemies. What ever he did next obviously worked because Jesus, and His disciples spent two more days with their new friends in Sychar. (vs 40) [Jesus established the first cross-cultural faith community, not Paul!]

The difficulty throughout history has never been finding the ripe fields, it has always been the workers that are hard to find. Men and women are hungry for Jesus, even as they reject the church. They are hungry for life, and Jesus is that life. They search for meaning – and Christ holds that meaning. They need to be confronted with the reality of life that is Christ by God’s ambassadors here on earth. That’s you and me.

Bottom line



(Slide 8)

We must not allow our cultural baggage stop us discovering contextually relevant ways of communicating spiritual truth, meeting spiritual [and physical] needs and reaching across the cultural divides. It is only in this way that we can hope to grow the family of God.



(Slide 9)

Prayer:

God grant me the serenity
to accept the things I cannot change,
The courage to change
the things I can,
And the wisdom
to know the difference.



Serenity Prayer

Now what?

Being an innovator of a new paradigm can hurt! Challenging the worldview of any organisation takes courage and wisdom. Know what you're doing and what you're in for before you begin the journey!

Map out an Action Plan:

- Identify areas of discontinuity, barriers to communication that you are likely to come against in your specific ministry
- Identify areas of Common Ground between yourself and the person you want to influence.
- Identify the cultural traditions that you may need to sacrifice in order to be relevant and accepted. Are they generational issues or Scriptural? Should you be sacrificing them?
- What "personal rights" are involved – theirs and yours? Can you sacrifice them?

Leader's Note: Don't forget to ask each participant to fill in the evaluation sheet. Please collect these, attach a copy of the attendance list and send this in to:

Territorial Corps Programme Department
The Salvation Army Australia Southern Territory
Locked Bag 1
MONT ALBERT VIC 3127

It's a good idea for you to keep a copy of the attendance list for your own records. TCPD will send out a certificate to each participant in due course.



Appendix 1.1

I'm Aussie Mate!

Aussie Battler: Trying accorded more sympathy than succeeding. Defeat is inevitable but try anyway!

Mateship: More than friendship. A male concept – it is often where a male's self-esteem comes from.

Achievement: Overachievers are suspect.

Regulations: Passive acceptance

Knocking: Practice knocking one another.

Non-ownership of ideas: Aussies love an argument. But little personal ownership of ideas.

Respect: Not related to rank but personhood.

Leveling: Aussies challenge status. Tall poppy syndrome. Resentment for pretension.

Economic Stereotypes: Careful not extravagant. Rarely content with economic situation. Do it yourself rather than spend money.

Self-disclosure: males unable to disclose feelings even to mates. Self disclosure is taboo.

Negative Expression: Cynicism and sarcastic humour. The more intimate the more abusive the interaction becomes.

Attitude of Service: Institutions convey the feeling that you are doing them a favour. Plesantries often rejected by customers.

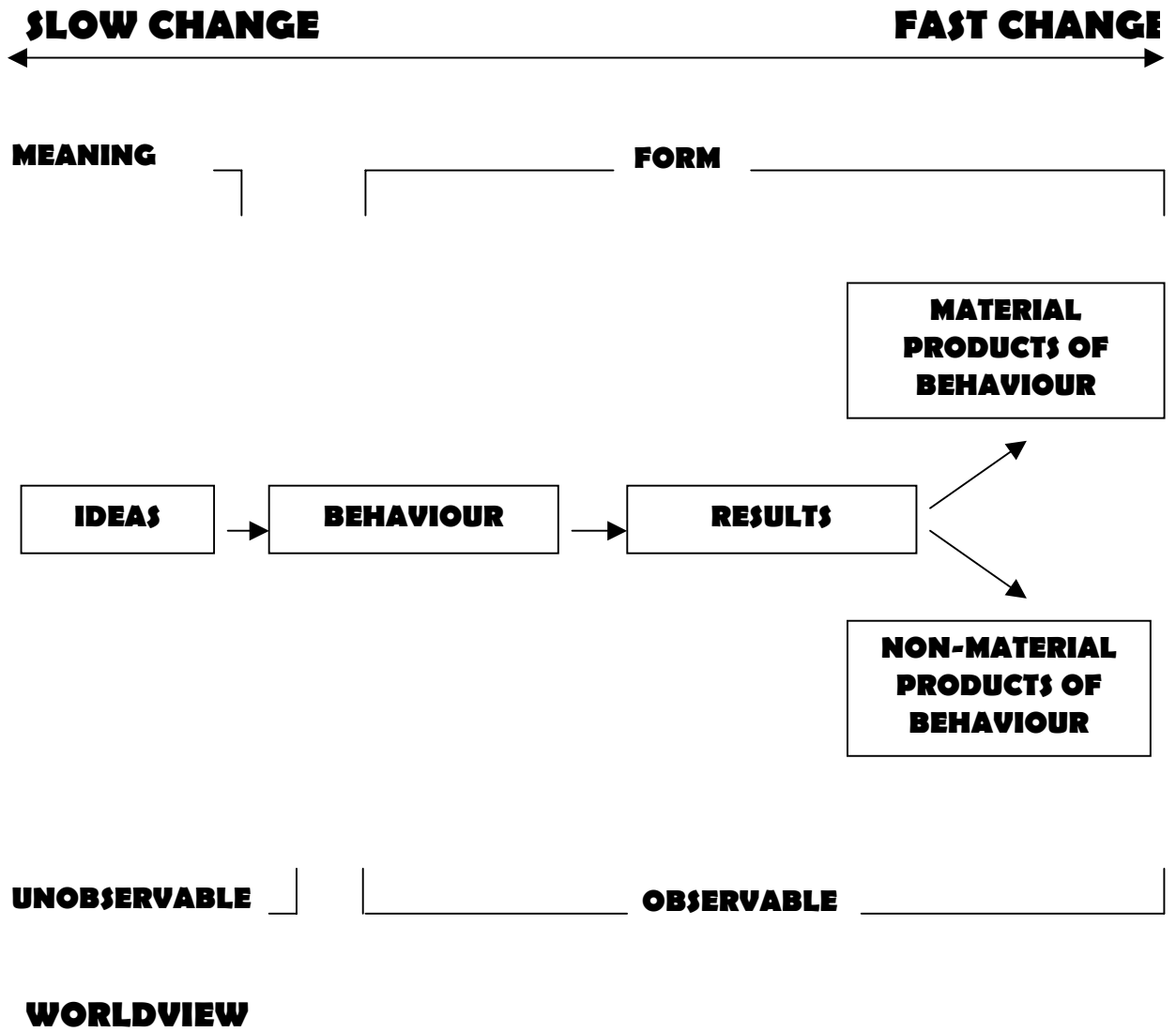
Work Ethic: I'm not living to work: I'm working to live.

