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The Concept of Cross-Cultural Identification

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THE CONCEPT OF
CROSS-CULTURAL IDENTIFICATION

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CHAPTER 1

INTRODUCTION

THE APOSTLE PAUL WAS PERHAPS THE GREATEST MISSIONARY WHO EVER LIVED, AND PERHAPS THE GREATEST TEACHER, ASIDE FROM OUR LORD, OF THE NECESSITY AND THE MEANS OF IDENTIFYING ONESELF TO THE NEEDS OF THE DIVERSE PEOPLES OF THE NON-CHRISTIAN WORLD IN ORDER THAT HE MIGHT EFFECTIVELY COMMUNICATE THE "GOOD NEWS" OF GOD'S REDEMPTION PLAN. IN HIS FIRST LETTER TO THE FLEDGLING CHURCH AT CORINTH, HE SUCCINCTLY AND ACCURATELY STATES WHAT IS AT ONCE THE PRIMARY MANNER, THE PRIMARY GOAL AND THE PRIMARY OBSTACLE TO THAT IDENTIFICATION. "...I HAVE BECOME ALL THINGS TO ALL MEN THAT I MAY BY ALL MEANS SAVE SOME."¹

PAUL'S EVERY EFFORT WAS CONCENTRATED TO REACHING THE LOST FOR JESUS AND HE RECOGNIZED FULLY THAT HIS SUCCESS OR FAILURE TO REACH THOSE LOST DEPENDED TO A VERY LARGE DEGREE UPON HIS ABILITY TO MEET PEOPLES' NEEDS BY COMMUNICATING TRUTH TO THEM IN WAYS THAT WERE MEANINGFUL AND SIGNIFICANT TO THEIR LIVES. IN STRUCTURING HIS MESSAGE IN CONTEXTS UNDERSTANDABLE TO HIS AUDIENCE, IT BECAME UNDERSTANDABLE AS THE WORD OF LIFE TO THE UNTOLD NUMBERS WHO RECOGNIZED THE TRUTH OF GOD. HAD PAUL FAILED TO SO STRUCTURE HIS MESSAGE, HE NO DOUBT WOULD HAVE LOST HIS EFFECTIVENESS. HE MAY THEN HAVE BEEN NUMBERED AMONG THE MANY MISSIONARIES WHO FOLLOWED HIM WHOSE MOTIVES WERE SOUND BUT WHOSE MEANS RENDERED THEIR MESSAGE OF NO OR LITTLE POSITIVE EFFECT.

THE PROBLEM THAT PAUL FACED AS HE CONTEMPLATED EVANGELISM OF

¹ 1 CORINTHIANS 9:22b NASV

THE WORLD WAS THAT OF COMMUNICATING, — COMMUNICATING TO PEOPLE WITH OTHER LANGUAGES, OTHER CUSTOMS, AND OTHER BELIEFS. THE METHOD HE USED WAS THAT OF IDENTIFYING WITH THOSE PEOPLE OF OTHER CULTURES; IDENTIFYING WITH THEIR CUSTOMS AND BELIEFS TO WHATEVER EXTENT HE WAS CAPABLE WITHOUT COMPROMISING THE TRUTH OF GOD, IN ORDER TO WIN ACCEPTANCE OF HIMSELF SO THAT HE MIGHT PROMOTE ACCEPTANCE OF HIS MESSAGE. THIS CONCEPT OF IDENTIFYING, OR "IDENTIFICATION," IS PERHAPS THE MOST IDEAL WAY TO PROMOTE COMMUNICATION, BUT IT IS A MOST ELUSIVE PURSUIT, AND ONE WITH PITFALLS EVERY STEP OF THE WAY. IT IS THIS CONCEPT THAT AN ATTEMPT WILL BE MADE TO DESCRIBE, AND TO SHOW THE IMPORTANCE OF IN THE PAGES THAT FOLLOW.

MANY MISSIOLOGISTS HAVE NOTED THAT IT IS A SAD AND UNFORTUNATE FACT THAT MANY PEOPLE WITH WOEFULLY INADEQUATE CONCEPTIONS OF COMMUNICATIONS AND FOREIGN CULTURE, NOT TO MENTION THEIR OWN CULTURES, ARE FINDING THEIR WAY INTO MISSION WORK. COMING AS THEY USUALLY DO FROM MORE "CIVILIZED" COUNTRIES, THEIR "SUPERIORITY" ATTITUDES ARE TREMENDOUS HINDRANCES TO EFFECTIVE CROSS-CULTURAL COMMUNICATION OF THE CHRISTIAN MESSAGE SINCE THEY GENERALLY SEEK "CULTURAL CONVERSION" AS ACTIVELY AS CHRISTIAN CONVERSION. MANY OF THESE MISSIONARIES WIND UP PROMOTING WESTERN MORALS AND SPIRITUAL ENDS RATHER THAN TRUE BIBLICAL TEACHINGS APPROPRIATE FOR ALL CULTURES.²

THE FACT THAT THESE MISSIONARIES LACK THE CULTURAL AWARENESS AND COMMUNICATIVE PREPAREDNESS IS IN SPITE OF THE FACT THAT MUCH TIME AND MONEY MAY HAVE BEEN POURED INTO HIS EDUCATION AND TRAINING PRIOR TO HIS APPOINTMENT.

AS DONALD N. LARSON STATES IT:

² CHARLES H. KRAFT, "CHRISTIAN OR CULTURAL CONVERSION?", PRACTICAL ANTHROPOLOGY, X, 4 (JULY-AUG., 1963), P. 183.

THE MISSIONARY APPOINTEE LEAVES HOME TODAY WITH MORE YEARS OF EDUCATION AND EXPERIENCE UNDER HIS BELT THAN EVER BEFORE, YET ALL OF THIS SEEMS TO EVAPORATE AFTER JUST A FEW HOURS OF AIR TRAVEL, AS HE STANDS, NAKED AND EXPOSED, AN ALIEN AT THE DOOR OF A NEW COMMUNITY, A MEMBER OF A MINORITY GROUP FOR PERHAPS THE FIRST TIME IN HIS LIFE.³

THE WELL-EDUCATED MISSIONARY MAY FIND HIMSELF VERY UNPREPARED FOR WHAT HE MAY ENCOUNTER. SOMEHOW THE TRAINING MANUALS AND ORIENTATION SESSIONS FAILED TO COMMUNICATE TO HIM THAT HE WOULD BE IN A NEW WORLD OUT THERE, AND THE EXPECTATIONS OF THE PEOPLE WOULD BE DIFFERENT, THE CULTURAL CUES WOULD NOT BE RECOGNIZEABLE, THAT HIS ROLE WOULD BE DIFFERENT, AND THAT HIS INTENSIVE HOMELÉTIC COURSES IN SEMINARY WERE VIRTUALLY USELESS IN PREPARING HIM TO COMMUNICATE WITH HIS NEW CONGREGATION. HE FINDS THAT HE CANNOT SIMPLY SHOUT THAT HE HAS GOOD NEWS OR MAKE GREAT CLAIMS. HE FINDS THAT HE MUST DEMONSTRATE HOW HIS EXPERIENCE HAS EFFICACY FOR THEIR OWN FELT NEEDS BY SOMEHOW TRANSLATING AND TRANSLIVING HIS SOLUTION AND ANSWERS IN TERMS UNDERSTANDABLE TO HIS HEARERS.⁴ IN SHORT, HE HAS FAILED TO LEARN BOTH THE IMPORTANCE AND TECHNIQUES THAT PAUL KNEW "IDENTIFYING" WITH THE FEELINGS, NEEDS, AND ASPIRATIONS OF THE PEOPLE TO WHOM HE IS TO MINISTER IN ORDER TO ENABLE HIM TO COMMUNICATE EFFECTIVELY WITH THEM.

MANY BOOKS AND ARTICLES HAVE BEEN WRITTEN RECENTLY ABOUT THE TOO FREQUENT FAILURE OF MISSIONARIES TO EFFECTIVELY IDENTIFY SO THAT THEY COULD EFFECTIVELY COMMUNICATE. ONE VERY SEVERE ACCOUNT OF THIS FAILURE IS FOUND IN COLIN TURNBULL'S BOOK, THE LONELY AFRICAN, WHICH WILL BE QUOTED FROM IN THE FOLLOWING CHAPTER. ANOTHER VERY EXCELLENT

³ DONALD N. LARSON, "THE LANGUAGE BARRIER IN MISSIONARY STRATEGY," A PAPER PRESENTED TO THE STUDENTS AT THE TORONTO INSTITUTE OF LINGUISTICS, TORONTO, ONTARIO, CANADA, JUNE, 1969.

⁴ DONALD N. LARSON, "MAKING SENSE WHEN WORLDS COLLIDE," A PAPER PRESENTED TO THE STUDENTS AT THE TORONTO INSTITUTE OF LINGUISTICS, TORONTO, ONTARIO, CANADA, JUNE, 1973, P. 13.

AND CONSTRUCTIVE ANALYSIS IS OFFERED IN JAMES A. SCHERER'S BOOK, MISSIONARY, GO HOME! IN THIS BOOK, DR. SCHERER NOTES SEVERAL DISTORTIONS THAT MISSIONS HAVE FORCED UPON THEIR HEARERS SUCH AS THE TRADITIONAL IMPERIALISTIC ATTITUDES, THE EFFORT TO WESTERNIZE INSTEAD OF CHRISTIANIZE, AND THE FORCING OF ECCLESIASTICAL FORMS ON TO THE CONVERTS.⁵ SCHERER THUS HINTS, AND THIS WRITER MUST AFFIRM THAT THE FRUSTRATION THAT GENERATES THE CRY, "MISSIONARY, GO HOME!", IS OFTEN LEGITIMATELY FOUNDED IN THE INJUSTICES AND INSENSITIVITY OF THE WELL-INTENTIONED MISSIONARY.⁶

IT WAS SUGGESTED THAT THE MAJOR METHOD FOR ALLEVIATING THE ALIENATION AND INABILITY OF THE MISSIONARY TO COMMUNICATE IN THE FOREIGN CULTURE IS TO LEARN AS MUCH AS HE CAN AND AS WELL AS HE IS ABLE THE SECOND CULTURE WHICH HE IS ENTERING AND THEN TO IDENTIFY TO THE GREATEST EXTENT POSSIBLE WITH THAT CULTURE, CONSISTENT WITH THE PEOPLES' EXPECTATION OF THAT VISITOR IN THEIR COUNTRY. SINCE AN EXCESSIVE DEGREE OF SINCERE IDENTIFICATION IS ALMOST NEVER OBTAINED, IT MAY BE SAFE TO SAY THAT IN MOST CASES WHATEVER IMPROVEMENTS THE MISSIONARY CAN MAKE TOWARDS IMPROVING THE QUALITY AND EXTENT OF HIS IDENTIFICATION WILL ENHANCE HIS CHANCES FOR EFFECTIVELY COMMUNICATING THE GOSPEL.

BUT WHAT REALLY IS THIS MATTER OF IDENTIFICATION? DOES IT MEAN BUYING NATIVE COSTUMES, EATING THE NATIVE FOODS, LIVING IN A GRASS-THATCHED HUT, TRAVELING FROM PLACE TO PLACE BY BURRO, OR BEING WILLING TO OFFER THE BED IN HIS GUEST ROOM TO A NATIONAL? WILLIAM F. MULDROW AND OTHERS DEMONSTRATE THAT SUCH AN APPROACH TO IDENTIFICATION TENDS TO BE SUPERFICIAL AND BY NO MEANS GUARANTEES ANY DEGREE OF BASIC PSYCHO-

⁵ JAMES A. SCHERER, MISSIONARY, GO HOME!, (PRENTICE-HALL, INC., ENGLEWOOD CLIFFS, N. J., 1964), PP. 28-38.

⁶ IBID., P. 39.

LOGICAL IDENTIFICATION.⁷ THERE ARE AS MANY IDEAS ABOUT WHAT IDENTIFICATION SHOULD INVOLVE AS THERE ARE MISSIOLOGISTS, AND MANY IDEAS ARE BLATANT MISCONCEPTIONS. MANY FAIL TO MAKE ANY DISTINCTION BETWEEN INNER AND OUTER IDENTIFICATION; THAT IS, THEY FAIL TO SEE THAT IDENTIFICATION IS LARGELY PSYCHOLOGICAL RATHER THAN PHYSICAL; MANY HAVE FAILED TO GRASP THE DIFFERENCE BETWEEN IMITATING AND IDENTIFYING, AND MANY WOULD SUBSTITUTE SYMPATHY WHERE EMPATHY IS THE PROPER INGREDIENT. IT IS READILY APPARENT THAT A VERY SIGNIFICANT PROBLEM THEN IN CONTEMPORARY MISSIONARY STRATEGY IS DISCUSSING WHAT EXACTLY IS MEANT BY CROSS-CULTURAL IDENTIFICATION, AND SEEKING THE BEST METHODS OF IMPARTING THE TECHNIQUES OF IDENTIFICATION TO MISSIONARY APPOINTEES.

STATEMENT OF PROBLEM

THE PROBLEM TO BE CONSIDERED IN THIS PRESENT STUDY MAY BE STATED IN THREE PARTS. THEY ARE: (1) TO ATTEMPT TO DESCRIBE AND LIMIT A WORKING CONCEPT OF IDENTIFICATION; (2) TO EXPLORE A FEW OF THE COGNITIONAL INGREDIENTS TOWARD THE FEATURES OF A WORKING IDENTIFICATION; AND (3) TO EXPLORE HOW THE FUNDAMENTALS OF THE CONCEPT OF IDENTIFICATION MIGHT BEST BE INCULCATED INTO THE REPERTOIRE OF NEW MISSIONARY APPOINTEES.

JUSTIFICATION OF THE PROBLEM

THE STUDY OF THE CONCEPT OF IDENTIFICATION HAS FAR REACHING IMPLICATIONS. BRIEF REFERENCE HAS ALREADY BEEN MADE TO THE UNFORTUNATE FAILURE OF ALL TOO MANY MISSIONARIES IN THIS AREA, AND MOST OF THE SECOND CHAPTER WILL BE DEVOTED TO DISCUSSION OF THIS FAILURE. ONE OF THE SUMMARIES OF MUCH OF THE marginally effective CONTEMPORARY MISSIONARY ACTIVITY WAS MADE BY THE GREAT DUTCH MISSIOLOGIST, HENDRIK

⁷ WILLIAM F. MULDROW, "IDENTIFICATION AND THE ROLE OF THE MISSIONARY," PRACTICAL ANTHROPOLOGY, XVIII, 5 (SEPT.-OCT., 1971), P. 210.

KRAEMER, IN A LETTER PUBLISHED IN GERALD ANDERSON'S, THE THEOLOGY OF THE CHRISTIAN MISSION. THE LETTER WAS TITLED, "SYNCRETISM AS A THEOLOGICAL PROBLEM FOR MISSIONS." IT WAS REALLY, HOWEVER, A REFUSAL TO WRITE AN ARTICLE ON THAT SUBJECT ON THE GROUNDS THAT WHAT WAS ALREADY KNOWN ABOUT IT WAS NOT BEING IMPLEMENTED. THE POINT MAY BE APPLIED TO THE MATTER OF IDENTIFICATION ALSO. DR. KRAEMER STATED:

MISSIONS CONTINUE WITHOUT BEING APPALLED BY THE ISSUES WHICH REQUIRE COMPETANCE AND NOT MERELY GOODWILL OR ZEAL. WE ARE INVESTING IN MISSIONS AN ENORMOUS AMOUNT OF MONEY, ENERGY, DEVOTION, SACRIFICE, UNTIRING ZEAL. THIS SHOULD BE GLADLY AND GRATEFULLY RECOGNIZED. YET IF WE LOOK AT THE PRESENT WORLD SITUATION, IN WHICH OUR MISSION MUST DEAL WITH RELIGIONS AND CULTURES WHICH ARE INCREASINGLY AWARE AND JEALOUS OF THEIR SELF-IDENTITY AND SPIRITUAL ACHIEVEMENT; AND IF WE LOOK AT THE DYNAMIC WORLD THAT BY ITS PRESUPPOSITIONS AND OUTLOOKS, IS SHAKING CHRISTIANITY TO ITS VERY FOUNDATION, THEN WE MUST REALISTICALLY STATE THAT, BY AND LARGE, MISSIONS ARE CONCEIVED AND PERFORMED (WITHOUT KNOWING OR INTENDING IT) IN AN AMATEURISH WAY.⁸

IN LIGHT OF THIS OFTEN- FELT IDEA THAT MISSION STRATEGY IS AT TIMES AMATEURISH; IN LIGHT OF THE WELL-DOCUMENTED HISTORICAL FAILURE OF MISSIONS TO RELATE EFFECTIVELY; IN LIGHT OF THE HISTORICAL VALIDATION AND SCRIPTURAL EXAMPLES THAT A GREAT DEGREE OF IDENTIFICATION IS MOST EFFICACIOUS IN MOST SITUATIONS TO ENHANCE REAL COMMUNICATION, AND IN LIGHT OF THE MUCH CONFUSION AS TO WHAT IS REALLY MEANT BY AND INVOLVED IN REAL IDENTIFICATION, A STUDY OF THIS CONCEPT IS FULLY JUSTIFIED.

DEFINITION OF TERMS

MOST OF THE TERMS AND CONCEPTS USED AND DISCUSSED WILL BE DEFINED AS THEY ARE DEVELOPED. A FEW PRELIMINARY DEFINITIONS ARE IN ORDER HERE, HOWEVER.

⁸ HENDRIK KRAEMER, "SYNCRETISM AS A THEOLOGICAL PROBLEM FOR MISSIONS," IN GERALD ANDERSON, ED., THE THEOLOGY OF THE CHRISTIAN MISSION, (NEW YORK: MCGRAW-HILL BOOK CO., INC., 1961), P. 182.

CULTURE. THE INTEGRATED PATTERNS OF BEHAVIOR, VALUES, AND ASSUMPTIONS, AND THE MEANINGS ATTACHED TO THEM WHICH ARE CHARACTERISTIC OF A SOCIETY.

IDENTIFICATION. THE CONSCIOUS EFFORT TO EMPATHIZE, UNDERSTAND, LEARN FROM, SHARE WITH AND THINK LIKE ANOTHER PERSON (HEREIN A PERSON FROM ANOTHER CULTURE) IN ORDER TO COMMUNICATE MORE ACCURATELY AND EFFECTIVELY. (THIS DEFINITION IS NOT COMPLETE AS IT WILL BE DEVELOPED THROUGHOUT THIS PAPER, BUT WILL SERVE TO INTRODUCE THE CONCEPT.)

MISSIONARY. ANY PERSON ENGAGED IN SPREADING THE GOSPEL OF JESUS CHRIST EITHER IN DIRECT OR SUPPORTIVE ROLES, ESPECIALLY THOSE WORKING IN CULTURES OR COUNTRIES OTHER THAN THEIR OWN.

TARGET CULTURE. THE CULTURE OR THE PEOPLE OR SOCIETY WHICH THE MISSIONARY IS ATTEMPTING TO REACH FOR CHRIST.

METHOD OF PROCEDURE

CHAPTER II. SOMETHING HAS ALREADY BEEN INTIMATED ABOUT THE TRADITIONAL AND HISTORIC FAILURE OF MUCH MISSIONARY ACTIVITY TO MEET THE MARK IN COMMUNICATING THE GOSPEL. IN ORDER TO APPRECIATE MORE THE SIGNIFICANCE OF THIS FAILURE, TO SEE HOW AND IN WHAT AREAS THE FAILURE OCCURED, AND IN ORDER TO SEEK POSSIBLE MEASURE TO ELIMINATE THE FAILURE, A CLOSER LOOK WILL BE GIVEN TO THE PROBLEM IN CHAPTER II.

CHAPTER III. THE CONCEPT OF CROSS-CULTURAL IDENTIFICATION CAN CERTAINLY NOT BE CONSIDERED FULLY WITHOUT CONSIDERING THE MORE FUNDAMENTAL CONCEPT OF CULTURE ITSELF. FOR IT IS CULTURE THAT PROVIDES THE WAYS AND MEANS FOR HELPING PEOPLE TO KEEP BEARINGS IN TIME AND SPACE, TO PROCESS AND CLASSIFY THE PHENOMENA OF EXPERIENCE, AND TO PROVIDE A LINKAGE TO SOCIAL SITUATIONS SO THAT THEY CONTRIBUTE TO SURVIVAL. PERHAPS MORE IMPORTANTLY IT PROVIDES A MEANS TO MAINTAIN STABILITY IN SOCIAL RELATIONSHIPS AND IN ADJUSTMENTS TO PHYSICAL SURROUNDINGS AND

ENABLES ONE TO PROJECT HIS OWN NEEDS BEFORE THOSE WHO MAY BE ABLE TO HELP HIM AND IN TURN INTERPRET THE NEEDS OF OTHERS.⁹ THUS, IT IS FROM A CULTURE--NAMELY HIS OWN--FROM WHICH THE MISSIONARY MUST PROJECT HIMSELF WHEN HE "IDENTIFIES" WITH ANOTHER PERSON CROSS-CULTURALLY, AND IT IS TO A CULTURE--THAT OF THE NATIONALS BEING SOUGHT--INTO WHICH HE MUST PROJECT HIMSELF. A GRASP OF WHAT THAT CULTURE IS AND WHAT IT DOES AND AN UNDERSTANDING OF THE DIFFERENCES IN WORLD VIEW, AND THE CONFUSION CAUSED BY DIFFERENT ROLE REQUIREMENTS FOR BOTH MISSIONARY AND NATIONAL IS THUS IMPERATIVE IN ORDER TO UNDERSTAND WHAT IS REQUIRED FOR IDENTIFICATION.

AN AWARENESS OF THE CONCEPT OF CULTURE AND ITS INFLUENCE SHOULD INCLUDE A DISCUSSION OF MANY IDEAS WHICH, DUE TO THE LIMITATIONS OF THE SCOPE OF THIS WRITING CANNOT BE INCLUDED. SOME VERY IMPORTANT CONCEPTS THAT WILL BE TOUCHED UPON, HOWEVER, ARE THE FOLLOWING:

A. THE DISTINCTION BETWEEN CHRISTIANITY AND CULTURE. ARE CAPITALISM, DEMOCRACY, PREACHING FROM PULPITS, SUNDAY MORNING SERVICES, HAVING ONLY ONE WIFE, AND WEARING CLOTHES PART OF THE GOSPEL? THE DISTINCTION IS NOT EASY TO MAKE, BUT ONE OF THE BIGGEST HINDRANCES TO THE COMMUNICATION OF THE GOSPEL IS THE CULTURAL BAGGAGE ADDED TO IT.¹⁰

IT IS APPARENT THAT A BASIC FAMILIARITY WITH THE FUNDAMENTALS OF CULTURE IS OF UTMOST IMPORTANCE IN ADDITION TO A VERY FIRM GRASP OF THE BIBLE AND OF THEOLOGY. IN LIGHT OF THIS IMPORTANCE, CHAPTER III OF THIS PRESENT WRITING WILL FOCUS IN PART ON THE DISTINCTION BETWEEN CULTURE AND CHRISTIANITY.

B. THE CONCEPT OF WORLD VIEW. THE RATIONAL, LOGICAL, INDIVI-

⁹ LARSON, "MAKING SENSE....," OP. CIT., P. 8.

¹⁰ PAUL HEIBERT, FROM LECTURE NOTES DISTRIBUTED TO STUDENTS AT THE TORONTO INSTITUTE OF LINGUISTICS, JUNE, 1973, P. 5.

DUALISTIC, SELF-RELIANT AND MATERIALISTIC AMERICAN WAY OF THINKING WHICH WE TAKE SO MUCH FOR GRANTED, AND WHICH WE HOLD TO BE SO SUPERIOR, ARE NOT UNIVERSAL BY ANY MEANS, NOR ARE THEY ALWAYS HIGHLY REGARDED. SERIOUS MISUNDERSTANDINGS MAY RESULT FROM THE ASSUMPTION BY A NAIVE MISSIONARY THAT SUCH IS THE CASE. SENSITIVITY IN THIS AREA MUST FIRST COME OUT OF AWARENESS OF THE DIFFERENCES.

C. THE CONCEPT OF ROLES. "WHEN ONE STEPS OUT OF THE WESTERN WORLD AND ITS NETWORK OF ROLES, ONE MUST BE PREPARED FOR THE FACT THAT MANY OF THE FAMILIAR ROLES WILL BE ABSENT, AND IN THEIR PLACE MAY BE A VARIETY OF NEW ONES."¹¹ IT IS EXTREMELY IMPORTANT THAT THE MISSIONARY HAVE A REALISTIC IDEA OF WHAT ROLE HE WILL FIT INTO BOTH FROM HIS OWN POINT OF VIEW AND FROM THE NATIONAL POINT OF VIEW, WHAT ROLES THE NATIONAL PLAYS FROM BOTH POINTS OF VIEW, AND WHAT ROLES ARE MOST APPROPRIATE FOR COMMUNICATION OF THE GOSPEL.

CHAPTER IV. HAVING LAID THE GROUND WORK FOR AN UNDERSTANDING OF WHAT IS INVOLVED IN IDENTIFICATION, IT WILL BE NECESSARY TO EXPLORE SOME OF THE PRACTICAL FEATURES WHICH ARE EMPLOYED IN A WORKING IDENTIFICATION. THERE ARE IDEAS AND ACTIVITIES WHICH PERSONS SHOULD BE AWARE OF AND ENGAGED IN AS THEY WORK IN A CROSS-CULTURAL SITUATION. THE FIRST WILL BE A LIMITATION OF SORTS ON THE DEGREE OF IDENTIFICATION HEREIN BEING ENCOURAGED, IT IS ACKNOWLEDGED THAT COMPLETE IDENTIFICATION, (I.E. "BECOMING ONE OF THEM") IS NOT POSSIBLE NOR IS IT NECESSARILY DESIRABLE. THERE ARE LIMITATIONS AND BOUNDARIES OF IDENTIFICATION WHICH THE MISSIONARY MAY NEVER CROSS AND PERHAPS SHOULD NOT TRY.

FOLLOWING THIS DISCUSSION, THE FEATURES OF A WORKING IDENTIFICATION WILL BE DISCUSSED UNDER FOUR HEADINGS.

¹¹ JACOB AND ANNE LOEWEN, "ROLE, SELF-IMAGE, AND MISSIONARY COMMUNICATION," PRACTICAL ANTHROPOLOGY, XIV, 4 (JULY-AUG., 1966), P. 155.

A. ACCEPTANCE AND RESPECT. FUNDAMENTAL TO THE CONCEPT, AND YET OFTEN OVERLOOKED, IS THE RIGHT OF ALL PEOPLE TO THEIR OWN UNIQUE SELF-IDENTITY AND THE RIGHT OF THEIR CULTURE AND SOCIETY TO ITS OWN UNIQUE SELF-IDENTITY. ACCEPTANCE AND RESPECT OF THE INDIVIDUALITY AND IDENTITY OF THESE PEOPLES AND THEIR CULTURES IS THE FIRST STEP TOWARDS IDENTIFICATION. WE MUST NOT LOSE SIGHT OF THE FACT THAT GOD MADE ALL INDIVIDUALS, NATIONS, AND RACES, AND THAT HE HAS A PURPOSE IN EACH OF THEIR EXISTENCES.

RELATEDLY, WE MUST BE AWARE THAT GOD MADE MAN AS AN INTEGRATED UNITY, NOT AS SEPARATE AND UNRELATED PARTS. WE, TOO, MUST VIEW ALL PEOPLES AS WHOLE PEOPLE, I. E. WITH A "WHOLE MAN" PERSPECTIVE AND NOT FOCUS ON ONLY ONE ASPECT OF MAN AT THE EXPENSE OR DEMISE OF HIS OTHER ASPECTS.

B. MUTUALITY. NEXT, THE FACT WILL BE DISCUSSED THAT IDENTIFICATION IS NOT MERELY A ONE-SIDED CONDESCENSION ON THE PART OF THE MISSIONARY, BUT RATHER A MUTUAL MOVING TOWARD ONE ANOTHER. THERE MUST BE A DEGREE OF RECIPROCITY, THE MISSIONARY GOING AS FAR AS POSSIBLE TOWARD THE NEW CULTURE WHILE EXPECTING THEM TO COME THE REST OF THE WAY. THE NET EFFECT IS THAT NEITHER THE MISSIONARY NOR THE NATIONAL ARE SOLELY MEMBERS OF THEIR OWN CULTURE ANY LONGER, BUT RATHER ARE PARTS OF A NEW THIRD CULTURE.

C. ADAPTABILITY. IT IS APPARENT THAT TO IDENTIFY ONE MUST ADAPT. THE DIFFICULTY IN ADAPTATION MAY BE THE DEARNESS OF SOME OF THE THINGS WHICH MAY HAVE TO BE ADAPTED. IS THE MISSIONARY READY TO FLEX HIS THEOLOGY A BIT, FOR EXAMPLE? OR ^{is he ready} TO CHANGE HIS MANNER OF PRESENTATION, OR TO ALLOW FOR A STRANGE, INDIGENEOUS HYMNOLOGY, OR FOR AN INDIGENEOUS DRAMATIZATION OF THE MESSAGE OF THE GOSPEL? THESE SORT OF QUESTIONS WILL BE RAISED UNDER THIS HEADING. SUPPORT FOR THE CONTENTION

THAT ADAPTABILITY IS NEEDED, AND A FRAMEWORK FOR THAT ADAPTABILITY WILL BE PROVIDED IN A BRIEF DISCUSSION OF THE CONCEPT OF DYNAMIC EQUIVALENCE. ANY SENSITIVE MISSIONARY WILL WANT THE PRACTICAL EFFECT, NOT NECESSARILY THE FORMS OR STYLE OF HIS MESSAGE, TO BE THE SAME IN THE TARGET CULTURE AS IT IS IN HIS OWN. AN EQUIVALENT RESPONSE TO THE MESSAGE OF CHRIST IN TWO DIFFERENT CULTURES IS MUCH MORE IMPORTANT THAN HAVING IT PRESENTED IN EQUIVALENT FORMS.

D. INVOLVEMENT. FINALLY IN CHAPTER IV THE NEED FOR AND MEANS OF ACTUALLY BECOMING INVOLVED IN THE TARGET CULTURE, WITH THE PURPOSE OF LEARNING AND IDENTIFYING WITH IT, WILL BE DISCUSSED. IT IS OBVIOUS THAT IN ORDER TO IDENTIFY, ONE MUST BE INVOLVED AND PARTICIPATE IN THE ACTIVITIES OF THE TARGET CULTURE, BUT ACTUAL MEANS OF BECOMING INVOLVED MAY BE ELUSIVE. SOME ACTIVITIES FOR INVOLVEMENT WILL THEREFORE BE DISCUSSED. IN THIS REGARD, THE ACTIVITY OF LEARNING THE LANGUAGE OF THE TARGET CULTURE IS VERY IMPORTANT AND SOME SPACE WILL BE DEVOTED TO THIS NEED.

CHAPTER V. THE CONCLUDING CHAPTER WILL DEAL WITH THE IMPORTANCE OF TRAINING. AS JUST MENTIONED, THE SORT OF IDENTIFICATION IN MIND HERE IS NOT AN EASY THING IN THEORY OR IN PRACTICE. ONE DOES NOT LEARN IT OVER NIGHT. IN THE FINAL CHAPTER SOME OF THE QUALIFICATIONS NEEDED FOR BECOMING EFFECTIVE WILL BE DISCUSSED, AS WELL AS SOME OF THE STUDIES THAT ARE AVAILABLE AND PROFITABLE FOR POTENTIAL MISSIONARIES. SOME OF THE TRAINING PROBLEMS TO BE OVERCOME AND SOME OF THE STEPS TO BE TAKEN OTHERWISE TO PREPARE WILL ALSO BE REVIEWED.

USE OF SCRIPTURAL MODELS

IN OUR QUEST FOR WORKING FEATURES OF A SINCERE CROSS-CULTURAL IDENTIFICATION, WE ARE NOT WITHOUT EXAMPLE FROM THE SCRIPTURE. IT MUST

BE REMEMBERED THAT THE FIRST INCIDENCE OF SHARING THE "GOOD NEWS" WAS AN EXAMPLE OF PERFECT IDENTIFICATION. FOR, AS CHARLES H. KRAFT NOTES, THE INCARNATION ITSELF WAS AN ACT OF CROSSING FATHOMLESS CULTURAL BARRIERS TO COMMUNICATE TO MEN. "...JESUS NOT ONLY CAME, HE BECAME. HE NOT ONLY TRAVERSED THE INFINITE DISTANCE BETWEEN HEAVEN AND EARTH TO GET CLOSE TO US, HE ALSO COVERED THOSE LAST COUPLE OF FEET THAT SEPARATE PERSON FROM PERSON, TO IDENTIFY WITH US IN THE HUMAN CONDITION IN WHICH WE ARE IMMersed."¹²

IT WOULD NO DOUBT BE A VERY REWARDING AND FRUITFUL STUDY TO EXPLORE THE SCRIPTURAL MODELS OF CROSS-CULTURAL IDENTIFICATION AS REVEALED BOTH BY THE EXAMPLE OF JESUS, AND BY THE EXAMPLE OF HIS FOLLOWERS AND APOSTLES, BUT SUCH A DETAILED STUDY IS BEYOND THE SCOPE OF THIS PAPER. MANY WRITERS ON THIS SUBJECT, HOWEVER, DO WISELY AND EFFECTIVELY POINT TO THESE EXAMPLES IN SUPPORTING THEIR COMMENTS, AND A SIMILAR PROCEDURE IS FOLLOWED IN THESE PAGES. THUS, WHILE A SEPARATE CHAPTER WILL NOT BE DEVOTED TO THESE MODELS, THEY WILL BE INCLUDED AS OFTEN AS POSSIBLE IN ALL SECTIONS OF THE FOLLOWING CHAPTERS.

¹² CHARLES H. KRAFT, "GOD'S MODEL FOR CROSS-CULTURAL COMMUNICATION--THE INCARNATION," EVANGELICAL MISSIONS QUARTERLY, IX, 4 (SUMMER, 1973), P. 214.

CHAPTER 2

HISTORICAL FAILURE OF MISSIONARIES
TO IDENTIFYBACKGROUND

FROM THE FIRST DAYS OF MISSIONARY ACTIVITY TO THE PRESENT DAY, THE CHALLENGE TO EFFECTIVE COMMUNICATION HAS BEEN THE SAME. THERE HAS BEEN A CONSIDERABLE AMOUNT OF DOCUMENTATION, ESPECIALLY IN THE LAST 25 YEARS, SHOWING THAT HISTORICALLY, MISSIONARIES HAVE OFTEN FAILED ON THIS VITAL COUNT. SEVERAL OF THE WRITERS SPEAKING TO THIS POINT WILL BE QUOTED IN THE FOLLOWING PAGES. THIS IS NOT TO SAY THAT MISSIONS HAVE NOT PRODUCED TREMENDOUS RESULTS BY THE POWER OF THE HOLY SPIRIT, IN SPITE OF THE ADVERSE CONDITIONS AND THEIR OWN SHORT COMINGS. BUT SO OFTEN NORTH AMERICAN AND EUROPEAN MISSIONARIES, BUBBLING WITH ENTHUSIASM, BUT SHACKLED BY IGNORANCE AND THEIR INABILITY TO OPERATE IN CULTURES OTHER THAN THEIR OWN HAVE IN MANY INSTANCES PRESENTED THE PRECISE OPPOSITE MESSAGE THEY HAVE INTENDED, OR AT LEAST APPEARED TO BE IMPULSIVE, BUNGLING INTRUDERS, UTTERLY LACKING IN RESPECT FOR CUSTOMS AND TRADITIONS DIFFERENT FROM THEIR OWN.

IN FAIRNESS TO MISSIONARIES, IT MUST BE EMPHASIZED THAT, WHILE THIS PAPER IS ABOUT MISSIONARIES, THEY ARE BY NO MEANS THE ONLY WESTERNERS WHO MAY BE INCLUDED IN THE ABOVE DESCRIPTION--INDEED THEIR CONDUCT MAY EVEN BE EXEMPLARY COMPARED TO THE CONDUCT OF NON-MISSIONARIES. THE BOOK, THE OVERSEAS AMERICAN, BY HARLAN CLEVELAND, AND OTHERS, SPEAKS TO THE SPECIFIC DIFFICULTIES OF ALL KINDS OF PEOPLE--BUSINESSMEN, POLITICIANS, AMBASSADORS, VACATIONERS OR WHATEVER. A

QUOTE FROM THIS BOOK SHOWS THE VERY TYPICAL KINDS OF PEOPLE AND PROBLEMS,
AND VERY UNFORTUNATE BUT TYPICAL RESPONSES TO THOSE PROBLEMS.

...THERE IS THE CONSTRUCTION FOREMAN WHO CANNOT TELL
THE DIFFERENCE BETWEEN SHIFTLESSNESS AND A TRADITION OF
MIDDAY RELAXATION. ("LOOK AT THOSE GUYS ON THE WINDOW
THERE. THEY HAVEN'T MOVED A MUSCLE IN 20 MINUTES.")¹³

AMERICANS, OF COURSE, TRADITIONALLY GO OUT TO WORK IN THE HEAT OF THE
DAY.

...THERE IS THE SELF-CONFIDENT DRIVER OF AN OVER-
SIZED VEHICLE WHO COMPLAINS, "THESE PEOPLE AROUND HERE
ARE FIFTY YEARS BEHIND THE TIMES; THEY DON'T EVEN KNOW
ENOUGH TO GET OUT OF THE WAY OF A CAR." HE SOLVES THE
PROBLEM BY SHOUTING TO THE "STUPID" PEASANTS AT THE TOP
OF HIS (OR HER) VOICE--IN ENGLISH, OF COURSE.¹⁴

THE REASONS FOR FAILURE

IT MUST BE GIVEN THAT FOR THE MISSIONARY AT LEAST, HIS MOTIVES
ARE GENERALLY POSITIVE--THEY DO NOT USUALLY START OUT PURPOSELY TO BE
MISUNDERSTOOD, TO OFFEND, TO PROVOKE OR TO FAIL. THE FACT THAT SO MANY
DO THESE THINGS THEN MUST, TO SOME EXTENT AT LEAST, BE ATTRIBUTABLE TO
A MATTER OF IGNORANCE THAT THEY ARE DOING THEM AND AN IGNORANCE AS TO
HOW TO REMEDY THE PROBLEM. THIS IGNORANCE IS OF THE BASIC CULTURAL
DIFFERENCES THAT THEY OBTAIN FROM THEIR PART OF THE HOMELAND FROM WHICH
THEY COME, TO THE PART OF THE COUNTRY TO WHICH THEY GO, WHEREVER IN THE
WORLD THAT COUNTRY MAY BE. EVERY CULTURAL DIFFERENCE, WHEREVER AND
HOWEVER IT IS ENCOUNTERED REQUIRES SOME ADJUSTMENT OF BEHAVIOR OR
THINKING IN THE PERSONS MAKING THE ENCOUNTER. THE INABILITY OF COUNT-
LESS MISSIONARIES TO MAKE THESE ADJUSTMENTS MAY BE DUE TO IGNORANCE AND
INSENSITIVITY CAUSED BY ISOLATION, WRONG ATTITUDES, A PATENT LACK OF

¹³ HARLAND CLEVELAND, ET AL, THE OVERSEAS AMERICAN, (NEW YORK:
MCGRAW HILL, 1960), P. 30.

¹⁴ IBID., P. 30.

EITHER CULTURAL OR RACIAL RESPECT, AND AN UNWILLINGNESS TO CHANGE AND BECOME INVOLVED IN THE LIVES OF THEIR PEOPLE. THE FEW EXAMPLES OF MISSIONARY FAILURES WHICH FOLLOW POINT TO SHORTCOMINGS IN THESE AREAS.

ATTITUDE. IGNORANCE OF CULTURAL DIFFERENCES IS ONE SERIOUS PROBLEM, BUT IGNORANCE OF ONE'S OWN BIASES AND PREJUDICES IS PERHAPS MORE SERIOUS EVEN THOUGH THEY BOTH GO TOGETHER. IT IS UNFORTUNATE WHEN, AS IS USUALLY THE CASE, THE MISSIONARY IS NOT AWARE THAT HE HAS THE PROBLEMS. BUT WHEN THEY ARE CONSCIOUS AND DELIBERATE ATTITUDES THEY BECOME MORE THAN JUST UNFORTUNATE, BUT TRAGIC, FOR THEY STEM NOT JUST FROM IGNORANCE BUT MORE FROM ATTITUDE. SUCH HAS OFTEN BEEN THE CASE. COLIN TURNBULL, A NON-MISSIONARY BUT WELL ACQUAINTED WITH MANY DURING MANY YEARS IN AFRICA WAS ABLE TO MAKE SOME VERY PROFOUND OBSERVATIONS FROM HIS VANTAGE POINT. HE SPEAKS OF THE MISSIONARY IN AFRICA, BUT WHAT IS SAID COULD BE DUPLICATED PERHAPS ANYWHERE IN THE WORLD. HE NOTED THE ATTITUDE OF THE MISSIONARY:

A FEW EARLY MISSIONARIES DID GREAT PIONEER WORK IN REALLY PROBING THE AFRICAN CONSCIOUSNESS AND THE WORKINGS OF AFRICAN SOCIETY, BUT THEY WERE OUTNUMBERED BY THE MANY WHO WANTED NOTHING TO DO WITH SAVAGE CUSTOMS, AND WHO WOULD NOT DEFILE THEMSELVES BY EVEN LEARNING ABOUT THEM.¹⁵

ISOLATION. RELATED TO THE PROBLEM OF ATTITUDE IS THE PROBLEM OF ISOLATION. ARDEN ALMQUIST, FOR MANY YEARS A MEDICAL MISSIONARY TO THE CONGO, TELLS ABOUT HIS SURPRISE UPON ARRIVAL TO HIS MISSION STATION TO FIND THAT THE DOOR TO THE MISSIONARIES' OFFICES ALL HAD LITTLE DOORS WITHIN THEM, HIGHER, BUT MUCH LIKE SOME PEOPLE HAVE TO ALLOW THEIR PETS TO GO IN AND OUT. IT WAS THROUGH THIS HOLE IN THE DOOR THAT THE NATIONALS WERE REQUIRED TO CONVERSE WITH THE MISSIONARY, WHILE FELLOW

¹⁵ COLIN TURNBULL, THE LONELY AFRICAN, (NEW YORK: SIMON AND SCHUSTER, 1962), P. 97.

WHITES WERE EXPECTED TO SIMPLY WALK IN.¹⁶ THE EXPLANATORY COMMENT OF THE LONG-TIME MISSIONARY IS REVEALING AND STUNNING. "WE'RE ALL PRETTY BUSY IN THE LORD'S WORK, YOU KNOW. YOU WOULDN'T HAVE ANY PEACE AT ALL IF YOU STARTED LETTING THEM WALK INTO YOUR OFFICE."¹⁷

DR. EUGENE NIDA, THE EMINENT ANTHROPOLOGIST AND MISSIONARY LINGUIST, IN REFERRING TO A PARTICULAR GROUP OF MISSIONARIES OF HIS ACQUAINTANCE, DEMONSTRATES THE EXTENT WHICH BOTH THE PROBLEMS OF ATTITUDES AND ISOLATION EXTEND, AND MAKES A PENETRATING COMMENT ABOUT THEIR EFFECT:

THESE MISSIONARIES NEVER HAVE GUESTS IN THEIR HOMES AND ARE ALMOST NEVER INVITED TO THE HOMES OF OTHERS. THEY ARE COMPLETELY UNAWARE OF THE SOCIAL STRUCTURE OF THE VILLAGES IN WHICH SOME OF THEM HAVE LIVED FOR WELL OVER TEN YEARS, AND THEY STILL DO NOT UNDERSTAND THE NETWORK OF COMMUNICATION THAT REFLECTS THIS STRUCTURE. IN RELIGIOUS MATTERS THESE MISSIONARIES HAVE LEARNED ABOUT A FEW OF THE "SUPERSTITIONS" OF THE PEOPLE, BUT THEY DO NOT TAKE THESE RELIGIOUS BELIEFS SERIOUSLY AND DEAL WITH THEM AS REAL ISSUES. FOR THEM THEY ARE MERELY STUPID, SILLY CUSTOMS. MOREOVER, THEY HAVE NOT LEARNED WHAT REALLY MAKES THE SOCIETIES TICK--THE DRIVES, GOALS, OBJECTIVES, AND PURPOSE OF THE PEOPLE. THEY LIVE LIKE THE PEOPLE, BUT THEY CANNOT THINK LIKE THEM; AND UNTIL THEY DO THERE IS NO REAL COMMUNICATION.¹⁸

THE PROBLEM OF ISOLATION ALSO SHOWS ITSELF IN THE MATTER OF LANGUAGE LEARNING. IT CAME AS A SURPRISE TO MANY MISSIONARIES THAT THE WHOLE OF THE NEW-WESTERN WORLD WAS NOT ANXIOUSLY WAITING TO BE TAUGHT THE ENGLISH LANGUAGE. THE FACT THAT NINE OUT OF TEN HUMANS IN THE WORLD DO NOT SPEAK ENGLISH FAILS TO CONVEY TO THESE MISSIONARIES HOW IMPORTANT IT IS TO TAKE LANGUAGE LEARNING SERIOUSLY. TURNBULL SUBSTANTIATES THIS

¹⁶ ARDEN ALMQUIST, MISSIONARY, COME BACK!, (NEW YORK: THE WORLD PUBLISHING CO., 1970), PP. 9, 10.