Standards: She'll be right mate. Improvisation is common



Appendix 1.2

Change Agents



Appendix 2.1

Culture structure model (Chomsky)

THE SURFACE STRUCTURE AND DEEP STRUCTURE MODEL (CHOMSKY).

The Surface Structure

Surface Structure - The vehicles of verbal and cultural expressions.

- That which is explicit.
- What can be seen and heard.
- These are the cultural forms.

SURFACE STRUCTURE RELATES TO MOST CULTURAL MANIFESTATIONS, CHARACTERISED BY THE PRODUCTS AND ACTIVITIES REPRESENTED BY THE BROAD CULTURAL SUB-SYSTEMS.

- Anything that can be viewed and described by an outsider is, by its very nature, part of the surface structure. This is what people make and do. It is that which others can see and describe.

The Deep Structure:

Deep structure - The assumptions, beliefs, concerns that give meaning to verbal and cultural behaviour.

- These are the ideas that give life meaning.
- They are often implicit and pertain to worldview issues.

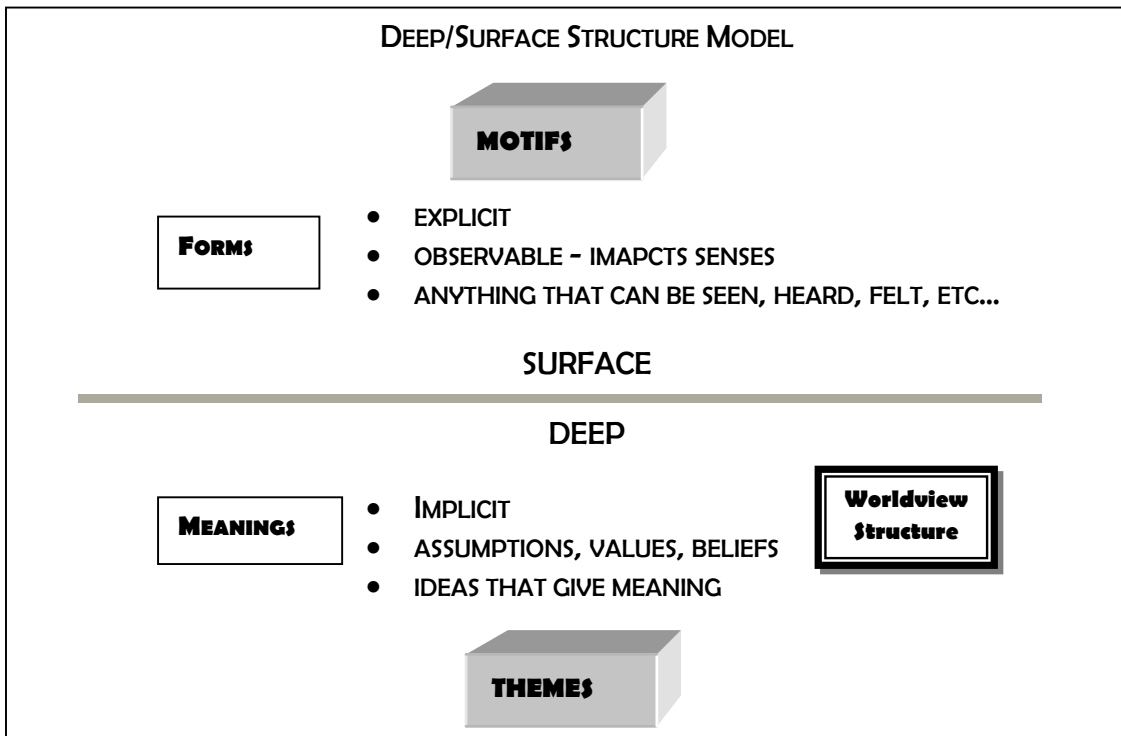
THE DEEP STRUCTURE HOLDS THE MEANINGS OF THOSE SURFACE LEVEL MANIFESTATIONS. THE MEANINGS OF THE VARIOUS CULTURAL FORMS ARE ALSO HELD IN COMMON BY THE MEMBERS OF A SOCIETY AND ARE OFTEN MORE IMPLICIT THAN EXPLICIT.