¹⁷ IBID., P. 10.

¹⁸ EUGENE A. NIDA, MESSAGE AND MISSION, (NEW YORK: HARPER & ROW PUBLISHERS, 1960), P. 164.

WHEN HE WROTE:

I HAVE MET AMERICAN AND BRITISH MISSIONARIES WHO HAVE SPENT UP TO THIRTY YEARS IN THE FRENCH-SPEAKING CONGO, BUT WHO HAVE NOT BOTHERED TO LEARN A WORD OF FRENCH. THEY WERE NOT CONCERNED WITH THE WORLD AROUND THEM, MERELY WITH THE WORLD THEY CREATED IN THEMSELVES.¹⁹

LACK OF CULTURAL RESPECT. PERHAPS ONE OF THE BIGGER PROBLEMS OF MISSIONARIES HAS BEEN THE FAILURE TO RESPECT THE INTEGRITY AND VALIDITY OF THE MORE PRIMITIVE PEOPLE'S CUSTOMS AND CULTURES. IT MUST ALWAYS BE REMEMBERED THAT A PEOPLE'S CUSTOMS AND WAYS OF DOING THINGS MAKE SENSE TO THEM AND THUS IF AN OUTSIDER FAILS TO APPRECIATE THEM OR TO SEE THE SIGNIFICANCE OF THE PEOPLE'S ACTIVITIES IT IS ONLY DUE TO LACK OF UNDERSTANDING ON THE PART OF THE OUTSIDER. TURNBULL NOTES THAT MANY MISSIONARIES, FAILING TO RECOGNIZE THIS FACT, HAVE ATTEMPTED TO FORCE THEIR BELIEFS ON TO THE "PRIMITIVE" PEOPLE WITHOUT ANY REGARD FOR THEIR OWN BELIEFS AND VALUES. MANY TIMES THIS WAS MOTIVATED BY A SENSE OF FEAR AND AWE AT THE REAL OR APPARENT SAVAGERY WHICH THEY OCCASIONALLY WITNESSED. THEY NEVER REALIZED THAT MUCH OF THE SAVAGERY WAS IN THEIR OWN MINDS, IN THEIR OWN VIOLENTLY NARROW WAY OF LOOKING AT AND DEALING WITH THE STRANGE NEW WORLD IN WHICH THEY FOUND THEMSELVES. IN THEIR ZEAL TO OVERCOME THE EVILS THEY SAW, THEY STRUCK OUT VIOLENTLY AT WHAT WAS SPIRITUAL AND CULTURAL ALIKE WHICH IN SOME CASES ALL BUT DESTROYED THE SPIRITUAL SENSITIVITIES OF THE AFRICANS. THE FORCE USED IN SOME CASES BROUGHT ABOUT SURFACE CHANGES IN THE BEHAVIOR OF THE AFRICAN BUT IT FAILED TO SOFTEN THEIR WILL AND MAKE THEM RECEPTIVE TO THE GOSPEL.²⁰

¹⁹ TURNBULL, OP. CIT., PP. 97, 98.

²⁰ IBID., P. 99.

TURNBULL OBSERVES FURTHER THAT THE MISSIONARIES AND ADMINISTRATION COULD FORCE CHANGES IN THE AFRICAN WAY OF LIVING--MAKE HIM WORK FOR MONEY, WEAR CLOTHES, HAVE ONLY ONE WIFE, AND NOT KILL THOSE WHO WOULD KILL HIM, BUT THEY COULD NEVER FORCE CHANGES IN BELIEFS. HE COULD FORCE DESTRUCTION OF OLD FORMS OF WORSHIP AND OLD BELIEFS, BUT HE CAN ONLY HOPE THAT THE NEW BELIEF WILL REPLACE THEM. THE PROBLEM IS THAT IT NEVER DOES. FOR WHILE THE AFRICAN MAY ADOPT SOME OF THE FORMS OF CHRISTIANITY TO MAKE HIMSELF MORE ACCEPTABLE, OR IN ORDER TO GET A JOB OR AN EDUCATION WHICH WOULD OTHERWISE BE IMPOSSIBLE FOR HIM, SUCH ADOPTION DOES NOT MEAN THAT HE SEES CHRISTIANITY AS THE WHITE MAN THINKS HE DOES OR WOULD HAVE HIM TO.²¹

THIS FORCE THAT HAS HISTORICALLY BEEN USED ON THE PEOPLE BEING BOUGHT IS OBVIOUSLY TOTALLY LACKING IN REGARD FOR THE NEEDS AND FEELINGS OF THE PEOPLE, AND THE RELIGIOUS PRACTICES BEING PROMOTED AS PART OF CHRISTIANITY OFTEN HAD NOTHING TO COMMEND THEM TO THE MIND OR LIFE STYLE OF THE NATIONAL. JOMO KENYATTA, FOR MANY YEARS THE LEADER OF KENYA SAYS OF MISSIONARIES IN HIS BOOK, FACING MT. KENYA:

THEY SET OUT TO UPROOT THE AFRICAN, BODY AND SOUL FROM HIS OLD CUSTOMS AND BELIEFS, PUT HIM BY A CLAN BY HIMSELF, WITH ALL HIS TRIBAL TRADITION SHATTERED AND HIS INSTITUTES TRAMPLED UPON. THE AFRICAN, AFTER HAVING BEEN DETACHED FROM HIS FAMILY AND TRIBE WAS EXPECTED TO FOLLOW THE WHITE MAN'S RELIGION WITHOUT QUESTIONING WHETHER IT WAS SUITED FOR HIS LIFE OR NOT.²²

THE PRACTICAL RESULTS ACHIEVED IN TERMS OF AN UNDERSTANDING OF CHRISTIANITY TO THE NATIONALS BY THE USE OF SUCH FORCE IS, OF COURSE, PREDICTABLE. TURNBULL DESCRIBES THE CONCEPTION OF THE TEN COMMANDMENTS

²¹ *IBID.*, P. 99.

²² JOMO KENYATTA, FACING MT. KENYA, THE TRIBAL LIFE OF THE GIKUYU, (LONDON: SECHER AND WARBURG, 1959), PP. 269-270.

IN THE MIND OF AN AFRICAN FORCED TO ACCEPT THE NEW RELIGION:

HE THE AFRICAN FINDS THAT ITS TEACHINGS ARE LARGELY INCOMPREHENSIBLE, AND THAT ITS PRACTICE DEPRIVES A MAN OF HIS ADULTHOOD, MAKING HIM UNACCEPTABLE TO THE ANCESTORS. HE FINDS IT HAS LITTLE TO ADD TO HIS OWN MORAL CODE, ITS COMMANDMENTS BEING MERE REPETITIONS OF HIS OWN; SUCH AS THE INJUNCTIONS NOT TO KILL, NOT TO STEAL, NOT TO SLEEP WITH ANOTHER MAN'S WIFE. HE IS NOT LIKELY TO WORSHIP ANY GOD BUT HIS OWN, AND AS FOR MAKING GRAVEN IMAGES, WHO ARE THE MISSIONARIES TO TALK? THEY PRETEND THAT THEY HAVE SEEN GOD AND THEY PUT UP IMAGES OF HIM ALL OVER THE PLACE, AND EVEN HANG THEM AROUND THEIR NECKS. TO TAKE THE NAME OF THE TRIBAL GOD IN VAIN IS PUNISHABLE BY TRIBAL LORE, AND BRINGS THE CURSE OF LEPROSY OR DEATH, SO THERE IS NOTHING NEW IN THAT COMMANDMENT EITHER. AS FOR WORSHIPING ONE'S GOD ONLY ONE DAY IN SEVEN, THE AFRICANS FEEL IT IS BETTER TO REMEMBER HIM EVERY DAY. THEY ASK HOW A GOD CAN BE REMEMBERED ON ONE DAY AND FORGOTTEN ON SIX. THE AFRICAN HONORS HIS FATHER AND MOTHER, AND HAS HIS OWN RULES AGAINST MURDER, ADULTERY AND THEFT. AND AS FOR BEARING FALSE WITNESS AGAINST YOUR NEIGHBORS, OR COVETING THEIR PROPERTY, THOSE ARE AMONG THE GREATEST SINS OF TRIBAL SOCIETY. THIS IS NOT TO SAY THAT THE AFRICAN KEEPS TO HIS CODE ANY BETTER THAN THE EUROPEANS, THOUGH IN MANY RESPECTS HE DOES. THE AFRICAN MERELY POINTS OUT THAT THE EUROPEAN, EVEN THE MISSIONARY, IS NOT PARTICULARLY GOOD AT KEEPING TO HIS OWN CODE. SO WHAT DO THE CHRISTIANS REALLY HAVE TO OFFER? LOVE, BROTHERHOOD, FREEDOM FROM FEAR? EXAMPLE DOES NOT SHOW IT.²³

LACK OF RACIAL RESPECT. THE MATTER OF RESPECT FOR ANOTHER CULTURE MUST ALWAYS BEGIN WITH RESPECT FOR THE PEOPLE OF THAT CULTURE. ALMOST NO ONE IN THE WORLD HAS FALLEN SO SHORT AS THE AMERICANS IN THEIR FAILURE TO ACCEPT PEOPLE OF OTHER RACES AND PARTICULARLY OF THE BLACK. THE AWFUL SPECTER OF RACIAL DISCRIMINATION THAT HAS HUNG OVER THE UNITED STATES HAS NATURALLY BEEN CARRIED BY ITS MISSIONARIES TO EVERY CORNER OF THE GLOBE.

THIS ATTITUDE OF SUPERIORITY HAS REVEALED ITS UGLY HEAD IN THE FORM OF RACIAL PREJUDICE BECAUSE MANY EARLY MISSIONARIES KNEW NOTHING

²³ TURNBULL, OP. CIT., P. 100.

OF THE PEOPLE BUT RATHER CONSIDERED THEM EVIL THROUGH AND THROUGH.

"WITH THE MAJORITY OF MISSIONS THE WORK OF TEACHING HAD TO BEGIN WITH THE WORK OF DESTRUCTION: THE TOTAL DESTRUCTION OF ALL OLD BELIEFS.

...OF ALL OLD WAYS, FOLLOWED BY THE INITIAL TEACHING THAT MAN IS EVIL-- PARTICULARLY THE BLACK MAN."²⁴

IT IS INCREDIBLE THAT WHITE SUPERIORITY HAS OFTEN BEEN PREACHED AND PRACTICED EITHER IMPLICITLY OR EXPLICITLY WITH MORE FERVOR THAN THE GOSPEL MESSAGE ITSELF, BY THOSE SUPPOSEDLY MOST KNOWLEDGEABLE OF AND SENSITIVE TO THE TEACHINGS OF THE SCRIPTURE. THE AFRICAN BEING TAUGHT ABOUT CHRISTIANITY SURELY CANNOT HELP BUT REASON:

...IF CHRISTIANITY IS TRULY A RELIGION OF LOVE AND BROTHERHOOD, WHY SHOULD THERE BE SEPARATE SERVICES FOR BLACK AND WHITE, WITH THE TEXTS FOR THE AFRICAN SERVICES STRESSING THE VIRTUES OF LOYALTY OF SERVANTS TO MASTERS? AND IF IT IS A LARGE TOWN OR CITY, THERE ARE OFTEN SEPARATE CHURCHES, OR EVEN SEPARATE CHAPELS IN THE SAME CHURCH. HOW DOES THIS FIT IN, THE AFRICAN ASKS, WITH THE DOCTRINE OF LOVE AND BROTHERHOOD? IT SO HAPPENS THAT THE NOTION OF BROTHERHOOD HAS WIDESPREAD AND DEEP-SEATED ROOTS THROUGHOUT AFRICA, BASED ON A PROFOUND RESPECT FOR THE FAMILY, AROUND WHICH AFRICAN SOCIETY REVOLVES. BUT THE AFRICAN NOTION OF BROTHERHOOD INVOLVES STRONG INJUNCTIONS AS TO RESPONSIBILITIES AS WELL AS TO RIGHTS AND PRIVILEGES. SO AN AFRICAN CHRISTIAN FEELS HIS OBLIGATIONS IN THIS REGARD DEEPLY, BUT AT THE SAME TIME EXPECTS RECIPROCAL RESPECT. HE CAN NOT BE OVERLY ENTHUSIASTIC ABOUT HIS NEW FAITH WHEN HE DOES NOT GET IT.²⁵

RESPECT IS AND MUST BE A TWO WAY STREET. IF THE MISSIONARIES HAVE TRADITIONALLY FAILED TO SHOW RESPECT FOR EITHER PERSONS OR CULTURES, IT IS NOT SURPRISING THAT THEY COULD NOT GAIN THE RESPECT OF THE AFRICAN FOR EITHER THEIR OWN PERSONS OR THEIR RELIGION. AND, WITHOUT

²⁴ IBID., P. 98.

²⁵ IBID., P. 101.

RESPECT, IT IS VERY DIFFICULT TO REACH A PERSON'S SOUL FOR CHRIST. UNFORTUNATELY, THE WORLD IS STREWN WITH THE WRECKAGE OF COLLISIONS BETWEEN THE IRRESISTIBLE MISSIONARIES AND THEIR UNMOVEABLE HOSTS.

REGARDLESS OF WHETHER OF IGNORANCE AND INSENSITIVITY OR WHETHER THE ROOT PROBLEMS HAVE BEEN CAUSED BY MATTERS OF ISOLATION, ATTITUDE, RESPECT, RIGIDITY, LACK OF INVOLVEMENT OR WHATEVER, THE ULTIMATE EFFECT HAS BEEN A CONSISTENT AND TRAGIC FAILURE TO SINCERELY IDENTIFY WITH TARGET CULTURES WHERE THEY ARE. IT IS WITH THE ROOT PROBLEMS THAT MISSION'S THINKERS MUST CONTEND AND IT IS WITH SOME OF THESE PROBLEMS THAT WILL BE TOUCHED UPON IN THE FOLLOWING CHAPTERS.

THE POSITIVE SIDE

BEFORE GOING ON, HOWEVER, IT SHOULD BE MENTIONED THAT WHAT HAS BEEN SAID IN THIS CHAPTER HAS ADMITTEDLY BEEN VERY HARSH AND ONE SIDED. IT HAS BEEN SUCH IN PART BECAUSE THE PICTURE ON THE FIELD ITSELF HAS OFTEN BEEN JUST AS HARSH AS WAS JUST PRESENTED. ALSO, AN EFFORT HAS BEEN MADE TO UNDERSCORE THE SERIOUSNESS OF THE PROBLEM OF PAST FAILURES AND TO SHOW THAT THEY MUST BE AVOIDED. WERE WE TO FAIL ONCE AGAIN-- FAIL TO LEARN FROM OUR MISTAKES--OUR PROGRESS TOWARDS WINNING THE WORLD FOR CHRIST, ASIDE FROM THE WORK OF THE HOLY SPIRIT, WOULD UNQUESTIONABLY GRIND TO A HALT. THE INSENSITIVITY OF WHICH WE HAVE BEEN SPEAKING IS SIMPLY INTOLERABLE AND INCONSISTENT IN TODAY'S MORE SENSITIVE WORLD.

IN FAIRNESS TO MISSIONARIES, HOWEVER, AND IN ORDER TO BALANCE THE SCALES SOMEWHAT, IT MUST BE STRESSED THAT WHAT HAS BEEN RECOUNTED ABOVE IS NOT NECESSARILY THE NORM, AND NOT TO SAY THAT MANY, MANY EXTREMELY ENLIGHTENED, SENSITIVE, AND ADEPT MISSIONARIES HAVE NOT MADE CONTRIBUTIONS OF TREMENDOUS SIGNIFICANCE TOWARDS BUILDING POSITIVE BASES FOR COMMUNICATION AND UNDERSTANDING ACROSS CULTURES. IT MUST BE

MORE RAPID AND LESS ⁴TRAMATIC PROGRESS CAN BE MADE IF THE NATIONAL PEOPLE SO DESIRE. MISSIONARIES BY THEIR VOCATION AND THEIR MOTIVATION HAVE BEEN AND ALWAYS WILL BE AGENTS OF CHANGE. THE IMPORTANT THING IS THAT THAT CHANGE BE MADE IN THE RIGHT DIRECTION AND AT THE PROPER RATE.

FINALLY ALONG THIS LINE, IT MUST BE UNDERSTOOD THAT THE CONCEPT AND ENDEAVOR OF IDENTIFICATION IS NOT AT ALL INCONSISTENT WITH PROGRESS AND CHANGE. THE RELATIONSHIP BETWEEN THE TWO MAY BE SAID TO BE RECIPROCAL. THE GOAL OF IDENTIFICATION IS TO PRODUCE A CHANGE IN BELIEF, I. E. TO THE CHRISTIAN FAITH, AND THE EFFECT OF CHANGE, ESPECIALLY CHANGE OF BELIEFS, IS TO ENHANCE THE DEGREE OF IDENTIFICATION OF BOTH THE MISSIONARY TO THE PEOPLE OF HIS TARGET CULTURE AND THEIR IDENTIFICATION WITH HIM. SUCH BEING THE CASE, IT IS OF UTMOST IMPORTANCE THAT THE MISSIONARY TAKE ADVANTAGE OF EVERY OPPORTUNITY TO BETTER UNDERSTAND AND IDENTIFY WITH THE PEOPLE HE IS WORKING WITH AS HE FINDS THEM. FOR HIM TO DO SO, IT IS IMPERATIVE THAT HE BE AWARE OF AND RESPONSIVE TO THE WORKINGS AND FUNCTIONS OF NOT ONLY A SPECIFIC CULTURE WITH WHICH HE IS DEALING, BUT OF ALL CULTURES AND CULTURE IN GENERAL. IT IS FOR THIS REASON THAT THE FOLLOWING CHAPTER IS DEVOTED TO THIS TOPIC.

CHAPTER 3

THE CULTURAL CONTEXT FOR IDENTIFICATION

INTRODUCTION

WHEN THE SUBJECT OF THE CONCEPT OF CROSS-CULTURAL IDENTIFICATION IS DISCUSSED IT IS IMMEDIATELY APPARENT THAT THE CONCEPT OF CULTURE MUST FIRST BE UNDERSTOOD BEFORE A PERSON CAN IDENTIFY WITH ANOTHER CULTURE. MOST PEOPLE ARE AWARE THAT THEY ARE PART OF A CULTURE, BUT AT THE SAME TIME ARE UNAWARE THAT ^{their} ~~his~~ CULTURE AFFECTS--INDEED DETERMINES ^{their} ~~his~~ BEHAVIOR, AND ARE COMPLETELY UNABLE TO RECOGNIZE THE WAYS IN WHICH ^{their} ~~his~~ BEHAVIOR IS CULTURALLY SHAPED. IN ASKING A PERSON WHY HE EATS WITH A KNIFE AND FORK AND WITH THE FORK'S PRONGS TURNED UPWARD AS THEY ENTER HIS MOUTH, FOR EXAMPLE, AS OPPOSED TO EATING WITH HIS HANDS OR WITH THE FORK WITH PRONGS TURNED DOWNWARD, HE IS LIABLE TO RESPOND, "WE JUST DO IT THAT WAY." OR, IF ONE SPECULATES AS TO WHY UPON GREETING A FRIEND OR A NEW ACQUAINTANCE WE AS WESTERNERS EXTEND A HAND TO BE GRASPED AND WIGGLED BY THE OTHER'S HAND, FIRMLY, OF COURSE, BUT NOT TOO FIRMLY, INSTEAD OF BOWING OR, AS THIS WRITER HAS HEARD THAT THE AMAYRA INDIANS OF SOUTH AMERICA DO, SPITTING ON ONE ANOTHER'S CHESTS, WE ARE LIKELY TO CONCLUDE THAT THERE IS NO GOOD REASON FOR DOING IT IN ONE WAY OR ANOTHER. WE JUST DO IT THAT WAY.

THE ANTHROPOLOGIST, DELL HYMES, WROTE THAT, "IT IS NOT THE CASE THAT ANYONE CAN SAY ANYTHING, BY ANY MEANS, IN ANY MANNER, TO ANYONE ELSE, ON ANY OCCASION, AND TO ANY PURPOSE."²⁷ HIS IMPLICATION IS,

²⁷ DELL H. HYMES, LANGUAGE IN CULTURE AND SOCIETY, (NEW YORK: HARPER & ROW, INC., 1964), P. 387.

OF COURSE, THAT IN WHATEVER PART OF THE WORLD WE ARE, WE CAN NEVER SAY JUST ANYTHING TO JUST ANYONE ALL THE TIME. THERE ARE SOCIAL RULES WHICH GOVERN WHAT WE SAY AND DO IN CERTAIN PLACES. ONE DOES NOT SPEAK OF BODY FUNCTIONS IN A CROWD; HE DOESN'T SHOW AFFECTION IN THE SAME WAY TO EVERY ONE; HE DOESN'T (USUALLY) WEAR HIS COVERALLS TO CHURCH ON SUNDAY MORNING. A PERSON FAMILIAR WITH THE RULES OF THE SOCIETY IN WHICH HE FINDS HIMSELF, ALWAYS HAS SOME NOTION OF WHAT KINDS OF BEHAVIOR IS EXPECTED OF HIM AND WHAT TO EXPECT OF OTHERS. THIS IS BECAUSE HE KNOWS THE RULES OF THE GAME.

IT IS HELPFUL TO THINK OF CULTURE IN TERMS OF BEING THE RULES OF THE GAME. THE GAME IN THIS CASE IS HUMAN LIFE AND RELATIONSHIPS; AND CULTURE IS THE SET OF RULES WHICH EACH PARTICULAR GROUP OF HUMAN BEINGS DESIGNS AND MUTUALLY ACCEPTS AS ITS OWN STYLE OF LIFE. WHEREVER A CLUSTER OF HUMAN BEINGS IS FOUND TOGETHER IT IS CERTAIN THAT THEY HAVE A COMPLEX SET OF RULES WHICH THEY EITHER OBEY OR DISOBEY, IN WHICH CASE THEY PAY A PENALTY.²⁸

CHILDREN EVERYWHERE ARE BORN WITHOUT A CULTURE AND WITHOUT ANY PREDISPOSITION TO THE KINDS OF BEHAVIOR OR ROLES OR WORLD VIEW CHARACTERISTIC OF ANY PARTICULAR SOCIETY. BUT WITHIN A FEW MINUTES OR HOURS AFTER HIS BIRTH HE IS EXPOSED TO MANY FORCES WHICH BEGIN TO SHAPE, EVEN AT THIS EXTREMELY EARLY AGE, THE PERSON HE WILL BE AND THE WAY HE WILL ACT FOR THE REST OF HIS LIFE. CULTURE IS OBVIOUSLY A VERY POWERFUL FORCE--INDEED THE MOST POWERFUL FORCE IN THE WORLD FOR SHAPING AND MOLDING MEN'S MINDS AND THINKING PATTERNS.

IT IS INTERESTING AND APPEALING TO NOTE AS DOES EUGENE HILLMAN IN AN ARTICLE IN MISSIOLOGY, "THAT JESUS HIMSELF ACCEPTED FULLY THE JUDAIC CULTURE INTO WHICH HE WAS BORN AND WHICH FORMED HIM AS A HUMAN

²⁸ PETER C. WAGNER, FRONTIERS IN MISSION STRATEGY, (CHICAGO: MOODY PRESS, 1971), P. 87.

BEING."²⁹ HILLMAN NOTES FURTHER THAT:

ALTHOUGH HIS LIFE CONTRADICTED MANY OF THE ESTABLISHED RELIGIO-ETHICAL PATTERNS OF JUDAIC CULTURE, HE NEVERTHELESS EXPRESSED HIMSELF THROUGH THESE VERY PATTERNS, EVEN MANIFESTING AN ASTONISHING RESPECT FOR RELIGIOUS AND MORAL STRUCTURE THAT WERE ALREADY OBSOLETE AND EXTENSIVELY TAINTED BY THE SELFISHNESS OF MEN.³⁰

BECAUSE OF THE IMPORTANCE AND POWER OF CULTURE, SEVERAL ASPECTS OF CULTURE WILL BE TOUCHED UPON HEREIN WITH A BRIEF NOTATION AS TO THEIR RELATION TO THE CONCEPT OF CROSS-CULTURAL IDENTIFICATION, PRECEDING A DISCUSSION OF THE PROBLEM OF CROSS-CULTURAL DIFFERENCES AND THE IMPLICATIONS OF CULTURE AND CULTURAL DIFFERENCES TO THE CONCEPT OF IDENTIFICATION.

THE NATURE OF CULTURE

THERE ARE SEVERAL THINGS THAT MAY BE SAID IN GENERAL ABOUT THE NATURE OF CULTURE. SEVERAL OF THESE ARE ADAPTED FROM AN ARTICLE IN PRACTICAL ANTHROPOLOGY BY WILLIAM D. REYBURN ENTITLED, "CROSSING CULTURAL FRONTIERS."³¹

CULTURE IS LEARNED. THE FIRST FEATURE OF CULTURE, AS HINTED AT ABOVE, IS THAT CULTURE IS LEARNED. AS MENTIONED, NOBODY BEGINS LIFE ALREADY KNOWING THE CUSTOMS AND TRAITS OF HIS PARTICULAR CULTURE. IT IS THROUGH BEING EXPOSED TO THAT CULTURE, AND BY BEING TAUGHT EITHER BY FORMAL INSTRUCTION OR BY INFORMAL ACQUISITION THROUGH OBSERVANCE OF THE

²⁹ EUGENE HILLMAN, "PLURIFORMITY IN ETHICS: A MODERN MISSIONARY PROBLEM," MISSIOLOGY, 1, 1 (JAN. 1973), P. 63.

³⁰ IBID.

³¹ WILLIAM D. REYBURN, "CROSSING CULTURAL FRONTIERS," PRACTICAL ANTHROPOLOGY, XV, 6 (NOV.-DEC., 1967), PP. 249-251.

HABITS OF OTHERS THAT A PERSON GRADUALLY AND UNCONSCIOUSLY LEARNS A CULTURE. IT IS NOT TAUGHT IN SCHOOLS AS SUCH, THOUGH A SYSTEM OF SCHOOLING MAY BE A PART OF THE INCULTURATING PROCESS, AND SO IS NOT DEPENDENT UPON HAVING FORMAL INSTRUCTORS. CULTURE MAY BE SAID TO BE THE "SUM TOTAL OF WHAT A HUMAN BEING LEARNS IN COMMON WITH OTHER MEMBERS OF THE GROUP TO WHICH HE OR SHE BELONGS."³² THIS FACT THAT CULTURE IS LEARNED IS OF VERY GREAT SIGNIFICANCE IN THE MATTER OF CROSS-CULTURAL IDENTIFICATION AS WILL BE BROUGHT OUT LATER.

CULTURE IS SHARED BEHAVIOR. SECONDLY IT IS IMPORTANT TO BE AWARE THAT CULTURE CONSISTS OF SHARED BEHAVIOR. BEHAVIOR THAT IS PRACTICED BY A PARTICULAR MEMBER OF A GROUP THAT IS NOT CHARACTERISTIC OF THAT GROUP, WHILE IT MAY BE A FEATURE OF BEHAVIOR OF A SUB-CULTURE TO WHICH HE BELONGS, MAY NOT LEGITIMATELY BE CONSIDERED TO BE A CULTURAL TRAIT. "A FEELING OF BELONGING TO A COMMON CULTURAL GROUP IS NECESSARY FOR ADEQUATE LEARNING OF A CULTURE, SINCE THE LEARNING PROCESS OF IMITATION AND SELF-IDENTIFICATION ARE SUBTLE AND EFFECTIVE PARTICULARLY IN THE FORMATIVE YEARS OF LIFE."³³ A LACK OF THIS FEELING OF BELONGING WILL CAUSE A PERSON TO BE WITHDRAWN AND SOMEWHAT SHELTERED AND EXCLUDED FROM FULL PARTICIPATION IN THE LEARNING PROCESS AND CONSEQUENT DEFICIENCIES IN THAT PERSON'S "SOCIABILITY," I. E. FITTING IN WITH THE GROUP, WILL BE APPARENT. SOME DEFICIENCIES ARE ALMOST ALWAYS APPARENT, THEREFORE, WHEN AN OUTSIDER ATTEMPTS TO LEARN AND BECOME A PART OF A NEW CULTURE, FOR HE WILL NOT AUTOMATICALLY HAVE THAT SENSE OF BELONGING TO THE COMMON CULTURAL GROUP. SUCH IS ALWAYS THE CASE WHEN

³² IBID., P. 249.

³³ IBID., P. 250.

A MISSIONARY GOES TO A FOREIGN COUNTRY.

CULTURE ACQUISITION IS NOT RESTRICTED BY RACE. "ANY MEMBER OF ANY RACE, IF HE STARTS EARLY ENOUGH, CAN ACQUIRE ANY FORM OF CULTURE."³⁴ THAT THIS IS THE CASE MAY BE SEEN BY THE MANY EXAMPLES OF SMALL, PERHAPS ORPHANED CHILDREN WHO ARE TAKEN OUT OF THEIR OWN COUNTRIES AT AN EARLY AGE AND RAISED BY AMERICAN PARENTS. THEY DO NOT GROW UP WITH DISTINCTLY KOREAN, FOR EXAMPLE, CULTURAL HABITS, BUT RATHER WITH DISTINCTLY AMERICAN TRAITS, THINKING PATTERNS AND OUTLOOKS, LEARNED DIRECTLY FROM THE AMERICAN PARENTS AND FRIENDS. AGAIN, THERE ARE MANY CHILDREN BORN OF AMERICAN PARENTS IN CULTURES FAR DIFFERENT FROM THAT OF THE UNITED STATES WHO READILY LEARN--NOT THE CULTURE OF SUBURBIA U.S.A., OF COURSE--BUT THAT OF WHATEVER THEIR HOST COUNTRY MAY BE. IN THIS CASE, HOWEVER, THE CHILDREN LEARN NOT JUST THE CULTURE OF THE COUNTRY THEY ARE IN, BUT A MIXTURE OF THAT CULTURE AND THAT PART OF AMERICAN CULTURE THAT HIS PARENTS CARRY OVER PERHAPS SUB-CONSCIOUSLY AND SUPERIMPOSE ON THEIR NEW CULTURE. THUS A KIND OF "THIRD CULTURE" IS FORMED. MISSIONARIES, THEREFORE, WITH THE DESIRE TO EMPATHIZE WITH AND BE A PART OF A NEW CULTURE SHOULD BE AWARE THAT LEARNING OF THAT CULTURE IS NOT IMPOSSIBLE FOR THEM BECAUSE THEY ARE OF A DIFFERENT RACE, BUT ALSO OF THE FACT THAT THEY WILL NEVER BE ABLE TO COMPLETELY SHED THE CULTURE OF THEIR UPBRINGING AND ASSUME THE NEW ONE ALTOGETHER--BOTH IMPORTANT IDEAS TOWARDS UNDERSTANDING IDENTIFICATION.

CULTURE IS RELATED TO DRIVES. CULTURES ARE NOT DEVELOPED OR CREATED IN A VACUUM. ALL BEHAVIORS ARE MOTIVATED BY ATTEMPTS TO MEET

³⁴ IBID.

PARTICULAR NEEDS CREATED BY BASIC HUMAN DRIVES FELT BY MEMBERS OF A SOCIETY. FOR THIS REASON, ALL THE CUSTOMS OF PEOPLE SHOULD BE VIEWED IN PART AT LEAST AS RESPONSES TO THE HIERARCHY OF NEEDS (MASLOW). THUS, THE SHELTERS PEOPLE BUILD, THE USE THEY MAKE OF FIRE, THE AMOUNT OF AND TYPE OF CLOTHING WORN, THE VALUE ATTACHED TO CERTAIN PLANTS OR ANIMALS, ETC., MAY ALL BE VIEWED AS THE SOCIETIES' RESPONSE PRIMARILY TOWARD MEETING THE BASIC NEED OF FOOD AND SHELTER. THEIR BEHAVIOR REGARDING THESE SAME ITEMS MAY ALSO BE IN RESPONSE TO OTHER SECONDARY FELT NEEDS SUCH AS THE NEED TO BE ACCEPTED OR LOVED, OR THE NEED TO GIVE EXPRESSION TO SPIRITUAL INCLINATIONS OR HUNGERS. THE POINT IS THAT EVERYTHING THAT PEOPLE DO HAS MEANING BECAUSE IT IS IN RESPONSE TO FELT NEEDS. MISSIONARIES AND OTHERS WHO STUDY WAYS OF MANKIND FROM A PRACTICAL POINT OF VIEW, SHOULD NOT BE AS MUCH CONCERNED, THEREFORE, WITH THE BEHAVIORS PER SE, BUT IN UNDERSTANDING THE NEED THAT MOTIVATES THE BEHAVIOR OR THE MEANING THAT IS CONVEYED BY IT.³⁵

PARTS OF A CULTURE ARE FUNCTIONALLY RELATED. WHILE ALL BEHAVIOR MAY BE MOTIVATED BY FELT NEEDS, IT MUST NOT BE ASSUMED THAT THESE NEEDS AND CONSEQUENT BEHAVIORS ARE UNRELATED AND SEPARATE. IT IS A VERY IMPORTANT CONSIDERATION THAT THEY ARE INSTEAD "FUNCTIONALLY RELATED." TO UNDERSTAND BETTER WHAT IS MEANT BY "FUNCTIONALLY RELATED" IT IS HELPFUL TO REVIEW A SUMMARY OF THE DISTINCTIONS BETWEEN THE FOUR COMMON WAYS OF VIEWING BEHAVIOR CONDENSED FROM A SECTION IN A BOOK CALLED, THE CHURCH AND CULTURES, BY THE CATHOLIC MISSIOLOGIST, LOUIS J. LUZBETAK.³⁶ THE FOUR VIEW POINTS FOR OBSERVING CUSTOMS ARE: FORM, MEANING, USE

³⁵ HEIBERT, OP. CIT., P. 4.

³⁶ LOUIS J. LUZBETAK, THE CHURCH AND CULTURES, (TECKNY, ILLINOIS: DIVINE WORD PUBLICATION, 1963), PP. 139-140.

AND FUNCTION.

A. FORM. THE FORM OF THE CUSTOM OR BEHAVIOR REFERS TO THE "SHAPE, SIZE, MANNER OF PRODUCTION, OR EXECUTION OR ANYTHING ELSE THAT MAKES THE CUSTOM OBSERVABLE."³⁷ THUS, THE BALD FACT OF MANNER OF HARVESTING, OR THE FACT THAT RINGS ARE CUSTOMARILY WORN ON THE FINGER OR IN THE NOSE SPEAKS TO THE FORM OF THE CUSTOM.

B. MEANING. "MEANING IS THE TOTALITY OF SUBJECTIVE ASSOCIATIONS ATTACHED TO THE FORM--THE VARIOUS CONNOTATIONS AND ASSOCIATED VALUES."³⁸ THE FACT OF GIVING IN A CULTURE WOULD BE THE FORM OF A CUSTOM. THE REASON FOR GIVING IN THAT CULTURE WOULD REFER TO ITS MEANING. THE FACT OF WEARING A RING REFERS TO FORM; THE REASON FOR WEARING IT SPEAKS TO MEANING.

C. USE. THE THIRD VIEW POINT IS USE. "USE IS THE PARTICULAR PURPOSE FOR WHICH A SOCIETY EMPLOYS A CULTURAL FORM."³⁹ FIRE, FOR EXAMPLE, MAY BE USED FOR WARMING, FOR COOKING, FOR CHASING MOSQUITOS, FOR CREATING ATMOSPHERE, FOR MAKING SMOKE SIGNALS OR FOR PROTECTION. WHATEVER THE PURPOSE, THIS IS THE USE OF THE CULTURAL FORM OF EMPLOYING FIRE.

D. FUNCTION. FUNCTION "MEANS THE PLACE WHICH THE CUSTOM OCCUPIES IN THE TOTAL CULTURE RATHER THAN IN THE IMMEDIATE CONTEXT AS IN THE CASE OF USE... THE TERM 'FUNCTION' ...IN REGARD TO INITIATION RITES WOULD REFER TO SUCH BROAD PURPOSES AS SOCIAL STABILITY, SOLIDARITY, SECURITY, CO-OPERATION BETWEEN THE YOUNG AND OLD, AND EDUCATION."⁴⁰ LUZBETAK FURTHER EXPANDS THE IDEA OF FUNCTION:

³⁷ IBID., P. 139.

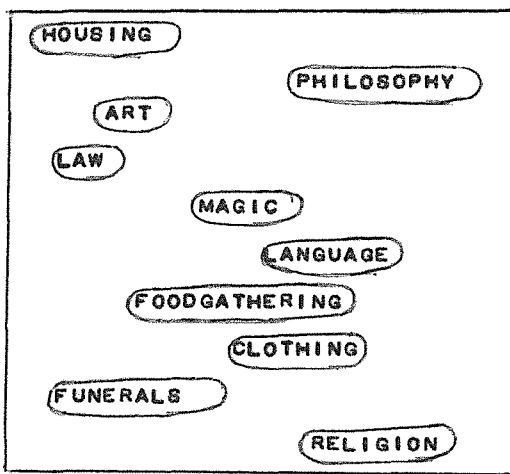
³⁸ IBID., P. 140

³⁹ IBID.

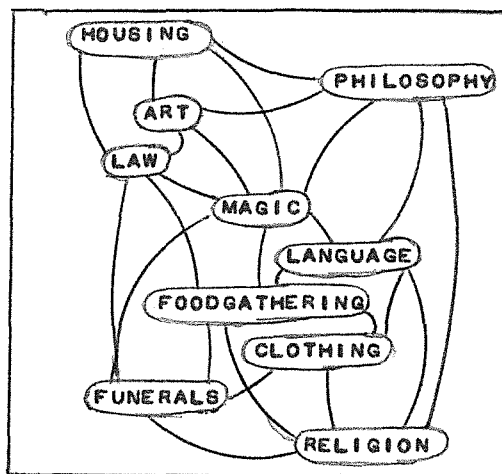
⁴⁰ IBID.

CULTURE IS NOT A MERE LIFELESS HEAP OF UNRELATED PARTS: IT IS A SYSTEM AND MORE LIKE A LIVING ORGANISM OR A COMPLICATED MACHINE IN FULL OPERATION. CULTURE HAS CONTENT AS WELL AS AN ORGANIZATION OF THAT CONTENT. CULTURE IS STRUCTURALLY ORGANIZED OR INTEGRATED BY MEANS OF FUNCTION. ..."FUNCTION" REFERS TO THE ROLE EACH PART PLAYS IN RELATION TO OTHER PARTS AND THE WHOLE.⁴¹

THIS IS WELL ILLUSTRATED BY THE FOLLOWING DIAGRAM ADAPTED FROM LUZ-BETAK.⁴²



A "PHOTOGRAPHIC" OR "JOURNALISTIC" DESCRIPTION OF CULTURE.



A "FUNCTIONAL" DESCRIPTION OF CULTURE.

THUS, CULTURE IS MORE THAN JUST THE MANIFEST OR OVERT INVENTORY OF A LIFE-WAY. IT IS MORE THAN JUST FOOD GATHERING, HOUSING, EATING HABITS, AND RELIGION. ALL OF THESE ITEMS HAVE FUNCTIONS BESIDES FORM, AND IT IS THE FUNCTION WHICH AT ALL TIMES MUST BE VIEWED AS THEY ARE STRUCTURED OR PECULIARLY INTERLOCKED TOGETHER THAT A MISSIONARY TRYING TO GET A BROAD PERSPECTIVE OF THE GROUP WITH WHICH HE IS WORKING MUST BE PRIMARILY CONCERNED.⁴³

⁴¹ IBID., PP. 141, 142.

⁴² IBID., P. 142.

⁴³ IBID., P. 346.

IT IS, THEREFORE, VITAL FOR THE MISSIONER TO STUDY THE FUNCTIONS OF THE NATIVE RELIGIOUS BELIEFS AND PRACTICES IN ALL THEIR RAMIFICATIONS. IF, FOR EXAMPLE, THE NATIVE RELIGION PLAYS AN IMPORTANT ROLE IN THE ECONOMIC LIFE OF THE PEOPLE-- IN THE FORM OF FERTILITY RITES PERHAPS OR RAIN MAGIC--THE MISSIONARY SHOULD NOT BE SATISFIED WITH MERELY CONDEMNING THE OLD WAYS BUT SHOULD POSITIVELY STRIVE TO PROVIDE A THEOLOGICALLY SOUND SUBSTITUTE WHICH WILL FUNCTION AS A SOURCE OF ECONOMIC SECURITY. IF, AS IS FREQUENTLY THE CASE, THE NATIVE RELIGION FUNCTIONS AS AN ESSENTIAL SOURCE OF FAMILIAL AND TRIBAL SOLIDARITY AND SECURITY, SUCH FUNCTIONS MUST BE TAKEN FULL INTO ACCOUNT... IN COINING NEW THEOLOGICAL AND PRACTICAL CATECHETICAL TERMINOLOGY, INSTEAD OF USING MEANINGLESS WORDS DERIVED FROM THE LATIN OR GREEK, HE MIGHT CHOOSE GENUINELY NATIVE IDIOMS LADEN WITH CONNOTATIONS AND SENTIMENT THAT WILL CONTRIBUTE TOWARD THE DESIRED LINKAGES. IT HAS ALREADY BEEN SUGGESTED, FOR EXAMPLE, THAT IN AREAS WHERE GROUP-CONSCIOUSNESS IS DOMINANT, THE CHURCH MIGHT VERY WELL BE REFERRED TO AS "CHRIST'S CLAN" OR "CHRIST'S TRIBE."⁴⁴

AS THIS BROAD PICTURE OF THE FUNCTION OF CULTURE IS PERCEIVED AND UTILIZED, THE MISSIONARY WILL BE FOLLOWING MORE CLOSELY THE MANNER OF PRESENTATION THAT OUR LORD HIMSELF USED. AS CHARLES H. KRAFT, IN A VERY REVEALING ARTICLE NOTES THAT:

JESUS CHOSE TO BASE HIS COMMUNICATION ON THE LIFE AND INTERESTS OF HIS HEARERS RATHER THAN ON STATEMENTS OF THE THEOLOGICAL PRINCIPLES THAT MAY BE DERIVED FROM HIS TEACHINGS. MISSIONARIES MUST IMITATE OUR LORD'S APPROACH BY SEARCHING OUT, LEARNING AND EMPLOYING THE CULTURALLY APPROPRIATE FORMS OF SPECIFIC LIFE-RELATED COMMUNICATION AVAILABLE AMONG THE PEOPLE TO WHOM THEY ARE CALLED.⁴⁵

ALL CULTURES SHARE TRAITS. THERE IS A VAST AREA ACROSS ALL CULTURES OF COMMON OR SHARED TRAITS AND CUSTOMS. THESE MAY BE MANIFESTED OR PERFORMED IN VERY DIFFERENT WAYS, BUT THE BASIC INGREDIENT IN THESE CASES IS THE SAME. FOR EXAMPLE, ANTHROPOLOGISTS HAVE NOTED THAT SOME

⁴⁴ IBID., PP. 180, 181.

⁴⁵ CHARLES H. KRAFT, "THE INCARNATION, CROSS-CULTURAL COMMUNICATION, AND COMMUNICATION THEORY," EVANGELICAL MISSIONS QUARTERLY, IX, 5 (FALL, 1973), P. 282.