- Meaning is that aspect of the structure that embodies the essential concerns and assumptions of a people.

The etic-emic distinction relates to understanding from a different vantage point - from outside a culture versus inside the culture - while the surface deep structure contrast relates meaning to behaviour patterns within the cultural system.

IT ESTABLISHES WHAT PEOPLE NEED TO KNOW
IN ORDER TO ACT RIGHT.





Appendix 2.2

Form & Meaning in Context

FORM AND MEANING IN DIFFERENT CONTEXTS

FORMS AND PERCEIVED MEANINGS TO EXPRESS LOVE			
Intended Function	Forms Employed	Perceived Meanings	
	Kiss	American Love, Sex	African (Rural) Horror! (Only Monkeys kiss)
Expression	“I Love You”	Love, Sex	I want you sexually
Of	Give Money	Charity	Tokenism by miserly rich people
Love	Build a Hospital	Compassion	Puzzlement – to Africans medicine is Personal not institutional
	Invite to Church	Join another Club	Play a European game
	Sit by a sickbed	Love and concern	Love and concern

OBSERVANCE OF THE SABBATH	
Cultural Form	Possible Meanings
	Devotion to God
Observance	Formal obedience to God's law
Of the	Formal obedience to Hebrew religion
Sabbath	Fear that disobedience may bring misfortune
	The oppressiveness of the religious leaders
	Pride in living up to the letter of the law