FORM OF DANCING IS PRACTICALLY UNIVERSAL AMONG CULTURES AROUND THE WORLD.⁴⁶ OBVIOUSLY THE PURPOSE FOR THE DANCING AND ITS MEANING IS DIFFERENT FOR EVERYONE--EVEN FOR INDIVIDUALS, BUT DANCING AS A MEANS OF SELF OR SOCIETAL EXPRESSION IS NEVERTHELESS VERY PROMINENT. MANY OTHER UNIVERSALS, FROM THE BASICS SUCH AS FOOD GATHERING, HOUSING, GOVERNMENT, LANGUAGE, TRADE, SCIENCE, ETC., TO THE SEEMINGLY NON-ESSENTIAL (FROM THE NON-CHRISTIAN POINT OF VIEW) PRACTICES OF WORSHIP ORNAMENTATION, OWNERSHIP, MAGIC, MYTHOLOGY, MUSIC AND ET/IQUETTE COULD BE DISCUSSED BUT IT MAY BE SEEN ALREADY THAT THERE ARE TYPES OF SHARED BEHAVIOR ACROSS CULTURES. IT IS OFTEN THE CASE THAT THESE SHARED KINDS OF BEHAVIOR MAY PROVIDE POINTS OF CONTACT FOR MISSIONARIES ATTEMPTING TO REACH ~~HIS~~^{their} TARGET CULTURE FOR CHRIST. AND, EVEN IF NO SUCH POINT OF CONTACT IS MADE, IT IS AT LEAST COMFORTING AND REASSURING TO KNOW THAT THE PEOPLE ARE NOT TOTALLY DIFFERENT, TOTALLY ALIEN. HUMAN BEINGS ALWAYS HAVE SOME THINGS IN COMMON.

CULTURES ARE CONSTANTLY CHANGING. THE NEXT FEATURE IN THE NATURE OF CULTURE IS THE FACT THAT CULTURES ARE ALWAYS CHANGING--THERE IS NO SUCH THING AS A STATIC CULTURE. IT IS TRUE THAT HABITS AND MANNERS ARE DEEPLY INGRAINED AND NOT EASILY CHANGED--CERTAINLY NOT IN A SHORT TIME--BUT CULTURES ARE CONSTANTLY EVOLVING WITH CONTACT OUTSIDE THEIR OWN CULTURE AS WELL AS WITH MODIFICATIONS, INVENTIONS, AND INNOVATIONS FROM WITHIN THE CULTURE. ESPECIALLY CHANGEABLE ARE PERIPHERAL TRAITS WHICH ARE ONLY LOOSELY INTEGRATED INTO THE CULTURE AND CAN BE CHANGED OR DROPPED WITH LITTLE EFFECT ON THE TOTAL CULTURE.

⁴⁶ REYBURN, OP. CIT., P. 250.

INTERESTINGLY, THIS CHANGEABLENESS DOES NOT NECESSARILY WEAKEN THE STRUCTURE OF THE CULTURE BUT MAY SERVE TO STRENGTHEN IT SINCE IT MAY THEREFORE BE MORE FLEXIBLE. A GOOD DEAL OF FAMILY SOLIDARITY, FOR EXAMPLE, DEPENDS ON AN ABILITY TO GENERATE A FLEXIBLE FAMILY CULTURE.

THE MISSIONARY IS OFTEN AN AGENT OF THAT CHANGE, AND THE CONSCIENTIOUS MISSIONARY WILL SEEK TO IDENTIFY WITH THE TARGET CULTURE IN ORDER TO INITIATE THAT CHANGE. HE MUST AT THE SAME TIME BE ON THE ALERT, HOWEVER, TO THE FACT THAT CHANGE IN ONE PART OF A CULTURE MAY HAVE UNFORSEEN SIDE EFFECTS ON OTHER AREAS OF LIFE. AT THE CENTER OF A CULTURE ARE THE CORE VALUES AND ASSUMPTIONS WHICH GIVE MEANING AND INTEGRATION TO A CULTURE AND THESE VALUES ARE MUCH MORE DIFFICULT TO CHANGE, THAN JUST THE BEHAVIOR PATTERNS.⁴⁷ AS HEIBERT STATES:

BECAUSE BEHAVIOR IS MOST VISIBLE IT IS EASIER TO REQUIRE BEHAVIORAL CONFORMITY TO THE CHANGES WE WANT TO INTRODUCE. HOWEVER, UNLESS CHANGE IN BEHAVIOR IS ACCOMPANIED BY CHANGES IN VALUES, THE CHANGES WILL BE DROPPED WHEN EXTERNAL STIMULI ARE REMOVED AS INCENTIVES, OR THE BEHAVIOR WILL BE REINTERPRETED IN THE FRAMEWORK OF THE OLD VALUES AND ASSUMPTIONS.⁴⁸

THE CONVERSE, HOWEVER, IS TRUE ALSO:

CHANGE IN VALUES IS MORE DIFFICULT, PARTICULARLY THOSE WHICH DEAL WITH THE BASIC VIEW OF LIFE AND MEANING. BUT CHANGES IN VALUES MUST BE ACCOMPANIED BY CHANGES IN BEHAVIOR OR THEY ARE EMPTY, STERILE MENTAL CONSTRUCTS.⁴⁹

FINALLY WITH RESPECT TO THE CHANGEABLENESS OF CULTURE, WE SHOULD NOTE THAT CULTURE IS AN ADAPTIVE SYSTEM.⁵⁰ CULTURE IS EXPECTED TO

⁴⁷ HEIBERT, OP. CIT., P. 4.

⁴⁸ IBID., P. 14.

⁴⁹ IBID., P. 4.

⁵⁰ LUZBETAK, OP. CIT., P. 67.

CHANGE AND THERE IS ALWAYS AT WORK A KIND OF MELTING POT EFFECT AS IT ASSIMILATES NEW VALUES, BELIEFS, CUSTOMS, AND PRACTICES. MISSIONARIES MUST THEREFORE NOT BE HESITANT, WITHIN THE FRAMEWORK OF A POLICY OF ACCOMODATION, TO INTRODUCE CHANGE, AND NOT BE DISCOURAGED IN THE FACE OF OPPOSITION. CHANGES ARE SLOW BUT THEY DO OCCUR. THEY MUST ACTIVELY ADVERTIZE THE GOSPEL, FOCUSING ON FELT NEEDS AND EXPECT GREAT THINGS BY THE NATURE OF CULTURE AND THE POWER OF THE HOLY SPIRIT. THUS THE IMPORTANCE OF THE CHANGING NATURE OF A CULTURE IS IMPORTANT TO ONE WHO WOULD IDENTIFY WITH A PARTICULAR CULTURE DIFFERENT FROM HIS OWN.

CULTURE IS A UNIQUE DESIGN FOR LIVING. SPEAKING GENERALLY TO THE NATURE OF CULTURE, IT SHOULD FINALLY BE NOTED THAT ALL CULTURES ARE UNIQUE.⁵¹ IT HAS BEEN MENTIONED THAT ALL CULTURES SHARE SOME TYPES OF BEHAVIOR, THAT THERE ARE SIMILARITIES, THAT ASSIMILATIONS DO OCCUR FROM ONE CULTURE TO ANOTHER. BUT IN SPITE OF HOWEVER ALIKE TWO CULTURES OR SUB-CULTURES MAY SEEM, THERE ARE DIFFERENCES, USUALLY AT THE MEANING OR VALUE LEVEL, AND BECAUSE OF THIS ONE MUST BE VERY CAREFUL IN MAKING GENERALIZATIONS. WE CANNOT ASSUME, FOR EXAMPLE, THAT TIME TO A MEXICAN MEANS THE SAME OR HAS THE SAME VALUE ATTACHED TO IT THAT TIME DOES TO AN AMERICAN. OR THAT CANADIANS, AS MUCH LIKE US AS THEY MAY BE, ARE ANXIOUS TO FOLLOW ALL OF THE MATERIALISTIC PURSUITS THAT AMERICANS TEND TO FOLLOW.

THESE SEVERAL ASPECTS OF THE NATURE OF CULTURE SEEM AT FIRST GLANCE TO BE CONTRADICTORY, BUT IN REALITY THEY ARE ALL DIFFERENT FACETS OF THE SAME GEM. A MISSIONARY PREPARING TO ENTER A NEW CULTURE

⁵¹ IBID., P. 69.

AND PLANNING TO IDENTIFY AS MUCH AS POSSIBLE WITH IT MAY BE SURE FROM THE DIFFERENCES BETWEEN AND COMPLEXITIES OF CULTURE THAT HIS TASK WILL NOT BE AN EASY ONE. HE MAY, ON THE OTHER^HAND, ALSO TAKE COMFORT IN THE FACT THAT BECAUSE OF THE SIMILARITIES AND CHANGEABLENESS, AND THE ACQUIREABILITY OF CULTURE, HIS GOAL IS NOT UNREACHEABLE. HIS RESPONSIBILITY AT THIS POINT IS TO ACCEPT WHAT HE HAS FOUND IN HIS NEW CULTURE AND BEGIN TO STUDY IT WITH A POSITIVE ATTITUDE AND LEARN FROM IT.

THE PROBLEMS OF CROSS-CULTURAL DIFFERENCES

IT IS READILY APPARENT FROM WHAT HAS BEEN SAID THAT CULTURES DIFFER MARKEDLY AROUND THE WORLD IN THE WAYS THAT PEOPLE BEHAVE AND IN THE WAYS THAT THEY VIEW THE WORLD. THESE DIFFERENCES ARE FOUND AT ALL LEVELS OF BEHAVIOR, VALUES, ASSUMPTIONS AND PERSPECTIVES. IT GOES WITHOUT SAYING THAT THESE DIFFERENCES PRECIPITATE DIFFICULTIES AND MISUNDERSTANDINGS AT EVERY TURN FOR THE NEW PARTICIPANT IN A CULTURE. TO EFFECTIVELY IDENTIFY WITH THE PEOPLE OF THE NEW CULTURE, THE MISSIONARY MUST BE AWARE OF THESE PROBLEMS AND THEIR IMPLICATIONS AS WELL AS HOW TO OVERCOME THEM. A FEW SUCH PROBLEMS AND THEIR IMPLICATIONS WILL BE DISCUSSED IN THE FOLLOWING PAGES.

ETHNOCENTRISM. WHEN CROSS-CULTURAL DIFFERENCES ARE ENCOUNTERED, THE NATURAL TENDANCY^E IS TO JUDGE OTHER PEOPLE'S BEHAVIOR BY ONE'S OWN VALUES AND ASSUMPTIONS. THIS MAY BE SAID TO BE THE ROOT PROBLEM OF CROSS-CULTURAL DIFFERENCES FROM WHICH MOST OTHER PROBLEMS STEM. THIS PRACTICE IS KNOWN AS ETHNOCENTRICISM. BY OUR OWN STANDARDS, THE OTHERS ARE OBVIOUSLY "WRONG", OR "PRIMITIVE", AND WE ARE OBVIOUSLY "RIGHT" OR "MODERN." THIS OBVIOUSLY ILLEGITIMATE VIEWPOINT COMMONLY LEADS TO THE VIEWPOINT THAT ONE'S OWN CULTURE IS SUPERIOR TO OTHERS, AND AS A CONSEQUENCE TO INTERPRET ERRONEOUSLY THE ALIENS CULTURE AS INFERIOR.

THE RELEVANCE OF THIS MISTAKE TO THE FAILURES OF MISSIONARIES TO IDENTIFY EFFECTIVELY IS APPARENT:

UNFAVORABLE JUDGEMENTS BASED ON ETHNOCENTRICISM HELP ACCOUNT FOR THE REFUSALS OF TOURISTS AND OTHER ALIENS TO UNDERSTAND AND ADJUST TO THE CULTURE OF THE PEOPLE THEY ARE VISITING, AND IT ALSO LIES BEHIND THE CULTURAL IMPERIALISM OF AMERICANS. ...AND SOME OTHERS WHO WANT TO URGE THEIR WAY OF LIFE ON CULTURALLY DIFFERENT GROUPS.⁵²

ETHNOCENTRICISM MUST BE REMEMBERED TO BE A TWO WAY STREET. WHILE WE ARE VIEWING OTHER PEOPLE'S WAYS AS BEING CRUDE AND UNCIVILIZED, THEY ARE ALSO VIEWING US TO BE CRUDE AND UNCIVILIZED. "IT IS A MARK OF MATURITY TO GROW BEYOND... ETHNOCENTRICISM AND TO BE ABLE TO LOOK AT THE WORLD FROM THE VIEW OF... PEOPLE IN OTHER SOCIETIES, AND TO GOVERN OUR ACTIONS ACCORDINGLY."⁵³

THE MISSIONARY WHO WOULD DRAW CLOSE TO HIS TARGET CULTURE REALIZES THAT DIFFERENT CULTURAL WAYS ARE NEVER NECESSARILY EITHER GOOD OR BAD BECAUSE THEY ARE DIFFERENT, BUT JUST DIFFERENT. THE EFFECTIVE MISSIONARY MUST ADOPT AN ATTITUDE OF "CULTURAL RELATIVISM", "WHICH IS THE PRACTICE OF PERCEIVING AND UNDERSTANDING ANY ELEMENT OR ASPECT OF CULTURE BY RELATING IT TO THE CULTURAL CONTEXT OF WHICH IT IS A PART."⁵⁴ WHEN A CULTURE IS UNDERSTOOD IN TERMS OF ITS OWN SYSTEM OF VALUES AND ASSUMPTIONS, THE DISTORTIONS AND MISUNDERSTANDINGS OF THE ETHNOCENTRIC APPROACH ARE AVOIDED AND THE CULTURE CAN THEN BE COMPARED WITH OTHERS.

CULTURE SHOCK. CULTURE SHOCK IS THE TERM COINED BY KALERVO OBERG WHICH HAS GAINED WIDE ACCEPTANCE TO DESCRIBE THE PERIOD OF CONFUSION AND

⁵² ROBERT B. TAYLOR, CULTURAL WAYS, (BOSTON: ALLYN & BACON, INC., 1969), PP. 37, 38.

⁵³ HEIBERT, OP. CIT., P. 7.

⁵⁴ TAYLOR, OP. CIT., PP. 36, 37.

DISORIENTATION THAT OCCURS WHEN A PERSON MOVES INTO A CULTURE DIFFERENT FROM HIS OWN. IT IS OFTEN SO SEVERE THAT PEOPLE FIND IT DIFFICULT TO FUNCTION AT ALL AND DIFFICULT TO COPE WITH EVEN THE SIMPLE TASKS OF STAYING ALIVE. IT IS LIKE BECOMING A CHILD AGAIN AND HAVING TO LEARN THE LANGUAGE AND EVEN THE ELEMENTARY RULES OF SOCIAL BEHAVIOR. OBERG'S ORIGINAL ARTICLE, WHICH APPEARED IN PRACTICAL ANTHROPOLOGY,⁵⁵ HAS BEEN REPRODUCED AND SUMMARIZED MANY TIMES FOR USE IN TRAINING MANUALS FOR PEOPLE ABOUT TO GO OVERSEAS. THE ARTICLE IS OF SUCH IMPORTANCE THAT IT SHOULD BE DISCUSSED AT LENGTH.

OBERG DEFINES CULTURE SHOCK AS THAT ANXIETY THAT RESULTS FROM A PERSON'S LOSS OF ALL FAMILIAR SIGNS AND CLUES OF SOCIAL INTERCOURSE. IT IS RATHER LIKE A VERTIGO THAT ONE EXPERIENCES IN A NEW CULTURE WHERE ALL THE PROPS OF CULTURE IDENTIFICATION ARE KICKED OUT FROM UNDER HIM OR ALL THE CUES FOR SOCIAL ACTIVITY SEEM TO BE MISLEADING. CULTURE SHOCK OF SOME INTENSITY AFFECTS EVERY PERSON WHO ENTERS INTO A CULTURE OR EVEN SUB-CULTURE THAT IS UNFAMILIAR TO HIM. WHEN QUESTIONS COME UP SUCH AS WHEN TO SHAKE HANDS, WHEN TO TIP, WHAT UNFAMILIAR GESTURES MEAN, WHY THEY ONLY HAVE COLD SHOWERS, ONE MAY BE SURE THAT HE IS SUFFERING FROM CULTURE SHOCK. IT IS LIKE A FISH BEING OUT OF WATER, NOTHING SEEMS TO FIT OR MAKE SENSE, AND OFTEN "NOBODY UNDERSTANDS ME."⁵⁶

SOME OF THE REACTIVE SYMPTOMS OF CULTURE SHOCK ARE EVIDENCED WHEN A PERSON STARTS COMPLAINING ABOUT THE HOST COUNTRY--ITS LANGUAGE AND CUSTOMS, OR WHEN A PERSON STARTS SHOWING AN OVER EMPHASIS ON THE ADVANTAGES OF THE HOME CULTURE. THERE IS AN ACUTE DESIRE TO SEE AND A LOVE

⁵⁵ KALervo OBERG, "CULTURE SHOCK: ADJUSTMENT TO NEW CULTURAL ENVIRONMENTS," PRACTICAL ANTHROPOLOGY, VII, 4 (JULY-AUG., 1960), PP. 177-182.

⁵⁶ IBID., P. 177.

FOR THE HOME COUNTRY'S FLAG, A GOOD OLD HAMBURGER OR ICE CREAM CONE, OR, ESPECIALLY FOR WOMEN, THERE DEVELOPES A NEUROTIC CONCERN ABOUT THE DRINKING WATER, THE FOOD, THE BEDDING, ETC. OFTEN NOT ALL OF THESE FEARS ARE IMAGINED. IN GENERAL, CULTURE SHOCK IS A FEELING OF HELPLESSNESS WHEN THE RULES DO NOT SEEM TO FIT THE GAME.⁵⁷

CULTURE SHOCK MAY BE EITHER GENTLE, HARSH OR LETHAL DEPENDING UPON THE RELATIVE DIFFERENCE BETWEEN THE HOST AND HOME CULTURES, THE LENGTH OF STAY IN THE HOST CULTURE, AND THE ADAPTABILITY OF THE PERSONS INVOLVED. THE GREATER THE DIFFERENCE BETWEEN THE CULTURES, ESPECIALLY FROM HIGHLY MODERN TO VERY PRIMITIVE AND VICE VERSA, NATURALLY THE GREATER THE STRESS WILL BE. ALSO THE LONGER THE LENGTH OF STAY--TO A POINT--GENERALLY CAUSES GREATER ANXIETY AS THE PERSON CONTEMPLATES THE VAST CHANGES HE WILL NEED TO MAKE IN HIS LIFE STYLE. AFTER A CERTAIN POINT, HOWEVER, THE LONGER STAY SOMETIMES BRINGS GREATER RESIGNATION AND DETERMINATION TO ACCULTURATE AND WITH THE LONGER TIME IN THE CULTURE EVENTUALLY BRINGS GREATER--SOMETIMES ALMOST TOTAL ADAPTATION. FURTHER, SOME PEOPLE ARE MUCH MORE CULTURALLY SENSITIVE AND ADAPTABLE TO STRANGE SITUATIONS THAN OTHERS. FOR SOME, THE CULTURAL DIFFERENCES MAY BE AMUSING, FOR OTHERS ENLIGHTENING, OTHERS OVERWHELMING, AND FOR STILL OTHERS TOTALLY DESTRUCTIVE.⁵⁸

OBERG POINTS OUT FOUR STAGES⁵⁹ IN THE DEVELOPMENT AND DECLINE OF CULTURE SHOCK WHICH TRACE ROUGHLY THE PROCESS THAT IS UNDERGONE TOWARDS IDENTIFICATION AS BEING DISCUSSED IN THIS PRESENT WRITING.

⁵⁷ IBID.

⁵⁸ IBID., PP. 177, 178.

⁵⁹ IBID., PP. 178, 179.

A. INFATUATION. THIS IS THE INITIAL STAGE WHEN THE NEWNESS OF EVERYTHING PRODUCES EXCITEMENT, WONDER, LAUGHTER AND INTEREST. HE HAS NOT YET HAD TO TRY TO COMMUNICATE, TO FIND DIRECTIONS, TO ORDER THE FOOD HE WANTS. OR HAVING TRIED ^{he} HAS FOUND IT TO BE A FASCINATING CHALLENGE.

B. FRUSTRATION. IN THE SECOND STAGE, FRUSTRATION SETS IN. THE CHALLENGE OF GETTING ALL OF ONE'S AFFAIRS TENDED TO BECOMES MORE TROUBLE AND FATIGUE THAN FUN. LONLINESS MAY SET IN ALONG WITH HOSTILITY AND FRUSTRATION TOWARD THE PEOPLE AND CUSTOMS. ONE MAY LOSE HIS ABILITY TO MAKE HONEST ANALYSES OF THE SITUATIONS AND MAY DEVELOP AN ACUTE CASE OF ETHNOCENTRICISM--HIS OWN FAMILIAR WAY IS THE ONLY WAY OF DOING THINGS. HE MAY ASK, "WHY DO THESE IDIOTS DRIVE ON THE LEFT?" OR SOME OTHER RELEVANT BUT NON-SENSICAL QUESTIONS. HE MAY LASH OUT AT THE AGENCY WHICH SENT HIM TO THE COUNTRY OR BE HOSTILE TO THE LANGUAGE SCHOOL OR JOB IN WHICH HE IS INVOLVED.

THIS IS THE CRISIS STAGE. IF A PERSON OVERCOMES OR LEARNS TO LIVE WITH THE FRUSTRATIONS OF THIS STAGE HE CAN CONTINUE TO LIVE AND BE PRODUCTIVE IN THE HOST CULTURE. IF HE CANNOT, HE GOES HOME.

C. RESOLUTION. THE THIRD STAGE IS KIND OF A RESOLVE THAT A PERSON DEVELOPES WHEN HE MAKES UP HIS MIND THAT HE IS GOING TO STAY AND HE IS GOING TO ADAPT HIMSELF TO THE CULTURE. THIS RESOLVE MAY TAKE THE FORM OF "THIS IS MY CROSS TO BEAR", OR A PERSON'S SENSE OF HUMOR MAY COME TO HIS AID, ALLOWING HIM TO SEE BEYOND HIS OWN PERSONAL DISCOMFORT AND FRUSTRATIONS. AT THIS POINT HE HAS OVERCOME THE MOST ^{tr}AMATIC OF THE ADJUSTMENTS HE MUST MAKE AND NOW IS CONSTANTLY MAKING. THE TERM CULTURE FATIGUE MAY BETTER DESCRIBE THIS STAGE.

D. ADJUSTMENT. THE FINAL STAGE COMES WHEN THE PERSON FEELS QUITE AT HOME IN THE NEW CULTURE AND HAS ADAPTED IT FOR HIMSELF. HE MAY OCCASIONALLY FEEL STRESS BECAUSE OF CULTURAL DIFFERENCES, BUT THERE IS

NO SHOCK. THE IMPORTANCE OF AWARENESS OF THIS VITAL PROCESS LEADING ONE OUT OF THIS CRUCIAL PROBLEM OF CROSS-CULTURAL DIFFERENCES IS EVIDENT.

CONFUSING CULTURE AND CHRISTIANITY. THE THIRD MAJOR PROBLEM TO BE DISCUSSED HERE HAS BEEN MUCH MORE OF A PROBLEM IN THE PAST THAN IT IS TODAY BECAUSE OF THE GRADUALLY INCREASING SENSITIVITY OF MODERN MISSIONARIES. THE RESULT OF THIS PROBLEM, THAT OF CONFUSING CULTURE AND CHRISTIANITY, WAS REVIEWED IN CHAPTER II, "THE HISTORICAL FAILURE OF MISSIONARIES TO IDENTIFY." IT MAY BE THAT THIS IS, IN FACT, THE BIGGEST OBSTACLE TO CROSS-CULTURAL IDENTIFICATION BECAUSE BY IMPOSING ELEMENTS OF WESTERN CULTURE UPON OUR TARGET SOCIETIES INSTEAD OF CHRISTIANITY, WE ARE IN EFFECT DOING THE EXACT OPPOSITE OF IDENTIFYING. THAT THIS IS SO IS SHOWN POINTEDLY AND EMBARRASSINGLY IN THE STATEMENT OF AN IRANIAN ADMINISTRATOR WHO SAID, "WE PERSIANS DO NOT THINK OF THESE CHURCHES AS CHRISTIAN, WE THINK OF THEM AS AMERICAN."⁶⁰

WHILE IT IS TRUE THAT CHRISTIANITY HAS BECOME AN INTEGRAL PART OF ALMOST ALL WESTERN CULTURES, THIS DOES NOT MEAN THAT THESE HAVE BECOME CHRISTIAN CULTURES. AND, ALTHOUGH CHRISTIANITY AND PARTICULAR CULTURES HAVE FAR-REACHING INFLUENCES UPON ONE ANOTHER, NO SINGLE CULTURE STANDS OVER AND ABOVE ALL OTHERS AS THE CHRISTIAN CULTURE, FOR THERE IS NO "CHRISTIAN CULTURE" AS SUCH.⁶¹

FAILURE TO DIFFERENTIATE BETWEEN CULTURE AND CHRISTIANITY HAS LED TO MUCH CONFUSION AS TO WHAT REALLY ARE BIBLICAL ABSOLUTES AND WHAT ARE MERELY CULTURAL APPENDAGES. IT IS SADLY TRUE THAT MANY DIVISIONS OF CHRISTIANITY HAVE FELT IT THEIR TASK, SOMETIMES THEIR PRIMARY TASK TO

⁶⁰ CLEVELAND, OP. CIT., P. 86.

⁶¹ HILLMAN, OP. CIT., P. 61.

BRING THEIR PRAYERS, HYMNS, METHODS OF CHURCH GOVERNMENT, CHURCH ARCHITECTURE, MUSIC, ART, ETC., NOT AS GIFTS, BUT AS SOMETHING TO BE RIGIDLY ADHERED TO, SOMETHING OBLIGATORY AND FUNDAMENTAL TO THE FAITH.⁶² THE DUTCH MISSIOLOGIST, HENDRIK KRAEMER, IN HIS PROFOUND AND PENETRATING WAY, SEES THE PROBLEMS AS BOILING DOWN TO IDOLATRY BY THE WESTERNERS:

IF IT IS ANALYSED, IT SIMPLY MEANS TO IDENTIFY ONE'S OWN PECULIAR THEOLOGICAL AND ECCLESIASTICAL RIGIDITY AND LACK OF CULTURAL AND MENTAL IMAGINATION WITH THE ETERNAL VALIDITY OF THE GOSPEL, AND TO OVERLOOK THE SOLID FACT THAT OUR WESTERN... FORMS ARE ADAPTATIONS AND CONSEQUENTLY RELATIVE, AND OFTEN NOT VERY SUCCESSFUL EXPRESSIONS OF THE BIBLICAL RELIGION OF REVELATION. IT IS A TRULY REMARKABLE AND PATHETIC FACT THAT THOSE WHO ARE THE CHAMPIONS OF THE ETERNAL AND ABSOLUTE VALIDITY OF THE GOSPEL PERPETRATE SO EASILY THE FATAL MISTAKE OF RAISING THE RELATIVE, HISTORICAL EXPRESSION, THE EARTHEN VESSEL, TO THE STATUS OF THE ABSOLUTE DIVINE ACT AND GIFT. IT IS ONE OF THE MOST SUBTLE FORMS OF IDOLATRY.⁶³

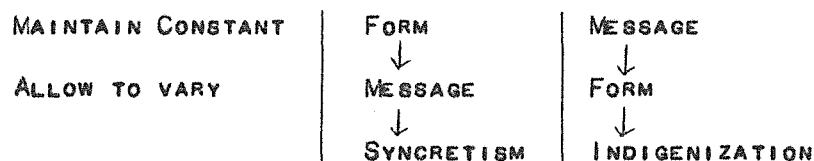
THERE IS, HOWEVER, AN EVEN MORE SERIOUS CONSEQUENCE WHICH FOLLOWS FROM TRANSPOSING BOTH THE FORM AND THE MESSAGE OF OUR CHRISTIAN FAITH INTO OUR NEW CULTURE. THAT IS THE POSSIBILITY OF ACTUALLY FACILITATING A PROCESS OF SYNCRETISM. WHAT APPEARS TO BE "CHRISTIAN" MAY ACTUALLY TURN OUT TO BE A COVERING FOR THE INDIGENOUS MYTHOLOGY WHICH REMAINS INTACT AS THE CONTENT OF THE RELIGION. WHEN WE STRESS THE "FORM" OF CHRISTIANITY, WE OFTEN FIND THAT MUCH OF THE MESSAGE IS LOST. "CHRISTIANITY" THEN SIMPLY PROVIDES NEW WAYS OF EXPRESSING INDIGENOUS WORSHIP; THE SAINTS MAY BECOME "NEW VERSIONS OF THE ANCESTORS WHO EXPECT TO RECEIVE WORSHIP AND CONSUME CANDLES, FLOWERS, INCENSE AND WINE."⁶⁴

⁶² HOWARD SMITH, "A CRITIQUE OF FOREIGN MISSIONS," THE WITNESS, (DECEMBER 11, 1959), P. 12.

⁶³ HENDRIK KRAEMER, THE CHRISTIAN MESSAGE IN A NON-CHRISTIAN WORLD, (LONDON: EDINBERG HOUSE PRESS, INC., 1938), P. 316.

⁶⁴ SAMUEL RUIZ GARCIA, "THE INCARNATION OF THE CHURCH IN INDIGENOUS CULTURES," MISSIOLOGY, 1, 2 (APRIL, 1973), P. 22.

NEW FORMS ARE OFTEN DIFFICULT FOR THE INNOVATOR TO ACCEPT, FOR FROM OUR POINT OF VIEW WE OFTEN FEEL THAT EQUIVALENCE OF FORM IS THE BEST INDEX THAT THE MESSAGE HAS GOTTEN THROUGH. DR. PAUL HEIBERT NOTES THIS AS BEING ONE OF THE GREATER DANGERS OF CROSS-CULTURAL COMMUNICATION, AND ILLUSTRATES THE PROBLEM AND THE ALTERNATIVE INDIGENIZATION IN THE FOLLOWING WAY.⁶⁵



IN LIGHT OF THE ABOVE PITFALLS, IT IS WELL THAT A FEW OBSERVATIONS BE MADE TOWARDS AVOIDING THE PITFALLS, AND TOWARD DISCOVERING FURTHER FACTORS IMPORTANT IN ESTABLISHING THE CONCEPT OF CROSS-CULTURAL IDENTIFICATION. FIRSTLY, IT WILL BE IMPORTANT TO LOOK TO OURSELVES AND OUR OWN INTERPRETATION OF SCRIPTURE AND THE THEOLOGY OF THE BIBLE. IN OUR OWN STUDY OF THE BIBLE WE MUST REMEMBER THAT IT TOO WAS WRITTEN IN A CULTURAL CONTEXT DIFFERENT FROM OUR OWN, AND WE MUST STUDY IT WITH THIS IN MIND. JUST AS MANY THINGS RELEVANT TO THE CULTURE OF THE OLD TESTAMENT WERE ALTERED OR REINTERPRETED IN TERMS OF THE DIFFERENT CULTURE IN THE NEW TESTAMENT, SO SOME THINGS OF BOTH TESTAMENTS MAY HAVE TO BE RE-VIEWED AND RE-INTERPRETED IN LIGHT OF THE DIFFERENCES IN TODAY'S CULTURE.

SECONDLY, IT MUST BE UNDERSTOOD THAT THE GOSPEL CANNOT BE TRANSMITTED APART FROM CULTURE. "IT MUST BE TRANSLATED INTO THE CULTURAL IDIOMS OF EACH SOCIETY OR ITS ACCEPTANCE WILL BE SUPERFICIAL."⁶⁶

⁶⁵ HEIBERT, OP. CIT., P. 6.

⁶⁶ IBID., P. 5.

WE WANT THE SEED OF THE GOSPEL TO BE PLANTED AND RAISED UP IN THE LOCAL CULTURE. THIS BEING THE CASE WE MAY WANT TO CONSIDER THE ITEMS IN THE FOLLOWING LIST AND OTHER ITEMS TOO WHICH MAY BE CULTURAL AND NOT NECESSARILY CHRISTIAN--PART OF THE SUBJECTIVE FORM AND NOT THE OBJECTIVE MESSAGE.

1. THE NEED FOR PROFESSIONAL PASTORS.
2. THE NECESSITY THAT A PASTOR BE FULL-TIME WITH SALARY PAID BY HIS CHURCH.
3. THE NEED FOR SPECIALLY CONSTRUCTED CHURCH BUILDINGS.
4. SUNDAY SCHOOLS AS ESSENTIAL FOR CHRISTIAN EDUCATION.
5. CERTAIN DAYS AND HOURS FOR CHURCH SERVICES.
6. EXAGGERATED EDUCATIONAL STANDARDS FOR THE MINISTRY.
7. UNIVERSAL VALIDITY OF CERTAIN LITURGICAL FORMS.
8. SUPERIORITY OF DEMOCRATIC CHURCH GOVERNMENT.
9. ABSOLUTIZING CERTAIN MUSICAL VALUES, SUCH AS FOUR-PART HARMONY.
10. TRANSPOSING CULTURALLY DETERMINED ETHICAL STANDARDS: DEGREES OF DRESS OR UNDRESS, TRUTHFULNESS AND PROMISE KEEPING, PUNCTUALITY, CLEANLINESS.
11. REQUIRING CERTAIN STANDARDS OF DOCTRINAL ORTHODOXY ON THE BASIS OF CULTURALLY AND HISTORICALLY CONDITIONED CREEDS.⁶⁷

FINALLY, WE MUST REMEMBER THAT THE CHRISTIAN MESSAGE IS "GOOD NEWS."

...IT SHOULD THEREFORE SPEAK TO THE ANXIETIES, PROBLEMS, AND QUESTIONS OF THE MAN WHO LIVES IN A CULTURE WHICH, AS IN THE CASES WE ARE CONSIDERING, IS VERY DIFFERENT INDEED FROM THE CULTURE OF THE MISSIONARY. THIS FACT IN TURN REMINDS US THAT WE CANNOT SPEAK OF A "MESSAGE," AS SOMETHING READY-MADE WHICH WE ARE GOING TO DELIVER, BUT RATHER A DISCOVERY, TOGETHER WITH THOSE TO WHOM THE MISSIONARY GOES, AND IN REFLECTION WITH THEM, OF THOSE TRUTHS WHICH OUR LORD MAY WISH TO MAKE EXPLICIT OR TO EMPHASIZE IN THAT SITUATION. AS GOOD NEWS, THE GOSPEL SHOULD SPEAK TO THEIR PROBLEMS, NOT JUST THE MISSIONARY'S OWN CULTURE.⁶⁸

DIFFERENCES IN WORLD VIEW. THE FOURTH MAJOR PROBLEM RELATED TO THE

⁶⁷ C. PETER WAGNER, FRONTIERS IN MISSIONARY STRATEGY, (CHICAGO: MOODY PRESS, 1971), P. 105.

⁶⁸ GARCIA, OP. CIT., P. 27.

THREE JUST DISCUSSED WITH WHICH DIFFERENCES ACROSS CULTURES FORCE THE MISSIONARY TO CONTEND, IS THAT OF DIFFERING WORLD VIEWS FROM ONE CULTURE TO ANOTHER. THIS PROBLEM IS BASED ON THE FACT THAT EACH CULTURE ORGANIZES ITSELF AROUND CERTAIN BASIC ASSUMPTIONS WHICH PROVIDE A SORT OF MENTAL MAP FOR OUR WORLDS. THESE ASSUMPTIONS ARE NOT CONSCIOUSLY FORMED AND PEOPLE ARE ONLY VERY RARELY AWARE THAT THEY EXIST, YET THEY EFFECTIVELY AND UNIFORMLY PREJUDICE THE WAY WE VIEW OUR EXPERIENCES. DIFFERENCES IN WORLD VIEW ARE VERY DIFFICULT TO BRIDGE, FOR IN ORDER TO TRANSLATE FROM ONE TO ANOTHER WE MUST UNDERSTAND BOTH, OTHERWISE THERE WILL BE BASIC MISUNDERSTANDINGS IN THE MESSAGE.⁶⁹

THAT VIEWS OF THE WORLD ARE DRASTICALLY DIFFERENT AND THAT THE IMPLICATIONS ARE PROFOUND, IS SHOWN POINTEDLY IN THE FOLLOWING EXCERPT REFERRING TO DIFFERING CONCEPTS OF TIME, IN THIS CASE, BROADLY COMPARING THE EAST AND THE WEST:

TO THE EAST, TIME IS NOT A CONSTANTLY FLOWING RIVER INTO THE FUTURE, BUT A WHEEL. IT ALWAYS REVOLVES A FULL CIRCLE. NO MOMENT IS EVER TOTALLY LOST BECAUSE IT WILL BE REPEATED. THERE IS ALWAYS ANOTHER CHANCE, FOR WHAT I SHOULD HAVE DONE AT THIS TIME, MONTH, AND YEAR, I CAN DO AGAIN WHEN I ONCE MORE ARRIVE AT THIS TIME AND MONTH NEXT YEAR. THUS, THE ORIENT IS WITHOUT HASTE. THIS MOMENT IS NOT OF ESSENTIAL IMPORTANCE, BECAUSE IT IS NOT THOUGHT TO BE IRRETRIEVABLE. REMORSE IS, THEREFORE, SINGULARLY ABSENT, AND SIN OF EITHER OMISSION OR COMMISSION IS NOT ABSOLUTE. THIS IS STILL ANOTHER REASON WHY THE SENSITIVE EVANGELISTS FIND DIFFICULTY IN PRESENTING THE MESSAGE OF CHRISTIAN SALVATION TO THE EAST. THEY HAVE FELT THAT THE EAST HAS NO FEELING OF SIN, OR GUILT. THE EAST, IN RETURN, HAS FELT THAT THE WESTERN CONCEPT OF SIN AND GUILT WAS RATHER NARROW AND LIMITED. THE EAST IS DOMINATED BY THE CONCEPT OF THE WHEEL. THE OCCIDENT, BY THAT OF THE STRAIGHT LINE AND THE TWO SEEM TO EACH OTHER IRRATIONAL AND INCOMPATIBLE.⁷⁰

⁶⁹ HEIBERT, OP. CIT., P. 9

⁷⁰ NO AUTHOR, FROM AN UNTITLED EXCERPT IN THE EVANGELICAL MISSIONS QUARTERLY, IX, 4 (SUMMER, 1973), P. 222.

A VERY EXCELLENT OVERVIEW OF THE AMERICAN WORLD VIEW WAS PRESENTED BY DR. PAUL HEIBERT IN HIS LECTURES AT THE TORONTO INSTITUTE OF LINGUISTICS IN 1973, WHICH WAS FAIRLY EXTENSIVE AND THUS QUITE A HELPFUL WORD PICTURE OF VIRTUALLY ALL AMERICANS.⁷¹ THE SUMMARY OF MANY OF DR. HEIBERT'S OBSERVATIONS WHICH FOLLOWS WILL HELP US UNDERSTAND MANY OF THE AREAS IN WHICH OTHER CULTURES MAY BE DIFFERENT AND SO PROVIDE IMPORTANT FEATURES WE SHOULD BE AWARE OF IN DEVELOPING THE CONCEPT OF CROSS-CULTURAL IDENTIFICATION.

AMERICANS VIEW THE WORLD AS RATIONAL AND REAL, THAT IT CAN BE EXPERIENCED, AND THAT IT OPERATES IN A PREDICTABLE MANNER ACCORDING TO SCIENTIFIC LAWS WHICH CAN BE DISCOVERED. THE AMERICAN FEELS THAT MAN STANDS ABOVE NATURE AND THAT THROUGH SCIENCE AND TECHNOLOGY HE CAN MAKE IT SERVE HIS ENDS. MAN'S WORTH IS MEASURED BY HIS ABILITY TO ACCUMULATE MATERIAL GOODS, PARTICULARLY THOSE WHICH HELP HIM CONTROL HIS ENVIRONMENT AND MAKE HIS LIFE EASY, FOR WE VALUE LABOR SAVING AND FEEL WE HAVE A RIGHT TO MATERIAL WEALTH. WE ASSUME ORDER AND LOGIC IN ALL OUR EXPERIENCES AND MAKE VERY SHARP DISTINCTIONS BETWEEN THE NATURAL AND THE SUPERNATURAL.

AMERICANS UNTIL RECENTLY FELT THAT THE WORLD CONTAINED ALMOST UNLIMITED RESOURCES, AND WE STILL PLACE A PREMIUM ON CHANGE AND "PROGRESS." "NEW" IS EQUATED WITH "BETTER" AND "PROGRESS", AND ALL THESE ARE EQUATED WITH "GOOD." WE ARE ORIENTED TOWARD SUCCESS WHICH IS MEASURED BY PRODUCTION AND PROFIT, AND THERE IS LITTLE ROOM FOR FAILURE. WHEN SOMETHING GOES WRONG WE MUST FIND SOMEONE OR SOMETHING ON WHICH TO PLACE THE BLAME. WE ARE PRAGMATISTS, AND CONCERNED WITH "KNOW HOW" IN ORDER TO GET THINGS DONE INSTEAD OF ABSTRACT WISDOM OR ANCIENT KNOWLEDGE. WE PLACE A PREMIUM

⁷¹ HEIBERT, OP. CIT., PP. 9-12.

ON EFFECIENCY AND SPEED--TIME IS IMPORTANT, FOR TIME IS MONEY. WE BELIEVE THAT WORK IS GOOD FOR IT LEADS AUTOMATICALLY TO SUCCESS, SO IT TAKES PRIORITY OVER EATING, SLEEPING, PLAYING, ETC. WORK IS GEARED TO TIME, SO WE FREQUENTLY CREATE WORK TO FILL THE TIME. WE PLACE A PREMIUM ON ACTIVITY AND A LOW VALUE ON CONTEMPLATION AND MEDITATION.

AMERICANS FEEL THAT IN ORDER TO MAKE PROGRESS, PROBLEMS MUST BE IDENTIFIED AND EFFORTS MADE TO SOLVE THEM. WE SEE OURSELVES AS THE PROBLEM SOLVERS OF THE WORLD, AND THE FACT THAT SOME PROBLEMS MAY BE INSOLVABLE IS DIFFICULT FOR US TO ACCEPT. WE HAVE, UNTIL RECENTLY HAD FAITH IN THE ABILITY TO SOLVE PROBLEMS THROUGH IMPERSONAL AND INSTITUTIONAL ANALYSIS AND FUNDING, BUT HAVE ALWAYS DESPISED BEGGING WHICH DEMANDS PERSONAL INVOLVEMENT. PROBLEMS MUST BE ATTACKED AGRESSIVELY, AND THERE IS A LOW TOLERANCE FOR FRUSTRATION AND A POSITIVE ENCOURAGEMENT OF DESIRE, POWER, AND EGO ASSERTION. WE HAVE AN EXCELLENT ABILITY TO ORGANIZE AND INSTITUTIONALIZE, WHICH IS TIED TO OUR SEEKING SOLUTIONS THROUGH "LAWS" AND FORMULAS.

AMERICANS ARE EXTREMELY INDIVIDUAL CENTERED AS OPPOSED TO GROUP ORIENTED. WE MUST MAKE OUR OWN DECISIONS, FIND OUR OWN IDENTITY AND FULFILLMENT, AND ASSUME MORAL RESPONSIBILITY FOR OUR OWN ACTIONS. PEER RELATIONS ARE OFTEN STRONGER THAN FAMILY RELATIONS AND VOLUNTARY CLUBS OR ASSOCIATIONS ARE VERY COMMON. THERE IS A DIRECT PREFERENCE FOR SIMPLE MANNERS AND DIRECT, INFORMAL TREATMENT OF OTHERS. WE BELIEVE THAT SUCCESS AND STATUS BELONG TO THE INDIVIDUAL SO WE READILY SACRIFICE SOCIAL TIES TO "GET AHEAD." AND, DEMOCRACY IS NOT ONLY THE BEST WAY BUT THE "RIGHT" WAY TO ORGANIZE GROUP ACTION AND SOCIETY.