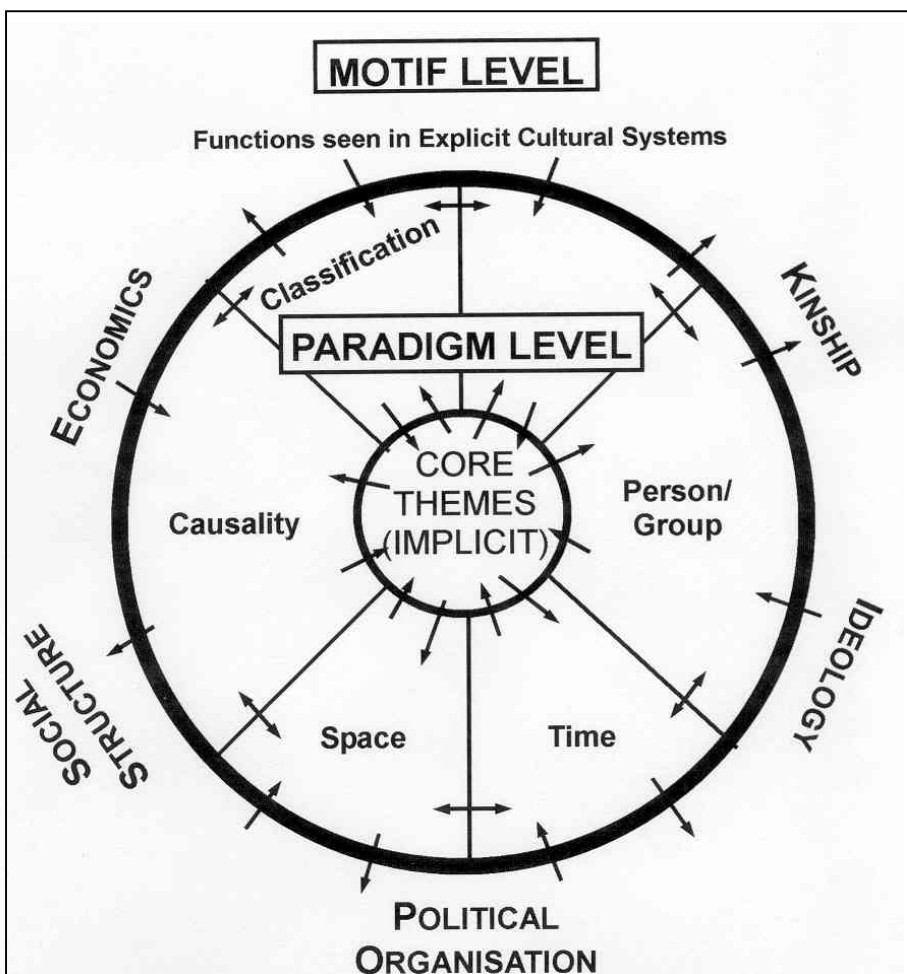
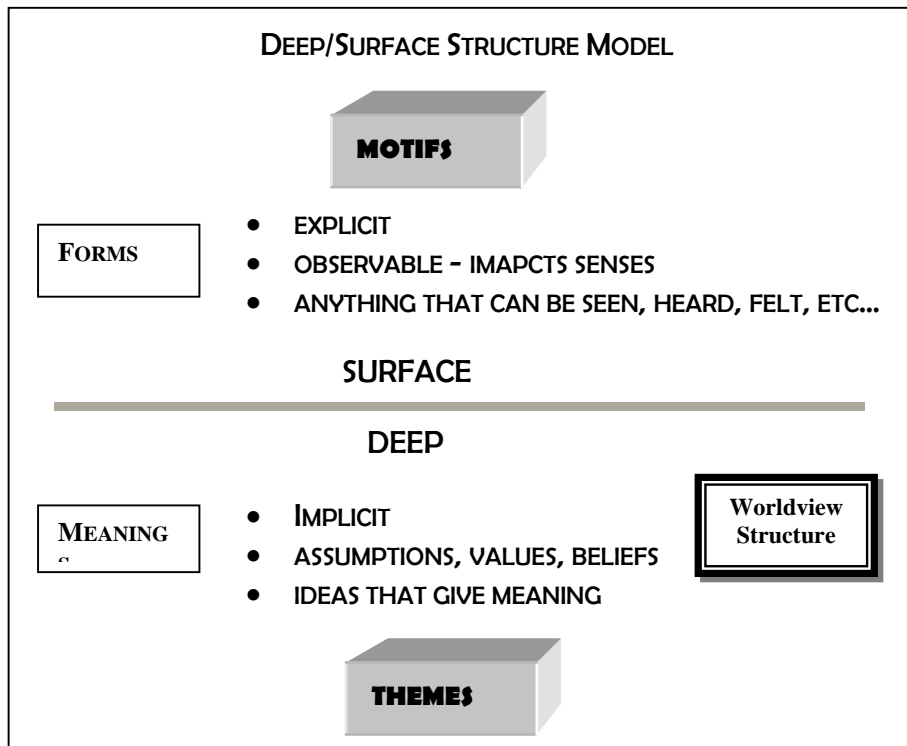


Appendix 3.1 Worldview Graphics



Appendix 3.2

Worldview Structure



Appendix 4

Palestine in the Time of Jesus



Appendix 5

Notes about PowerPoint

The following pages are the printed handouts of the PowerPoint presentation prepared for this module. The PowerPoint file for this module will be included in a disk containing the files pertaining to this module. The PowerPoint slides are also printed out in individual acetates as overhead sheets.

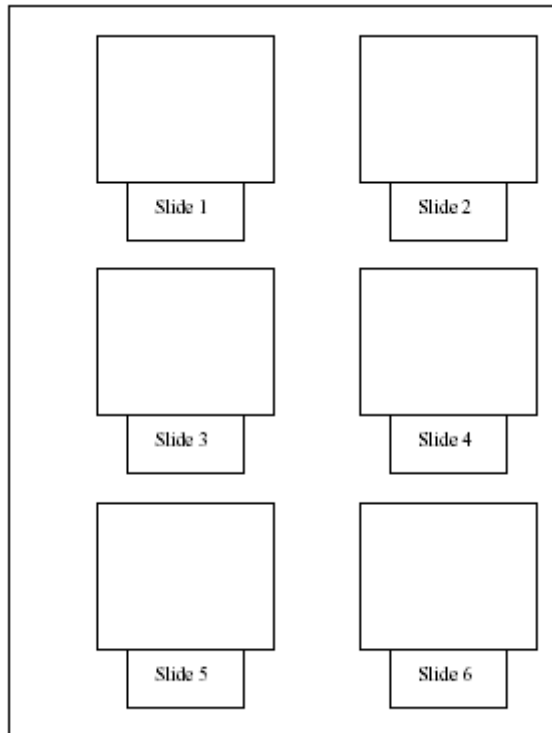
These handouts are for your immediate reference so that you can see the slide without having to open the computer file.



This graphic on the manual lets you know if a particular section is included in the presentation.

(Slide #)

The slide handouts show the slides in the following order:



Each slide has been equipped with custom animation. This means each paragraph or line will fly in at the click of a mouse or at the touch of a cursor key. In some instances, key words fly in later to fill in blanks in the slide. You will need to practice the presentation to familiarize yourself with the order of animation.

In case you are between slides and you do not wish to have the presentation on, press B to black out the screen. Press B again to bring up the presentation and continue as before. We hope these presentation tools are helpful and that they will enhance your training.

Have Fun!


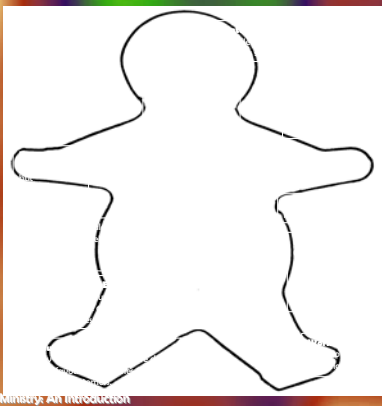


Study One


I do not want my house to be walled in on all sides and my windows to be stuffed. I want the cultures of all the lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any.

(Mahatma Gandhi)

Cross-Cultural Ministry: An Introduction

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Once upon a time a monkey and a fish were caught up in a huge flood. The agile monkey was able to save itself by grasping a tree branch and scrambling to safety.

Happy at last, the monkey noticed a fish fighting against the massive current and, deeply moved by the plight of the fish, he bent down, reached into the water and pulled the fish to 'safety'.

The fish was not very happy at being rescued by the monkey and it bit the monkey's hand in an attempt to escape its rescuer. At that the monkey, being terribly annoyed at the fish's ingratitude, threw the fish back into the water in disgust.

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WHAT IS CULTURE?

Culture is the silent language of every nation.

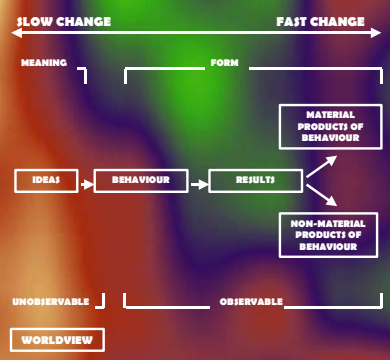
Culture is the 'total way of a people ... a people's design for living'

Culture = People's Behaviour


Culture is acquired knowledge that people use to interpret and generate behaviour.

Culture = Knowledge that leads to behaviour

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CHARACTERISTICS OF CULTURE

- Culture is Learned (Enculturation)
- Culture is Shared
- Culture is Acquired
- Culture is Patterned
- Culture is Integrated
- Culture is Ideas

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CROSS-CULTURAL WITNESS

PQT = Prior Question of Trust


Cross-cultural witness is all about relationships and credibility.

The Objective is to communicate the Gospel from a position of trust.

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BOTTOM LINE


As water is to the fish, so culture is to people - a truth that is difficult to grasp unless, like the fish, we experience the trauma of suddenly being extracted from our culture.

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PRAYER

May Christ who walks on wounded feet
walk with you on the road.
May Christ who serves with wounded hands
stretch out your hands to serve.
May Christ who loves with a wounded heart
open your heart to love.
May you see the face of Christ in everyone you meet,
and may everyone you meet
see the face of Christ in you.



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Study Two

Culture is made up of systems of shared concepts or ideas by which people carve up their worlds, of beliefs by which they organise these ideas into rational schemes, and values by which they set their goals and judge their actions.

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THE FORMS OF A CULTURE ARE THE OBSERVABLE PARTS OF WHICH IT IS MADE UP.

Form is

- > any cultural element whether material or non-material
- > observable culture (it is explicit)
- > what people do

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Cultural Structure Model

MOTIFS

- Explicit
- Observable – impact senses
- Anything that can be seen, heard, felt, etc

FORMS

SURFACE

DEEP


- Implicit
- Assumptions, Values, Beliefs
- Ideas that give meaning

MEANINGS

WORLDVIEW STRUCTURE

THEMES


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Cultural forms frequently serve several functions at once, some general, some specific.

The contribution a cultural form makes to the overall structuring of the culture, or to individual usage of that culture, are its functions.

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ONE OF THE MOST IMPORTANT FUNCTIONS SERVED BY EVERY CULTURAL FORM IS TO CONVEY MEANING TO THE PARTICIPANTS OF A CULTURE.

Meaning is -

- > The values, attitudes and beliefs that affect how a form is used.
- > Implicit meaning
- > What people know.

Form is surface structure, while meaning is at the deep structure level of a culture.