AMERICANS BELIEVE IN A UNIFORM MORAL WORLD WHICH IS SEEN AS SUBJECT TO A SINGLE SET OF MORAL, SOCIAL, AND PSYCHOLOGICAL LAWS, JUST AS THERE IS A SET OF UNIFORM PHYSICAL LAWS. WE TEND TO MORALIZE MUCH OF OUR

WORLD, AND MORALITY IS DEFINED IN TERMS OF DICHOTOMIES: GOOD-BAD, LEGAL-ILLEGAL, CLEAN-DIRTY, ETC. THIS EITHER/OR APPROACH OFTEN FORCES US INTO POSITIONS OF EXCLUSIVENESS--IF ONE POSITION IS ACCEPTED THE OTHER MUST BE REJECTED. FINALLY, WE FEEL THAT OUTSIDERS MUST BE CONVINCED OF THE RIGHTNESS OF OUR SYSTEM AND OF THE WAY WE LOOK AT THE WORLD.

THE ABOVE IS A BROAD BUT FAIRLY PIECE-MEAL REPRESENTATION OF THE AMERICAN CULTURE. IN ORDER TO BETTER ILLUSTRATE HOW THIS WORLD VIEW MAY DIFFER FROM OTHER VIEWS AND CAUSE MISPERCEPTIONS, AND HOW THESE SHOULD TEMPER THE THINKING AND ADJUSTMENT PROCESSES THAT A MISSIONARY CONCERNED WITH IDENTIFICATION WITH OTHERS OF A DIFFERENT WORLD VIEW WILL UNDERGO, IT MAY BE HELPFUL TO CLASSIFY SOME OF THESE FEATURES INTO MAJOR HEADINGS. DR. DONALD K. SMITH, OF THE INTERNATIONAL INSTITUTE FOR CHRISTIAN COMMUNICATIONS IN NAIROBI, KENYA, HAS IDENTIFIED FOUR SUCH MAJOR HEADINGS IN SPEAKING OF THESE MISPERCEPTIONS AS BEING CAUSED BY DIFFERENT "FRAMES OF REFERENCE."⁷² DR. SMITH SAYS THAT THE MISPERCEPTIONS ARE CAUSED BY DIFFERENCES OF EXPERIENCE, VALUES, OBJECTIVES, AND SOCIAL NETWORKS.

A. EXPERIENCE. IT IS OBVIOUS THAT ANY PERSON'S EXPERIENCES ARE DIFFERENT FROM THOSE OF ANY ONE ELSE, AND CERTAINLY THIS IS ESPECIALLY THE CASE WHEN WE CROSS CULTURES. THE EFFECT OF PEOPLE HAVING DIFFERENT EXPERIENCES IN THEIR BACKGROUNDS IS TO ISOLATE THEM FROM UNDERSTANDING ATTEMPTS AT COMMUNICATING IDEAS THAT DEPEND UPON EMPIRICAL AWARENESS. IT IS VERY DIFFICULT, FOR EXAMPLE, TO COMMUNICATE JOKES OR HUMOROUS STORIES ACROSS CULTURES, FOR HUMOR IS INTIMATELY RELATED TO BACKGROUND EXPERIENCES. EFFECTIVE COMMUNICATION OF HUMOR THEN, IS A GOOD SIGN THAT LARGE STRIDES HAVE BEEN TAKEN TOWARDS CROSS-CULTURAL IDENTIFICATION. MANY THINGS IN THE BIBLE, TOO, MAY BE VERY DIFFICULT TO COMMUNICATE

⁷² DONALD K. SMITH, FROM A LECTURE DELIVERED AT WESTERN CONSERVATIVE BAPTIST SEMINARY, PORTLAND, OREGON, OCTOBER 29, 1973.

SIMPLY BECAUSE THE CONCEPTS OR IDEAS ARE NOT PRESENT IN THE BACKGROUND OF THE HEARERS.

B. VALUES. THE SECOND MAJOR DIFFERENCE IN OUR FRAME OF REFERENCE CAUSING MISUNDERSTANDINGS IS THAT OF VALUE SYSTEMS. IN A STUDY OF PEOPLE'S VALUES, THE IDEA AND EMOTIONS THAT FORM THEIR OUTLOOK AND MOTIVATE THEIR BEHAVIOR IS OF FUNDAMENTAL IMPORTANCE TO UNDERSTANDING THEM. NOTHING IS MORE BASIC TO A RELEVANT CHRISTIAN WITNESS THAN AN INSIGHT INTO VALUE SYSTEMS. BUT STUDY OF VALUES IS DIFFICULT BECAUSE THESE IMPLICIT ASSUMPTIONS CAN ONLY BE INFERRED FROM LANGUAGE AND BEHAVIOR AND NEVER DIRECTLY OBSERVED.⁶²

MANY OF THE THINGS THAT AMERICANS HOLD DEAR TO THEM, THE THINGS THAT THEY VALUE MOST, MAY BE ENTIRELY FOREIGN TO THOSE OF OTHER COUNTRIES AND VICE-VERSA. AMERICANS, AS NOTED ABOVE, ARE FAMOUS (OR INFAMOUS) FOR THEIR MATERIALISM--THEY CONSIDER MATERIAL POSSESSIONS WORTHY GOALS FOR WHICH TO STRIVE AND TO A LARGE EXTENT MEASURE THEIR SUCCESS BY HOW MUCH THEY HAVE.

BUT WHAT MATERIAL THINGS DO THEY SEEK? IN GENERAL, BECAUSE OF A DIFFERENCE IN VALUE SYSTEMS, A PIG IS NOT MUCH MORE THAN A POTENTIAL SAUSAGE OR CANNED HAM. BUT TO A NEW GUINEA NATIVE IT IS INCOMPARABLY MORE. TO THEM THE PIG IS ESSENTIAL FOR SACRIFICES FOR HEALTH AND SECURITY, AS WELL AS FOR FOOD IN FEAST OR FAMINE. IT IS USED FOR EXCHANGE, TO SEAL FRIENDSHIPS (A FRIEND IS REFERRED TO AS "MY FELLOW PORK EATER"), ENGAGEMENTS AND WEDDINGS, AND FOR INITIATION OF BOYS INTO MANHOOD. A PIGLESS ADULT IS LIKE OUR HOBOS, AND A WOMAN'S VALUE DEPENDS ON HER ABILITY TO RAISE PIGS, (OFTEN THERE IS A TRIAL PERIOD OF PIG RAISING

⁶² WILLIAM L. WONDERLY AND EUGENE A. NIDA, "CULTURAL DIFFERENCES AND THE COMMUNICATION OF CHRISTIAN VALUES," PRACTICAL ANTHROPOLOGY, X, 6 (Nov.-Dec., 1963), p. 241.

BEFORE MARRIAGE), AND NOBODY MARRIES WITHOUT PAYING FOR THE BRIDE WITH PIGS.⁷⁴ IT MAY BE SEEN THAT ANY APPROACH TO MISSIONARY WORK WHICH IS NOT COGNIZANT OF THE DIFFERENT VALUE SYSTEMS WOULD BE WOEFULLY INADEQUATE.

C. OBJECTIVES. THE WAY ONE SEES THE WORLD IS ALSO DETERMINED TO A LARGE EXTENT BY THE OBJECTIVES WHICH HE HAS IN MIND--WHAT HE IS TRYING TO GET OUT OF IT. MOST CHRISTIANS ARE AWARE OF THE WAY THAT THE BIBLE IS USED TO SUPPORT HERESY AS WELL AS TRUTH, AND THAT PEOPLE CAN SUPPOSEDLY FIND IN IT CONTRADICTIONS AND INACCURACIES, WHILE OTHERS CAN FIND COMPLETE UNITY AND HARMONY, ALL DEPENDING UPON WHAT THEIR OBJECTIVES ARE FOR LOOKING IN THE BIBLE. THE SAME PHENOMENON NATURALLY OCCURS BETWEEN CULTURES. AN INTERESTING EXAMPLE IS GIVEN IN THE OVERSEAS AMERICAN, RECALLING WHAT AN AMERICAN BUSINESSMAN SAID AFTER TRYING TO CLOSE A DEAL WITH A CHINESE OFFICIAL:

I WOULD BE TRYING TO GET AN AGREEMENT...(B)UT HIS OBJECTIVE IN THE SAME CONVERSATION WAS WHOLLY DIFFERENT: TO MAKE ME FEEL GOOD DURING OUR CONVERSATION, TO MAKE SURE I DID NOT LOSE FACE WHILE HE WAS WITH ME. I WASN'T WORRYING ABOUT MY "FACE," BUT HE WAS WORRYING ABOUT IT FOR BOTH OF US. IF HE GUESSED THAT I WANTED HIS AGREEMENT... HE WOULD CHEERFULLY SAY YES. BUT HIS "YES" COULD NOT BE TAKEN AS AN AGREEMENT. IT COULD BE TAKEN ONLY FOR AN EXPRESSION OF GENERALIZED GOODWILL TOWARD ME, A CHECK DRAWN AGAINST AN ACCOUNT THAT WOULD EXPIRE AS SOON AS WE PARTED.⁷⁵

WITHOUT FURTHER ELABORATION HERE, IT MAY BE SEEN THAT SEVERE PROBLEMS MAY ARISE AS A RESULT OF DIFFERENT OBJECTIVES ACROSS CULTURES.

D. SOCIAL NETWORKS. A FINAL CAUSE FOR MISPERCEPTIONS IS THAT OF THE CONDITIONING OF THE SOCIAL NETWORKS AROUND PEOPLE. ALL PERSONS HAVE A NEED TO FEEL ACCEPTED AND SO CONFORM TO THE PRESSURES EXERTED BY THEIR

⁷⁴ LOUIS J. LUZEBETAK, "TOWARD AN APPLIED MISSIONARY ANTHROPOLOGY," PRACTICAL ANTHROPOLOGY, X, 5 (SEPT.-OCT., 1963), PP. 201-206.

⁷⁵ CLEVELAND, OP. CIT., P. 38.

PEERS. AMERICANS HAVE APPLIED THIS PRINCIPLE TO A LARGE AND VERY DISTORTED EXTENT IN THE USE OF ADVERTISING. IN OUR AFFLUENT WESTERN SOCIETY WHERE THE FIRST COMMANDMENT NOW SEEMS TO BE, "CREATE MORE DESIRE,"⁷⁶ ADVERTISING, AS INSULTING AND REVOLTING AS IT OFTEN IS, HAS BEEN SUCCESSFUL IN KEEPING AMERICANS CONSCIOUS OF WHAT OTHER AMERICANS ARE BUYING AND KEEPING US ON THE ALERT TO WHAT NEW IDIOCY IS NECESSARY TO MAINTAIN OUR SOCIAL PRESTIGE.

IT IS FORTUNATE THAT OTHER SOCIETIES ARE NOT ALL ASSAULTED BY ADVERTIZING TO KEEP THEM INFORMED OF SOCIAL PRESSURE, BUT THIS DOES NOT MEAN THAT SUCH PRESSURE DOES NOT EXIST. A CAREFUL SIFTING OF THE SOCIAL FACTORS WHICH ARE AT WORK IN ANY SOCIETY IS A PREREQUISITE FOR A FUNDAMENTAL UNDERSTANDING OF THAT SOCIETY, AND ABSOLUTELY NECESSARY TO AVOID THE MISCONCEPTIONS CAUSED BY DIFFERENT SOCIAL NETWORKS.

THE IMPLICATIONS OF THE DIFFERENCES IN WORLD VIEW AND FRAMES OF REFERENCE IN THE CONCEPT OF IDENTIFICATION ARE NUMEROUS AND IMPORTANT. THE FOLLOWING AT LEAST SHOULD BE MENTIONED.⁷⁷

1. OBVIOUSLY WE MUST BE AWARE OF OUR OWN CULTURAL BIASES SO THAT WE CAN ATTEMPT TO ELIMINATE THEM FROM OUR MESSAGE.
2. WE MUST KNOW HOW OUR HEARERS VIEW US, SO THAT WE MAY TAKE CORRECTIVE MEASURES IF MISUNDERSTANDINGS ARE CROPPING UP.
3. AT THE SAME TIME, WE MUST BE AWARE OF THE WORLD VIEW OF OUR HEARERS AND KEEP CONSTANTLY IN MIND THE FACT THAT IT WILL ACT AS A FILTER THROUGH WHICH EVERYTHING WE SAY MUST PASS.
4. WE MUST TRY TO PUT THE MESSAGE IN CULTURAL IDIOMS FAMILIAR TO THE HEARERS--BEING MORE CONCERNED THAT AN EQUIVALENT MESSAGE GETS

⁷⁶ JULES HENRY, CULTURE AGAINST MAN, (NEW YORK: RANDOM HOUSE, INC., 1963), P. 19.

⁷⁷ ADAPTED FROM HEIBERT, OP. CIT., P. 12.

THROUGH TO THEM RATHER THAN JUST AN EQUIVALENT FORM.

5. AND, WE MUST ENCOURAGE THE NATIONAL LEADERS TO BE COGNIZANT OF THEIR OWN WORLD VIEW AND TO SEEK TO ASSIMILATE THE GOSPEL MESSAGE INTO THAT FRAME OF REFERENCE RATHER THAN INTO AN ALIEN FRAME TO PLACATE THE MISSIONARY AT THE EXPENSE OF THE UNDERSTANDING OF THE NATIONALS.

DR. CHARLES KRAFT, IN AN ARTICLE WITH TREMENDOUS INSIGHT ILLUSTRATES HOW JESUS IS AN EXAMPLE AND MODEL FOR MISSIONARIES TO FOLLOW ON THIS POINT.

JESUS CHOSE TO OPERATE IN THE CULTURAL FRAME OF REFERENCE OF HIS HEARERS. HE CHOSE TO BECOME INTELLIGIBLE AS A BELIEVABLE HUMAN BEING WITHIN THEIR CULTURAL CONTEXT, RATHER THAN DEMANDING THAT IN SOME WAY THEY BECOME A PART OF HIS FRAME OF REFERENCE IN ORDER TO RECEIVE HIS COMMUNICATION. THE MISSIONARY SEEKING TO TRULY COMMUNICATE CHRIST WILL FIND THAT JESUS' WAY OF CHOOSING TO OPERATE WITHIN THE CULTURAL FRAME OF REFERENCE OF HIS HEARERS IS A MUCH MORE ENLIGHTENED METHOD OF EFFECTIVE COMMUNICATION THAT THE ALTERNATIVE APPROACH EMPLOYED BY THE JUDAIZERS AND SOME WESTERN MISSION AGENCIES THAT REQUIRES THE HEARERS TO ACCOMMODATE TO THE CULTURAL FRAME OF REFERENCE OF THE COMMUNICATOR.

WITHIN THAT INTELLIGIBLE FRAME OF REFERENCE, JESUS DELIBERATELY SHUNNED THE ISOLATED, UNTOUCHABLE, NON-PARTICIPANT RELIGIOUS EXPERT STEREOTYPE THAT BOTH THE RELIGIOUS LEADERS AND THE PEOPLE EXPECTED HIM TO FIT INTO. MISSIONARIES, IN ALLEGIANCE TO CHRIST'S EXAMPLE, MUST LIKEWISE RESIST AND REJECT SUCH A STEREOTYPE, OR SEE THEIR EFFORTS AT EFFECTIVE CROSS-CULTURAL COMMUNICATION OF THE GOSPEL SERIOUSLY COMPROMISED.⁷⁸

ROLE CONFUSION. THE FINAL PROBLEM CAUSED BY CROSS-CULTURAL DIFFERENCES TO BE DISCUSSED HERE IS THAT WHICH ARISES DUE TO CONFUSION OR IGNORANCE OF THE ROLES WHICH MISSIONARIES ARE EXPECTED TO PLAY ON THE FIELD VIS A VIS THE PEOPLE OF THEIR TARGET CULTURE, THEIR FELLOW MISSIONARIES, AND THEIR CONSTITUENCY AND MISSION BOARD BACK HOME. DR. PAUL HEIBERT IS AGAIN VERY HELPFUL IN DELINEATING THE CONCEPT OF ROLE ANALYSIS AND IDENTIFYING SOME OF THE IMPORTANT CONSIDERATIONS.⁷⁹

⁷⁸ KRAFT, "THE INCARNATION, CROSS-CULTURAL COMMUNICATION, AND COMMUNICATION THEORY, OP. CIT., PP. 282, 283.

⁷⁹ HEIBERT, OP. CIT., P. 17.

DR. HEIBERT POINTS OUT THAT HUMAN INTERACTION IS IMPOSSIBLE UNLESS EVERY PERSON TAKES ON PARTICULAR SOCIAL POSITIONS IN RELATIONSHIP TO ONE ANOTHER, (STATUSES), AND UNLESS THEY ACT ACCORDING TO THE BEHAVIORAL PATTERNS EXPECTED OF THOSE STATUSES (ROLES). WE INTERACT WITH PEOPLE ONLY IN CERTAIN ROLE CONTEXTS.⁸⁰

TO SEE HOW THE FACT OF ROLE PLAYING AFFECTS MISSIONARY COMMUNICATION AND IDENTIFICATION IT IS IMPORTANT TO NOTE FIRST SOME FACTORS REGARDING ROLES. FIRSTLY, IT IS APPARENT THAT ROLES ARE PAIRED. ROLES MUST COMPLEMENT EACH OTHER IF INTERACTION IS TO CONTINUE. IF ONE IS A FATHER, THE OTHER MUST BE A SON; IF ONE IS A COUNSELOR, THE OTHER MUST BE A COUNSELEE.⁸¹ MUCH CONFUSION AND COMMUNICATION DIFFICULTY CAN RESULT WHEN ROLES ARE MIS-MATCHED, A FACT WHICH IS THE FOCUS OF THE BOOK, GAMES PEOPLE PLAY, BY DR. ERIC BERNE. DR. BERNE DEVELOPES RATHER FULLY OPPOSING "PARENT, ADULT, CHILD" STRUCTURES WHERE PARTICULAR EXCHANGES ARE EXPECTED DEPENDING ON THE CIRCUMSTANCE SUCH AS PARENT TO CHILD, ADULT TO ADULT, OR CHILD TO PARENT. WHEN A PERSON TRANSACTS UNEXPECTEDLY, I. E. ASSUMES A ROLE OTHER THAN WHAT IS EXPECTED, SUCH AS A HUSBAND (ADULT) RESPONDING CHILDISHLY TO HIS WIFE'S (ADULT) SERIOUS PARLAY, A "CROSSED TRANSACTION" OCCURS AND MISUNDERSTANDING OR ANNOYANCE OR WORSE IS OFTEN THE RESULT.⁸²

BESIDES THE FACT THAT ROLES ARE PAIRED, IT IS ALSO IMPORTANT TO NOTE THAT WE PLAY DIFFERENT ROLES IN DIFFERENT SITUATIONS IN THE COURSE OF OUR DAILY EXPERIENCE. IN OUR COMPLEX WESTERN SOCIETIES WHERE WE

⁸⁰ IBID.

⁸¹ ERIC BERNE, M.D., GAMES PEOPLE PLAY, (NEW YORK: GROVE PRESS, INC., 1964), CHAPTERS 1 AND 2, ESPECIALLY PAGES 30, 31.

⁸² LOEWEN, OP. CIT., P. 148.

ENTER INTO RELATIONSHIPS WITH A VAST NUMBER OF INDIVIDUALS, WE DEVELOP EXTENSIVE INVENTORIES OF ROLE RELATIONSHIPS. ONE PERSON MAY HAVE TO PLAY THE ROLES OF A HUSBAND, A FATHER, A MISSIONARY, A FRIEND, A STUDENT AND MANY OTHERS DEPENDING UPON THE CIRCUMSTANCES. ALSO, ONE MAY PLAY DIFFERENT ROLES, OR A MULTIPLICITY OF ROLES, OPPOSITE THE SAME PERSON ON DIFFERENT OCCASIONS.⁸³ FOR EXAMPLE, A MAN MAY BE A FRIEND TO HIS NEIGHBOR, AS WELL AS HIS PASTOR ON SUNDAYS AND THAT NEIGHBOR MAY ALSO BE HIS DOCTOR, THE CHAIRMAN OF HIS LOCAL P.T.A. AND HIS DAUGHTER'S FATHER-IN-LAW. PARTICIPATION IN EACH OF THESE RELATIONSHIPS WILL REQUIRE THAT BOTH PERSONS ASSUME DIFFERENT ROLES AS THE CIRCUMSTANCES IN WHICH THEY ENCOUNTER ONE ANOTHER CHANGE. PROBLEMS IN THESE RELATIONSHIPS MAY OCCUR IF, FOR EXAMPLE THE FIRST MAN ASSUMES HIS PASTORAL ROLE WHEN HE SHOULD BE BEING A PATIENT OR A CONSTITUENT PARENT IN THE P.T.A. IT IS IMPORTANT TO KNOW WHICH "HATS ARE BEING WORN" AS ONE INTERACTS WITH OTHERS. ALSO, SINCE ROLES CHANGE WITH THE PASSAGE OF TIME, IT HAS BEEN NOTED THAT PROBLEMS OCCASIONALLY OCCUR IN CONFUSING THE ACTUAL TIME OF TRANSITION, I. E. FROM CHILDHOOD TO ADULTHOOD. SOME OBSERVERS OF WESTERN CULTURE, FOR EXAMPLE, HAVE OBSERVED THAT SOME TEEN-AGE REBELLION MAY BE DUE TO UNCERTAINTY AS TO WHEN MATURITY IS REACHED. "FOR PURPOSES OF THE DRIVER'S LICENSE, MATURITY COMES AT AGE SIXTEEN, IN TERMS OF OTHER ACTIVITIES AT AGE EIGHTEEN, STILL OTHERS AT THE AGE OF TWENTY-ONE, AND IN TERMS OF AUTO INSURANCE IT COMES ONLY AT TWENTY-FIVE."⁸⁴

THIRDLY, THERE IS THE CONSIDERATION THAT SOME ROLES ARE ACHIEVED WHILE OTHERS ARE ASCRIBED BY BIRTH. IN OUR SOCIETY WE GENERALLY PLACE A LOWER VALUE ON ROLES WHICH MAY RESULT FROM BIRTH, SUCH AS RACE OR CLASS,

⁸³ HEIBERT, OP. CIT., P. 17.

⁸⁴ LOEWEN, OP. CIT., P. 148.

AND A HIGHER VALUE ON ACHIEVED ROLES AND ALSO ON ROLES DERIVED FROM VOLUNTARY ASSOCIATIONS SUCH AS CLUBS AND CHURCHES. WITH OTHER CULTURES THIS OFTEN IS NOT THE CASE, FOR MUCH IMPORTANCE IS OFTEN ATTACHED TO ROLES ASCRIBED BY BIRTH. IT IS IMPORTANT THAT ONE DOES NOT BRING HIS ROLE STYLES WITH HIM IN HIS THINKING AS HE RELATES TO PEOPLE OF OTHER CULTURES.⁸⁵

FINALLY, ONE MUST ALWAYS BE AWARE THAT IT IS POSSIBLE TO DISTORT THE ROLE HE IS PLAYING OR TO HIDE IT COMPLETELY. ROLE INSINCERITY IS POSSIBLE BECAUSE THE STANDARDIZED PATTERNS OF ROLE BEHAVIOR CAN BE USED AS MASKS OR DISGUISES OF ACTUAL CHARACTER OR INTENT. THIS IS FURTHER ABETTED BY THE PRESENTATION OF EXTERNAL STATUS MARKERS WHICH RAISE THE EXPECTATION THAT THE CONCOMITANT PATTERNS OF STANDARDIZED BEHAVIOR WILL FOLLOW.

FOR EXAMPLE, A PERSON INTENDING TO MURDER SOMEONE MAY DON THE UNIFORM OF A WESTERN UNION MESSENGER AND GET PAST THE GUARD OF THE HOTEL INTO THE VICTIM'S ROOM WITHOUT RAISING THE SUSPICION OF EITHER. ON ACCOMPLISHING HIS MISSION HE DISCARDS THE "BORROWED" STATUS MARKER TO PREVENT HIS IDENTIFICATION.⁸⁶

A. THE CONFUSION IN INTERPERSONAL COMMUNICATION. THE FACT THAT DIFFERENT ROLES MAY BE PLAYED BY THE SAME PERSON AND THAT THEY MAY OFTEN BE INCORRECT, EITHER PURPOSELY OR UNINTENTIONALLY, LEADS TO SOME VERY IMPORTANT CONSIDERATION REGARDING COMMUNICATION AND IDENTIFICATION. IN HIS BOOK, THE MEANING OF PERSONS, PAUL TOURNIER HAS POINTED OUT THE IMPORTANCE OF THE DISTINCTION BETWEEN THE SOCIAL AND THE REAL PERSONALITY FOR INTERPERSONAL COMMUNICATION. TRULY MEANINGFUL COMMUNICATION CAN TAKE PLACE ONLY BETWEEN REAL PERSONALITIES BUT FINDING THE REAL HUMAN PERSON

⁸⁵ HEIBERT, OP. CIT., P. 17.

⁸⁶ LOEWEN, OP. CIT., PP. 149, 150.

WITHIN PEOPLE IS DIFFICULT. FOR THE PERSON IS INTIMATELY BOUND UP WITH THE PERSONAGE BEHIND WHICH WE HIDE. THERE EXISTS A STRANGE RELATIONSHIP BETWEEN THE PERSONAGE AND PERSON. THE TRUE REALITY OF THE PERSON IS ALWAYS HIDDEN. AS TOURNIER HAS WRITTEN, "I CAN NEVER GRASP THE TRUE REALITY, OF MYSELF OR OF ANYBODY ELSE, BUT ONLY AN IMAGE; A FRAGMENTARY AND DEFORMED IMAGE, AN APPEARANCE: THE PERSONAGE."⁸⁷

WHILE THE PERSON AND PERSONAGE ARE LINKED TOGETHER, YET THEY REMAIN DISTINCT. ONE CAN ONLY APPROACH THE PERSON THROUGH THE IMAGE, WHICH WHILE ALLOWING US GLIMPSES OF THE PERSON ALSO TENDS TO HIDE IT FROM US. IT REVEALS, AS WELL AS CONCEALS.

THIS IS FURTHER COMPLICATED BY THE FACT THAT MAN IS NOT STATIC, BUT LIVING. EACH MEETING BRINGS A FRESH IMAGE OF THAT PERSON. THE NATURAL THING TO DO IS TO MOVE TOWARDS SYNTHESIS AND TO SEEK A COMMON FACTOR IN THE SUCCESSIVE IMAGES. BUT IN THIS LIES A PROBLEM. FOR THE SYNTHESIS CUTS OUT ALL THE INFINITE DIVERSITY OF LIFE AND THE SYNTHESIS BECOMES BUT ONE MORE IMAGE AND NOT THE PERSON. THE DANGER LIES IN THAT THIS IMAGE MAY BE AN EVEN MORE MISLEADING ONE. FOR, AS TOURNIER HAS WRITTEN, IT IS "AN ELABORATION OF MY OWN MIND, PERSONAL TO MYSELF."⁸⁸ IT IS FOR THIS REASON THAT TOURNIER, IN HIS "ABSORBING SEARCH FOR THE PERSON" CAUTIONS AGAINST JUMPING TO CONCLUSIONS.

A LARGE PART OF OUR PROBLEM IS THAT WE LIVE IN AN IMPERSONAL WORLD THAT MAKES IT EXTREMELY DIFFICULT TO FIND THE PERSON. THE WORLD WE LIVE IN FORCES US TO PLAY A CAUTIOUS GAME. GENUINE FELLOWSHIP OR COMMUNION IS VERY DIFFICULT, FOR IT IS IMPOSSIBLE TO BE LAYING BARE ONE'S HEART IN ORDINARY LIFE. ONE HAS TO ENCLOSE IT WITH PROTECTIVE ARMOR. TO THOSE

⁸⁷ PAUL TOURNIER, THE MEANING OF PERSON, (NEW YORK: HARPER AND ROW, 1957), P. 15.

⁸⁸ IBID., P. 16.

WHO ARE MORE SENSITIVE, SUCH LIFE BECOMES AN UNBEARABLE TORMENT. TO THE REST, JUST A TORMENT. ELDRIGE CLEAVER HAS SPOKEN TO THIS POINT VERY POIGNANTLY:

GETTING TO KNOW SOME ONE, ENTERING THAT NEW WORLD, IS AN ULTIMATE, IRRETRIEVABLE LEAP INTO THE UNKNOWN. THE PROSPECT IS TERRIFYING. THE STAKES ARE HIGH. THE EMOTIONS ARE OVERWHELMING. THE TWO PEOPLE ARE RELUCTANT REALLY TO STRIP THEMSELVES NAKED IN FRONT OF EACH OTHER, BECAUSE IN DOING SO THEY MAKE THEMSELVES VULNERABLE AND GIVE ENORMOUS POWER OVER THEMSELVES ONE TO THE OTHER! BETTER TO MAINTAIN SHALLOW, SUPERFICIAL AFFAIRS; THAT WAY THE SCARS ARE NOT TOO DEEP. NO BLOOD IS HACKED FROM THE SOUL.⁸⁹

WE CONTINUALLY INDULGE OURSELVES IN THE GAME OF CAMOUFLAGE. "CIVILIZED SOCIETY" FORCES THIS GAME UPON US, AND IT IS A GAME IN EVERY SENSE OF THE WORD. AND WE ALLOW OURSELVES TO BE DRAWN INTO THIS GAME AND ARE EVEN PLEASED TO JOIN IN. THIS IS EASIER THAN TO FEEL EXCLUDED AND STRANGERS, FOR THAT HURTS. SO, WE BECOME SLAVES OF THE PERSONAGE WHICH WE HAVE INVENTED FOR OURSELVES, OR WHICH HAS BEEN IMPOSED ON US BY OTHERS. AND IT IS THIS PERSONAGE THAT WE CONSTANTLY SEEK TO DEFEND. SO WE ACT OUR SELF-IMPOSED OR IMPOSED PARTS AND WITHOUT REALIZING IT WE BECOME PRISONERS OF THEM.

B. THE CROSS-CULTURAL CONFUSION. THE PROBLEM OF ROLES ACROSS CULTURES STEMS FROM THE FACT THAT DIFFERENT CULTURES MAY HAVE DIFFERENT STATUS AND ROLE SYSTEMS. THE RESULTING CONFUSION MAY TAKE SEVERAL FORMS. FOR EXAMPLE, BOTH CULTURES MAY HAVE SIMILAR STATUSES, BUT THE ASSOCIATED ROLES MAY BE QUITE DIFFERENT. THE DANGER IS THAT SINCE THERE IS STATUS SIMILARITY, WE ASSUME THE ROLES ARE THE SAME.

WE ARE OFTEN IN DANGER OF ASSUMING THAT SINCE MALE AND FEMALE, SEX AND MARRIAGE, AND PARENTS AND CHILDREN ARE UNIVERSAL, THEREFORE THEIR RESPECTIVE ROLES WILL ALSO BE SIMI-

⁸⁹ ELDRIGE CLEAVER, SOUL ON ICE, (NEW YORK: DELL PUBLISHING Co., 1968), p. 22.

LAR IF NOT IDENTICAL. NOTHING COULD BE FURTHER FROM THE TRUTH. IT IS ABSOLUTELY NAIVE TO ASSUME THAT EVEN A SEEMINGLY IDENTICAL KINSHIP TERM WILL TRIGGER IDENTICAL ROLE BEHAVIOR. EACH KINSHIP TERM IS A LINGUISTIC TAG FOR A SERIES OF ROLE RELATIONSHIPS, BUT WE MUST BE PREPARED FOR UNLIMITED DIVERSITY IN CONTENT AND FUNCTION WHEN WE CROSS CULTURAL BOUNDARIES.⁹⁰

A GREAT DEAL OF CULTURE SHOCK IS DUE TO THE CONFUSION CREATED WHEN WE SUBCONSCIOUSLY SEE WHAT APPEARS TO BE FAMILIAR SOCIAL LANDMARKS ONLY TO FIND UNEXPECTED BEHAVIOR OCCUR, FOR WE NEED PREDICTABILITY IN ORDER TO INTERACT.⁹¹

FURTHER CONFUSION MAY RESULT FROM THE FACT THAT SOME ROLES FOUND IN ONE CULTURE MAY NOT BE FOUND IN ANOTHER CULTURE, OR THERE MAY BE MUCH DIFFERENT VALUES OR EXPECTATIONS ATTACHED TO THOSE ROLES. FACED WITH SUCH SITUATIONS, WE ARE OFTEN TEMPTED TO TRY TO FIT THE BEHAVIORS INTO OUR OWN ROLES AND ROLE VALUATIONS. IF HE DOES NOT THEN LIVE UP TO OUR IMPOSED EXPECTATION, WE ARE IN DANGER OF CONSIDERING HIM HYPOCRITICAL OR A POOR EXAMPLE OF SUCH A ROLE, AN OBVIOUSLY UNFOUNDED AND ILLEGITIMATE STANCE.⁹²

C. THE IMPLICATIONS OF ROLES IN CROSS-CULTURAL IDENTIFICATION.

MISSIONARIES HAVE SO OFTEN IN THE PAST BEEN COMPLETELY UNAWARE OF THE CONCEPT OF ROLE PLAYING AND STATUSES, AND OF THE POTENTIAL DIFFICULTIES CAUSED BY ROLE CONFUSION THAT MUCH DAMAGE HAS BEEN DONE TO THE CAUSE OF EFFECTIVE COMMUNICATION AND IDENTIFICATION. MANY OF THE ROLES WE HAVE ASSUMED HAVE SIMPLY BEEN INAPPROPRIATE TO THE COMMUNICATION OF THE GOSPEL AND INAPPROPRIATE FOR THE IDENTIFICATION NECESSARY TO FACILITATE THAT

⁹⁰ JACOB AND ANNE LOEWEN, OP. CIT., P. 156.

⁹¹ HEIBERT, OP. CIT., PP. 17, 18.

⁹² IBID., P. 18.

COMMUNICATION. WHETHER THESE INAPPROPRIATE ROLES WERE ASSUMED CONSCIOUSLY OR UNCONSCIOUSLY, THE EFFECT HAS BEEN DAMAGING AND IT IS OF UTMOST IMPORTANCE THAT CORRECTIVE MEASURE BE TAKEN. AS IS USUALLY THE CASE, THE FIRST CORRECTIVE MEASURE IS A FULL KNOWLEDGE OF WHAT ERRORS HAVE BEEN MADE, ALONG WITH A KNOWLEDGE OF THE POSITIVE ALTERATIONS WHICH CAN BE MADE. DR. PAUL HEIBERT, WHOSE NOTES HAVE BEEN THE INSPIRATION FOR MUCH OF WHAT HAS HEREIN BEEN SAID, IS AGAIN EXTREMELY HELPFUL IN IDENTIFYING SOME OF THE ROLES WHICH HAVE BEEN TAKEN IN THE PAST AND THOSE POSITIVE ROLES WHICH WE MIGHT NOW ADOPT. BECAUSE OF THE IMPORTANCE IN THE DEVELOPMENT OF THE CONCEPT OF CROSS-CULTURAL COMMUNICATION, DR. HEIBERT'S OBSERVATIONS⁹³ OF THOSE ROLES WILL BE SUMMARIZED BELOW.

1. MISSIONARY--NATIONAL, IN NEGATIVE ROLES.

(A) COLONIALISTS: THE NATIONALS OFTEN COULD NOT DISTINGUISH BETWEEN WHITE COLONIAL RULERS AND WHITE MISSIONARIES. THIS PROBLEM WAS ACCENTUATED BY MISSIONARIES WILLING TO REAP THE BENEFITS OF BEING WHITE AND USING WHITE COLONIAL POWER WHEN IT WAS TO THEIR ADVANTAGE. THE MISSIONARIES, LIKE THE COLONIALISTS WERE GENERALLY STRONGLY SEGREGATIONALISTS.

(B) LANDLORDS: MISSIONARIES HAVE OFTEN ACTED LIKE RICH LANDLORDS, BUILDING COMPOUNDS, HIRING WORKERS, AND HAVING SERVANTS.

(C) POLICEMAN: MISSIONARIES OFTEN FELT IT THEIR DUTY TO DRESS PEOPLE AND TO REFORM THEIR MORALS. THIS WAS OFTEN DONE WITHOUT ANY CONSIDERATION TO THE FUNCTIONS THE RITES HAD IN THE CULTURES.

(D) EMPIRE BUILDERS: WE CAN OFTEN USE NATIONAL CONVERTS TO BUILD SPIRITUAL EMPIRES, RETARDING THE GROWTH OF THE CHURCH AND CREATING DEPENDENCY.

⁹³ IBID., PP. 18-20.

(E) SPIRITUAL FATHERS: PATERNALISTIC ATTITUDES CREATE THE IMPRESSION THAT WE ARE HOLY AND ARE THE ULTIMATE AUTHORITIES. NATIONAL LEADERS IMITATE OUR IMAGES AS THEY TAKE LEADERSHIP AND OFTEN BECOME UNCOMFORTABLY LIKE US.

(F) ADMINISTRATORS, TECHNICIANS: MISSIONARIES BECOME SOURCES OF FUNDS, POWER, AND INFLUENCE TO BE USED FOR PERSONAL ENDS. THIS AGAIN BREEDS DEPENDENCY.

(G) SAINTS: WHEN WE PUT ON SPIRITUAL MASKS WE ARE IN DANGER OF CONFUSING OUR MASKS WITH OURSELVES AND THEN TRYING TO LIVE UP TO THE IMAGE. FAILURE MAY LEAD TO A DEEP SPIRITUAL CRISIS, A SENSE OF GUILT, AND AN UNWILLINGNESS TO ADMIT OUR OWN FAILURE. THIS CAN LEAD TO A PHARISEEICAL COMPETITION IN PURITY AND CAUSES FAULTS TO BE BLAMED ON NATIONALS MAKING THEM TO APPEAR INCAPABLE OF BEING INDEPENDENT.

2. MISSIONARY--NATIONAL, IN POSITIVE ROLES. THE ROLES WHICH WE ASSUME IN OUR TARGET CULTURE MUST BE SELECTED FROM THE ROLE SETS IN THAT CULTURE. THERE IS NO SIMPLE FORMULA FOR FINDING THE PROPER ONE, BUT WHAT IS EXTREMELY IMPORTANT IS A SENSITIVITY TO THE FACT THAT ONE IS BEING ASSIGNED A ROLE AND TO AVOID ROLES WHICH WOULD PREVENT FURTHER COMMUNICATION AND IDENTIFICATION.

(A) STUDENTS OF THAT SOCIETY: WE CAN GENERALLY ASSUME ROLES OF LEARNERS OF THE CULTURE, SUB-ORDINATING OURSELVES TO THE NATIONALS AND GIVING THEM THE RESPONSIBILITY OF TEACHING US. ONE CANNOT IN THIS ROLE HAVE A JUDGEMENTIVE OR ETHNOCENTRIC STANCE OR THE RELATIONSHIP BREAKS DOWN.

(B) TEACHERS: ONE MIGHT LATER ASSUME A ROLE OF TEACHER OR RELIGIOUS GURU IF HE IS AWARE OF THE EXPECTATIONS OF THIS ROLE AND FILLS THEM TO THE BEST OF HIS ABILITY LEST HE BE VIEWED AS HYPOCRITICAL.

(C) BROTHERS AND SERVANTS: WE MUST RECOGNIZE THE EQUALITY

OF THE NATIONAL CHRISTIANS, AND TRUST THEM AS WE TRUST OUR FELLOW MISSIONARIES, SEEING NO COLOR LINES BETWEEN US. THIS ROLE RECOGNIZES THE NEED FOR RECIPROCITY, EACH SIDE GIVING HIS BEST FOR THE OTHER WITH NO THOUGHT OF ECONOMIC EQUIVALENCE. SHARING HOME FOR HOME, OX CART FOR CAR, ETC., AND RECOGNIZING THAT WE SHOULD BE ABLE TO SERVE UNDER THEM JUST AS READILY AS THEY SHOULD, WHEN CALLED UPON BE ABLE TO SERVE UNDER US.

(D) MIRRORS AND CATALYSTS: BY OUR BREADTH OF EXPERIENCE WE SHOULD BE ABLE TO REFLECT THE ACTIONS OF THE NATIONALS BACK TO THEM SO THEY CAN TEST THEIR IDEAS, MAKE DECISIONS AND GROW IN THE PROCESS. WE SHOULD NOT MAKE DECISIONS FOR THEM BUT HELP THEM FIND BIBLICAL WAYS OF MAKING THEIR OWN DECISIONS.

(E) FELLOW SINNERS: INSTEAD OF COMING AS SAINTS WHO CAN DO NO WRONG, WE CAN COME AS SAVED SINNERS ON GOD'S WAY. THEY CAN THEN IDENTIFY WITH US AND WE WITH THEM AND WE SHARE IN THE EXPERIENCE OF SPIRITUAL GROWTH.

IT MAY BE EASILY SEEN FROM THE FOREGOING THAT IT IS VERY IMPORTANT THAT WE ARE AWARE OF THE WAY PEOPLE SEE US AND THE ROLES THAT WE ARE PLAYING IN OUR HOST CULTURES. WE WILL BE ACCEPTED OR REJECTED ON THE BASIS OF THE APPROPRIATENESS OF THE ROLES WHICH WE ARE VIEWED AS PLAYING AND ON OUR FIDELITY AND PERFORMANCE IN THOSE ROLES, MEASURED BY THE LOCAL EXPECTATIONS OF PEOPLE IN THOSE ROLES. IT MAY ALSO BE SEEN THAT IT IS IMPORTANT TO CHOOSE OUR ROLES CAREFULLY TO WHATEVER EXTENT WE ARE ALLOWED TO SELECT, FOR "ROLES IN A SOCIETY LARGELY DETERMINE THE KIND OF COMMUNICATION THAT CAN BE UNDERTAKEN."⁹⁴ FINALLY, IT MAY BE SEEN THAT IT IS AT THIS POINT, THE MATTER OF CHOOSING APPROPRIATE ROLES, THAT THE CONCEPT OF

⁹⁴ IBID., P. 18.

ROLES AND ROLE PLAYING TOUCHES THE CONCEPT OF CROSS-CULTURAL IDENTIFICATION.

CROSS-CULTURAL IDENTIFICATION, TO A LARGE EXTENT, MEANS APPROPRIATE ROLE PLAYING, JUST AS IT MEANS BEING COGNIZANT OF AND ADAPTIVE TO FOREIGN WORLD VIEWS OR BEING KNOWLEDGEABLE AND ADAPTABLE TO THE BROADER SCHEME OF A FOREIGN CULTURE. IDENTIFICATION IS ALL OF THE ABOVE, BUT IT IS MORE--"IT INVOLVES THE TOTALITY OF INTERHUMAN RELATIONSHIPS."⁹⁵

CHAPTER SUMMARY

THIS CHAPTER HAS NOT CONTAINED A GREAT DEAL OF NEW INFORMATION OR PRESENTED BY ANY MEANS ANY COMPLETE AND UNIFIED CORRELATION BETWEEN THE CONCEPT OF CULTURE AND THE CONCEPT OF IDENTIFICATION. IT WAS NOT MEANT TO AND THIS WRITER COULD NOT HAVE DONE SO IF THAT HAD BEEN THE PURPOSE. WHAT HAS BEEN ATTEMPTED, HOWEVER, IS BY A LITTLE DISCUSSION AND A FEW EXAMPLES, TO POINT OUT THE INTRINSIC INSEPARABLE RELATIONSHIP BETWEEN THE TWO. IT IS UNFORTUNATE THAT SO MANY MISSIONARIES AND OTHER AMERICANS ABROAD HAVE BEEN SO UNAWARE OF THE NECESSARY CONTRIBUTIONS THE STUDY OF CULTURE AND ANTHROPOLOGY CAN MAKE TOWARDS EFFECTUATING AND ENHANCING THE COMMUNICATIONS OF BOTH CHRISTIAN AND SECULAR MESSAGES. SO OFTEN IT HAS BEEN THOUGHT THAT CULTURE AND ANTHROPOLOGY WERE JUST EXOTIC NOTIONS, INSTEAD OF BEING A MOLD IN WHICH WE ALL ARE CAST AND WHICH CONTROLS OUR LIVES IN MANY UNSUSPECTED WAYS.⁹⁶

IT IS OBVIOUS THAT TO IDENTIFY WITH ANOTHER CULTURE ONE MUST FAMILIARIZE HIMSELF WITH THAT CULTURE. BUT THERE ARE EVEN BETTER REASONS FOR THE ONE WHO WOULD IDENTIFY CROSS-CULTURALLY TO STUDY CULTURE IN GENERAL.

⁹⁵ NIDA, MESSAGE AND MISSION, OP. CIT., P. 162.

⁹⁶ EDWARD T. HALL, THE SILENT LANGUAGE (GARDEN CITY, N. J.: DOUBLEDAY & Co., INC., 1959), P. 52.

CULTURE HIDES MUCH MORE THAN IT REVEALS, AND STRANGELY ENOUGH WHAT IT HIDES, IT HIDES MOST EFFECTIVELY FROM ITS OWN PARTICIPANTS. ...THE ULTIMATE REASON FOR STUDY OF A FOREIGN CULTURE IS TO LEARN MORE ABOUT HOW ONE'S OWN SYSTEM WORKS. THE BEST REASON FOR EXPOSING ONESELF TO FOREIGN WAYS IS TO GENERATE A SENSE OF VITALITY AND AWARENESS--AN INTEREST IN LIFE WHICH CAN COME ONLY WHEN ONE LIVES THROUGH THE SHOCK OF CONTRAST AND DIFFERENCE.⁹⁷

AGAIN, PERHAPS THE BEST REASON FOR A MISSIONARY TO STUDY CULTURE:

IS THAT HE CAN LEARN SOMETHING USEFUL AND ENLIGHTENING ABOUT HIMSELF. THIS CAN BE AN INTERESTING PROCESS, AT TIMES HARROWING BUT ULTIMATELY REWARDING. ONE OF THE MOST EFFECTIVE WAYS TO LEARN ABOUT ONESELF IS BY TAKING SERIOUSLY THE CULTURES OF OTHERS. IT FORCES YOU TO PAY ATTENTION TO THOSE DETAILS OF LIFE WHICH DIFFERENTIATE THEM FROM YOU.⁹⁸ [EMPHASIS ADDED]

BUILDING ON THIS CHAPTER'S OVERVIEW OF THE BASIC CULTURAL CONTEXT FOR CROSS-CULTURAL IDENTIFICATION, WE WILL IN THE NEXT CHAPTER TAKE SOME STEPS TOWARD THE FEATURES OF A WORKING IDENTIFICATION.

⁹⁷ IBID., P. 53.

⁹⁸ IBID., P. 54.

CHAPTER 4

TOWARD THE FEATURES OF A WORKING IDENTIFICATION

INTRODUCTION

MUCH HAS NOW BEEN SAID ABOUT THE CULTURAL FRAMEWORK FOR A WORKING CONCEPT OF IDENTIFICATION. IT HAS BEEN NOTED THAT THE CULTURAL DIFFERENCES BETWEEN THE MISSIONARY AND HIS TARGET CULTURE PRESENT VERY FORMIDABLE OBSTACLES TO HIS IDENTIFYING WITH AND ADAPTING TO THAT CULTURE, BUT AT THE SAME TIME WE ARE GIVEN SPECIFIC INSTRUCTIONS IN THE BIBLE THAT WE ARE TO PUT FORTH CONSIDERABLE EFFORT TOWARD THAT END, AND WE ARE GIVEN EXAMPLES OF THE POSSIBLE EXTENT AND APPROPRIATE DIRECTION AND METHODS FOR SUCH IDENTIFICATION.

PERHAPS THE MOST COMMONLY USED AND BEST PASSAGE WHERE THE EXTENT AND DIRECTION OF CHRIST'S IDENTIFICATION IS SHOWN IS IN THE SECOND CHAPTER OF PHILIPPIANS.

LET CHRIST JESUS BE YOUR EXAMPLE AS TO WHAT YOUR ATTITUDE SHOULD BE. FOR HE, WHO HAD ALWAYS BEEN GOD BY NATURE, DID NOT CLING TO HIS PREROGATIVES AS GOD'S EQUAL, BUT STRIPPED HIMSELF OF ALL PRIVILEGE BY CONSENTING TO BE A SLAVE BY NATURE AND BEING BORN AS MORTAL MAN. AND, HAVING BECOME MAN, HE HUMBLER HIMSELF BY LIVING A LIFE OF UTTER OBEDIENCE, EVEN TO THE EXTENT OF DYING, AND THE DEATH HE DIED WAS THE DEATH OF A COMMON CRIMINAL.⁹⁹

IT IS ENCOURAGING--NOTWITHSTANDING WHAT WAS SAID IN CHAPTER 2-- THAT MODERN MISSIONARIES HAVE CONSIDERED IN DEPTH THEIR RESPONSIBILITIES, POTENTIALITIES, AND LIMITATIONS IN LIGHT OF THE CULTURAL FRAMEWORK, AND BIBLICAL MODELS. ON THIS BASIS, MANY HAVE BEGUN ADAPTING THEIR APPROACH

⁹⁹ PHILIPPIANS 2:5-8 (PHILLIPS)

AND HAVE MADE GREAT STRIDES THROUGH IDENTIFICATION TOWARDS ESTABLISHING THE GOSPEL IN THE "UTTERMOST PARTS OF THE WORLD."

MISSIONARIES HAVE BECOME HYPERCONSCIOUS OF THEIR OWN CULTURAL BACKGROUNDS AND THE EUROPEAN OR NORTH AMERICAN ELEMENTS SURROUNDING THE MESSAGE AND THE CHURCH THEY HAVE DEDICATED THEMSELVES TO SPREAD... CONSEQUENTLY, MANY MISSIONARIES HAVE BEGUN TO AGONIZE ABOUT HOW TO ADAPT THEIR APPROACH, HOW TO STRIP THEIR TEACHING TO ITS CULTURE-FREE CORE SO AS TO MAKE IT MORE ACCEPTABLE TO THE CULTURE CONSCIOUS CITIZENS OF THE NATION IN WHICH THEY ARE WORKING.¹⁰⁰

THAT MISSIONARIES HAVE IN FACT MADE SUCH ADAPTATIONS, AND THAT THEIR ACCOMPLISHMENTS HAVE BEEN CONSIDERABLE IS A TRIBUTE TO THE WEALTH OF ATTENTION GIVEN TO THE PROBLEM AREAS, THE SINCERITY OF THE MISSIONARIES INVOLVED, AND THE INTENSITY WITH WHICH THEY HAVE PURSUED THEIR GOALS. YET, BY ANY AND ALL STANDARDS, IT MUST BE ADMITTED THAT THE GOALS OF MISSIONARIES ARE FAR FROM BEING ATTAINED, AND THE TECHNIQUES ARE STILL FAR FROM BEING PERFECT. IN TOO MANY WAYS WE HAVE FAILED, FOR WE HAVE YET TO CLOSE THE GAP BETWEEN OUR IDEALS AND THE WAY THINGS REALLY ARE. OUR SHORT BURSTS OF STRENGTH OR SUCCESS HAVE NOT HIDDEN THE ULTIMATE REALITY OF OUR WEAKNESS AND FAILURE TO LIVE UP TO OUR POTENTIAL.¹⁰¹

SOME OF THE POSITIVE STEPS THAT MUST BE TAKEN, QUALITIES AND SKILLS THAT MUST BE ACQUIRED OR STRIVEN FOR, UNDERSTANDINGS THAT MUST BE GRASPED, AND TECHNIQUES THAT MUST BE EMPLOYED IN ORDER TO MAKE FURTHER PROGRESS REMAIN TO BE SEEN. THE SUGGESTION BEING SUPPORTED IN THIS WORK, OF COURSE, IS THAT BETTER IDENTIFICATION IS A PRIMARY PREREQUISITE TO THAT FURTHER PROGRESS. AND, IT WILL BE THE PURPOSE OF THIS CHAPTER TO

¹⁰⁰ JOHN F. BOBERG AND JAMES A. SCHERER, EDS., MISSION IN THE 70'S, (CHICAGO: CHICAGO CLUSTER OF THEOLOGICAL SCHOOLS, 1972), P. 87.

¹⁰¹ LARSON, MAKING SENSE..., OP. CIT., P. 11.

LOOK FOR SOME OF THE SKILLS, QUALITIES, UNDERSTANDINGS AND TECHNIQUES THAT ARE INVOLVED IN THAT IDENTIFICATION.

LIMITATIONS

WHAT WILL BE SAID IS NOT BY ANY MEANS NEW OR ORIGINAL. ASIDE FROM THE FACT THAT WE HAVE A COMPREHENSIVE SCRIPTURAL MODEL, SO MUCH HAS BEEN WRITTEN TOWARDS IMPROVING MISSIONARY EFFECTIVENESS, THAT THERE ARE FEW IF ANY REALLY NEW IDEAS BEING PROMOTED ON THE SUBJECT TODAY. FOR IF WE WERE TO UNDERSTAND AND IMPLEMENT ALL THAT WE KNOW, WE COULD, NO DOUBT, DO ALL BUT THE WORK OF THE HOLY SPIRIT, THAT NEEDS TO BE DONE ON THE MISSION FIELD. WE OBVIOUSLY CANNOT, HOWEVER, SO WE DO NOT.

NOR WILL WHAT IS SAID BE AT ALL EXHAUSTIVE. AGAIN NO EFFORT ON THIS SUBJECT COULD BE FOR CERTAINLY ALL THAT IS INVOLVED IN ALL CROSS-CULTURAL SITUATIONS COULD NOT BE CONDENSED INTO A COMPLETE SET OF DO'S AND DON'TS. AN ATTEMPT WILL, HOWEVER, BE MADE TO SET FORTH SOME OF THE MOST IMPORTANT INGREDIENTS IN AN OVER ALL CONCEPT OF IDENTIFICATION.

A FINAL LIMITATION MUST BE STATED REGARDING THE EXTENT OF IDENTIFICATION THAT IS POSSIBLE. WHILE HERETOFORE THIS WRITER HAS BEEN ENCOURAGING THE GREATEST DEGREE OF IDENTIFICATION, HE DOES NOT LABOR UNDER THE MISCONCEPTION THAT TOTAL IDENTIFICATION IS EITHER POSSIBLE OR DESIRABLE. WHAT IS BEING SOUGHT HERE IS NOT, NOR COULD IT BE, A COMPLETE IDENTIFICATION (WHATEVER THAT MAY ENTAIL), FOR COMPLETE IDENTIFICATION WOULD NECESSARILY IMPLY BECOMING A MEMBER OF THE TARGET CULTURE TO A DEGREE ONLY POSSIBLE THROUGH BIRTH INTO IT.¹⁰² AS DR. EUGENE NIDA HAS SAID, "THE FOREIGN MISSIONARY BECOMES IDENTIFIED WITH ANOTHER CULTURE ONLY IN A LIMITED WAY, AT BEST, FOR HE CANNOT AND MUST NOT DENY HIS OWN

¹⁰² REYBURN, "CROSSING CULTURAL FRONTIERS," OP. CIT., P. 257.

CULTURAL HERITAGE."¹⁰³ DR. NIDA GOES ON TO EXPLAIN THE IMPOSSIBILITY OF COMPLETE IDENTIFICATION. HE STATES THAT THOUGH A PERSON MAY BECOME BILINGUAL:

...HE ALMOST NEVER BECOMES BICULTURAL, FOR HIS VERY BACKGROUND PRECLUDES FULL IDENTIFICATION AND PARTICIPATION IN THE LIVES OF OTHERS. HE MAY BE, AND USUALLY IS, A VERY WELCOME SOURCE OF NEW INFORMATION--AND TO SERVE IN THIS WAY IS ESSENTIALLY HIS FUNCTION. MOREOVER, HE MAY EXPERIENCE A RELATIVELY HIGH DEGREE OF INVOLVEMENT; BUT IN THE LAST ANALYSIS, WHEN THE GAME IS BEING PLAYED IN ITS MOST INTENSE MOMENTS, HE IS ON THE SIDELINES, AND NEVER MORE THAN ADVISORY TO THE COACH OR CAPTAIN OF THE TEAM. FROM THE VIEWPOINT OF DYNAMIC CULTURAL CHANGE, HE IS A "FRIEND OF THE COURT" AND NOT ONE OF THE LITIGANTS. IN OTHER WORDS IN THE ULTIMATE ANALYSIS HE IS ALWAYS DISPENSABLE, FOR HE IS NEVER WHOLLY IDENTIFIED--NOT SO MUCH IN TERMS OF HIS OWN FEELINGS IN THE MATTER, BUT BY THE PEOPLE THEMSELVES.¹⁰⁴

A VERY SIMILAR POINT IS MADE BY BOBERG AND SCHERER IN THEIR WORK,

MISSION IN THE 70's.

MOST MISSIONARIES WHO HAVE SPENT PART OF THEIR LIVES AMONG NON-WESTERN PEOPLES, HAVE REALIZED THAT, THOUGH LOVED AND APPRECIATED BY THEIR HOSTS, THEY CAN NEVER HOPE TO BECOME TRULY ONE WITH THE PEOPLE. THE FACT THAT THEY, THE MISSIONARIES, HAVE GROWN TO MATURITY IN A EUROPEAN OR AMERICAN CULTURAL MILIEU MAKES COMPLETE IDENTIFICATION IMPOSSIBLE.¹⁰⁵

SEVERAL AUTHORS HAVE SPOKEN TO THE UNDESIRABILITY OF SUCH COMPLETE IDENTIFICATION EVEN IF IT WERE POSSIBLE. IT MAY BE SEEN THAT AN INCOMPLETE OR PARTIAL IDENTIFICATION IN SOME SITUATIONS COUPLED WITH THE NECESSARY OTHER ASSETS NEED NOT MEAN A LACK OF EFFECTIVENESS, AND MAY IN

¹⁰³ NIDA, MESSAGE AND MISSION, OP. CIT., P. 166.

¹⁰⁴ IBID.

¹⁰⁵ BOBERG AND SCHERER, MISSION IN THE 70's, OP. CIT., P. 87.

SOME INSTANCES LIMIT EFFECTIVENESS. THIS FACT IS PENETRATINGLY PORTRAYED IN AN ARTICLE IN PRACTICAL ANTHROPOLOGY CALLED, "IDENTIFICATION WITH A PEOPLE'S ASPIRATIONS," BY MING C. CHAO.¹⁰⁶ DR. CHAO POINTS OUT THAT THE STRESS AND EXERTION REQUIRED

...IN CHANGING ONE'S PATTERN OF LIVING MAY TAX ENERGY WHICH OTHERWISE COULD BE APPLIED TO MORE CREATIVE THINKING AND PLANNING TOWARD SOME OTHER EVEN MORE EFFECTIVE ENTRY INTO THE CONFIDENCE OF THE INDIGENOUS PEOPLE. FURTHERMORE, A MISSIONARY'S RIGOROUS EXERCISE TO CONFORM PHYSICALLY WITH THE INDIGENOUS PATTERN OF LIVING MAY HAVE INDIRECT EFFECT UPON PSYCHOLOGICAL AND EMOTIONAL STABILITY WHICH WILL BE DETRIMENTAL TO HIS SERVICE.¹⁰⁷

ANOTHER POINT MADE BY THE SAME AUTHOR IS THAT THE MEANING OF COMPLETE IDENTIFICATION MAY BE UNDERSTOOD IN A PATERNALISTIC WAY. THE NATIONAL PEOPLE SOMETIMES WOULD PREFER THAT THE MISSIONARY WHO IS ABLE TO LIVE WITH A HIGHER STANDARD SHOULD LIVE AT THAT HIGHER LEVEL. THE POINT OF DR. CHAO'S ARTICLE, AS THE TITLE INDICATES, IS THAT THE MISSIONARY SHOULD IDENTIFY WITH WHAT THE NATIONALS HOPE TO BE OR HOPE TO HAVE. AS DR. CHAO PUT IT:

THE SACRIFICIAL DISCIPLINE OF IDENTIFICATION SOMETIMES IS NOT FULLY APPRECIATED BY THE INDIGENOUS PEOPLE, AS MERE MECHANICAL IDENTIFICATION CANNOT WIN ITS WAY INTO THE MIND AND HEART OF ANYONE. SUCH OUTWARD IDENTIFICATION ALSO WORKS AGAINST THE NATURAL ASPIRATIONS AND CONTEMPORARY SOCIAL TRENDS OF THE RAPIDLY CHANGING ENVIRONMENT OF THE YOUNGER CHURCHES. THE PEOPLE OF THE UNDERDEVELOPED COUNTRIES ARE AGITATING AND STRIVING TO BE MODERN MEN, TO ENJOY THE FULL RIGHTS AND BENEFITS OF WHAT WESTERN MAN ALONE USED TO HAVE: BETTER HOUSING, BETTER SCHOOLING FOR THEIR CHILDREN, ADEQUATE MEDICAL CARE, A DECENT STANDARD OF LIVING, ETC. MISSIONARIES, THEREFORE, SHOULD ORIENT THEIR EFFORTS IN IDENTIFICATION AROUND ASPIRATIONS OF THE PEOPLE AMONG WHOM THEY ARE MINISTERING.¹⁰⁸

¹⁰⁶ MING C. CHAO, "IDENTIFICATION WITH A PEOPLE'S ASPIRATIONS," PRACTICAL ANTHROPOLOGY, VII, 1 (JAN.-FEB., 1960), PP. 16, 17.

¹⁰⁷ IBID., P. 16.

¹⁰⁸ IBID.

THERE IS A FINAL REASON FOR THE LIMITATION HEREIN BEING SUGGESTED THAT THE IDENTIFICATION WHICH WE ARE CONCERNED WITH NEED NOT BE COMPLETE. IF THERE EXISTS A PROPER AND REALISTIC CONCEPTION OF THE ACTUAL ROLE BEING PLAYED, AND THE SENSITIVITY AND FLEXIBILITY TO ADAPT, THERE ARE MANY CONTRIBUTIONS WHICH ONE'S VERY FOREIGNNESS WILL MAKE:

PARTIAL IDENTITY ON THE PART OF MISSIONARIES NEED NOT BE A GREAT HANDICAP, PROVIDED THEIR LIFE AND WORK ARE CONTROLLED BY ADEQUATE PERSONAL AND CULTURAL UNDERSTANDING; THEY ARE CONTENT TO BE THEMSELVES WITHOUT ARTIFICIAL PROFESSIONALISM; THEY NEED THE COMPULSION OF LOVE; AND THEY UNDERSTAND THE PART THEY ARE TO PLAY IN THE DEVELOPMENT OF THE CHRISTIAN COMMUNITY, ESPECIALLY IN EVANGELISM AND CHURCH GROWTH.

THE MISSIONARY'S VERY FOREIGNNESS MAY BE OF REAL VALUE TO THE NATIONAL CHURCHES. HE CAN BRING A DIFFERENT PERSPECTIVE TO THEIR LIVES; HE MAY BE ABLE TO INTRODUCE NEW WAYS OF OPERATING; AND HOPEFULLY HE WILL LOOK AT A SITUATION WITH MORE OBJECTIVITY.¹⁰⁹

HAVING GIVEN THEN THAT WHAT WE ARE SEEKING IS THE GREATEST DEGREE OF IDENTIFICATION WITHIN THE REALM OF POSSIBILITY, BUT CONSISTENT WITH THE EXPECTATIONS OF THE NATIONALS AND WITHOUT SACRIFICING THE ADVANTAGES OF FOREIGNNESS AND BROADER PERSPECTIVE, AND HAVING ESTABLISHED THE CULTURAL CONTEXT, WE ARE READY TO PURSUE THE PRACTICAL BASICS OF EFFECTIVE CROSS-CULTURAL COMMUNICATION. FOR PURPOSES OF ORGANIZATION, IN THIS PURSUIT, THE REMAINDER OF THIS CHAPTER WILL BE DIVIDED UNDER THE FOLLOWING HEADINGS WHICH REPRESENT THE FUNDAMENTAL PREREQUISITES OF IDENTIFICATION: ACCEPTANCE AND RESPECT, MUTUALITY, ADAPTABILITY, AND INVOLVEMENT. WHILE THERE IS MUCH OVERLAPPING AMONG THESE HEADINGS, THERE ARE SUFFICIENT DISTINCTIONS TO WARRANT DISCUSSING THEM SEPARATELY.

¹⁰⁹ CHARLES H. TROUTMAN, "EVANGELICALS AND THE MIDDLE CLASS IN LATIN AMERICA, PART 2," EVANGELICAL MISSIONS QUARTERLY, VII, 3 (SPR., 1971), P. 158.

ACCEPTANCE AND RESPECT

ACCEPTANCE AND RESPECT ARE SO CLOSELY RELATED THEY WILL BE CONSIDERED TOGETHER. IT SHOULD BE READILY APPARENT THAT THE FIRST AND MOST BASIC STEP IN IDENTIFYING WITH ANOTHER CULTURE MUST BE ACCEPTANCE OF AND RESPECT FOR THAT CULTURE. A MISSIONARY MUST ACCEPT THE FACT THAT HIS TARGET CULTURE IS IN FACT DIFFERENT FROM HIS OWN, AND HE MUST RESPECT THAT CULTURE'S BASIC RIGHT TO BE DIFFERENT AND TO HAVE ITS OWN IDENTITY. IDENTIFICATION REQUIRES THAT PERSONS ACROSS CULTURES HAVE ACTIVE INTER-RELATIONSHIPS WITH ONE ANOTHER IN WHICH BOTH SIDES CAN WORK FREELY AND RESPONSIBLY TOWARDS EACH OTHER--A CONDITION THAT REQUIRES A BASIC MUTUAL ACCEPTANCE AND RESPECT.

MISSION MEANS THE ACCEPTANCE OF DIVERSITY AS THE NECESSARY BACKDROP FOR THE GOSPEL, FOR IN THE WORLD'S PLURALISTIC SETTING, WHERE COMPETITION FOR MEN'S MINDS AND HEARTS IS KEENER THAN EVER, WHERE MEN CAN NO LONGER FLEE INTO ISOLATED POCKETS WITH A PRIVATE LIFE, THERE IS NO ALTERNATIVE BUT TO ACCEPT THE DIFFERENCES WHICH EXIST. ...DIVERSITY MUST BE ACCEPTED IF WE ARE TO SURVIVE AND MAKE SENSE.¹¹⁰

PERHAPS THE MOST BASIC RIGHT OF ANY INDIVIDUAL OR SOCIETY IS THEIR RIGHT TO THEIR OWN SELF-IDENTITY. IT IS A RIGHT BY DESIGN, FOR WHAT OTHER REASON COULD THE CREATOR HAVE HAD IN MAKING EACH ONE DIFFERENT? JUST AS A MOST FUNDAMENTAL STEP TOWARD ONE'S OWN EMOTIONAL STABILITY IS ACCEPTANCE OF HIS OWN SELF-IDENTITY, SO A VERY BASIC STEP TOWARD STABILITY ACROSS CULTURES IS ACCEPTANCE OF OTHERS' SELF-IDENTITIES. "TO DEPRIVE A PEOPLE OF THIS RIGHT WOULD BE A FLAGRANT VIOLATION OF JUSTICE, WHETHER IT BE DONE BY A SELFISH CAPITALIST, A FANATICAL COMMUNIST, OR A WELL-MEANING MISSIONARY."¹¹¹ SAMUEL GARCIA, IN THE EVANGELICAL MISSIONS

¹¹⁰ LARSON, "MAKING SENSE..." OP. CIT., P. 35.

¹¹¹ LUZBETAK, THE CHURCH AND CULTURE, OP. CIT., P. 342.

QUARTERLY SPEAKS TO THE RIGHT OF SELF-IDENTITY AND THE RIGHT OF A CULTURE TO ITS IDENTITY:

(1) EVERY MAN POSSESSES A DIGNITY WHICH HE CAN NEITHER HIMSELF RENOUNCE NOR CAN THAT DIGNITY BE LEGITIMATELY VIOLATED BY ANOTHER. NOT EVEN IN THE CASE OF A CRIMINAL WHO IS TO BE PUNISHED BY DEPRIVING HIM OF LIBERTY (OR EVEN LIFE) MAY HIS DIGNITY BE LEGITIMATELY VIOLATED... (2) CULTURE, POSSESSED BY ANY ETHNIC GROUP, IS THE FRUIT OF HUMAN INTERACTION AND IS THEREFORE WORTHY OF AS MUCH OR MORE RESPECT AS IS THE HUMAN PERSON. RESPECT FOR CULTURE DEMANDS THAT WE ABSTAIN FROM ALL CHANGE IMPOSED FROM OUTSIDE WITHOUT THE PRIOR CONSENT OF THE COMMUNITY. THIS IS ESPECIALLY TRUE IF THESE CHANGES ARE SUCH AS TO LEAD TO A CHAIN REACTION OF OTHER CULTURAL MODIFICATIONS.¹¹²

ACCEPTING AND RESPECTING OTHER CULTURES AND THEIR SELF-IDENTITY IS AN EASY ENOUGH THING TO SAY, BUT IN THE PRACTICE OF THE GOSPEL, WHERE WE ARE COMMANDED TO TRANSFORM THE WORLD, A GREAT PARADOX ARISES (AS WE SHALL SOON NOTE) AND IT MAY NOT BE AS EASY AS IT WOULD SEEM. THERE ARE, HOWEVER, SEVERAL CONCEPTS WHICH MAY PUT THE TWO INTO BETTER PERSPECTIVE.

KNOW OURSELVES. FIRST, IT IS IMPORTANT TO BE AWARE OF OUR OWN MOTIVATIONS AND "KNOW OURSELVES" AS WE ARE FATHOMING THE CHASM BETWEEN OURSELVES AND OUR TARGET CULTURE. AS DR. EUGENE NIDA POINTS OUT:

OUR INTERESTS IN IDENTIFICATION MUST NOT BE SOME SUBTLE PROJECTION OF OUR UNSATISFIED DESIRE TO DOMINATE, NOR MUST THEY REPRESENT ANY UNCONSCIOUS ATTEMPT TO ESCAPE FROM OUR OWN CULTURAL MILIEU. WE MUST NOT DODGE REALITY BY TRYING TO FIND SOME STRANGE, EXOTIC NICHE, OR THINK THAT WE CAN COMPENSATE FOR OUR HIDDEN FAILURES BY ENGINEERING THE LIVES OF OTHERS. SOMETIMES, IN OUR EAGERNESS TO ESCAPE FROM OURSELVES, WE TRY TO PRY INTO THE AFFAIRS OF OTHER PEOPLE, EITHER TO SATISFY OUR MORBID CURIOSITY OR TO CONGRATULATE OURSELVES UPON THE FACT THAT WE ARE REALLY "NOT AS OTHER MEN ARE." BUT ALL THIS WILL NOT DO. WE SHALL SOON GET STOPPED DEAD IN OUR TRACKS BY PEOPLE WHO CAN SEE

112 GARCIA, OP. CIT., PP. 24, 25.

THROUGH OUR SHAM. WE MUST THEREFORE "KNOW OURSELVES" BEFORE WE CAN EXPECT TO KNOW OTHERS OR TO COMMUNICATE WITH THEM.¹¹³

SIMILARLY, RICHARD T. FOULKES NOTES THE IMPORTANCE OF KNOWING OURSELVES AND SUBTLY SHOWS JESUS TO BE EXEMPLARY IN THIS RESPECT:

THE REASON A CHRISTIAN IDENTIFIES WITH OTHERS IS NOT INSECURITY AS TO WHO HE IS. ON THE CONTRARY, BECAUSE HE KNOWS WHO HE IS, HE CAN AFFORD TO ENRICH HIS LIFE BY EMPATHY WITH OTHERS, AND BECOMES MORE HIMSELF IN DOING SO. THE ONE WHO GIRDED HIMSELF WITH A TOWEL AND KNELT TO SERVE DID SO ON THE BASIS OF FULL KNOWLEDGE OF HIS ORIGIN AND HIS DESTINY.¹¹⁴

IF WE ARE AWARE OF WHAT IS GOING ON WITHIN OURSELVES--WHAT OUR OWN MOTIVATIONS ARE--AND IF THEY ARE LEGITIMATE, IT WILL MAKE ACCEPTANCE OF OTHERS MUCH EASIER.

SENSITIVITY AND UNDERSTANDING. SECONDLY, REAL ACCEPTANCE AND RESPECT FOR OTHERS DOES NOT SPRING FROM IGNORANCE. OTHER CULTURES MUST BE EXPERIENCED BEFORE THEY CAN BE ACCEPTED, AND THUS A REAL WILLINGNESS TO KNOW OTHERS AND AN ACTUAL LEARNING EXPERIENCE MUST CHARACTERIZE OUR APPROACH. KNOWING OTHERS INVOLVES, OF COURSE, KNOWING HOW TO OBSERVE AND SYNTHESIZE THE THINGS WE EXPERIENCE IN OUR INTERACTION WITH OTHERS. TO THAT END A PART OF THIS PRESENT WRITING HAS BEEN DEVOTED TO IDENTIFYING AREAS THAT ONE NEEDS TO BE AWARE OF, AND SENSITIVE TO. CERTAINLY ANTHROPOLOGICAL AND CULTURAL TRAINING IS HELPFUL IN PREPARING ONE TO BE ABLE TO KNOW OTHERS. BUT THERE ARE MORE BASIC THINGS, SUCH AS GENUINE INTEREST IN AND CONCERN FOR PEOPLE, AND A KNOWLEDGE OF THE SCRIPTURE WHICH MAKES HIM SENSITIVE TO AND GIVES HIM UNDERSTANDING OF PEOPLE AND

¹¹³ NIDA, MESSAGE AND MISSION, OP. CIT., PP. 168, 169.

¹¹⁴ RICHARD T. FOULKES, "THE COST OF IDENTIFICATION," EVANGELICAL MISSIONS QUARTERLY, 11, 3 (SPR., 1966), P. 160.

THEIR NATURE. DR. HENDRIK KRAEMER COMMENTS ON BOTH OF THESE PREREQUISITES. ON THE IMPORTANCE OF GENUINE INTEREST HE WRITES:

THE STRATEGIC AND ABSOLUTELY DOMINANT POINT IN THIS WHOLE IMPORTANT PROBLEM WHEN IT HAS TO BE DISCUSSED IN GENERAL TERMS, IS THE MISSIONARY WORKER HIMSELF.

[EMPHASIS IN ORIGINAL] SUCH IS THE GOLDEN RULE, OR, IF ONE PREFERS, THE IRON LAW, IN THIS WHOLE MATTER. THE WAY TO LIVE UP TO THIS RULE IS TO HAVE AN UNTIRING AND GENUINE INTEREST IN THE RELIGION, THE IDEAS, THE SENTIMENTS, THE INSTITUTIONS--IN SHORT, THE WHOLE RANGE OF LIFE OF THE PEOPLE AMONG WHOM ONE WORKS, FOR CHRIST'S SAKE AND FOR THE SAKE OF THOSE PEOPLE. [EMPHASIS IN ORIGINAL] ...ONLY A GENUINE AND CONTINUOUS INTEREST IN PEOPLE AS THEY ARE CREATES REAL POINTS OF CONTACT, BECAUSE MAN EVERYWHERE INTUITIVELY KNOWS THAT, ONLY WHEN HIS ACTUAL BEING IS THE OBJECT OF HUMAN INTEREST AND LOVE, IS HE LOOKED UPON IN ACTUAL FACT, AND NOT THEORETICALLY, AS A FELLOW MAN. AS LONG AS A MAN FEELS THAT HE IS THE OBJECT OF INTEREST ONLY FOR REASONS OF INTELLECTUAL CURIOSITY OR FOR PURPOSES OF CONVERSION, AND NOT BECAUSE OF HIMSELF AS HE IS IN HIS TOTAL EMPIRICAL REALITY, THERE CANNOT ARISE THAT HUMAN NATURAL CONTACT WHICH IS THE INDISPENSABLE CONDITION OF ALL REAL RELIGIOUS MEETING OF MAN WITH MAN.¹¹⁵

NOTING THE IMPORTANCE OF A SENSITIVITY TO THE SCRIPTURES, DR. KRAEMER OBSERVES:

THIS REQUIRES REAL GRACE, A THOROUGH CONTACT WITH THE ATMOSPHERE OF THE BIBLE, ESPECIALLY WITH THE TENDER YET FORCEFUL WAY IN WHICH JESUS DEALT WITH PEOPLE, A GOOD KNOWLEDGE OF THE RELIGIOUS SITUATION AND A CLEAR INSIGHT, SPRINGING FROM SYMPATHY AND LOVE, INTO THE PSYCHOLOGY OF PEOPLE. THIS SIDE OF THE APPROACH THUS POINTS AGAIN TO THE CENTRAL IMPORTANCE OF COMBINING A VIGOROUSLY RELIGIOUS CONCEPTION OF CHRISTIAN TRUTH WITH REAL KNOWLEDGE OF, AND SYMPATHY WITH, THE PEOPLE AMONG WHOM ONE WORKS.¹¹⁶ [EMPHASIS ADDED.]

OPENNESS TO THE "WHOLE MAN". A THIRD ELEMENT IN THE MATTER OF

¹¹⁵ KRAEMER, THE CHRISTIAN MESSAGE IN A NON-CHRISTIAN WORLD, OP. CIT., P. 140.

¹¹⁶ IBID., P. 305.

ACCEPTANCE AND RESPECT INVOLVES A SENSITIVITY AND OPENNESS TO THE WHOLE MAN. MANY MISSIOLOGISTS HAVE NOTED THAT AMERICAN MISSIONARIES ARE INFAMOUS FOR THEIR DICHOTOMIZED MANNER OF VIEWING MAN. BECAUSE AMERICANS TEND IN PRACTICE TO COMPLETELY SEPARATE THE PHYSICAL FROM THE SPIRITUAL, EVEN THOUGH THEIR DOCTRINE WOULD LEAD THEM OTHERWISE, THEY HAVE HISTORICALLY BEEN OVER-CONCERNED WITH THE SPIRITUAL AT THE EXPENSE OF THE PHYSICAL, SOCIAL, BIOLOGICAL OR PSYCHOLOGICAL. OR AGAIN, IN MANY MODERN MISSION PHILOSOPHIES WHERE "PRESENCE" IS SEEN TO BE MORE IMPORTANT THAN "PROCLAMATION," OUR DICHOTOMIZED WORLD VIEW HAS AGAIN LED US TO OVER-ATTENTION TO THE PHYSICAL OR PSYCHOLOGICAL WHILE AT THE SAME TIME IGNORING THE DEEPER SPIRITUAL NEEDS. WILLIAM J. KORNFIELD TRECHANTLY OBSERVES: "WHAT WE OFTEN FAIL TO REALIZE IS THAT MOST NON-WESTERN CULTURES SEE LIFE AS FAR MORE OF AN INTEGRATED WHOLE THAN WE DO, AND THEREFORE ARE MORE HOLISTIC (SEEING LIFE AS A WHOLE) THAN DICHOTOMISTIC (SEEING LIFE IN SEPARATE PARTS) IN THEIR VALUE ORIENTATIONS."¹¹⁷ THUS THEY FAIL TO SEE THE DISTINCTIONS WE MAKE BETWEEN SACRED AND SECULAR, RELIGIOUS AND NON-RELIGIOUS, AND SPIRITUAL AND MATERIAL AREAS OF LIFE.

THAT THIS IS A VERY LIMITING AND INACCURATE STANCE MAY BE READILY SEEN. IT IS GENERALLY ACCEPTED THAT CHRIST WAS VERY CONCERNED WITH ALL ASPECTS OF MAN'S BEING AND IN GENERAL WOULD NOT CONCERN HIMSELF WITH ONLY ONE WHILE IGNORING THE OTHER ASPECTS. IT IS INTERESTING AND APPEALING HOW THE "SIMPLE ARTLESS WAY IN WHICH THE LORD'S PRAYER, THE COMING OF THE KINGDOM, THE NECESSITY OF OUR DAILY BREAD, AND THE CONCERN FOR THE TEMPTATION OF SIN ARE COMBINED..."¹¹⁸ ILLUSTRATING THE IMPORTANCE OF ALL

¹¹⁷ WILLIAM J. KORNFIELD, "LOOKING AT MISSIONS FROM AN ANTHROPOLOGICAL POINT OF VIEW," EVANGELICAL MISSIONS QUARTERLY, IX, 4 (SUM., 1973), P. 201.

¹¹⁸ IBID., P. 304.

PARTS OF MAN'S BEING.

BY VIEWING MAN AS A WHOLE RATHER THAN A COLLECTION OF SEPARATE PARTS, AND ACCEPTING THAT DISCOVERED WHOLE, THE ERROR IS AVOIDED OF VIEWING THE PARTS AS AUTONOMOUS RATHER THAN IN CONSTANT INTERACTION. ANOTHER DANGER THUS AVOIDED IS THE DANGER OF REDUCTIONISM--THE ATTEMPT TO REDUCE ALL EXPLANATIONS--TO A SINGLE SIMPLE LEVEL OF ANALYSIS. THUS, THE FREQUENT ERROR WILL NOT BE MADE OF ATTEMPTING TO EXPLAIN THE WHOLE OF MAN SOLELY IN BIOLOGICAL, PSYCHOLOGICAL, SOCIAL OR SPIRITUAL TERMS.¹¹⁹

WE MUST ACCEPT THE FACT THAT GOD CREATED THE WHOLE MAN AND ALL HIS SYSTEMS, NEEDS AND DRIVES. THE CHRISTIAN ANSWER IS NOT TO DENY THE PHYSICAL AND SOCIAL SIDES OF MAN AND CONCENTRATE ONLY ON THE SPIRITUAL OR VICE VERSA. IT IS TO REALIZE THAT THE CHRISTIAN WAY OF LIFE MAKES FOR BETTER FULFILLMENT OF GOD'S INTENDED LIFE IN ALL AREAS OF OUR BEING. THE CHRISTIAN LIFE IS IN HARMONY WITH THE WHOLE WORLD OF GOD'S CREATION.¹²⁰

THE PARADOX OF ACCEPTANCE AND CHANGE. IT WAS MENTIONED ABOVE THAT A MISSIONARY'S ACCEPTANCE AND RESPECT FOR OTHER PEOPLES AND OTHER CULTURES INVOLVES A PARADOX--WE ARE COMMISSIONED TO TRANSFORM THE WORLD--MISSIONARIES ARE BY THEIR CALLING AND PROFESSION ENGAGED IN CHANGING THE WORLD--AND YET THEY ARE REMINDED TO ACCEPT PEOPLE, OTHER CULTURES AND THEIR NATIVE CHARACTER. HOW IS IT POSSIBLE TO RECONCILE THE TWO? IT IS OBVIOUS THAT A COMPROMISE SOLUTION MUST BE WORKED OUT. THREE IDEAS MAY BE OF ASSISTANCE IN WORKING OUT THAT SOLUTION. FIRSTLY, WHILE IT IS RECOGNIZED THAT THE TRUTH OF THE GOSPEL MUST NOT BE WEAKENED, IT IS OF UTMOST IMPORTANCE THAT THE DISTINCTION BE MADE BETWEEN CULTURE AND CHRISTIANITY AND THAT ATTENTION BE FOCUSED ON RELATING THE CONTENT OF THE

¹¹⁹ HEIBERT, OP. CIT., 13.

¹²⁰ IBID.

CHRISTIAN MESSAGE RATHER THAN JUST THE FORM. (THE SECTION ON DYNAMIC EQUIVALENCE LATER IN THIS CHAPTER SPEAKS TO THIS POINT.) GOOD IS TO BE FOUND IN OTHER CULTURES AND IT MUST BE SOUGHT OUT, ACCEPTED, AND BUILT UPON EVEN IF IT IS VERY DIFFERENT FROM THAT WHICH WE ARE ACCUSTOMED.

SECONDLY, IT MUST BE UNDERSTOOD THAT ACCEPTANCE DOES NOT NECESSARILY IMPLY APPROVAL. BY ACCEPTANCE IS MEANT A PASSIVE RECOGNITION OF DIFFERENCES AND THE RIGHT TO BE DIFFERENT, NOT AN ACTIVE CONDONING WHERE COMPROMISE OF THE FAITH WOULD BE REQUIRED. AS DR. NIDA HAS PUT IT:

INNER IDENTIFICATION DOES NOT MEAN IT IS NECESSARY TO ADOPT THE VALUE SYSTEM OF THOSE ONE SEEKS TO COMMUNICATE WITH; RATHER, THAT IT MUST BE TAKEN SERIOUSLY. THE ONE WHO ACHIEVES INNER IDENTIFICATION MUST BE AWARE OF PEOPLE'S IDEAS, UNDERSTAND THEIR VIEWPOINTS, AND BE GENUINELY SYMPATHETIC WITH THEIR STRUGGLE FOR SELF-EXPRESSION, EVEN THOUGH HE MAY NOT AGREE WITH ITS FORMS. HE MAY NOT, FOR EXAMPLE, WISH TO COUNTENANCE FOR A MOMENT THE LOW STANDARDS OF SEX MORALITY, BUT HE MUST RECOGNIZE THE FUNDAMENTAL VALUES IN LIFE WHICH GIVE RISE TO SUCH STANDARDS AND AT THE SAME TIME REALIZE THAT THE INDIGENOUS PEOPLE MAY HAVE ALMOST EQUAL CAUSE FOR MISJUDGING HIM.¹²¹

LUZBETAK IN THE CHURCH AND CULTURES NOTES SIMILARLY THAT:

APOSTOLIC IDENTIFICATION...DOES NOT MEAN BLIND APPROVAL AND TOTAL ADOPTION OF NATIVE WAYS: THERE ARE DEFINITE LIMITS BEYOND WHICH THE MISSIONARY MAY NOT GO AND REGARDING WHICH HE MAY NOT COMPROMISE. HOWEVER, AS FAR AS EMPATHY ("FEELING WITH" OR "UNDERSTANDING") IS CONCERNED THERE IS NO LIMIT.¹²² EMPATHY MEANS THAT THE MISSIONARY FULLY UNDERSTANDS AND APPRECIATES, AS THE LOCAL PEOPLE DO, THE REASONS BEHIND THEIR WAY OF LIFE.

FINALLY, MISSIONARIES MUST BE VERY CAREFUL THAT OUR ASSESSMENT OF OTHERS AND THEIR CUSTOMS IS NOT PREJUDICED BY PRIDE OR HAUTINESS.

¹²¹ NIDA, MESSAGE AND MISSION, OP. CIT., P. 164.

¹²² LUZBETAK, THE CHURCH AND CULTURES, OP. CIT., P. 46.

ARE WE REALLY BEING OBJECTIVE AS WE VIEW STRANGE CUSTOMS AND FIND THEM SINFUL OR DEGRADING, OR IS IT AT TIMES OUR "HOLIER-THAN-THOU" MASK DISTORTING OUR VISION? IF SO, WE MUST PURGE OURSELVES OF ALL KINDS OF SUPERIORITY FEELINGS AND REALIZE "THAT ALL MEN OF ALL CIVILIZATIONS (THE "CHRISTIAN" INCLUDED) ARE, IN LIGHT OF GOD'S REVELATION FORLORN SINNERS AND REBELLIOUS CHILDREN OF GOD.¹²³ THAT AND NOTHING MORE.

MUTUALITY

VERY CLOSELY RELATED TO MATTERS OF ACCEPTANCE AND RESPECT IS THE VERY CRUCIAL AREA OF MUTUALITY OR RECIPROCITY. INDEED, FOR A RELATIONSHIP BETWEEN MISSIONARY AND TARGET CULTURE TO ADVANCE A SINGLE STEP BEYOND ACCEPTANCE AND RESPECT THERE NEEDS TO BE A MUTUAL WILLINGNESS TO TAKE THOSE FURTHER STEPS. MUTUALITY BEGINS WITH A WILLINGNESS TO LEARN-- "A GENUINE CONCERN FOR AND A DEEP APPRECIATION OF A WAY OF LIFE THAT IS DIFFERENT FROM ONE'S OWN. THE CHEAP SENTIMENTAL, ROMANTIC APPROACH, WHICH GUSHES OVER 'NATIVE THINGS' AS IF THEY WERE QUAIN NOVLTIES, RATHER THAN TO PROVIDE FOR RECIPROCITY WILL LEAD TO PSYCHOLOGICAL DISTANCE, FOR NO ONE WANTS TO BE REGARDED LIGHTLY."¹²⁴

THE IMPORTANCE OF MUTUALITY IN CROSS-CULTURAL IDENTIFICATION MAY BE SEEN AS IT IS OBSERVED THAT THE GREATER DEGREE OF MUTUALITY OBTAINED, THE GREATER IS THE INTEGRATION OF CHRISTIANITY INTO THAT CULTURE.¹²⁵ IF THE NATIONALS ARE ACTIVELY DOING THEIR PART TOWARDS BUILDING INTERPERSONAL RELATIONSHIPS THE ACCEPTANCE OF CHRISTIANITY IS MUCH LESS LIKELY TO BE MERELY SUPERFICIAL.

¹²³ KRAEMER, OP. CIT., P. 294.