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FORM & MEANING IN CONTEXT

Forms and Perceived Meanings to Express Love

Intended Function	Forms Employed	American Perceived Meanings	African (Rural) Perceived Meanings
Expression Of Love	Kiss	Love, Sex Horror!	(Only Monkeys kiss)
	"I Love You"	Love, Sex	I want you sexually
	Give Money	Charity	Tokenism by miserly rich
	Build a Hospital	Compassion	Puzzlement – medicine is Personal not Institutional
	Invite to Church	Join another Club	Play a European game
Sit by a sickbed		Love and concern	

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FORM & MEANING IN CONTEXT

Forms and Perceived Meanings to Express Love

Cultural Form

Possible Meanings

Observance
Of the
Sabbath

- Devotion to God
- Formal obedience to God's law
- Formal obedience to Hebrew religion
- Fear that disobedience may bring misfortune
- The oppressiveness of the religious leaders
- Pride in living up to the letter of the law

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KEY THOUGHTS

What people know affects what people do.

What people do reflects what people know.

Meanings are communicated only through cultural forms.

The same forms in different cultures will have different meanings.

The same meaning in different cultures will have different forms.

When communicating the Gospel we must find proper forms to convey God's meaning, otherwise the message will be misunderstood

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WHY DOES IT MATTER?

We need to guard against people misunderstanding the meaning of the forms we use in the communication of the gospel.

We need to realise that adopting forms of another culture without knowing the meanings can be both unhelpful and dangerous.

We need to recognise that cross-cultural ministries is a long-term process and commitment and not a quick fix.

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THE BOTTOM LINE

Sometimes there is an unintentional barrier created because we do not understand the meanings behind the forms we perpetuate. What we say and the way we say it need to be integrated within the culture to which we speak. Some sacred cows will have to go!

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PRAYER

Father, guide us as you guide creation,
according to your law of love.
May we love one another and come to perfection
in the eternal life prepared for us.
Father, give me the heart and mind of Jesus
to reflect him to the people within my faith community
and those in the larger community.
As I avail myself of your gracious hospitality
around the table of Christ,
let it flow on to others.

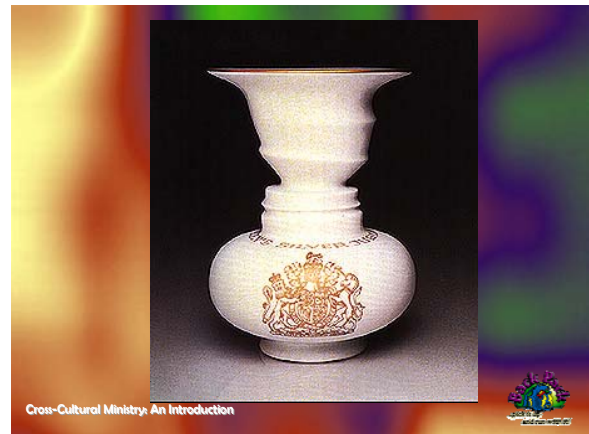


The Twenty-Fifth Ordinary Sunday,
An Australian Prayer Book

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Study Three



WHAT IS WORLDVIEW?

Worldview is the perception of reality based on the central assumptions, concepts, and premises shared by members of a culture or subculture.

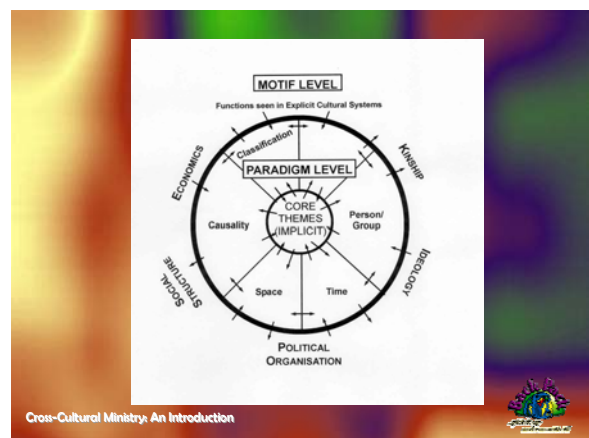
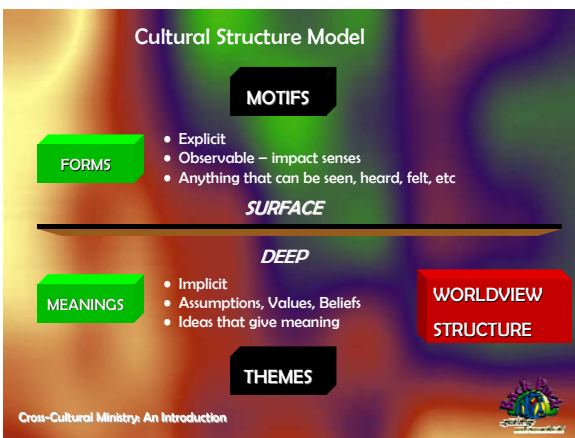
Worldview assumptions are beyond doubt, and yet at the same time beyond proof.