¹²⁴ JACOB A. LOEWEN, "RECIPROCITY IN IDENTIFICATION," PRACTICAL ANTHROPOLOGY, XI, 4 (JULY-AUG., 1964), P. 154.

¹²⁵ LUZBETAK, OP. CIT., P. 188.

MUTUALITY, HOWEVER, IS NOT SOMETHING THAT WILL DEVELOP BY ITSELF, BUT RATHER MUST BE ENCOURAGED BY THE POLICIES AND TECHNIQUES ADOPTED BY THE MISSIONARY. "THE ALERT MISSIONARY WILL CONSTANTLY STRIVE TO ESTABLISH REINFORCING RELATIONSHIPS BETWEEN WHAT HE INTRODUCES AND WHAT HIS PEOPLE VALUE, BELIEVE IN, AND ARE ACTUALLY DOING."¹²⁶ THE CATHOLIC MISSIOLOGIST, LOUIS LUZBETAK, IN THE CHURCH AND CULTURES HAS AN OUTSTANDING SECTION DEVOTED TO WHAT FRIENDSHIP AND MUTUALITY ANYWHERE IN THE WORLD PRESUPPOSES, WHICH IS VERY APPROPRIATE TO BE SUMMARIZED HERE. LUZBETAK NOTES SIX MUTUAL FEATURES THAT WILL LEAD TO MUTUAL TRUST, AFFECTION AND IDENTIFICATION.¹²⁷ IN MOST CASES, IT IS THE MISSIONARY WHO MUST TAKE THE LARGER STEPS TOWARD HIS PEOPLE, BUT IN ALL THE APPROACH IS MUTUAL.

MUTUAL UNDERSTANDING. FRIENDSHIPS ARE NEVER CEMENTED UNTIL THERE IS A MUTUAL UNDERSTANDING OF THE FRIENDS, THEIR WAYS OF THINKING, THEIR VALUES, THEIR MOTIVES. IDENTIFICATION PRESUPPOSES THAT THE MISSIONARY KNOWS AND LOVES HIS PEOPLE, BUT IT MAY NOT BE SO APPARENT THAT THE PEOPLE SHOULD KNOW THEIR MISSIONARY. "IT MAY BE WELL FOR THE MISSIONARY TO SPEAK EVERY NOW AND THEN TO HIS PEOPLE ABOUT HIS OWN 'STRANGE' WAYS--NOT IN A HAUGHTY MANNER BUT WITH VIEW TO HELPING THEM TO UNDERSTAND THE 'STRANGE' PERSON THAT HE HAPPENS TO BE."¹²⁸ LUZBETAK EXPLAINS THAT THIS WILL GO A LONG WAY TOWARDS HELPING THE PEOPLE TO OVERLOOK OR UNDERSTAND HIS NAIVE REMARKS OR HIS IMPOLITE OR RUDE BEHAVIOR. THE IMPORTANCE OF TRYING TO GAIN UNDERSTANDING AND BEING OPEN TO BE UNDERSTOOD CANNOT BE OVER EMPHASIZED.

¹²⁶ LUZBETAK, THE CHURCH AND CULTURES, OP. CIT., P. 188.

¹²⁷ IBID., PP. 233-237.

¹²⁸ IBID., P. 233.

COMMON TASTES. TASTES, OR PREFERENCES, FOR THE MOST PART ARE CULTURALLY DEFINED, SO IT IS VITALLY IMPORTANT THAT THE MISSIONARY DISCOVER THE TASTES OF THE LOCAL PEOPLE AS MUCH AS POSSIBLE. BY DISREGARDING THE TASTES OF THOSE WITH WHOM THE MISSIONARY MUST INTERACT, HE MAY BE BUILDING UP A WALL BETWEEN HIMSELF AND THE INDIVIDUALS WITH WHOM HE SHOULD BE IDENTIFIED. DEVELOPING COMMON TASTES IS OFTEN A SLOW AND TEDIOUS PROCESS AS ANY MARRIED PERSON WILL ATTEST TO, BUT IGNORANCE OF LOCAL WAYS AND VALUES IS NO EXCUSE, FOR IT IS THE MISSIONARY'S TASK TO EXPEND THE EFFORT TO DISCOVER THE TASTES OF HIS PEOPLE AND THEN TO ADAPT THEM TO WHATEVER EXTENT IS POSSIBLE.

COMMON INTERESTS. FRIENDSHIP AND IDENTIFICATION PRESUPPOSE COMMON INTERESTS. FROM WHAT HAS BEEN SAID IT FOLLOWS THAT IT IS THE MISSIONARY'S TASK TO TAKE AN INTEREST--RATHER TO SHARE AN INTEREST IN HIS PEOPLE'S ACTIVITIES AND INTERESTS. THUS THE MISSIONARY WILL BE CONCERNED ABOUT CROPS, HOLIDAYS, FAMILIES, GAMES AND THE LIKE, AND WILL SHARE THEIR ENTHUSIASM, THEIR CONCERN, THEIR JOYS OR THEIR BORROWS IN THESE INTERESTS. AGAIN IT MIGHT NOT BE SO OBVIOUS, HOWEVER, THAT THE MISSIONARY SHOULD OPEN HIMSELF UP ENOUGH TO THE NATIONALS THAT THEY CAN SHARE HIS FEELINGS IN HIS OWN INTERESTS. THUS, THE MISSIONARY WHO KNOWS HOW TO SHARE RESPONSIBILITIES WITH HIS PEOPLE, "WILL ALMOST SPONTANEOUSLY DEVELOP A COMMON INTEREST WITH THEM; ON THE OTHER HAND, THE MISSIONARY WHO TENDS TO CONDUCT HIS ACTIVITIES IN A CLOUD OF MYSTERY AND WITH A 'NONE-OF-YOUR-BUSINESS' ATTITUDE WILL MOST LIKELY NEVER SUCCEED IN STRIKING UP SUCH AN INTEREST."¹²⁹ TO WHATEVER EXTENT IT IS POSSIBLE, THE NATIONALS SHOULD BE PARTNERS IN THE MISSIONARY'S ACTIVITIES, SHARING

¹²⁹ IBID., P. 234.

IN HIS SUCCESSES AND FAILURES IN ORDER TO JOIN THE INTERESTS OF THE MISSIONARY AND HIS TARGET CULTURE.

MUTUAL ASSISTANCE. COMMON INTERESTS MUST BE SUPPORTED BY MEANINGFUL MUTUAL ASSISTANCE. IN ACCORDANCE WITH THE NECESSITY OF CONSIDERING THE WHOLE MAN THE MISSIONARY MUST BE SENSITIVE TO MEETING ACTUAL NEEDS--WHETHER TO SAVE A SOUL, A LIFE, A CROP, OR A FRIEND--BY RENDERING THE REQUIRED ASSISTANCE. THIS MUST BE DONE, HOWEVER, WITH DISCRETION. A FREE HAND OUT, FOR EXAMPLE, WITH NO RECIPROCAL RESPONSE IS RARELY AN APPROPRIATE FORM OF ASSISTANCE. PROVIDING OPPORTUNITIES, RATHER THAN OUTRIGHT GIVING, IS GENERALLY MORE MEANINGFUL AND BENEFICIAL IN THE LONG RUN. AND AGAIN, THE ASSISTANCE SHOULD BE MUTUAL.

THE MISSIONARY MUST HELP HIS PEOPLE, BUT, AT THE SAME TIME, THEY MUST HELP HIM. AS EARLY AS POSSIBLE THE NEW CHRISTIAN COMMUNITY SHOULD BE TAUGHT ITS RESPONSIBILITY REGARDING THE SUPPORT OF THE LOCAL AS WELL AS THE UNIVERSAL CHURCH. TO INSIST ON A REASONABLE "GIVE-AND-TAKE" RELATIONSHIP IS TO ENCOURAGE MUTUAL ASSISTANCE, THE TYPE OF ASSISTANCE THAT PROMOTES A FRIENDLY RELATIONSHIP AND IDENTIFICATION.¹³⁰

MUTUAL ADMIRATION. THIS POINT IS ESPECIALLY IMPORTANT, AND IT TIES IN CLOSELY WITH WHAT WAS SAID CONCERNING ROLE RELATIONSHIPS. EVERYONE WANTS TO BE ADMIRER, AND IT IS VERY IMPORTANT THAT THE MISSIONARY MAKE EVERY EFFORT TO FIND OUT WHAT THE SELF-IMAGE IS HIS PEOPLE WANT TO BE ADMIRER FOR AND THEN ADMIRE IT. IN PRACTICAL MISSION WORK, THE ACCURACY OF THE PEOPLE'S SELF-IMAGE MATTERS LITTLE, BUT IT MUST BE RESPECTED AND ADMIRER FOR THE MISSIONARY TO IDENTIFY. CONVERSELY, THE MISSIONARY MUST STRIVE TO BE A PERSON WHOM HIS PEOPLE CAN ADMIRE. IN

¹³⁰ IBID., P. 236.

THIS REGARD, LUZBETAK BRINGS OUT AN IMPORTANT POINT ABOUT LEARNING THE "SILENT LANGUAGE" OF THE TARGET CULTURE:

IF THE MISSIONER IS TO BE ADMIRER BY THE LOCAL COMMUNITY HE CANNOT AFFORD NOT TO LEARN THEIR "SILENT LANGUAGE," THE LATENT MEANINGS IN THEIR OUTWARD BEHAVIOR. EVEN THE WAY A PERSON WALKS COMMUNICATES A MESSAGE, FOR THE PARTICULAR STRIDE MAY BE ASSOCIATED WITH TIMIDITY, SUSPICIOUS INTENT, OR HAUGHTINESS. IF THE MISSIONER DOES NOT LEARN HIS PEOPLE'S "SILENT LANGUAGE" HE MAY WRONGLY GIVE THEM THE IMPRESSION THAT HE IS HARSH, TIMID, STUPID, IMPOLITE, AND POSSESSES OTHER QUALITIES ONE WOULD NORMALLY NOT FIND IN A SELF-CHOSEN FRIEND.¹³¹

MUTUAL ACCESSIBILITY. THE MISSIONARY IN THE CONGO CITED IN CHAPTER 1 FROM ARDEN ALMQUIST'S, MISSIONARY, COME BACK!, WHO HAD A SMALL HOLE IN HIS DOOR FOR THE AFRICANS TO LOOK THROUGH WHILE THE WHITES USED THE DOOR, WOULD BE FOUND WANTING IN ALL OF THE ABOVE ASPECTS OF MUTUALITY, BUT MOST REVOLTINGLY SO IN THIS FINAL ASPECT--ACCESSIBILITY.

HABITUALLY TO BRUSH PEOPLE OFF AND TO HAVE LITTLE OR NO TIME TO LISTEN TO THEIR WORRIES, PROBLEMS, AND NEEDS (NO MATTER HOW BUSY ONE REALLY MAY BE) IS A SERIOUS MISTAKE TO MAKE BY ANYONE LIKE THE MISSIONARY WHOSE WORK DEPENDS ON CLOSE, FRIENDLY RELATIONS WITH THE LOCAL COMMUNITY.¹³²

MISSIONARIES HAVE OFTEN MADE MANY IMPOSITIONS ON FOREIGN CULTURES BY REQUIRING THEM TO BE ACCESSIBLE TO THE MISSIONARY AT HIS WHIM, BUT HAVE AT TIMES FAILED TO SEE THE IMPORTANCE OF BEING ACCESSIBLE THEMSELVES. HERE AS IN EVERY SITUATION DISCRETION MUST BE EXERCIZED. SOME PRIVACY MUST BE ALLOWED FOR BOTH SIDES. ALSO, THE CULTURAL CONTEXT MAY PRESCRIBE A CERTAIN "DISTANCE" FOR PEOPLE IN SOME ROLES WHICH SHOULD BE

131 *IBID.*

132 *IBID.*, PP. 236, 237.

MUTUALLY OBSERVED. BUT WITHIN THESE LIMITS, THERE ARE FEW THINGS WHICH PROMOTE FRIENDSHIP BETTER THAN ACCESSIBILITY.¹³³

SELF-EXPOSURE. THERE IS ANOTHER ANGLE OF MUTUALITY NOT MENTIONED BY LUZBETAK BUT WELL NOTED BY OTHER WRITERS WHICH PERHAPS ENCOMPASSES THE ABOVE SIX AND THAT IS THE MUTUALITY OF OPENNESS, OF SELF-EXPOSURE. IF ONE OR THE OTHER SIDE REFUSES TO KNOW THE OTHER OR BE KNOWN BY IT, THEN THERE CAN BE NO COMMUNICATION AND NO IDENTIFICATION.

WE WILL HAVE TO BE WILLING TO BE KNOWN, IF WE WANT TO KNOW. SELF-EXPOSURE WILL BE OF UTMOST IMPORTANCE TO THE MISSIONARY, FOR IT WILL REVEAL IN REAL LIFE HIS ENCOUNTER WITH THE VALUES HE IS TEACHING... IT WILL PREVENT US FROM CASTING THE FIRST STONE AT THE PERSON CAUGHT IN SHORTCOMING, BECAUSE WE WILL ALREADY BE KNEELING AT THE CROSS IN REPENTANCE FOR OUR OWN WEAKNESSES.¹³⁴

AS MENTIONED IN CHAPTER 3, OPENING ONESELF UP IS NOT AN EASY THING TO DO. IN FACT, IT IS A VERY RISKY THING TO DO. IT GIVES OTHERS POWER OVER A PERSON AND MAKES HIM VULNERABLE TO THE ATTACKS THEY MAY MAKE UPON HIM. WE ARE AGAIN, HOWEVER, NOT WITHOUT THE EXAMPLE OF OUR SAVIOR WHO HIMSELF, THOUGH HE WAS GOD AND HAD EVERY RIGHT TO REMAIN ABOVE HUMANITY IN POWER AND MAJESTY, AND YET HE TURNED HIS BACK ON THIS AND BECAME A REAL HUMAN BEING AMONG US--A LEARNER, A SHARER AND A PARTICIPANT.¹³⁵

WHAT A TERRIBLE RISK JESUS TOOK IN...MAKING HIMSELF VULNERABLE, ABLE TO BE TALKED BACK TO, ABLE TO BE CRITICIZED BY MEN, ABLE TO BE TEMPTED. BUT IN THIS PROCESS OF REJECTING THE ASSIGNED STATUS THAT HE HAD A RIGHT TO RETAIN HE PUT HIMSELF IN THE POSITION TO WIN (RATHER THAN DEMAND--AS HE HAD

¹³³ KRAFT, "GOD'S MODEL FOR CROSS-CULTURAL IDENTIFICATION--THE INCARNATION," OP. CIT., P. 208.

¹³⁴ IBID., P. 209.

¹³⁵ IBID., P. 237.

A RIGHT TO) OUR RESPECT, TO EARN (RATHER THAN TO SIMPLY ASSUME) OUR ADMIRATION AND ALLEGIANCE ON THE BASIS OF WHAT HE DID AND BECAME AMONG US.¹³⁶

IF WE ARE WILLING TO BE OPEN, IF WE ARE WILLING TO LISTEN AS WELL AS TELL, AND IF WE ARE WILLING TO LET OUR RELATIONSHIP WITH THE NATIONALS BE ONE OF BROTHERHOOD INSTEAD OF PARENT CHILD, THEN WE CAN FREE OURSELVES OF HAVING TO "PROVE" OURSELVES TO ONE ANOTHER. WHEN WE ARE HONEST AND TRANSPARENT, WE CAN OPEN UP AND SHARE OUR BURDENS, PROBLEMS, TEMPTATIONS AND UNCERTAINTIES AND FIND HELP FROM THE NATIONALS. WE WILL THEN NOT BE THREATENED BY THE CRITICISM OF OTHERS AND WILL HAVE MORE TRUE SPIRITUAL FREEDOM TO SERVE CHRIST.¹³⁷

CROSS-CULTURAL IDENTIFICATION MAY STAND OR FALL ON THIS ISSUE OF MUTUALITY. IT HAS BEEN SUGGESTED THAT THE MISSIONARY CANNOT HOPE TO COMPLETELY IDENTIFY WITH THE PEOPLE IN HIS TARGET CULTURE, REGARDLESS OF HOW HARD HE TRIES. ALMQUIST STATES:

MUTUALITY IN IDENTIFICATION DECLARES THAT THIS REALLY DOESN'T MATTER. IT IS THE PROGRESS MADE IN LEARNING, NOT THE MASTERY THAT MATTERS FOR CONTINUAL PROGRESS SPELLS CONTINUED CARING, A WITNESS TO THE RESPECT WITH WHICH ONE REGARDS THE CULTURE WITH WHICH HE SEEKS COMMUNICATIONS.¹³⁸

MAX WARREN, IN AN ARTICLE TITLED "THE MEANING OF IDENTIFICATION" SUMMARIZES WELL THE SIGNIFICANCE OF MUTUALITY:

IT SHOULD BE OBVIOUS THAT IN THIS INTERCHANGE CHURCH FROM WEST MEETING CHURCH IN ASIA OR AFRICA "IDENTIFICATION WITH" MUST BE MUTUAL IF IT IS TO BE A GENUINE PARTNERSHIP. THIS IS OFTEN FORGOTTEN. "IDENTIFICATION WITH" DOES NOT MEAN LOSS OF IDENTITY. IT MEANS THE SYMPATHETIC ENTERING

¹³⁶ JACOB A. LOEWEN, "SELF-EXPOSURE: BRIDGE TO FELLOWSHIP," PRACTICAL ANTHROPOLOGY, XII, 2 (MAR.-APR., 1963), P. 50.

¹³⁷ HEIBERT, OP. CIT., P. 3.

¹³⁸ ALMQUIST, MISSIONARY, COME BACK!, OP. CIT., P. 181.

INTO THE LIFE OF ANOTHER. ONLY BY A DEEP MUTUALITY OF RELATIONSHIP CAN "IDENTIFICATION WITH" BE PURGED OF A PURELY ROMANTIC AND UNREAL SIGNIFICANCE... THE TRUE DIGNITY OF RELATIONSHIP DEMANDS THE RECOGNITION OF MUTUALITY.¹³⁹

ADAPTABILITY

THE THIRD FEATURE OF A WORKING IDENTIFICATION IS THAT THE MIS-
SIGNARY BE ADAPTABLE. IT IS AN UNUSUAL KIND OF PERSON WHO HAS IN THE
FACE OF UNFORESEEN OBSTACLES, THE CAPACITY TO KEEP ALL CHANNELS OF COM-
MUNICATION OPEN AND WHO CAN STEP OUT OF HIS NORMAL PATTERNS AND HABITS
WHEN THE SITUATION REQUIRES. IT MEANS THAT THE PERSON MUST BE ABLE TO
MONITOR HIMSELF AND LEARN FROM HIS MISTAKES, AND HE MUST BE ABLE TO
INNOVATE, TO FLEX AND TO REPROGRAM.¹⁴⁰

PERHAPS THE BEST EXAMPLES OF THE ADAPTABILITY OF WHICH WILL BE
SPOKEN OF HERE, ARE FOUND IN THE NEW TESTAMENT IN THE ADAPTATIONS THAT
JESUS HIMSELF HAD TO MAKE. RICHARD T. FOULKES ELABORATES ON JESUS'
ADAPTABILITY:

JESUS HAD TO ADJUST REPEATEDLY TO HIS ENVIRONMENT. HE
MUST HAVE FOUND IT STRANGER THAN WE SINNERS DO.

LOOK, FOR EXAMPLE, AT THE THINGS THAT SURPRISED HIM.
ON RARE OCCASIONS HE WAS HAPPILY SURPRISED, PERHAPS BY
THE FAITH OF A GENTILE IN WHOM ONE WOULD NOT EXPECT TO
FIND IT. BUT MORE OFTEN HE WAS SURPRISED, AND DISAP-
POINTED, AT THE LACK OF FAITH ON THE PART OF THOSE WHO
SHOULD HAVE BEEN BELIEVERS... EARLY IN HIS PUBLIC MINIS-
TRY HIS FIRST SERMON IN THE HOME SYNAGOGUE BROUGHT A TER-
RIBLE REACTION, WITH THE PEOPLE INCREDULOUS AT FIRST, THEN
SNEERING, AND FINALLY MURDEROUS. THE LORD'S REPLIES INDI-
CATE HIS VIRTUAL INABILITY TO COMPREHEND SUCH HARDNESS OF
HEART. HIS OWN DISCIPLES, AFTER MONTHS AND YEARS OF KNOWING
HIM, DISTRESSED HIM BY THEIR LACK OF FAITH.... IT MUST
HAVE REQUIRED SPECIAL GRACE FOR JESUS TO ADJUST AT ALL TO
THE ENVIRONMENT OF CONTENTION AND SPIRITUAL IMPOTENCE THAT
AWAITED HIM AT THE FOOT OF THE MOUNTAIN, WHEN AT ITS PEAK
HE TALKED WITH "JUST MEN MADE PERFECT" AND HEARD HIS

¹³⁹ MAX WARREN, "THE MEANING OF IDENTIFICATION," IN GERALD ANDER-
SON, ED., THE THEOLOGY OF THE CHRISTIAN MISSION, (NEW YORK: MCGRAW-HILL
BOOK CO., INC., 1961), P. 232.

¹⁴⁰ LARSON, "MAKING SENSE...", OP. CIT., P. 43.

FATHER'S VOICE. IS IT ANY WONDER THAT HE BROKE INTO WORDS SUCH AS, "OH, HOW LONG DO I HAVE TO PUT UP WITH?" AT THIS POINT HE MIGHT HAVE BEEN RELIEVED TO RETURN, AS IT WERE, TO HEAVEN LEAVING MEN TO THEIR OWN FLIGHT.

BUT THE AMAZING THING ABOUT OUR LORD IS THAT, BECAUSE HE IS LOVE, EVERY SUCH DISAPPOINTMENT SIMPLY INSPIRED RENEWED IDENTIFICATION WITH THE PEOPLE. HE DID NOT DRAW AWAY; THAT IS OUR SINFUL WAY OF COPING WITH PEOPLE WHO DISAPPOINT US.¹⁴¹

THE AIM OF ADAPTABILITY. THE AIM OF A MISSIONARY BEING ADAPTABLE IS, OF COURSE, MORE EFFECTIVE COMMUNICATION, FOR, AS LUZEBETAK NOTES, WHILE COMMUNISTS AND OTHER WOULD-BE REFORMERS MAY USE POLITICS, VIOLENCE, TRICKERY, SUPPRESSION AND OTHER ETHICAL AND UNETHICAL MEANS TO ACHIEVE THEIR ENDS, THE CHURCH HAS ONLY ONE MEANS--COMMUNICATION.¹⁴² SUCH BEING THE CASE, THE MISSIONARY NEEDS TO BE TO THE UTMOST PEOPLE ORIENTED AS OPPOSED TO PROGRAM, TASK OR OTHERWISE ORIENTED. ON THE IMPORTANCE OF PERSONS LUZBETAK AGAIN SPEAKS DIRECTLY:

IT IS NOT SUFFICIENT MERELY TO UNDERSTAND THE CULTURAL CONTEXT. THE EDUCATOR, SOCIAL WORKER, ECONOMIST, TECHNICIAN, DOCTOR, AND ANY OTHER MISSION SPECIALIST, NO LESS THAN THE MISSIONARY ENGAGED IN THE DIRECT APOSTOLATE, MUST AS FAR AS POSSIBLE GEAR HIS INTERPERSONAL RELATIONS AS WELL AS HIS PROFESSIONAL KNOWLEDGE AND SKILL TO THE NEW HUMAN SURROUNDINGS. SOCIAL ACTION MUST BE RELEVANT TO WHAT THE LOCAL PEOPLE ACTUALLY BELIEVE IN, VALUE, AND DO. THEIR MILIEU, THEIR NEEDS, THEIR VALUES, AND THEIR ASSUMPTIONS (NOT THE MISSIONARY'S) SHOULD AS MUCH AS POSSIBLE DETERMINE THE MISSIONER'S INTERPERSONAL AND PROFESSIONAL APPROACH IN WORKING TOWARDS THE...BETTERMENT OF A PEOPLE.¹⁴³

THE PROCESSES OF ADAPTATION. THE PROCESSES OF ADAPTATION ARE NATURALLY VERY COMPLEX AND VARIED AND ARE THUS DIFFICULT TO BE SPECIFIC

¹⁴¹ FOULKES, OP. CIT., P. 159.

¹⁴² LUZBETAK, THE CHURCH AND CULTURES, OP. CIT., P. 16.

¹⁴³ IBID., PP. 14, 15.

ABOUT. ONE MAY, HOWEVER, GENERALIZE ABOUT MANY AREAS WHERE ADJUSTMENTS AND ADAPTATIONS MUST TAKE PLACE.

A. BEING A LEARNER. PERHAPS MOST IMPORTANTLY, TO BE ABLE TO ADAPT THE PERSON MUST BE WILLING TO BECOME A LEARNER AGAIN. THE MISSIONARY MUST RESURRECT THE BASIC CHILD-LIKE IMPULSE TO LEARN AND TO IMITATE WITHOUT FEARS OF BEING THOUGHT FOOLISH IN SPITE OF HIS ADULT SENSITIVITY TO OTHER PEOPLE'S IMPRESSIONS OF HIM. THE MISSIONARY MUST NOT FORGET THAT THERE IS A DIFFERENCE BETWEEN BEING CHILDISH AND CHILD-LIKE AS WE ARE SO CLEARLY URGED TO BE BY OUR SAVIOR.¹⁴⁴ JACOB LOEWEN SPEAKS OF THE IMPORTANCE OF A WILLINGNESS TO LEARN:

ONE OF THE FIRST QUALITIES A MISSIONARY NEEDS IS THE CONTINUING WILLINGNESS TO LEARN. THIS QUEST MUST BE MOTIVATED BY A GENUINE CONCERN FOR AND A DEEP APPRECIATION OF A WAY OF LIFE THAT IS DIFFERENT FROM ONE'S OWN. ...THE MISSIONARY WILL HAVE TO TAKE BOTH THE NATIONAL AND THE NATIONAL WAY OF LIFE SERIOUSLY, REGARDLESS OF HOW STRANGE OR EXOTIC A PRACTICE MAY SEEM TO HIM.¹⁴⁵

B. EVALUATE THEOLOGIES. SECONDLY, THE MISSIONARY WHO WOULD IDENTIFY WITH HIS TARGET CULTURE MUST BE PREPARED TO UNDERGO SOME REEVALUATION OF HIS THEOLOGY. AS MENTIONED IN CHAPTER 3, WESTERNERS HAVE A VERY STRONG TENDANCY TO CONFUSE THEIR CULTURE WITH THEIR CHRISTIANITY. IF IT IS FOUND, ON CLOSER SCRUTINY, THAT MANY OF OUR MOST CHERISHED SINS AND TABOOS ARE PERHAPS NOT SCRIPTURALLY FOUNDED, IT SHOULD NOT BE CONCLUDED THAT SIN IS THEREFORE RELATIVE OR THAT A KIND OF SITUATION ETHICS IS AN APPROPRIATE SUBSTITUTE FOR THE BIBLICAL STANDARD. BUT SUCH SCRUTINY SHOULD NEVERTHELESS BE UNDERTAKEN TO DETERMINE POSSIBLE MITIGATING

¹⁴⁴ MATTHEW 18:3

¹⁴⁵ LOWEN, "RECIPROCITY IN IDENTIFICATION," OP. CIT., P. 148.

FACTORS OR WHERE ADAPTATION OR ACCOMODATION MAY LEGITIMATELY TAKE PLACE.

THE MISSIONARY WILL DO WELL, GIVEN THE STRENGTH OF HABITS, FOR EXAMPLE,

TO EXAMINE HIS THEOLOGY

REGARDING THE INFLUENCE OF HABIT ON BEHAVIOR AND THE CORRESPONDING DIMINATION⁴ OF CULPABILITY, THE MORALITY OF LIVING IN UNAVOIDABLE CONDITIONS THAT MAKE THE OVERCOMING OF UNDESIRABLE HABITS EXTREMELY DIFFICULT--TO MENTION ONLY A FEW OF THE MANY PERTINENT TOPICS CONNECTED WITH THE MORALITY OF HABIT FORMATION.¹⁴⁶

C. GROUP CONVERSION? ANOTHER "SACRED COW" THAT MAY HAVE TO BE SACRIFICED IS THE WESTERNER'S COMMITMENT TO INDIVIDUAL DECISION AND INDIVIDUAL CONVERSION WHICH MAY STEM IN PART, FROM OUR WORLD VIEW RATHER THAN FROM TRUE BIBLICAL INTERPRETATION. VERY OFTEN BECAUSE OF THIS ORIENTATION, WESTERNERS MAY HAVE FAILED TO RECOGNIZE THAT GROUP CONVERSION AMONG GROUP ORIENTED SOCIETIES MAY BE JUST AS VALID AND EVEN MORE STABLE THAN INDIVIDUAL CONVERSIONS. MERLIN W. INNIGER, IN PRACTICAL ANTHROPOLOGY, NOTES SOME OF THE POSSIBLE POSITIVE ASPECTS OF GROUP CONVERSION OR 'MASS MOVEMENTS.' IN ADDITION TO THE FACT THAT SUCH MOVEMENTS PROVIDE THE MOST NATURAL WAY OF APPROACH TO GROUP ORIENTED SOCIETIES, HE STATES:

MASS MOVEMENTS ALSO PROVIDE PROTECTION FROM SOCIAL DISLOCATION, WHICH IS OFTEN A GRAVE DANGER TO MORALITY IN GROUP-CONSCIOUS SOCIETIES. THERE IS A FURTHER REDUCTION OF THE DANGER OF WESTERNIZATION IN MASS MOVEMENTS. SINGLE CONVERTS TEND TO ABANDON THE PATTERNS AND CUSTOMS OF THEIR OWN SOCIETY, AND TO IMITATE THOSE OF WESTERN MISSIONARIES. THIS HAS OFTEN RESULTED IN AN INCREASE OF HOSTILE ATTITUDES TOWARD CHRISTIANITY AND CONFIRMED THE BELIEF OF MANY NON-CHRISTIANS THAT WESTERN CULTURE AND CHRISTIANITY ARE IDENTICAL. WHEN A GROUP IS CONVERTED, ON THE OTHER HAND THE EFFECT UPON THE TOTAL SOCIETY IS MUCH MORE POSITIVE. OTHER GROUPS ARE

¹⁴⁶ LUZBETAK, THE CHURCH AND CULTURES, OP. CIT., P. 82.

INFLUENCED AND BEGIN TO CONSIDER WHETHER THIS WAY MIGHT NOT BE THE BEST FOR THEM ALSO.¹⁴⁷

WHILE IT WILL BE APPARENT THAT SUCH A MATTER AS THIS MUST BE APPROACHED CAUTIOUSLY, STILL ADAPTABILITY MAY REQUIRE THAT THE POSSIBILITY AT LEAST BE ENTERTAINED.

D. WORSHIP PRACTICES. STILL ANOTHER MATTER THAT REQUIRES FLEXIBILITY AND ADAPTABILITY IS IN THE MATTER OF WORSHIP PRACTICES. MANY ITEMS IN THIS VEIN COULD BE DISCUSSED, BUT ONLY THREE WILL BE HEREIN MENTIONED.

1. FIRST IS IN THE AREA OF SINGING. CHRISTIANS DEVOTE A GOOD PART OF THEIR WORSHIP SERVICES TO SINGING AND, FOR THAT MATTER SINGING OF SOME SORT IS AN ALMOST UNIVERSAL HUMAN ACTIVITY.

THERE MAY, HOWEVER, BE DIFFERENCES IN FORM, USE, AND FUNCTION OF THE INDIGENOUS SINGING. MARY KEY, IN AN EXTREMELY ENLIGHTENING ARTICLE IN PRACTICAL ANTHROPOLOGY NOTES DOZENS OF QUESTIONS THAT THE MISSIONER MUST ASK HIMSELF CONCERNING HIS PEOPLE BEFORE HE CAN HAVE A FEEL FOR THE ROLE MUSIC WILL PLAY IN THE CHRISTIAN WORSHIP HE IS INTRODUCING. SOME OF THESE QUESTIONS ARE: WHICH MEMBERS OF THE SOCIETY SING?, WHAT IS THE RELATIONSHIP BETWEEN MUSICIAN AND HIS AUDIENCE?, WHAT ARE THE FUNCTIONS OF GESTURES AND EXPRESSION?, HOW DOES THE AUDIENCE INTERPRET THE EMOTIONAL CONTENT OF THE HYMN?, ARE THERE DIFFERENT CATEGORIES OF MUSIC?, WHAT SCALES, HARMONIES AND METERS ARE USED?, ETC.¹⁴⁸

WITHOUT A SENSITIVITY TO THESE QUESTIONS AND AN UNDERSTANDING

¹⁴⁷ MERLIN W. INNIGER, "MASS MOVEMENTS AND INDIVIDUAL CONVERSION IN PAKISTAN," PRACTICAL ANTHROPOLOGY, X, 3 (MAY-JUNE, 1963), PP. 123, 124.

¹⁴⁸ MARY KEY, "HYMN WRITING WITH INDIGENOUS TUNES," PRACTICAL ANTHROPOLOGY, IX, 6 (NOV.-DEC., 1962), P. 259-261.

OF THE PROBLEM, WHAT KIND OF SINGING ARE MISSIONARIES LIKELY TO INTRO-
DUCE? PROBABLY WORD-FOR-WORD TRANSLATIONS OF THEIR OWN 150-YEAR-OLD
HYMNS, OFTEN WITH LITTLE OR NO REGARD FOR THE HARMONY, SCALE, METER, OR
ACCENT OF THE INDIGENOUS MUSIC. HERE THEN IS AN IMPORTANT BUT OFTEN
OVERLOOKED AREA OF ADJUSTMENT.

MUSIC SYSTEMS VARY WIDELY, JUST AS LANGUAGES DO, AND
THE MISSIONARY WILL FIND THAT IN ORDER TO USE "OUTSIDE"
MUSIC OF ANY KIND, HE WILL HAVE TO KNOW THOROUGHLY THE
MUSICAL SCHEME OF THE LANGUAGE IN WHICH HE IS WORKING.
WHAT IS THE UNTRAINED MISSIONARY TO DO WITH A PENTATONIC
OR HEXATONIC SCALE, EVEN IF HE DOES RECOGNIZE IT?
...A NATIVE HYMNAL INVOLVES MUSIC AS WELL AS WORDS AND
BOTH MUST BE IN THE IDIOM OF THE PEOPLE.¹⁴⁹

BEING ADAPTABLE WITH RESPECT TO SINGING MAY SEEM TO BE SO OBVIOUS AS TO
NOT NEED MENTIONING, BUT IT IS SURPRISING HOW OFTEN ONE HEARS ORIENTALS
OR AFRICANS SINGING HYMNS READILY RECOGNIZED AS ENGLISH IN ORIGIN BY
THEIR TUNES, TRANSLATED INTO VERNACULAR LANGUAGES AND TAUGHT BY THE MIS-
SIONARY. WORD FOR WORD TRANSLATIONS, AS WILL BE MENTIONED BELOW, RARELY
CONVEY THE EQUIVALENT MEANINGS, NOT TO MENTION OTHER INHERENT PROBLEMS
SUCH AS TONAL FEATURES, AND SYLLABIC DIFFERENCES.

2. THE SECOND AREA OF WORSHIP FOR WHICH ADAPTATIONS MAY NEED
TO BE MADE IS IN OUR ATTACHMENT TO THE SERMON. EUGENE NIDA HAS WELL
SAID THAT, "PROBABLY THE GREATEST INJUSTICE WE DO THE CHRISTIAN MESSAGE
IS TO ISOLATE IT CULTURALLY TO CERTAIN PLACES AND TIMES."¹⁵⁰ BUT HE GOES
ON TO POINT OUT THAT WE MAY BE PLACING SERIOUS LIMITATIONS ON ACTUAL
COMMUNICATION BY PLACING SUCH HEAVY EMPHASIS ON THE SERMON. "THE SERMON
IS ONLY ONE MEANS OF COMMUNICATION--AND OFTEN NOT THE MOST EFFECTIVE."¹⁵¹

¹⁴⁹ JAMES M. RICCITELLI, "DEVELOPING NON-WESTERN HYMNODY,"
PRACTICAL ANTHROPOLOGY, IX, 6 (NOV.-DEC., 1962) PP. 241, 242.

¹⁵⁰ NIDA, OP. CIT., P. 174.

¹⁵¹ IBID., P. 175.

DR. NIDA ILLUSTRATES HOW VERY EFFECTIVE THE USE OF DRAMA MAY BE IN COMMUNICATING THE GOSPEL MESSAGE, ESPECIALLY IN CULTURES WHERE DRAMA IS AN IMPORTANT INDIGENOUS ACTIVITY:

CERTAINLY ONE OF THE MOST IMPRESSIVE COMMUNICATIONS IT HAS EVER BEEN MY PRIVILEGE TO SEE AND HEAR WAS AN ANTHEM IN THE BAPTIST CHURCH IN VANGA, BELGIAN CONGO, WHERE, JUST BEFORE THE CHOIR AROSE TO SING, A MAN CAME FORWARD IN THE CHURCH AND PLACED A LARGE BASIN OF KEROSENE ON THE PULPIT AND SET A MATCH TO IT. AS THE FLAMES LEAPED UP, THE CHOIR BEGAN TO SING AN ANTHEM WRITTEN BY THE AFRICAN DIRECTOR:

THE CITY THAT FORGOT GOD
GOMORRAH, GOMORRAH
THE CITY THAT FORGOT GOD.

OVER AND OVER AND LOUDER AND LOUDER THIS THEME RANG OUT, UNTIL SUDDENLY THE CHOIR STOPPED SINGING, AND IN THE DISTANCE SOME CHOIR MEMBERS WHO HAD SLIPPED OUT OF THE CHOIR BEGAN TO WAIL, SCREAM, AND CRY SOMEWHERE IN THE BACKGROUND. THEN, AS THE LAMENTATION IN THE DISTANCE DIED AWAY, THE CHOIR TOOK UP THE THEME AGAIN, "THE CITY THAT FORGOT GOD, GOMORRAH, GOMORRAH." MORE AND MORE QUIETLY THEY SANG, UNTIL AT LAST WE COULD NOT QUITE TELL WHEN THE MUSIC CEASED. IT WAS UN FORGETTABLE COMMUNICATION.¹⁵²

DR. NIDA ILLUSTRATES FURTHER THAT DANCE, TOO, MAY WELL BE AN EFFECTIVE MEANS OF COMMUNICATION:

IN THE PRESBYTERIAN CHURCH SERVICE IN BATOURI IN THE CAMEROON A FEW YEARS AGO TWO WOMEN PUT ON A DANCE AT CHRISTMAS TIME TO DRAMATIZE THE ANNUNCIATION TO THE VIRGIN. THE WOMAN WHO WAS DANCING THE PART OF MARY CAME FORWARD FROM THE CONGREGATION, DANCING IN A GRACEFUL, BUT HESITANT MANNER. JUST THEN THE ANGEL DANCED IN FROM THE OUTSIDE, WITH A MOST EXCITED RHYTHM. AS THE TWO DANCED ON THE PLATFORM THE ANGEL COMMUNICATED THE MESSAGE VERBALLY AND MARY RESPONDED, FOLLOWING THE BIBLICAL NARRATIVE. AT LAST THE ANGEL DANCED OFF AGAIN WITH THE SAME EXCITED, ECSTATIC DANCE. DURING THE TIME THAT THE ANGEL WAS COMMUNICATING THE DIVINE ANNOUNCEMENT, MARY'S ENTIRE RHYTHMIC MOVEMENTS

¹⁵² IBID.

WERE SLOWLY BUT STEADILY ADAPTED TO THOSE OF THE ANGEL, UNTIL, WHEN MARY FINALLY DANCED BACK INTO THE CONGREGATION, SHE WAS DANCING IN THE SAME EXALTED MANNER THAT CHARACTERIZED THE DANCE OF THE ANGEL WHO HAD BROUGHT THE THRILLING MESSAGE FROM HEAVEN. THIS WAS SIGNIFICANT COMMUNICATION, EMPLOYING ONE OF THE MOST EFFECTIVE INDIGENOUS MEDIA.¹⁵³

IT MAY BE SEEN THAT THE ABOVE ARE EXAMPLES OF SOME VERY EFFECTIVE COMMUNICATION OF BIBLICAL TRUTHS, BUT IT WILL ALSO BE APPARENT THAT FOR MANY TRADITION-BOUND MISSIONARIES, TO INTRODUCE OR EVEN TO ENCOURAGE SUCH EXPRESSIONS MIGHT REQUIRE CONSIDERABLE ADJUSTMENT. TO MAKE THAT ADJUSTMENT REQUIRES ADAPTABILITY.

3. THE THIRD AREA REQUIRING ADAPTABILITY IN OUR WORSHIP IS THE MATTER OF BIBLE TRANSLATIONS. THIS IS NOT THE PROBLEM THAT IT USED TO BE, AND THERE ARE NOW A NUMBER OF VERY READABLE, MODERN, AND ACCURATE TRANSLATIONS AND PARAPHRASES AVAILABLE TO US. STILL, IT IS REMARKABLE THE EXTENT TO WHICH THE KING JAMES VERSION IS RELIED UPON IN CHURCHES, RADIO PROGRAMS, AND LITERATURE FOR MODERN ENGLISH SPEAKERS. THE LUDICROUS BUT HUMOROUS RATIONALE FOR THIS HAS BEEN HEARD, "THE KING JAMES VERSION WAS GOOD ENOUGH FOR THE APOSTLE PAUL, SO IT IS GOOD ENOUGH FOR ME!"

THE TRADITIONAL MISSIONARY'S APPROACH TO BIBLE TRANSLATION HAS INCORPORATED SIMILAR MISCONCEPTIONS. CHARLES H. KRAFT, IN AN ARTICLE IN MISSIOLOGY NOTES SOME OF THE PROBLEMS. HE STATES THAT IN THE TRADITIONAL APPROACH:

[T]HE TRANSLATOR SEEKS TO UNDERSTAND THE CONCEPT LINGUISTICALLY AND TO TRANSFER IT LITERALLY INTO THE RECEPTOR LANGUAGE IN ROUGHLY THE SAME NUMBER OF WORDS AS WAS REQUIRED IN THE SOURCE LANGUAGE. IF THE CULTURAL AND/OR LINGUISTIC

¹⁵³ IBID., PP. 175, 176.

SITUATION CONTAINED IMPLICATIONS THAT THE READER OF THE RECEPTOR LANGUAGE COULD NOT UNDERSTAND (AND THEY ALWAYS DID) IT WAS CONSIDERED INVALID TO ADD EXPLANATORY PHRASES SINCE THE PROCESS OF TRANSLATION WAS WORD-CENTERED RATHER THAN IDEA-CENTERED. SUCH ADDITIONS WERE "PARAPHRASES" AND WERE NOT "TRANSLATIONS".¹⁵⁴

THE REASON GIVEN BY THOSE WHO ADVOCATE THE LITERAL TRANSLATION OF VERSIONS FROM ONE CULTURE TO ANOTHER IS OFTEN THAT SOMETHING WHICH IS "TRIED AND PROVEN" SHOULD NOT BE CHANGED. "UNFORTUNATELY, THEY FAIL TO DISTINGUISH BETWEEN CHANGING THE FORM AND CHANGING THE CONTEXT. THE 'LITERAL' ADVOCATE WANTS TO PRESERVE THE SAME FORM TO INSURE 'FAITHFULNESS', BUT HE IS USUALLY...UNWARE THAT PRESERVING THE FORM OFTEN RESULTS IN THE MESSAGE CONTENT BEING CHANGED."¹⁵⁵ FORTUNATELY, IT HAS COME TO THE ATTENTION OF MOST TRANSLATORS THAT THE BIBLE SHOULD IN ALL CASES BE UNDERSTOOD, AND A NEW UNDERSTANDING OF WHAT TRANSLATION SHOULD INVOLVE HAS BEEN ACHIEVED. DR. KRAFT CONTINUES:

THE NEW UNDERSTANDING OF WHAT TRANSLATION INVOLVES RECOGNIZES THAT THE CENTRAL AIM IS COMMUNICATION, NOT MERE LITERALNESS EVEN OUT OF REVERENCE FOR SUPPOSEDLY SACRED WORDS. THE BIBLICAL WRITERS INTENDED TO BE UNDERSTOOD FAITHFUL TRANSLATION, INVOLVES DOING WHATEVER MUST BE DONE (INCLUDING PARAPHRASE) TO MAKE SURE THE MESSAGE ORIGINALLY PHRASED IN THE WORDS AND IDIOMS OF THE SOURCE LANGUAGE IS FAITHFULLY PHRASED IN THE FUNCTIONALLY EQUIVALENT WORDS AND IDIOMS OF THE RECEPTOR LANGUAGE. THE REAL ISSUE IN TRANSLATION LIES NOT IN THE MERE WORDS BUT IN THE IMPACT OF THE CONCEPTS EMBODIED ON THE READER/HEARER. IF THE IMPACT RESULTS IN WRONG UNDERSTANDING, MISUNDERSTANDING OR LACK OF UNDERSTANDING ON THE PART OF THE AVERAGE (THAT IS, UNINDOCTRINATED) READER/HEARER, THE TRANSLATION HAS FAILED. A PRIMARY QUESTION ASKED BY THE NEW APPROACH IS, "WHAT DOES THE RECEPTOR LANGUAGE REQUIRE THAT THIS CONCEPT BE INTELLIGIBLE AND CONVEY AN IMPACT EQUIVALENT TO THAT EXPERIENCED BY THE ORIGINAL READERS/HEARERS?" WHATEVER OF PHARAPHRASE MUST BE INCLUDED THEN,

¹⁵⁴ CHARLES H. KRAFT, "DYNAMIC EQUIVALENT CHURCHES," MISSIOLOGY, 1, 1 (JAN., 1973), P. 44.

¹⁵⁵ E. T. BREWSTER AND ELIZABETH BREWSTER, UNPUBLISHED MANUSCRIPT TITLED, "DYNAMIC EQUIVALENCE...TO COMMUNICATE EFFECTIVELY," (N.D.), P. 11.

IS LEGITIMATELY TO BE CALLED TRANSLATION" SINCE IT IS REQUIRED BY THE RECEPTOR LANGUAGE, NOT OPTIONALLY INSERTED AT THE WHIM OF THE TRANSLATOR.¹⁵⁶

AS MENTIONED ABOVE, THIS CONCEPT IN THE TRANSLATION ACTIVITY MAY BE SO OBVIOUS AS NOT TO REQUIRE ANY ADAPTABILITY ON THE PART OF THE MISSIONARY. BUT TO MANY IT REMAINS A PROBLEM. AND TO THE MISSIONARY AMONG THOSE TO WHOM IT IS A PROBLEM, WHO WOULD TRULY IDENTIFY WITH HIS PEOPLE IT IS AN AREA WHERE ADAPTATION MUST INDEED TAKE PLACE.

E. DYNAMIC EQUIVALENCE. IN EVERYTHING THAT HAS BEEN SAID HERETOFORE REGARDING ADAPTABILITY, IT IS HOPEFULLY UNDERSTOOD THAT THIS ADAPTABILITY DOES NOT IMPLY, NOR INDEED, EVEN ALLOW A COMPROMISE IN THE CONTENT OF THE CHRISTIAN MESSAGE. THE FORM IS BEING ALLOWED AND AT TIMES BEING ENCOURAGED TO CHANGE WHILE THE CONTENT IS HELD CONSTANT. THE BEST OVERALL SUMMATION OF THE ADAPTABILITY THAT IS REQUIRED IN THE CONCEPT OF CROSS-CULTURAL IDENTIFICATION IS PERHAPS CONTAINED IN THE CONCEPT ALLUDED TO IN CHAPTER 3 KNOWN AS "DYNAMIC EQUIVALENCE." THIS IS A TERM COINED BY EUGENE A. NIDA IN HIS BOOK ENTITLED, TOWARD A SCIENCE OF TRANSLATION.¹⁵⁷ IN ITS ORIGINAL USAGE, AND THE CONTEXT IN WHICH IT IS GENERALLY USED, IT REFERS TO A TECHNIQUE OF TRANSLATION DESCRIBED ABOVE WHERE WHATEVER CHANGES NECESSARY ARE MADE IN THE FORM IN ORDER THAT THE MESSAGE WILL HAVE A SIMILAR IMPACT ON THE HEARERS IN THE SECOND LANGUAGE AS IT DOES IN THE FIRST. THIS PRINCIPLE IS EXPRESSED WELL BY THE BREWSTERS:

THE PRINCIPLE OF DYNAMIC EQUIVALENCE FOCUSES ON THE

¹⁵⁶ KRAFT, "DYNAMIC EQUIVALENT CHURCHES," OP. CIT., PP. 44, 45.

¹⁵⁷ EUGENE A. NIDA, TOWARD A SCIENCE OF TRANSLATION, (LEIDEN: E. J. BRILL, INC., 1964), P. 166.

UNDERSTANDING AND RESPONSE OF THE RECEIVER IN THE SECOND CULTURE. THE TRANSLATOR FOLLOWING DYNAMIC EQUIVALENCE PRINCIPLES, DESIRES TO SEE HIS RECEIVERS CHANGED IN A WAY THAT IS ESSENTIALLY EQUIVALENT TO THE CHANGE EXPERIENCED BY THOSE WHO RECEIVED THE MESSAGE IN THE FIRST LANGUAGE. EQUIVALENCE OF FORM IS A MINIMAL CONSIDERATION SINCE EQUIVALENT RESPONSE IS A RESULT OF EQUIVALENT UNDERSTANDING RATHER THAN OF EQUIVALENT FORMAT.¹⁵⁸

THAT THIS PRINCIPLE HAS EQUAL VALIDITY IN TRANSLATING ALL ASPECTS OF THE CHRISTIAN MESSAGE IS READILY SEEN. ALL PARTS OF OUR CHRISTIAN WORSHIP HAVE SPECIFIC MEANING FOR US AND THERE IS A PARTICULAR IMPACT IN THE VARIOUS PARTS OF OUR WORSHIP. THUS, OUR CHURCH BUILDINGS, HYMNS, SERMONS, SCRIPTURE VERSIONS AND TEACHING METHODS ARE ALL FORMS OF EXPRESSION THROUGH WHICH WE COMMUNICATE, EXPERIENCE AND SHARE OUR FAITH IN CHRIST. MANY OF THESE FORMS MAY BE VERY UNLIKE THE FORMS WHICH WERE PRACTICED IN THE NEW TESTAMENT CHURCH. JAMES SCHERER, IN MISSIONARY, GO HOME! NOTES CLEARLY THAT FORMS WERE NOT OF PRIMARY IMPORTANCE TO PAUL:

...PAUL ESCHEWED THE TASK OF TRANSLATING THIS SPIRIT-FILLED COMMUNITY INTO FORMAL ORGANIZATIONAL TERMS. HE PRESCRIBED NO MODEL CONSTITUTION FOR HIS CONGREGATION. ...HE LAID DOWN NO BINDING DOCTRINAL STATEMENT. HE MADE NO ATTEMPT TO INTRODUCE ECCLESIASTICAL PATTERNS FROM JERUSALEM OR ANTIOCH INTO EPHESUS AND CORINTH. ...WE LOOK IN VAIN FOR SUBSTANTIAL INFORMATION ABOUT THE ORGANIZATION OF LOCAL CHURCHES. IF PAUL DID IN FACT PLANT AND ORGANIZE CHURCHES WITH METICULOUS CARE AND DETAIL, IT IS STRANGE THAT HE DID NOT WRITE MORE ABOUT THESE MATTERS. IT APPEARS THAT PAUL WAS CONTENT TO LEAVE WIDE AREAS OF THE PROCESS OF CHURCH FORMATION TO BE COMPLETED BY THE HOLY SPIRIT.¹⁵⁹

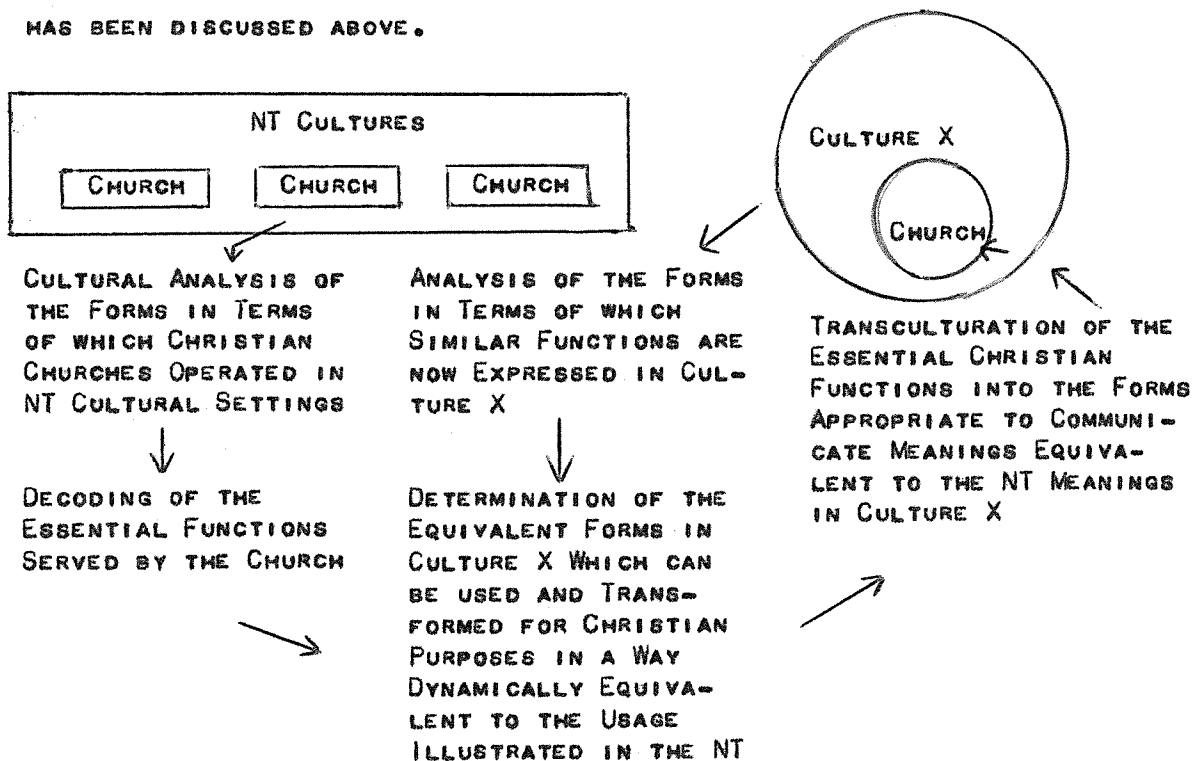
JUST AS PAUL LEFT MANY MATTERS OF ORGANIZATION AND FORM TO BE

¹⁵⁸ BREWSTER AND BREWSTER, OP. CIT., P. 16.

¹⁵⁹ SCHERER, MISSIONARY, GO HOME!, OP. CIT., PP. 77, 78.

DEVELOPED INDIGENOUSLY THROUGH THE HOLY SPIRIT, WHILE INSISTING ON A CONSTANT MESSAGE, SO, TOO, SHOULD WE ALLOW THE FORMS AND METHODS OF EXPRESSION TO CHANGE AS THE MESSAGE IS INDIGENIZED. THE WORSHIP WOULD THUS HAVE THE "DYNAMICALLY EQUIVALENT" IMPACT, FOR THE FORMS WOULD BE CONSISTENT WITH THE CULTURE.

DR. CHARLES H. KRAFT IN HIS EXCELLENT ARTICLE IN MISSIOLOGY¹⁶⁰ HAS DEMONSTRATED THE EXTENSION OF THE DYNAMIC EQUIVALENCE PRINCIPLE IN HIS DISCUSSION OF THE DYNAMIC EQUIVALENT CHURCH. DR. KRAFT SUMMARIZES HIS THOUGHTS VERY WELL IN THE FORM OF THE FOLLOWING DIAGRAM WHICH APPEARS AT THE END OF HIS ARTICLE. THIS EXTENSION OF THE DYNAMIC EQUIVALENCE PRINCIPLE MAY BE SEEN TO ENCOMPASS THE BROAD SCOPE OF ADAPTATION WHICH HAS BEEN DISCUSSED ABOVE.



¹⁶⁰ KRAFT, DYNAMIC EQUIVALENT CHURCHES, OP. CIT., P. 56.

ADAPTABILITY LIMITED AND EXTENDED. FROM WHAT HAS BEEN SAID, IT MAY SEEM THAT THE GROUND WHICH ADAPTABILITY COVERS IS EXTENSIVE--PERHAPS TOO EXTENSIVE. THERE ARE, OF COURSE, LIMITATIONS ON THE EXTENT TO WHICH ADAPTATION SHOULD BE PURSUED. FOR EXAMPLE, "TO GO AGAINST THE DICTATES OF PRUDENCE AND REASON WOULD MILITATE AGAINST THE MISSIONARY POLICY OF ADAPTATION."¹⁶¹ CERTAINLY ELEMENTS OF TIMING, EXPECTATIONS OF THE PEOPLE, THE AIMS AND GOALS OF THE MISSIONARY'S PARTICULAR WORK, AND, MOST IMPORTANTLY, THE PRESERVATION OF THE FAITH ALSO MUST BE CONSIDERED.¹⁶²

WHILE THE LIMITATIONS TO ADAPTABILITY WILL SERVE TO DIRECT THE COURSE OF ADAPTATION, THEY WILL NOT MAKE IT ANY EASIER. IT WAS NOTED AT THE OUTSET THAT IT WAS AN UNUSUAL PERSON WHO COULD DO MORE THAN JUST TALK ABOUT BEING ADAPTABLE. LUZBETAK STATES CLEARLY WHY THIS IS SO.

TO ADJUST ONE'S GENERAL BEHAVIOR AND SPECIALIZED SKILL TO LOCAL WAYS WILL CALL FOR A RECOGNITION, APPRECIATION AND EVEN ADOPTION OF NUMBERLESS SHOCKING ATTITUDES AND PRACTICES... IT WILL TAKE VIOLENCE TO SELF TO FEEL ABOUT THE "GROTESQUE" LOCAL ART AND "SAVAGE" MUSIC AS THE LOCAL PEOPLE FEEL ABOUT SUCH MATTERS. TO BEAR UP WITH THE LOCAL IGNORANCE OF HYGIENE AND TO FEEL ABOUT THE "FILTH AND SMELL" THE WAY THE LOCAL PEOPLE FEEL ABOUT "FILTH AND SMELL" MAY AT TIMES CALL FOR HEROISM.¹⁶³

IT IS SIGNIFICANT THAT LUZBETAK EMPHASIZES NOT ONLY THE RECOGNITION AND APPRECIATION OF SHOCKING PRACTICES BUT ALSO THE ADOPTION OF PRACTICES. THE NEXT SECTION HEREIN WILL FOCUS ON THE ACTUAL PARTICIPATIVE ASPECT AS A FEATURE IN A WORKING CROSS-CULTURAL IDENTIFICATION.

¹⁶¹ LUZBETAK, THE CHURCH AND CULTURES, OP. CIT., P. 348.

¹⁶² IBID., PP. 348-351.

¹⁶³ IBID., P. 15.

BEFORE THAT DISCUSSION, HOWEVER, A STRIKING EXAMPLE OF A VERY ADAPTABLE PERSON IN WHAT TO WESTERNERS IS A VERY SHOCKING INCIDENT WILL SERVE TO SUMMARIZE AND ILLUSTRATE VIVIDLY THE SUBJECT OF ADAPTABILITY AND ALSO TO INTRODUCE THE NEXT SECTION.

WILLIAM REYBURN IS A MISSIONARY ANTHROPOLOGIST WHO HAS WRITTEN WIDELY FROM A WEALTH OF EXPERIENCE ABOUT CROSS-CULTURAL IDENTIFICATION. AMONG THE MANY PEOPLES OF THE WORLD WITH WHOM HE HAS LIVED AND WORKED ARE THE KAKA TRIBE OF THE EASTERN CAMAROUN. HIS OFT CITED ACCOUNT OF A MEAL WITH THESE PEOPLE IS FROM AN ARTICLE ENTITLED, "IDENTIFICATION IN THE MISSIONARY TASK," IN PRACTICAL ANTHROPOLOGY, AND THOUGH FAIRLY LONG IS SO WORTHWHILE IT BEARS QUOTING AT SOME LENGTH.

THAT EVENING I WAS CALLED TO THE YOUNG MAN'S FATHER'S DOORWAY, WHERE THE OLD MAN SAT ON THE GROUND IN THE DIRT. IN FRONT OF HIM WERE TWO CLEAN WHITE ENAMEL PANS COVERED BY LIDS. HE LOOKED UP AT ME AND MOTIONED FOR ME TO SIT. HIS WIFE BROUGHT A GOURD OF WATER WHICH SHE POURED AS WE WASHED OUR HANDS. THEN FLICKING WET FINGERS IN THE AIR TO DRY THEM A BIT, THE OLD MAN LIFTED THE LID FROM THE ONE PAN. STEAM AROSE FROM A NEATLY ROUNDED MASS OF CASSAVA MUSH. THEN HE LIFTED THE LID FROM THE OTHER PAN. I CAUGHT A GLIMPSE OF ITS CONTENTS. THEN MY EYES LIFTED AND MET THE UNSMILING STARE OF THE YOUNG MAN... THE PAN WAS FILLED WITH SINGED CATERPILLARS... I WAITED AS MY HOST SCOOPED HIS SHOVEL-LIKE FINGERS DEEP INTO THE MUSH, THEN WITH A BALL OF THE STUFF HE PRESSED IT GENTLY INTO THE CATERPILLAR PAN. AS HE LIFTED IT TO HIS OPEN MOUTH I SAW THE BURNED AND FUZZY CREATURES, SOME SMASHED INTO THE MUSH AND OTHERS DANGLING LOOSE, ENTER BETWEEN HIS TEETH.

MY HOST HAD PROVEN THE SAFETY OF HIS FOOD BY TAKING THE FIRST PORTION. THIS WAS THE GUARANTEE THAT HE WAS NOT FEEDING ME POISON. I PLUNGED MY FINGERS INTO THE MUSH BUT MY EYES WERE FIXED ON THE CATERPILLARS. I WONDERED WHAT THE SENSATION IN THE MOUTH WAS GOING TO BE. I QUICKLY SCOOPED UP SOME OF THE CREEPING THINGS AND PLOPPED THE MASS INTO MY MOUTH. AS I BIT DOWN THE SOFT INSIDES BURST OPEN AND TO MY SURPRISE I TASTED A SALTY MEAT-LIKE FLAVOR WHICH SEEMED TO GIVE THE INSIPID CASSAVA MUSH THE INGREDIENT THAT WAS MISSING.

WE SAT SILENTLY EATING. ...AS WE SAT EATING QUICKLY THE OLD MAN'S THREE WIVES WITH THEIR DAUGHTERS CAME AND STOOD WATCHING US FROM THEIR KITCHEN DOORWAYS. THEY HELD THEIR HANDS UP AND WHISPERED BUSILY BACK AND FORTH:

"WHITE MAN KAKA IS EATING CATERPILLARS. HE REALLY HAS A BLACK HEART."... MY NOTES ON THAT NIGHT CONTAIN THIS ONE LINE: "AN EMPTIED PAN OF CATERPILLARS IS MORE CONVINCING THAN ALL THE EMPTY METAPHORS OF LOVE WHICH MISSIONARIES ARE PRONE TO EXPEND ON THE HEATHEN."¹⁶⁴

INVOLVEMENT

THE FOURTH FEATURE OF A WORKING IDENTIFICATION INCLUDES THE FIRST THREE OF ACCEPTANCE AND RESPECT, MUTUALITY AND ADAPTABILITY, AND YET GOES BEYOND THEM BY PROVIDING BOTH THE MEANS AND THE GOAL OF THAT DESIRED CROSS-CULTURAL IDENTIFICATION. THAT FEATURE IS INVOLVEMENT. THE SOLUTION TO THE PROBLEM OF MISSIONARY INEFFECTIVENESS DUE TO THE EFFECTS OF CULTURE SHOCK OR ALIENATION BECAUSE OF LACK OF RESPECT OR ADAPTABILITY MAY BE FOUND IN LARGE PART BY THOROUGHLY LEARNING THE CULTURE, AND IT IS PARTICIPATION IN THAT CULTURE THAT MAKES TRUE LEARNING POSSIBLE. FOR IT IS ONLY BY DOING THAT ONE ACQUIRES THE UNDERSTANDING TO FULLY ACCEPT, RESPECT AND ADAPT TO HIS TARGET CULTURE. AS DR. NIDA PUTS IT, "THIS IDENTIFICATION CAN BE ACHIEVED ONLY BY REALISTIC PARTICIPATION WITH PEOPLE IN THEIR LIVES, NOT BY WORKING FOR PEOPLE, BUT WITH THEM."¹⁶⁵

IT IS ONE THING TO BE AWARE OF WHAT IS INVOLVED IN IDENTIFYING WITH A PERSON OF ANOTHER CULTURE, BUT IT IS A VERY DIFFERENT THING TO ACTUALLY IDENTIFY AND THEREBY DEMONSTRATE ITS EFFICACY IN ENHANCING COMMUNICATION. THE POPULAR MUSICAL, "MY FAIR LADY", PUTS IT THUS:

¹⁶⁴ WILLIAM REYBURN, "IDENTIFICATION IN THE MISSIONARY TASK," PRACTICAL ANTHROPOLOGY, VII, 1 (JAN.-FEB., 1960), P. 9

¹⁶⁵ NIDA, MESSAGE AND MISSION, OP. CIT., P. 163.

DON'T TALK OF STARS, BURNING ABOVE;
 IF YOU'RE IN LOVE, SHOW ME!
 DON'T TALK OF JUNE, DON'T TALK OF FALL;
 DON'T TALK AT ALL--SHOW ME!

DR. NIDA AGAIN NOTES THAT ACTION, THE DEMONSTRATION IN LIFE,
 RATHER THAN JUST WORDS HAS ALWAYS BEEN THE DIVINE MODE OF COMMUNICATION:

...ALL DIVINE COMMUNICATION IS ESSENTIALLY INCARNATIONAL, FOR IT COMES NOT ONLY IN WORDS, BUT IN LIFE. EVEN IF A TRUTH IS GIVEN ONLY IN WORDS, IT HAS NO REAL VALIDITY UNTIL IT HAS BEEN TRANSLATED INTO LIFE. ...THE WORDS ARE IN A SENSE NOTHING IN AND OF THEMSELVES. ...IN THE INCARNATION OF GOD IN JESUS CHRIST, THE WORD EXPRESSION AND REVELATION OF THE WISDOM OF GOD, BECAME FLESH. THIS SAME FUNDAMENTAL PRINCIPLE HAS BEEN FOLLOWED THROUGHOUT THE HISTORY OF THE CHURCH, FOR GOD HAS CONSTANTLY CHOSEN TO USE NOT ONLY WORDS BUT HUMAN BEINGS AS WELL TO WITNESS TO HIS GRACE; NOT ONLY THE MESSAGE, BUT THE MESSENGER; NOT ONLY THE BIBLE, BUT THE CHURCH.¹⁶⁶

THE VALUE AND IMPORTANCE OF THE MATTER OF PARTICIPATION--DOING
 INSTEAD OF JUST TALKING--IS EMPHASIZED IN ANOTHER WAY BY E.T. AND
 ELIZABETH BREWSTER IN THEIR ARTICLE, "INVOLVEMENT AS A MEANS OF CROSS-
 CULTURAL LEARNING:"

THE MISSIONARY NEEDS TO BE A LEARNER BEFORE HE CAN
 SERVE EFFECTIVELY. ...INVOLVEMENT IN ALIEN WAYS MAY BE
 THE MOST EFFICIENT DEVICE FOR BUILDING A BRIDGE FROM ONE
 CULTURAL EMPATHY BUT IT HAS TO BE PRACTICED BY TRIAL AND
 ERROR BEFORE IT COMES NATURALLY.¹⁶⁷

THE EMPHASIS ON THE WILLINGNESS TO LEARN HERE IS IMPORTANT, BUT LEARNING
 A SECOND CULTURE IS NOT SOMETHING THAT CAN BE ACCOMPLISHED IN A CLASS-
 ROOM. GETTING INVOLVED IS WHAT MAKES TRUE LEARNING POSSIBLE.¹⁶⁸

¹⁶⁶ IBID., P. 226.

¹⁶⁷ E. T. AND ELIZABETH BREWSTER, "INVOLVEMENT AS A MEANS OF
 CROSS-CULTURAL LEARNING," PRACTICAL ANTHROPOLOGY, XIX, 1 (JAN.-FEB.,
 1972), P. 29.

¹⁶⁸ IBID., P. 44.

PREPARATION FOR INVOLVEMENT. IN ORDER TO KNOW HOW TO ACTUALLY GET

INVOLVED IN A CULTURE, IT IS HELPFUL TO BE AWARE OF A METHODOLOGY FOR THAT INVOLVEMENT. THE ARTICLE BY THE BREWSTER¹⁶⁹S SPEAKS TO THIS POINT AND WILL THUS BE HELPFUL TO DRAW FROM HERE. IT IS OBVIOUS FIRSTLY THAT THERE MUST BE ADEQUATE PREPARATION BEFORE THE MISSIONARIES ACTUALLY MAKE THE CONTACT WITH THE SECOND CULTURE. IT WILL BE SUGGESTED IN THE FOLLOWING CHAPTER THAT THIS PREPARATION INCLUDES ADEQUATE TRAINING LONG BEFORE THE MISSIONARY ARRIVES ON THE FIELD, BUT AS THE BREWSTERS NOTE, THERE SHOULD BE AN INTENSIVE ORIENTATION PERIOD IMMEDIATELY PRIOR TO THE ACTUAL PARTICIPATION ASSIGNMENTS AND DIRECTLY PERTINENT TO WHAT WILL ACTUALLY BE ENCOUNTERED. TO THIS END, THE MISSIONARY SHOULD HAVE A GOOD GRASP OF THE SOCIAL SYSTEM, THE GEOGRAPHY, AND THE ECONOMIC, POLITICAL AND HISTORICAL ASPECTS OF THE SOCIETY.¹⁶⁹ MISSIONARIES SHOULD PERHAPS BECOME INVOLVED IN ROLE PLAYING SITUATIONS IN ORDER TO LEARN WELL THE SOCIAL AMENITIES OR OTHER ASPECTS OF THEIR NEW CULTURE. THEY SHOULD ATTEND LECTURES, GO ON FIELD TRIPS--TO HISTORICAL SITES, A FOLK DANCE, A RELIGIOUS SHRINE, A MUSEUM, OR THE POLICE STATION. (ALL OF THESE THINGS SHOULD BE DONE IN A BUS OR OTHER PUBLIC MEANS OF TRANSPORTATION. A CAR CAN BE THE MOST ISOLATING AND INHIBITIVE WAY OF SEEING A NEW CULTURE.) AND THEY SHOULD READ EVERYTHING THEY CAN SPECIFICALLY ABOUT THEIR NEW CULTURE AND GENERALLY ABOUT CULTURE LEARNING.¹⁷⁰

FURTHER, IN PREPARATION FOR THE DEEPER LEVELS OF INVOLVEMENT, IF POSSIBLE AFTER THE RUDIMENTARY ASPECTS OF GETTING ALONG IN A NEW CULTURE HAVE BEEN LEARNED, THE MISSIONARY SHOULD TRY TO LIVE IN A HOME OF SOME--

¹⁶⁹ IBID., PP. 29, 30.

¹⁷⁰ IBID., PP. 32, 33.

ONE IN THE HOST COUNTRY FOR A TIME LONG ENOUGH TO GO BEYOND THE POINT OF SPECIAL POLITENESS. THERE IS NO FINER WAY TO LEARN A SECOND CULTURE THAN TO LIVE IN A HOME WITH CHILDREN. THE CHILDREN ARE IMPORTANT BECAUSE THEY OFTEN HAVE MORE TIME TO TALK TO AND TEACH THE LEARNER AND ARE OFTEN MORE FRANK WITHOUT BEING INSULTING. ALSO, HE CAN WATCH THE PARENTS TEACHING THE CHILDREN AND THUS BE LEARNING HIMSELF.

ALONG THE SAME LINES, HE SHOULD MAKE AN EFFORT TO WATCH TELEVISION IF IT IS AVAILABLE, AND TO READ BOOKS FOR CHILDREN, OR ETIQUETTE BOOKS FOR CHILDREN IN THE TARGET LANGUAGE. ALL THESE THINGS ARE EXCELLENT TEACHING DEVICES.

FINALLY, A NEW CULTURE LEARNER SHOULD MAKE EVERY EFFORT TO GET IN CONTACT WITH THE PEOPLE OF THE TARGET CULTURE. HE SHOULD GO TO MARKET PLACES AND TRY TO BARGAIN, HE SHOULD PRACTICE ASKING DIRECTIONS, HE SHOULD ATTEND CHURCH SERVICES OR SPORTING EVENTS OR WHATEVER OTHER ACTIVITY HE CAN DO TO SEE HOW THE PEOPLE REALLY WORK, PLAY, WORSHIP AND LIVE.¹⁷¹

EXAMPLES OF INVOLVEMENT. IT IS MUCH EASIER, OF COURSE, TO GENERALIZE ABOUT WHAT ACTUAL PARTICIPATION AND INVOLVEMENT WITH TARGET CULTURES ENTAILS, THAN TO BE SPECIFIC, FOR CERTAINLY CIRCUMSTANCES, EXPECTATIONS, ROLES, MOTIVES AND MANY OTHER FACTORS ALTER APPROPRIATENESS OF BEHAVIOR. IN THIS, AS INDEED IN THE WHOLE CONCEPT OF CROSS-CULTURAL IDENTIFICATION, IT IS EASIER TO SAY WHAT IT IS NOT, THAN TO SAY WHAT IT IS. IT MAY BE SEEN THAT INVOLVEMENT IS INHERENT IN ALL THAT HAS BEEN SAID IN THIS CHAPTER --THAT IS, A MISSIONARY DOES NOT DEMONSTRATE

¹⁷¹ IBID., PP. 36-38.

ACCEPTANCE AND RESPECT WITHOUT BECOMING INVOLVED IN PEOPLE'S LIVES; RECIPROCITY IS NOTHING IF IT IS NOT INTERACTION WITH OTHER PEOPLE; AND ADAPTATIONS ARE MADE NOT ONLY IN THE MIND BUT IN THE PRACTICE OF BEING INVOLVED WITH PEOPLE OF DIFFERENT BACKGROUNDS. WILLIAM REYBURN'S ACCOUNT OF EATING CATERPILLARS USED ABOVE, AND OTHER ILLUSTRATIONS USED HEREIN, SPEAK OF ACTUAL ACTIVITIES OF INVOLVEMENT AND ALSO HINT OF THE INCREDIBLY DIVERSE ACTIVITIES THAT A SYMPATHETIC INVOLVEMENT WOULD ENTAIL. THE FOLLOWING QUOTE ILLUSTRATES THAT PARTICIPATION IN RECREATIONAL ACTIVITIES CAN BE AN IMPORTANT ASPECT OF INVOLVEMENT:

ONE VERY IMPORTANT FEATURE IN THE ATTEMPTS OF SEVERAL MISSIONARIES I KNOW OF TO ESTABLISH THEMSELVES AS REAL HUMAN BEINGS WITHIN ANOTHER CULTURAL FRAME OF REFERENCE HAS BEEN THE WILLINGNESS TO PARTICIPATE WITH NATIONALS IN THEIR RECREATIONAL ACTIVITIES. IN OUR PART OF THE WORLD THIS MEANT PARTICIPATING IN A VARIETY OF PLAY ACTIVITIES PERFORMED TO THE BEAT OF THE DRUMS AND COMMONLY REFERRED TO (THOUGH TO SOME EXTENT MISLEADINGLY AS DANCING.) ...THE AMOUNT OF INFORMATION CONVEYED, THEREFORE, WHEN HE [THE MISSIONARY] DOES AN UNEXPECTED THING LIKE PARTICIPATING WITH THEM AT PLAY IS EXTREMELY HIGH.¹⁷²

VERY ILLUSTRATIVE OF THE IMPORTANCE OF INVOLVEMENT FOR ENHANCING COMMUNICATION IS A LOOK AT THE GENERAL ACCOMODATING MANNER IN WHICH JESUS BECAME INVOLVED WITH THE LIVES OF MEN. AN ENORMOUS AMOUNT COULD BE WRITTEN ON THIS POINT. DR. EUGENE NIDA, FOR EXAMPLE, IN THE FOLLOWING QUOTE SPEAKS COGENTLY TO THE FACT OF JESUS' PARTICIPATION IN BOTH WORD AND DEED.

...BY MEANS OF WORDS AND FIGURE OF SPEECH WHICH REFLECTED THE INDIGENOUS CULTURE OF HIS DAY [EMPHASIS ADDED] WITH UTTER NATURALNESS... JESUS COMMUNICATED IN UNPARALLELED WAYS.

JESUS, HOWEVER, ALSO COMMUNICATED BY LIFE, IN UTTER

¹⁷² KRAFT, "GOD'S MODEL FOR CROSS-CULTURAL COMMUNICATION--THE INCARNATION," OP. CIT., PP. 211, 212.

IDENTIFICATION WITH MEN AND WOMEN. HE LIKE THEM, KNEW WEARINESS, HUNGER, SORROW, GRIEF, KEEN DISAPPOINTMENT, AND REJECTION, EVEN BY THOSE WHO WERE CLOSEST TO HIM. HE PARTICIPATED FULLY IN THEIR LIVES, WHETHER IN THE JOY OF A WEDDING FEAST, OR IN THE FOREBODING ATMOSPHERE OF A SIMPLE MEAL, EATEN IN THE SHADOW OF HIS COMING DEATH.¹⁷³

SIMILARLY, ARDEN ALMQUIST POIGNANTLY SPEAKS OF THE CONDESCENSION OF JESUS TO BECOME INVOLVED IN WHAT GOES ON AND WHAT IS EXPERIENCED IN THE LIVES OF PEOPLE IN THIS WORLD:

IT WASN'T OUR IDEA, OF COURSE. "EMANUEL" THEY CALLED HIM--"GOD WITH US." THE INCARNATION WAS GOD'S ACT OF LIVING PARTICIPATING PRESENCE IN THE LIFE OF MAN. FOR THIRTY-THREE YEARS HE WALKED AMONG US, CHOKING ON OUR DUST, DRINKING FROM OUR POLLUTED STREAMS, TESTING HIS IMMUNE RESPONSE TO THE VIRUSES THAT THREATEN OUR OWN EXISTENCE. HE KNEW THE CHILL OF BETHLEHEM AT BIRTH, THE GNAWING HUNGER OF THE WILDERNESS FAST, THE TEMPTATION TO POWER AND POPULARITY, THE BETRAYAL OF FRIENDS, AN EARLY AND PAINFUL DEATH, INDEED, THE DEATH OF A COMMON CRIMINAL.¹⁷⁴

THE LINGUISTIC IMPERATIVE. PERHAPS THE MOST IMPORTANT FORM OF INVOLVEMENT, ONE OF THE BEST WAYS TO DEMONSTRATE GENUINE CONCERN FOR A TARGET CULTURE, AND INDEED ONE OF THE MOST EFFECTIVE STEPS TOWARD AN OVERALL IDENTIFYING STANCE, IS THE MATTER OF LEARNING THE LANGUAGE. IT IS TRUE THAT ENGLISH IS THE MOST WIDELY SPOKEN LANGUAGE IN THE WORLD, AND THAT IT IS A LANGUAGE OF INTERNATIONAL TRADE AND BUSINESS. BUT IT DOES NOT FOLLOW THAT THE NINE OUT OF EVERY TEN PEOPLE IN THE WORLD WHO DO NOT SPEAK ENGLISH ARE ALL ANXIOUS TO LEARN IT. RATHER, JUST AS THE ENGLISH LANGUAGE IS VERY DEAR TO NATIVE ENGLISH SPEAKERS, SO ARE ALL NATIVE TONGUES DEAR TO THE NATIVE SPEAKERS. EDWIN SMITH IN THE SHRINE

¹⁷³ NIDA, MESSAGE AND MISSION, OP. CIT., PP. 226, 227.

¹⁷⁴ ALMQUIST, OP. CIT., P. 178.

OF A PEOPLE'S SOUL INSISTS, "THAT THE MOTHER TONGUE IS THE KEY THAT UNLOCKS THE DOOR OF A PEOPLE'S HEART. IT IS THE ROAD THAT LEADS TO AN UNDERSTANDING OF THEIR MIND."¹⁷⁵

MR. SMITH GOES ON POIGNANTLY SPEAKING OF THE IMPORTANCE OF THE NATIVE LANGUAGE:

EVERY LANGUAGE IS A TEMPLE IN WHICH THE SOUL OF THE PEOPLE WHO SPEAK IT IS ENSHRINED. DIFFERENCES OF SPEECH REFLECT DEEPER DIFFERENCES OF TRADITION, ENVIRONMENT, OUTLOOK. THIS IS TRUE EVEN WHILE WE ACKNOWLEDGE THAT FUNDAMENTALLY THE HUMAN HEART IS ONE. THERE ARE DIFFERENCES BETWEEN MEN IN TEMPERAMENT, IN WAYS OF THINKING AND EXPRESSION. IT IS NOT MEANINGLESS TO SPEAK OF THE SOUL OF A PEOPLE IN THIS SENSE; AND THAT SOUL FINDS EXPRESSION IN THE LANGUAGE.¹⁷⁶

THE ENORMOUS IMPLICATIONS OF THE DEARNESS OF THE NATIVE TONGUES FOR THE MISSIONARY ENDEAVOR IS PROFOUNDLY DISPLAYED IN ONE FURTHER QUOTE FROM MR. SMITH.

MEN MAY LEARN MANY LANGUAGES, BUT THEY PRAY IN THEIR OWN, AS THEY MAKE LOVE IN THEIR OWN. WHENEVER THEY WISH TO EXPRESS WHAT IS DEEPEST IN THEM THEY USE THE SPEECH THEY DREW IN WITH THEIR MOTHER'S MILK. AND WHEN THE GOSPEL COMES TO THEM IN THOSE HALLOWED TONES (WE SAY IT, NOTWITHSTANDING ANY EXCEPTIONS THAT MAY BE OFFERED) IT COMES WITH A POWER IT CAN NEVER HAVE IN AN ALIEN TONGUE.¹⁷⁷

UNFORTUNATELY, MISSIONS AND MISSIONARIES HAVE NOT ALWAYS TAKEN THE IMPORTANCE OF LANGUAGE LEARNING INTO CONSIDERATION, AND THE STRATEGY HAS OFTEN BEEN TO LIMIT THE WORK TO THOSE WHO CAN SPEAK ENGLISH.¹⁷⁸ DR. DONALD LARSON, IN "THE LANGUAGE BARRIER IN MISSIONARY STRATEGY" STATES:

¹⁷⁵ EDWIN W. SMITH, THE SHRINE OF A PEOPLE'S SOUL, (NEW YORK: FRIENDSHIP PRESS, INC., 1947), P. 37.

¹⁷⁶ IBID., P. 36.

¹⁷⁷ IBID.

THIS STRATEGY IS DICTATED BY SEVERAL ASSUMPTIONS; MISSIONARIES DO NOT HAVE TO MAKE SUCH A GREAT ADJUSTMENT; ENGLISH IS A PRESTIGE LANGUAGE ANYWAY; PEOPLE CAN BE CHRISTIANIZED WHILE LEARNING ENGLISH ONCE CONVERTED, THEY CAN EVANGELIZE THEIR OWN PEOPLE WHO DO NOT UNDERSTAND ENGLISH AND SO THE CHURCH IS PLANTED.¹⁷⁹

THE CONSEQUENCE HAS BEEN, AS DR. LARSON WRITES IN THE SAME ARTICLE THAT;

MANY MISSIONARIES NEVER LEARN THE LANGUAGE WELL ENOUGH TO JOIN THEIR NEW COMMUNITY, OR TO PUT IT IN REVERSE, THEY NEVER JOIN THE COMMUNITY WELL ENOUGH TO LEARN ITS LANGUAGE. IT IS A MISTAKE, ...TO SEPARATE THESE FACTORS, FOR THEY ARE CLEARLY INTERDEPENDENT. WITHOUT THE LANGUAGE ONE IS LIMITED IN THE ROLES WHICH HE CAN PLAY, WHILE THE MISSIONARY WITH PROFICIENCY IN COMMUNICATION OFTEN HAS THE VERSATILITY FOR PLAYING A GREAT MANY, THUS INCREASING HIS EFFECTIVENESS.¹⁸⁰

WHEN THE ASSUMPTION IS ACCEPTED THAT IDENTIFYING WITH A CULTURE IS IMPORTANT FOR SHARING THE GOSPEL WITH THAT CULTURE, AND WHEN IT IS CONTEMPLATED THAT LANGUAGE IS AN INTEGRAL PART OF CULTURE AND THAT WHICH GIVES MEANING TO THE CULTURE, IT MAY BE SEEN HOW VITAL LANGUAGE LEARNING IS. "TO DO THE WORK OF A CHRISTIAN...MEANS THAT ONE MUST PARTICIPATE IN THE NORMAL LIFE OF A COMMUNITY AS A MEMBER. LEARNING THE LANGUAGE IS PART OF MEMBERSHIP."¹⁸¹

THERE IS NO DENYING THAT LANGUAGE LEARNING MAY BE COSTLY AND TIME CONSUMING. THIS IS SO BECAUSE IT IMMOBILIZES THE LEARNER FOR A FEW MONTHS TO A COUPLE OF YEARS DURING WHICH TIME HE CAN BE AT BEST ONLY marginally effective as a witness. LANGUAGE LEARNING IS ALSO DIFFICULT,

179 IBID.

180 IBID., P. 8.

181 IBID., PP. 7, 8.

REQUIRING A HIGH DEGREE OF DEDICATION, MOTIVATION, PERSISTENCE, AND A WILLINGNESS TO GIVE OF ONE'S SELF. BUT THE INVOLVEMENT OF WHICH WE ARE SPEAKING, AND IDENTIFICATION OF THE QUALITY AND SINCERITY FOR WHICH THAT INVOLVEMENT IS NECESSARY IS NOT TO BE EXPECTED TO COME FREE OR TO COME EASY. "IN MISSIONARY WORK...IT IS ALWAYS EASY TO GIVE, BUT IT IS THE IMPARTING OF OUR SOULS THAT COUNTS AND HURTS."¹⁸²

¹⁸² EILEEN LAGER, "POURED OUT," HIS, (MAY, 1963), PP. 27, 28.

CHAPTER 5

THE IMPORTANCE OF TRAINING

THE NEED

IT HAS BEEN SHOWN THAT THE CONCEPT OF CROSS-CULTURAL IDENTIFICATION IS A VERY BROAD CONCEPT INVOLVING PRACTICALLY ALL ASPECTS OF HUMAN INTERACTION. IT MAY BE SEEN THAT CROSS-CULTURAL IDENTIFICATION REQUIRES GIVING ATTENTION TO AND PERHAPS MAKING CHANGES IN ONE'S ATTITUDES, ONE'S PREFERENCES, ONE'S EMOTIONS, ONE'S VIEW POINTS, ONE'S SELF-IMAGE, AND AT TIMES EVEN ONE'S THEOLOGIES. AND, THAT IDENTIFICATION IS NOT JUST IMITATING OTHERS, FOR THERE IS A DIFFERENCE BETWEEN INNER AND OUTER IDENTIFICATION. "IDENTIFICATION MEANS NOT BEING SOMEONE ELSE, BUT BEING MORE THAN ONESELF."¹⁸³

IT HAS ALSO BEEN SHOWN IN THIS WRITING THAT MANY MISSIONARIES HAVE EITHER FAILED TO SEE THE VALUE OF IDENTIFYING FOR ONE REASON OR ANOTHER AND HAVE INTENTIONALLY SEPARATED AND THUS ALIENATED THEMSELVES FROM THE PEOPLE OF THEIR TARGET CULTURE, OR NOT KNOWN HOW OR WHAT WAS INVOLVED IN IDENTIFICATION AND HAVE CONSEQUENTLY ALIENATED THEMSELVES IN OTHER WAYS. AS MENTIONED ABOVE, KNOWING HOW AND TO WHAT EXTENT TO IDENTIFY WITH ANOTHER PERSON IN ORDER TO COMMUNICATE MORE EFFECTIVELY WITH HIM IS NOT SOMETHING THAT COMES EASILY. IT REQUIRES A PECULIAR SENSITIVITY TO OTHERS AND MANY QUALITIES WHICH GIVE A PERSON A WILLING ATTITUDE AS WELL AS THE EXPERIENCE GAINED FROM ADEQUATE TRAINING AND ACTUAL INVOLVEMENT WITH PEOPLE. THE MATTER OF CULTIVATING AND MAINTAINING A WILLINGNESS TO IDENTIFY WILL REST TO SOME EXTENT ON THE

¹⁸³ NIDA, OP. CIT., PP. 162, 163.