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A USEFUL MODEL

Worldview is the perception of reality based on the largely implicit, yet culturally patterning core themes that give rise to the central assumptions, allegiances, concepts, premises and images shared by members of a culture or subculture and made explicit by the motifs observable throughout the cultural subsystems at the surface level of the culture or subculture.

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PURPOSE OF WORLDVIEW

- > Explain
- > Evaluate / Validate
- > Prioritise
- > Reinforce
- > Interpret
- > Integrate

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SCALE OF ALLEGIANCE



WEAK

STRONG

Place the following on the Strong/Weak Scale of Allegiance:

Commitment to: mother, father, wife, children, employer, newspaper boy, local policeman, prime minister, local councillor, church elder, church minister, local church, local cricket club, footie club, God, Christ, great aunt, neighbour.

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WHY DOES IT MATTER?

We want to understand the decision making process of a people because our aim in communicating the gospel is the conversion of a people to Jesus Christ.

Conversion involves a change of allegiance or paradigm shift at the worldview level, but not the change of the whole of an individuals or groups worldview. All this needs to be understood and taken into account in seeking to initiate the conversion process.

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WHY DOES IT MATTER?

We are seeking to get to grips with the people's life-style because when the church comes into existence within a culture they want to see a meaningful Christian life-style *developed by the people*. One that is faithful to God's word and is meaningful to the people in their culture.

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THE BOTTOM LINE

The honest dialogue of two people from different cultures reveals an awareness of their own worldview, and a sensitivity to one another that is essential on any journey of reconciliation.

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PRAYER

God help us to change.
 To change ourselves and to change our world.
 To know the need for it.
 To deal with the pain of it.
 To feel the joy of it.
 To undertake the journey
 without understanding the destination.
 The art of gentle revolution.
 Amen



Michael Leunig

Cross-Cultural Ministry: An Introduction



Study Four

SPIRITUAL NEEDS PRE-EMINENT

Our cultural differences must always be subservient to the spiritual needs of others.

Although every cultural taboo forbade Jesus from the route He took, for some reason He chose to use the road through enemy territory. The question is why? Jesus had a "job" to do and somehow He knew that there was a community that needed Him – spiritual needs overrode the tradition of His culture.

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Cross-Cultural Ministry: An Introduction



COMMON GROUND

Cultural differences must not be allowed to dictate spiritual responsibility.

The first step in cross-cultural ministry is obvious, yet so often ignored – go to "them". Jesus met her in her 'home' in her comfort zone. He didn't wait for her to come onto His turf.

Jesus found and used the *common ground*.

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CULTURE SHOCK

Cultural differences must be subservient to spiritual needs

Jesus didn't let culture stand in the way, He knew He couldn't minister to the woman until He was first able to communicate with her across the cultural divide.

Jesus' example: cultural differences are an insufficient excuse when it comes to God's work. Our cultural differences are all part of the amazingly beautiful mosaic of God's creation but God never intended for this variety to be an excuse for us to say 'it's too difficult to make myself understood' and not attempt to share God's news.

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CULTURE CONTROLS

Cultural differences must be subservient to spiritual truth

When the woman named God and made God a cultural issue, Jesus immediately pointed out her error (vs 21-22) She had made God subservient to what her cultural tradition had taught her.

When culture comes into conflict with what God has said in God's word, culture is wrong and must be rejected. Culture, no matter how precious, is invalid when it gives wrong information about God.

Cross-Cultural Ministry: An Introduction



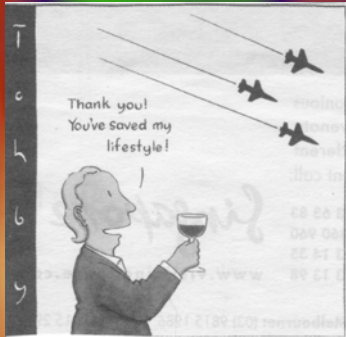
CROSS-CULTURAL CONFLICT

Cultural differences must be subservient to spiritual outreach

Racial tensions and cultural divisions are often fuelled by selfishness as we attempt to protect what we feel are our rights and shield ourselves from confrontation with the unfamiliar.

Cross-Cultural Ministry: An Introduction





Cross-Cultural Ministry: An Introduction



THE BOTTOM LINE

We must not allow our cultural baggage stand in the way of discovering contextually relevant ways of communicating spiritual truth, meeting spiritual [and physical] needs and reaching across the cultural divides. It is only in this way that we can hope to grow the family of God.

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PRAAYER

God grant me the serenity
to accept the things
I cannot change,
The courage to change
the things I can,
And the wisdom
to know the difference.



Serenity Prayer

Cross-Cultural Ministry: An Introduction



Appendix 6

Training Resources

Migrant Resource Centre
251 High Street
PRESTON VIC 3072



Telephone: (03) 9484 7944
Fax: (03) 9484 7942
E-mail: mrcne@mrcne.org.au
Website: www.mrcne.org.au

The Migrant Resource Centre North East, incorporated in 1984, services the wellbeing and settlement needs of migrants and refugees living in the Local Government Areas of Darebin, Banyule, Whittlesea, Yarra and Nillumbik. We offer a diverse range of programs and activities.

What We Do: MRCNE has four major task areas:

- Settlement orientation and information for newly arrived migrants and refugees
- Employment assistance programs to migrants and refugees,
- Aged and disability services for members of ethnic communities preferring to access ethno-specific or multicultural services, and
- Research and consultancy on a range of cultural and community issues.

Training Units:

- Understanding Cultural Diversity and Cultural Competence
- Communicating Interculturally
- customising Programs and Services for Particular Communities.
- Managing Culturally Responsive Programs and Services
- Conducting Cultural Competence Assessments
- Re-Thinking Good Practice: Planning, Partnerships and Change Management.

Victorian Foundation for Survivors of Torture Inc. (VFST))

House 23
35 Poplar Rd, Royal Park
PO Box 96
PARKVILLE VIC 3052

Phone: (03) 9388 0022
Fax: (03) 9387 0828
E-mail: administrator@survivorsvic.org.au
Website: www.survivorsvic.org.au

Primary Objectives:

The Victorian Foundation for Survivors of Torture is a rehabilitation centre for people in Victoria, Australia, who have been tortured or traumatized in their country of origin or while fleeing their country of origin

Training:

VFST provides extensive training and education programmes in Victoria as well as other training throughout Australia. Recently, training programmes have also been provided in



Cross-Cultural Ministry: An Introduction Leader's Manual
Appendix 6



countries within the Asia Pacific region. Training courses range from 3 hours to 30 hours in duration and are based upon a recently produced training manual entitled *Rebuilding Shattered Lives*.

Victorian Transcultural Psychiatry Unit

*Level 2, Bolte Wing
St. Vincent's Hospital
Nicholson Street
FITZROY VIC 3065*

*Phone: (03) 9417 4300
Fax: (03) 9416 0265
E-mail: info@vtpu.org.au
Website: www.vtpu.org.au*

The Victorian Transcultural Psychiatry Unit (VTPU) was established in 1989 within the Office of Psychiatric Services, State Government of Victoria. Its function has been to facilitate the improvement of mental health services for members of non-English speaking background communities. It is a statewide service which evolved from a small clinical service to a service involved in the development of policy, the facilitation of clinical services that are relevant, appropriate and acceptable to members of NESB communities, the provision of clinical training to mental health staff and to trainees in the medical and allied health professions, and the conduct of research in to the mental health issues affecting NESB communities and relevant service responses. Currently the VTPU is funded through a service agreement with Psychiatric Services Branch in the Victorian Department of Human Services.

The mission of the VTPU is to improve the quality and accessibility of mental health services to immigrant communities living in Victoria. This goal is pursued through an integrated program of policy development, service design and evaluation, mental health research and professional education.

Workshops And Seminars:

Cultural Perspectives in Clinical Practice
Community Work and Research in Transcultural Mental Health
Culture & Mental Health
Visit the website for up to date info.

Myriad Consultants

Phone: (03) 9315 0902

Maria Dimopolos is the CEO of a consultancy firm specialising in training that addresses cross-cultural issues. She is a main supplier to a number of Melbourne providers of ethnic services and can negotiate a workshop to suit the specific needs of an agency.



Marcom Projects

Po box 4215
LOGANHOLME QLD 4129

Phone: (07) 3801 5600
Fax: (07) 3801 5622
Website: www.marcom.com.au

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Marcom's exclusive educational catalogue includes over 2000 video, CDROM, DVD and business training packages specifically to support the learning curriculum.

Maragert Byrne and Helen Fitzgerald wrote a training manual entitled "Blue Eyed" and have run training programs on Discrimination and Prejudice in an Australian context. There are many videos and dvds available from this resource.

Deakin University

Burwood Hwy,
BURWOOD VIC.

Phone: (03) 9244 6100
Website: www.deakin.edu.au

Deakin offers numerous courses in issues of culture and international race relations. Visit their website for details.

Tabor College

PO Box 2223,
RINGWOOD NORTH VIC 3134

Phone: (03) 9844 8800
Fax: (03) 9844 8899
Email: melbourne@tabor.edu.au
Website: www.tabor.edu.au

Tabor College are in most capital cities and offer certificate, degree and Masters level studies in Intercultural Studies.

Whitley College

271 Royal Parade
PARKVILLE VIC 3052


Website: www.whitley.unimelb.edu.au/Theological/Swm

Phone: (03) 9348 8000
Fax: (03) 9347 8052

The School of World Mission (SWM) is a joint venture between Whitley College and a number of other partners, established in 1988. Its Director, Dr Ross Langmead, is also Professor of Missiology at Whitley College.

Whitley offers numerous courses, and lectures in cross-cultural and mission activities.





Appendix 7

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