SPIRITUAL COMMITMENT OF THE MISSIONARY AND HIS BELIEF THAT IDENTIFICATION WILL IMPROVE HIS ABILITY TO SHARE HIS BELIEF IN CHRIST. THESE FACTORS WILL NOT BE CONSIDERED FURTHER HERE. IT IS APPROPRIATE, HOWEVER, THAT SOME ATTENTION BE GIVEN TO THE PERSONAL QUALITIES NEEDED TO IDENTIFY EFFECTIVELY, CONTRASTED WITH SOME COMMONLY EXPRESSED MISSIONARY WEAKNESSES. THE KIND OF TRAINING THAT MAY BE VALUABLE PREPARATION FOR CROSS-CULTURAL ENCOUNTERS WILL ALSO BE DISCUSSED BRIEFLY.

PERSONAL QUALITIES NEEDED

MANY WRITERS HAVE SPOKEN TO THE MATTER OF PERSONAL QUALIFICATIONS NEEDED TO SERVE EFFECTIVELY IN FOREIGN CULTURES. USUALLY THE QUALIFICATIONS MENTIONED ARE FAIRLY GENERAL IN CHARACTER, BUT ALSO QUITE HELPFUL AND APPROPRIATE. A TYPICAL LIST IS FOUND IN THE BOOKLET, THE PREPARATION OF A MISSIONARY, BY JOHN MOSTERT. SOME OF THE ITEMS INCLUDED IN THE LIST OF IMPORTANT SOCIAL ATTITUDES ARE:

1. DISPOSITION OF FRIENDLINESS AND GOOD WILL.
2. RESPECT FOR DULY CONSTITUTED AUTHORITY.
3. CHRISTIAN TOLERANCE CONSISTENT WITH SOUND CONVICTIONS.
4. WILLINGNESS TO RECEIVE COUNSEL AND CRITICISM.
5. ABILITY TO WORK CONGENIALLY AND COOPERATIVELY WITH OTHERS.
6. DEEP SYMPATHETIC UNDERSTANDING OF PEOPLE.
7. READINESS TO TAKE HELPFUL ATTITUDES TOWARD FELLOW WORKERS IN RELATION TO THEIR SHORTCOMINGS.
8. CHRISTIAN ATTITUDES TOWARDS PEOPLE OF OTHER RACES AND SOCIAL RANK.¹⁸⁴

AMONG THE QUALIFICATIONS TO SERVE EFFECTIVELY IN FOREIGN SITUATIONS, THE SAME AUTHOR SEES THE FOLLOWING QUALIFICATIONS AS NECESSARY:

¹⁸⁴ JOHN MOSTERT, THE PREPARATION OF A MISSIONARY, (WHEATON: THE ACCREDITING ASSOCIATION OF BIBLE COLLEGES, 1968), PP. 12-14.

1. UNDERSTANDING OF THE HISTORICAL, RACIAL, RELIGIOUS, SOCIAL, CULTURAL, AND POLITICAL BACKGROUND OF AREA IN WHICH MISSIONARY WILL SERVE.
2. ABILITY TO DISTINGUISH BETWEEN CHRISTIAN FAITH AND HUMAN CULTURE.
3. UNDERSTANDING OF PRINCIPLES AND PRACTICES OF MISSIONARY WORK.
 - A. UNDERSTANDING OF NEW TESTAMENT INDIGENOUS CHURCH PRINCIPLES.
 - B. RIGHT CONCEPT OF MISSIONARY ROLE IN RELATION TO NATIVE CHURCH, GOVERNMENT, MISSION BOARD, HIS COUNTRY, AND HIS HOME CHURCH.
4. SUFFICIENT EXPERIENCE IN LANGUAGE TO FACILITATE LEARNING ANOTHER LANGUAGE.¹⁸⁵

THE QUALITIES ABOVE HAVE, PERHAPS, A VERY ELEMENTARY RING TO THEM, BUT THEY DO SPEAK TO MANY OF THE POINTS MADE IN THE DISCUSSION OF THE PRECEDING CHAPTERS, AND THE FACT REMAINS THAT WITHOUT THESE BASIC GIFTS THE MISSIONARY WILL SCARCELY BE ABLE TO ATTEND TO DEVELOPMENT OF THE MORE COMPLEX AND SPECIFIC GRACES OF INTERPERSONAL INTERACTION NEEDED FOR IDENTIFICATION.

NELSON N. FOOTE AND LEONARD S. COTTRELL IN A VERY INTERESTING STUDY¹⁸⁶ HAVE MENTIONED SOME OTHER QUALITIES NECESSARY FOR IDENTIFICATION IN DEFINING INTERPERSONAL COMPETENCE^E AS A FUNCTION OF THESE SIX QUALITIES. THESE QUALITIES ARE, IN A SENSE, EVEN BROADER THAN THOSE MENTIONED ABOVE, BUT AS DEVELOPED AND APPLIED BY JACOB AND ANNE LOEWEN IN "IDENTIFICATION AND MISSIONARY ROLE" IN PRACTICAL ANTHROPOLOGY¹⁸⁷ REPRESENT ADMIRABLY THE FUNDAMENTAL PERSONAL PREREQUISITES FOR SUCH IDENTIFICATION. DRAWING FROM BOTH FOOTE AND COTTRELL'S BOOK AND

¹⁸⁵ IBID.

¹⁸⁶ NELSON N. FOOTE AND LEONARD S. COTTRELL, IDENTITY AND INTERPERSONAL COMPETENCE, (CHICAGO: UNIVERSITY OF CHICAGO PRESS, 1955), PP. 52-59, 90.

¹⁸⁷ JACOB AND ANNE LOEWEN, "IDENTIFICATION AND MISSIONARY ROLE," PRACTICAL ANTHROPOLOGY, XVIII, 5 (SEPT.-OCT., 1971), PP. 216, 217.

LOEWENS' ARTICLE, THE QUALITIES ARE, (1) HEALTH, (2) INTELLIGENCE, (3) EMPATHY, (4) AUTONOMY, (5) JUDGEMENT, (6) CREATIVITY. THESE QUALITIES AND THEIR IMPORTANCE WILL EACH BE DISCUSSED BRIEFLY.

HEALTH AND INTELLIGENCE ARE IMPORTANT FOR COMPETENCE IN THE REALM OF PHYSICAL EVENTS AND OVERT EXPERIENCES.¹⁸⁸ GOOD HEALTH IS IMPORTANT FOR ENDURANCE IN THE STRAIN OF MISSIONARY ACTIVITY, AND OTHER PROBLEMS WHILE POOR HEALTH LEADS TO FATIGUE AND IMPATIENCE, WHICH IN TURN RESULT IN POOR RELATIONSHIPS.¹⁸⁹ FOOTE AND COTTRELL SHOWED THAT INTELLIGENCE,

GIVES THE MISSIONARY AN ABILITY TO BE ARTICULATE IN COMMUNICATION, TO GAIN INSIGHT INTO THE SIGNIFICANCE OF EVENTS, TO EFFICIENTLY UTILIZE THE RESOURCES, THE ENVIRONMENT AND THE LESSONS OF HIS EXPERIENCE TO THE END OF UNDERSTANDING AND RELATING TO THE NEW CULTURE AND ITS PEOPLE.¹⁹⁰

EMPATHY IS LIKEWISE IMPORTANT FOR THE ABILITY THAT IT GIVES A PERSON TO CORRECTLY INTERPRET THE ATTITUDES AND INTENTIONS OF OTHER PEOPLE, TO TAKE ON THEIR WORLD VIEW, AND TO DEVELOP THE FEELING OF ONENESS WHICH IS BASIC IN THE PROCESS OF IDENTIFICATION. GENUINE COMMUNICATION IS ONLY POSSIBLE WITH THE ABILITY TO EMPATHIZE, AND THE LEVEL OF EMPATHY DETERMINES THE QUALITY OF THE SOCIAL INTERACTION WHICH CAN BE ACHIEVED.¹⁹¹

THE FOOTE AND COTTRELL STUDY DEFINES AUTONOMY AS THE ABILITY

¹⁸⁸ IBID., P. 216.

¹⁸⁹ IBID.

¹⁹⁰ IBID.

¹⁹¹ IBID.

TO RECOGNIZE AND BE ONESELF IN ANY SITUATION.¹⁹² THE LOEWENS COMMENT
FURTHER ON THIS QUALITY:

IT INVOLVES HAVING A CLEAR SENSE OF SELF-IDENTITY AND ENOUGH CONFIDENCE AND RELIANCE UPON IT TO MAINTAIN A HIGH DEGREE OF SELF-RESPECT THROUGH ANY PROBLEMATIC INTERPERSONAL SITUATION WHERE IT MIGHT BE THREATENED OR CHALLENGED. ...IT OBTVIATES THE NECESSITY OF ANY PRE-TENSE AND ENABLES THE MAINTENANCE OF A STABLE SET OF INTERNAL STANDARDS WHICH SERVE AS A BASE OF REFERENCE IN EVERY SITUATION. THIS MAKES POSSIBLE AN OPENNESS AND COMMITMENT, WITHOUT INNER RESERVATIONS, IN INTERPERSONAL RELATIONS. IT IS IMPORTANT, THEREFORE, THAT A PERSON HAVE A STRONG SENSE OF IDENTITY AND SELF-AWARENESS GROUNDED IN THE GROWTH AND DISCOVERY PROCESS OF HIS OWN HOME CULTURE BEFORE ATTEMPTING TO ACHIEVE ANY SIGNIFICANT DEGREE OF IDENTIFICATION IN A STRANGE SOCIETY.¹⁹³

JUDGEMENT IS A DECISION-MAKING QUALITY WHICH IS ACQUIRED IN TIME AND WITH AGE. GOOD JUDGEMENT ALLOWS A PERSON TO EVALUATE CONSEQUENCES, TO PERCEIVE ACTUAL SITUATIONS, TO TAKE INTO ACCOUNT PERSONS AND THE CONTEXT, AND TO DECIDE ON A COURSE OF SPEECH OR ACTIONS ON THE BASIS OF THE TOTAL SITUATION RATHER THAN PRECONCEIVED BIASES.¹⁹⁴ THE IMPORTANCE OF THIS QUALITY IN IDENTIFICATION IS SEEN IN THE LOEWENS' COMMENT:

WHETHER OR NOT TO ADOPT A PARTICULAR CUSTOM, WHEN AND HOW ONE SHOULD SPEAK, UNDER WHAT CIRCUMSTANCES ONE MAY PARTICIPATE IN GROUP ACTION, WHEN ONE SHOULD BE AGGRESSIVE OR TAKE A LEADERSHIP ROLE AND WHEN HE SHOULD SIT BACK AND OBSERVE OR PASSIVELY SUBMIT TO THE DIRECTION OF OTHERS ARE ALL DECISIONS WHICH CAN BE MADE CORRECTLY ONLY WITH THE ABILITY TO EXERCISE GOOD JUDGMENT.¹⁹⁵

FINALLY, FOOTE AND COTTRELL SEE CREATIVITY IN INTERPERSONAL

¹⁹² FOOTE AND COTTRELL, OP. CIT., P. 55.

¹⁹³ JACOB AND ANNE LOEWEN, OP. CIT., P. 217.

¹⁹⁴ IBID.

¹⁹⁵ IBID.

RELATIONS AS REFERRING,

TO THE ACTOR'S CAPACITY TO FREE HIMSELF FROM ESTABLISHED ROUTINES OF PERCEPTION AND ACTION, AND TO REDEFINE SITUATIONS AND ACT IN NEW ROLES CALLED FOR BY THE NEW SITUATIONS--IN SHORT, IT MEANS INVENTIVENESS IN INTERPERSONAL RELATIONS.¹⁹⁶

THE LOEWENS AGAIN SHOW THE IMPORTANCE OF THIS QUALITY.

WITH THIS ABILITY A PERSON CAN APPROACH A STRANGE GROUP WITH A SENSE OF ANTICIPATION AND CURIOSITY, CONFIDENT THAT HE CAN INVENT OR IMPROVISE A VALID COURSE OF ACTION NO MATTER WHAT PROBLEMATIC SITUATION MIGHT ARISE. HE FEELS A SENSE OF FREEDOM WHICH PERMITS SPONTANEOUS RATHER THAN NECESSARILY PREDETERMINED BEHAVIOR.¹⁹⁷

COMMON MISSIONARY WEAKNESSES

THE IMPORTANCE OF THESE QUALITIES FOR EFFECTIVE CROSS-CULTURAL IDENTIFICATION IS READILY APPARENT. AND, CONTRARY TO WHAT MANY MIGHT BELIEVE, ACCORDING TO DR. JOHN KEITH, THE CONSULTING PSYCHOLOGIST FOR THE ~~ORIENTAL MISSIONARY SOCIETY~~^{O.M.S.} INTERNATIONAL AND MANY OTHER MISSION BOARDS, SPIRITUAL COMMITMENT AND DEDICATION IS ONLY MINIMAL COMPENSATION FOR THE WEAKNESSES CAUSED BY THE LACK OF THESE QUALITIES.¹⁹⁸ DR. KEITH FURTHER STATED THAT WHILE THERE MUST BE A BALANCE BETWEEN EMOTIONS AND INTELLIGENCE, THE INTELLIGENCE FACTORS SUCH AS COMPREHENSION, JUDGMENT AND THE ABILITY TO SEE RELATIONSHIPS WILL OFTEN COMPENSATE FOR OTHER WEAKNESSES AND ENABLE ONE TO ADJUST AND IDENTIFY IN CROSS-CULTURAL SITUATIONS.¹⁹⁹

¹⁹⁶ FOOTE AND COTTRELL, OP. CIT., P. 90.

¹⁹⁷ JACOB AND ANNE LOEWEN, LOC. CIT.

¹⁹⁸ STATEMENT BY DR. JOHN KEITH, PERSONAL INTERVIEW, FEBRUARY 8, 1973.

¹⁹⁹ IBID.

THE RELEVANCE OF THE QUALITIES IDENTIFIED BY FOOT AND COTTRELL ARE, HOWEVER, PERHAPS SEEN TO BE MOST DIRECT WHEN VIEWED IN CONTRADICTION TO THE WEAKNESS OF MANY MISSIONARIES. EDWIN L. FRIZEN NOTES THE WEAKNESSES THAT MISSION EXECUTIVES HAVE DETECTED IN BIBLE SCHOOL TRAINED MISSIONARIES, IN AN ARTICLE IN THE EVANGELICAL MISSIONS QUARTERLY. IT MAY BE OBSERVED THAT IN SOME CASES IT IS ONE OR MORE OF THE ABOVE DESIREABLE QUALITIES WHICH ARE MISSING--PERHAPS CAUSING THE DEFICIENCY--IN FRIZEN'S LIST OF WEAKNESSES WHICH FOLLOWS IN ABBREVIATED FORM.

1. LACK OF PERCEPTION IN SEPARATING OUT THAT WHICH IS THE ESSENCE OF THE GOSPEL AND THAT WHICH IS A CULTURAL FORM OF EXPRESSION. (A TOPIC DISCUSSED EARLIER HEREIN.)
2. FAILURE TO FIND SECURITY IN CHRIST AND THUS FIND IT BY ISOLATION FROM THE WORLD IN FELLOWSHIP WITH OTHER MISSIONARIES, THAT IS, THE COMPOUND MENTALITY.
3. LACK OF INTERPERSONAL COPING SKILLS; TENDANCY TO SPIRITUALIZE SIMPLISTIC SOLUTIONS FOR EMOTIONAL HUMAN PROBLEMS AND CONFLICTS.
4. LACK OF ADEQUATE POSITIVE SELF-IMAGE; TENDANCY TO BE INDEPENDENT IN METHODS AND PERSONAL PREFERENCES, BUT VERY CONFORMING TO "DO'S" AND "DON'TS".
5. LACK OF CONFIDENCE IN MOVING OUT INTO NEW SITUATIONS; NOT A SELF-DIRECTED PERSON; DOESN'T KNOW WHERE AND HOW TO BEGIN IN A NEW CULTURAL ENVIRONMENT.
6. INABILITY TO INTEGRATE THEORY INTO REAL LIFE.
7. LACK OF UNDERSTANDING OF COMMUNICATING THE GOSPEL IN DIVERSE ENVIRONMENTS; COMFORTABLE WITNESSING TO THE WORLD BUT UNCOMFORTABLE AS FRIENDS WITH THOSE IN THE WORLD.
8. TEND TO EXHIBIT THE SKILLS OF A TRAINED PERSON, BUT LACK THE PERCEPTION AND AWARENESS OF AN EDUCATED PERSON.
9. TEND TO REFLECT A NEGATIVE ORIENTATION TO THE CHRISTIAN LIFE.
10. LACK OF KNOWLEDGE OF BEHAVIORAL SCIENCE SKILLS AND HOW THEY CAN BE INTEGRATED WITH A CHRISTIAN LIFE AND THE MISSIONARY TASK.²⁰⁰

²⁰⁰ EDWIN L. FRIZEN, "EXECUTIVES TELL MISSION'S PROFS WHAT THEY THINK," EVANGELICAL MISSIONS QUARTERLY, VIII, 3 (SPR., 1972) P. 145.

IMPROVED MISSIONARY'S COMMUNICATION OF THE CHRISTIAN MESSAGE THROUGH IMPROVED CROSS-CULTURAL IDENTIFICATION IS DEPENDENT UPON THE SELECTION AND RECRUITMENT OF PEOPLE WHO HAVE OVERCOME MANY OF THE ABOVE WEAKNESSES AND WHO ALREADY HAVE THE OPPOSING POSITIVE QUALITIES OR THE POTENTIAL FOR DEVELOPING THEM. TO THIS END, A VERY NEEDED AND WORTH-WHILE STUDY WOULD BE ONE WHICH WOULD INDICATE EVEN MORE PRECISELY WHAT QUALITIES DO MAKE A PERSON MORE CULTURALLY SENSITIVE, AND HOW THESE QUALITIES MIGHT BE DETECTED, MEASURED AND STRENGTHENED.

THE BENEFITS OF TRAINING

WHILE MANY MISSION BOARDS HAVE FOCUSED THEIR TRAINING PROGRAMS ON MISSION'S HISTORY AND TRADITIONAL MISSIONARY METHODS, A BASIC CONCLUSION THAT CAN BE DRAWN FROM THE ABOVE IS THAT CONSIDERABLE TRAINING IN GENERAL ANTHROPOLOGY, CULTURE, CULTURE AND PERSONALITY, CULTURE AND SOCIETY AND CULTURAL DYNAMICS IS NEEDED BEFORE A PERSON IS EQUIPPED TO IDENTIFY CROSS-CULTURALLY.

THAT MISSIONARIES NEED MUCH RELEVANT TRAINING TO ENABLE THEM TO COPE WITH CROSS-CULTURAL PROBLEMS IS, OF COURSE, NOTHING NEW. THERE HAVE BEEN, HOWEVER, MANY MISSIONARIES WHO HAVE GONE TO THE FIELD WITHOUT BEING PROPERLY EQUIPPED BECAUSE THE TIME AND MONEY WAS NOT EXPENDED TO ACQUIRE THE TRAINING OR THE TRAINING RECEIVED WAS INADEQUATE OR POORLY DIRECTED. THE LATTER IS PERHAPS MOST OFTEN THE CASE.

THE ACTIVE STUDY OF APPLIED ANTHROPOLOGY BEFORE A MISSIONARY GETS TO THE FIELD CAN YIELD MANY BENEFITS OF IMPROVED ATTITUDES AND INSIGHTS AND ANTICIPATE MANY OF THE PROBLEMS LIKELY TO BE ENCOUNTERED ON THE FIELD, IN ADDITION TO CONTRIBUTING TO THE DEVELOPMENT OF THE ABOVE DISCUSSED QUALITIES AND TO THE AWARENESS OF THE ABOVE DISCUSSED WEAKNESSES. THAT IN DEPTH STUDY OF ANTHROPOLOGY HAS NOT ALWAYS BEEN STRENGTHENED.

uously encouraged is, no doubt, to the detriment of many missionaries' orientation and training programs. William A. Smalley mentions several areas where such study can make enormous contributions. Among them are the following:

- (A) ANTHROPOLOGY OFFERS SPECIFIC TECHNIQUES FOR LEARNING ABOUT PEOPLE AND THEIR CULTURE.
- (B) ANTHROPOLOGY OFFERS SOURCE MATERIALS AND ANALYSES OF SPECIFIC SOCIETIES IN MANY PARTS OF THE WORLD.
- (C) INSIGHT INTO THE MEANING OF BEHAVIOR IS ANOTHER IMPORTANT CONTRIBUTION OF ANTHROPOLOGY.
- (D) ANTHROPOLOGY OFFERS THE VALUE OF SEEING CULTURES AS "WHOLE".
- (E) AS CHURCHES SEEK, UNDER GOD, TO FIND SOLUTIONS TO THE SOCIAL PROBLEMS OF THE CULTURE IN WHICH THEY ARE GROWING, ANTHROPOLOGY CAN HELP THEM TO SEE THESE INSTITUTIONS OR PATTERNS OF BEHAVIOR MORE OBJECTIVELY.²⁰¹

SPEAKING IN AN EVEN MORE DIRECT WAY TO THIS PRESENT DISCUSSION OF THE IMPORTANCE OF CROSS-CULTURAL TRAINING IN FACILITATING AND PREPARING FOR IDENTIFICATION, CHARLES R. TABER HAS MENTIONED SEVERAL NEEDS SUCH TRAINING MEETS. THREE OF THESE NEEDS ARE THE FOLLOWING:

- (A) THE MISSIONARY NEEDS SOME PREPARATION IN CULTURAL ANTHROPOLOGY FOR HIS OWN GOOD, TO HELP HIM MINIMIZE THE DISINTEGRATIVE EFFECTS OF CULTURE SHOCK. EVEN THOUGH THE EMOTIONAL TURMOIL OF ADJUSTMENTS TO AN ALIEN SITUATION MAY BE GREAT, PREVIOUS WARNING WILL GIVE HIM AN OPPORTUNITY TO BRACE HIMSELF TO BE PREPARED FOR THE DIFFERENT THINGS HE WILL ENCOUNTER BEFORE BEING CALLED UPON TO FACE THEM CONCRETELY.
- (B) THE MISSIONARY FURTHERMORE, NEEDS TO BE FOREWARNED OF POTENTIAL AREAS WHERE HIS BEHAVIOR MIGHT GIVE RISE TO MISUNDERSTANDING AND OFFENSE.
- (C) AT A MORE PROFOUND LEVEL, CULTURAL ANTHROPOLOGY WILL TEND TO OVERCOME THE MISSIONARY'S NATURAL ETHNOCENTRICISM AND TO REPLACE IT WITH A HEALTHY

²⁰¹ WILLIAM A. SMALLEY, "ANTHROPOLOGICAL STUDY AND MISSIONARY SCHOLARSHIP," PRACTICAL ANTHROPOLOGY, VII, 3, (MAY-JUNE, 1960), P. 210.

OPEN AND OBJECTIVE ATTITUDE TOWARD OTHER CULTURES.²⁰²

FINALLY, TABER NOTES THAT THE MOST IMPORTANT BENEFIT ACCRUING TO SATISFACTORY TRAINING IS THE POTENTIAL FOR BETTER IDENTIFICATION.

(D) AT THE DEEPEST LEVEL, "CULTURAL APPRECIATION" AND UNDERSTANDING WILL LEAD TO AN EFFECTIVE MEASURE OF IDENTIFICATION WITH THE PEOPLE TO WHOM THE MISSIONARIES WANT TO MINISTER.²⁰³

TRAINING FACILITIES

WHILE NOTHING WILL HELP A PERSON LEARN AS FAST AS ACTUAL SHARING AND INVOLVEMENT WITH OTHERS, THERE ARE MANY TRAINING PROGRAMS EITHER SPONSORED BY MISSION BOARDS OR MISSION SUPPORT AGENCIES, OR OFFERED AS PART OF SEMINARY OR UNIVERSITY CURRICULA WHICH ARE GENERALLY HIGHLY REGARDED. IT IS BEYOND THE SCOPE OF THIS PRESENT WRITING TO DISCUSS IN DETAIL THE QUALITY AND EXTENT OF THE TRAINING PROGRAMS, BUT IT IS PERHAPS APPROPRIATE TO MENTION A FEW OF THE PROGRAMS AVAILABLE.

AMONG THE CHRISTIAN COLLEGES WHICH OFFER FULL UNDERGRADUATE DEGREES IN ANTHROPOLOGY ARE BETHEL COLLEGE AT ST. PAUL, MINNESOTA; WHEATON COLLEGE AT WHEATON, ILLINOIS; AND NYACK MISSIONARY COLLEGE AT NYACK, NEW YORK. ALSO THE MARC PUBLICATION, NORTH AMERICAN PROTESTANT MINISTRIES OVERSEAS, LISTS 149 INSTITUTIONS WITH UNDERGRADUATE MISSION^x'S PROGRAMS.²⁰⁴ ADDITIONALLY, A FEW SEMINARIES WHICH ARE STRONG IN MISSION'S TRAINING PROGRAMS ALSO INCLUDE CONSIDERABLE EXPOSURE TO ANTHROPOLOGY. AMONG THE LARGER ARE THE JAFFRAY SCHOOL OF MISSIONS AT NYACK

²⁰² CHARLES R. TABER, "THE TRAINING OF MISSIONARIES," PRACTICAL ANTHROPOLOGY, XIV, 6 (NOV.-DEC., 1967), P. 269.

²⁰³ IBID., P. 270.

²⁰⁴ MISSIONS ADVANCED RESEARCH CENTER, NORTH AMERICAN PROTESTANT MINISTRIES OVERSEAS, (MONROVIA: MISSIONARY RESEARCH LIBRARY, 1970), PP. 297-302.

COLLEGE; THE TRINITY EVANGELICAL DIVINITY SCHOOL AT DEERFIELD, ILLINOIS, AND THE FULLER SCHOOL OF WORLD MISSIONS IN PASADENA, CALIFORNIA. MARC LISTS 115 INSTITUTIONS WITH GRADUATE PROGRAMS IN MISSIONS.²⁰⁵

THERE ARE ALSO SEVERAL ORGANIZATIONS WHICH OFFER INTENSIVE SPECIALIZED TRAINING FOR CANDIDATES OF EITHER THEIR OWN OR FOR VARIOUS MISSION BOARDS. THE SUMMER INSTITUTE OF LINGUISTICS, THE TECHNICAL BRANCH OF THE WYCLIFFE BIBLE TRANSLATORS, FOR EXAMPLE, OFFERS INTENSIVE LINGUISTIC TRAINING FOR THEIR POTENTIAL CANDIDATES AND OTHER INTERESTED PEOPLE AT SEVERAL UNIVERSITIES AROUND THE WORLD WHICH CAN, BECAUSE OF THE ACADEMIC AFFILIATION WITH THE UNIVERSITIES, BE TAKEN FOR GRADUATE CREDIT. THE SUMMER INSTITUTE ALSO OFFERS A JUNGLE CAMP TRAINING FOR ITS OWN CANDIDATES WHERE EXCELLENT FIRST-HAND JUNGLE LIVING IS TAUGHT AND PRACTICED AND CROSS-CULTURAL TRAINING IS OFFERED AS WELL.

SIMILARLY, THE TORONTO INSTITUTE OF LINGUISTICS, OFFERS FOR THE MONTH OF JUNE EACH YEAR EXCELLENT CONCENTRATED COURSES IN PHONETICS, LANGUAGE LEARNING TECHNIQUES, AND CROSS-CULTURAL COMMUNICATION. DESIGNED TO BE VERY PRACTICAL, THE TORONTO PROGRAM IS SPECIFICALLY FOR MISSIONARIES OF ALL DENOMINATIONS WHO HAVE BEEN APPOINTED TO A PARTICULAR FIELD AND WILL BE LEARNING PARTICULAR LANGUAGES AND CULTURES. THE EMPHASIS ON HOW TO IDENTIFY IS STRONG IN THE CROSS-CULTURAL COMMUNICATION AREA OF THE PROGRAM.

OTHER ORGANIZATIONS SUCH AS MISSIONARY INTERNSHIP AT FARMINGTON, MICHIGAN, THE BETHANY FELLOWSHIP MISSIONARY TRAINING CENTER AT MINNEAPOLIS AND PRACTICAL MISSIONARY TRAINING BASED IN FULLERTON, CALIFORNIA, LIKE THE SUMMER INSTITUTE OF LINGUISTICS AND THE TORONTO INSTITUTE OF LINGUISTICS ARE NOT SENDING ORGANIZATIONS THEMSELVES BUT DO ALSO

²⁰⁵ *IBID.*, PP. 286-290.

SPECIALIZE IN TRAINING OF CROSS-CULTURAL COMMUNICATION AND ADJUSTMENT.

CERTAINLY THERE ARE MANY UNIVERSITIES AND COLLEGES WHICH HAVE ANTHROPOLOGY DEPARTMENTS WITH VARYING OFFERINGS AND WHICH ARE OF WIDELY DIFFERING QUALITY. THESE BETTER PROGRAMS COULD NO DOUBT BE PURSUED WITH GREAT BENEFIT AND THERE ARE ADVANTAGES FOR PERCEPTIVE STUDENTS IN TAKING COURSES IN SECULAR INSTITUTIONS. THERE ARE ALSO, HOWEVER, DEFINITE AND PERHAPS MORE COMPELLING REASONS TO TAKE THE TRAINING IN A CHRISTIAN SETTING, THE MAIN ONE BEING "THE OPPORTUNITY OF STUDYING UNDER PEOPLE WHO HAVE GIVEN THOUGHT TO CHRISTIAN INTERPRETATIONS AND IMPLICATIONS OF ANTHROPOLOGICAL CONCEPTS AND TECHNIQUES AND WHO ARE FREE TO EXPLORE THESE IN THE CLASSROOM."²⁰⁶

ONE FURTHER COMMENT ON TRAINING PROGRAMS IS OF SOME IMPORTANCE. IN THE BOOK, THE OVERSEAS AMERICAN, THE AUTHORS MAKE THE STATEMENT THAT, "TAKEN AS A WHOLE, THE TRAINING PROGRAMS OF MISSIONARY CHURCHES SPAN A WIDE RANGE FROM EXCELLENCE TO FAILURE."²⁰⁷ THIS COMES AS NO SURPRISE AND INDEED, IS TO BE EXPECTED. THE AUTHORS GO ON TO ADD TO THE CREDIT OF THE MISSIONS' TRAINING PROGRAMS THAT:

THE TRADITIONAL STRESS ON PROFESSIONAL SKILL (AS THEOLOGIAN OR DOCTOR OR WHATEVER) AT THE EXPENSE OF OTHER QUALITIES IS GIVING WAY NOW TO GREATER-THAN-EVER EFFORTS TO TEACH LANGUAGE AND THE BEGINNINGS OF SYSTEMATIC STUDY OF CULTURE AND LINGUISTICS.²⁰⁸

THE NEED FOR THIS CHANGE OF EMPHASIS HAS BEEN HINTED AT IN THIS WRITING IN LIGHT OF THE WEAKNESSES IN CULTURAL SENSITIVITY WHICH HAVE AT TIMES CHARACTERIZED MISSIONARY EFFORTS. HOWEVER, ON THE OTHER HAND,

²⁰⁶ ROBERT B. TAYLOR, "TRAINING FACILITIES IN ANTHROPOLOGY," PRACTICAL ANTHROPOLOGY, XIV, 2 (MAR.-APR., 1967), P. 79.

²⁰⁷ CLEVELAND, ET. AL., OP. CIT., P. 268.

²⁰⁸ IBID.

CLEVELAND, ET AL. POINT OUT THAT, "HARDLY ANY OF THE MISSION BOARDS YET SEE MUCH VALUE IN MIXING THEIR PERSONNEL WITH TRAINEES FROM BUSINESS FIRMS AND GOVERNMENT AGENCIES IN COURSES DESIGNED TO EXPLORE THE COMMON FACTORS IN OVERSEAS EMPLOYMENT." THE REASONS THE AUTHORS GIVE FOR THIS EXCLUSIVENESS IN MISSIONARY TRAINING ARE TWO DEEPLY ROOTED PREJUDICES:

ONE IS THE FEELING ON THE PART OF EACH DENOMINATION THAT A TRAINING COURSE MUST, IN ORDER TO DEVELOP THE NECESSARY MOTIVATION, STRESS ITS OWN BRAND OF THEOLOGY. THE OTHER IS THE WIDESPREAD BUT QUESTIONABLE ASSUMPTION THAT THE TASK OF A MISSIONARY IS ALMOST WHOLLY DIFFERENT FROM THAT OF OTHER OVERSEAS AMERICANS.²⁰⁹

THE IMPLICATION OF THESE OBSERVATIONS FOR EFFECTIVE TRAINING FOR CROSS-CULTURAL IDENTIFICATION OR ANY PHASE OF MISSIONARY WORK ARE CLEAR. WITHOUT ELABORATION HERE, IT MAY BE SEEN THAT THERE MAY BE MUCH DUPLICATION OF EFFORTS BECAUSE OF THE EXCLUSIVENESS, AND MORE IMPORTANTLY, MUCH THAT COULD BE GAINED THROUGH ACTIVE COOPERATION AND JOINT EFFORTS IS FORFEITED.

EVEN IN TODAY'S WORLD OF RAPID TRANSPORTATION, COMMUNICATION AT THE SPEED OF LIGHT, AND INTENSIVE AND EXTENSIVE EDUCATION PROGRAMS ESPECIALLY IN WESTERN NATIONS, PEOPLE CANNOT EXPECT TO BE ABLE TO IDENTIFY WITH OTHER PEOPLE AND OTHER CULTURES WITHOUT SUFFICIENT SPECIALIZED TRAINING. INDEED, THE VERY EXTENT OF OUR EDUCATION PROGRAMS HERE IN THE WEST TEND TO ISOLATE CULTURES BY WIDENING CULTURAL GAPS RATHER THAN TO PROVIDE MEANS FOR BRIDGING THOSE CULTURAL GAPS. THE IMPORTANCE OF BEGINNING EARLY AND SEEKING OUT ADEQUATE AND PERTINENT PROGRAMS FOR THE SPECIFIC NEEDS OF EACH MISSIONARY THUS CANNOT BE OVER EMPHASIZED.

209 *ibid.*

DR. EUGENE NIDA HAS WRITTEN CONCERNING THE IMPORTANCE OF TRAINING THAT THERE IS NO MAGIC FORMULA FOR ACQUIRING AN ADEQUATE IDENTIFICATION WITH...PEOPLE.²¹⁰ HE SUGGESTS SEVERAL STEPS, HOWEVER, WHICH SPEAK TO THE MATTER OF TRAINING. THREE OF HIS PERTINENT SUGGESTIONS ARE THE FOLLOWING:

1. LEARN TO JUDGE AND EVALUATE CULTURE TRAITS IN THE CONTEXT IN WHICH THEY HAVE RELEVANCE. (A THOROUGH STUDY OF CULTURAL ANTHROPOLOGY IS ONE OF THE BEST PREPARATIONS FOR THIS.)
2. ACQUIRE SUCH A MASTERY OF THE INDIGENOUS LANGUAGE THAT IT IS POSSIBLE TO COMMUNICATE IN THE RELAXED GIVE-AND-TAKE OF FRIENDLY ASSOCIATIONS.
3. DISCOVER THOSE WAYS IN WHICH THE GOSPEL OF JESUS CHRIST MAY ENTER AND SANCTIFY INDIGENOUS PATTERNS OF LIFE, THUS PROVIDING A NEW CONTENT AROUND WHICH NEW FORMS WILL DEVELOP.²¹¹

SUMMARY AND CONCLUSION

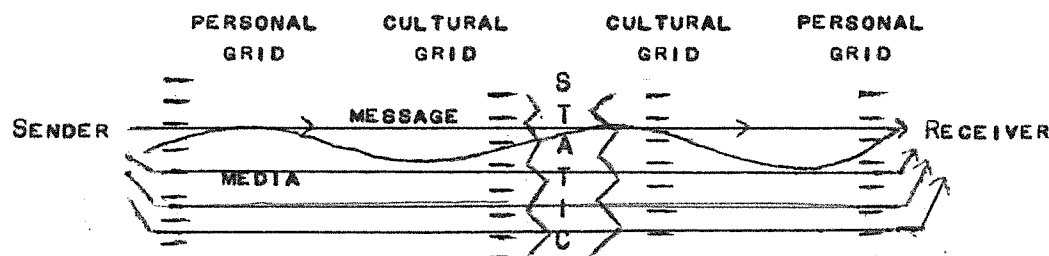
IT HAS BEEN OBSERVED THAT "WITHOUT A DOUBT THE TWO GREAT PROBLEMS OF MODERN MISSIONS ARE IDENTIFICATION AND COMMUNICATION."²¹² IT HAS BEEN THE ASSUMPTION OF THIS WRITING THAT IN MANY MISSIONARY SETTINGS THERE IS A COMPLEMENTARY RELATIONSHIP BETWEEN THE TWO, THAT IS THAT IMPROVED IDENTIFICATION WITH THE PEOPLE OF A TARGET CULTURE WILL ENHANCE THE EFFECTIVE COMMUNICATION OF THE GOSPEL WHICH, OF COURSE, IS ALSO THE GOAL OF IDENTIFICATION. THE BASIC REASONING BEHIND THE ASSUMPTION RESTS IN THE FACT THAT THE TEST OF COMMUNICATION IS NOT WHAT IS SENT BUT WHAT IS RECEIVED. THE COMMUNICATION EVENT HAS BEEN ILLUSTRATED BY MANY AUTHORS IN A MANNER SIMILAR TO THE FOLLOWING DIAGRAM

²¹⁰ EUGENE A. NIDA, "IDENTIFICATION, A MAJOR PROBLEM OF MODERN MISSIONS," PRACTICAL ANTHROPOLOGY, 11, 4 (JULY-AUG., 1954), P. 90.

²¹¹ IBID., PP. 94, 95.

²¹² IBID., P. 90.

ADAPTED FROM HEIBERT.²¹³



AS A COMMUNICATOR (MISSIONARY) ENCODES HIS MESSAGE IT MUST PASS THROUGH SEVERAL GRIDS OR INTERPRETIVE BIASES BEFORE IT REACHES THE RECEIVER. THESE GRIDS ARE: (A) CULTURAL GRID, EVERYONE PERCEIVES HIS WORLD AND COMMUNICATES IN TERMS OF HIS OWN CULTURAL BIASES; (B) PERSONAL GRID, EACH PERSON ALSO ENCODES AND INTERPRETS HIS MESSAGE IN TERMS OF HIS OWN PERSONAL EXPERIENCE; (C) STATIC, ANYTHING THAT DISTRACTS FROM THE MESSAGE IS STATIC.²¹⁴

IT IS TO MINIMIZING THE EFFECTS OF THESE GRIDS TO WHICH THE CONCEPT OF CROSS-CULTURAL IDENTIFICATION SPEAKS. IDENTIFICATION MAY INVOLVE ELIMINATING THE STATIC OF DISTRACTING DRESS, SHELTER, AND FOOD--PHYSICAL MEANS OF IDENTIFYING WHICH MAY IN MANY CASES ALLOW BETTER COMMUNICATION. IT MAY INVOLVE MINIMIZING THE CULTURAL AND PERSONAL DIFFERENCES OF WORLD VIEW, ROLE EXPECTATIONS, WORSHIP FORMS, AND AGAIN LIFE STYLES BY IDENTIFYING WITH THOSE OF THE TARGET CULTURE IN ORDER TO, AS MUCH AS POSSIBLE, MAKE ONE'S OWN PERSONAL EXPERIENCES AND CULTURAL

²¹³ HEIBERT, LECTURE NOTES, OP. CIT., P. 39.

²¹⁴ IBID., P. 40.

BEHAVIOR THE SAME AS THAT OF THE HEARERS. THE GREATER EXTENT TO WHICH THE MISSIONARY CAN SHARE THE PERSONAL AND CULTURAL EXPERIENCES OF HIS AUDIENCE, THE GREATER THE EFFICIENCY OF HIS COMMUNICATION WILL BE.²¹⁵

ON THIS BASIS, THIS PRESENT INVESTIGATION INTO THE NATURE, EXTENT AND MEANS OF IDENTIFICATION HAS BEEN WIDE IN SCOPE. AFTER NOTING THE PROBLEM MISSIONARY FAILURE IN THE MATTER OF IDENTIFICATION IN CHAPTER 2, ATTENTION WAS FOCUSED IN CHAPTER 3 ON THE NATURE OF CULTURE FROM WHICH AND TO WHICH IDENTIFICATION TAKES PLACE. IN THIS CHAPTER SOME OF THE FEATURES OF THE NATURE OF CULTURE WERE EXPLORED, INCLUDING THE NOTIONS THAT CULTURE IS LEARNED, IT IS SHARED BEHAVIOR, ITS ACQUISITION IS NOT RESTRICTED BY RACE, ITS PARTS ARE FUNCTIONALLY RELATED, CULTURES ARE ALWAYS CHANGING, AND THAT CULTURE IS A UNIQUE DESIGN FOR LIVING.

THEN, IN THE SAME CHAPTER, SOME OF THE PROBLEMS CAUSED BY CROSS-CULTURAL DIFFERENCES WERE DISCUSSED. THESE PROBLEMS INCLUDED ETHNOCENTRICISM, CULTURE SHOCK, CONFUSION BETWEEN CULTURE AND CHRISTIANITY, DIFFERENCES IN WORLD VIEW AND CONFUSION DUE TO DIFFERING ROLE EXPECTATIONS.

THE FOURTH CHAPTER WAS THEN DEVOTED TO THE ACTUAL MEANS OF IDENTIFYING, AS EFFORT WAS MADE TO POINT OUT, SOME IMPORTANT FEATURES OF A WORKING IDENTIFICATION. THE LIMITING QUALIFICATION WAS FIRST MADE, HOWEVER, THAT THE IDENTIFICATION BEING SOUGHT WAS NOT, NOR COULD IT EVER BE, A COMPLETE IDENTIFICATION SINCE PEOPLE CAN NEVER SHED COMPLETELY THEIR OWN CULTURAL HERITAGE. IMPORTANT FEATURES WHICH WERE SEEN TO BE CRUCIAL TO EFFECTIVE IDENTIFICATION AND WERE DISCUSSED IN SOME DETAIL WERE:

215 *IBID.*

(A) ACCEPTANCE AND RESPECT OF OTHER CULTURES, THEIR RIGHT TO EXIST AND THE RIGHT OF PERSONS TO THEIR OWN INDIVIDUALITY.

(B) THE NEED FOR MUTUALITY BETWEEN THE MISSIONARY AND THE TARGET PEOPLE ESPECIALLY IN AREAS OF UNDERSTANDING, TASTES, INTEREST, ASSISTANCE, ADMIRATION, ACCESSIBILITY AND OPENNESS.

(C) THE NEED FOR ADAPTABILITY AND FLEXIBILITY ESPECIALLY IN TERMS OF BEING WILLING TO BE A LEARNER AND IN BEING ABLE TO ADJUST HIS THINKING ON MATTERS OF WORSHIP FORMS AND POSSIBLY EVEN ON MATTERS OF SCRIPTURE INTERPRETATION. IN THIS REGARD, THE CONCEPT OF DYNAMIC EQUIVALENCE--THE EMPHASIZING OF THE TRANSLATION OF MEANING RATHER THAN JUST FORMS--IN ALL THE CHRISTIANITY THAT MISSIONARIES IMPLANT WAS DISCUSSED AS A MODEL AND FRAMEWORK FOR ADAPTABILITY.

(D) THE NEED TO ACTUALLY BECOME INVOLVED AND PARTICIPATE IN THE LIVES AND ACTIVITIES OF THE PEOPLE OF THE TARGET CULTURE, WITH SPECIAL EMPHASIS ON THE NEED TO LEARN THE LANGUAGE.

THIS FINAL CHAPTER HAS NOTED THAT THE ABILITY TO IDENTIFY WITH OTHERS CROSS-CULTURALLY IS NOT EASY AND THERE IS MUCH TO BE LEARNED AND MANY QUALITIES TO BE DEVELOPED. THUS, THE IMPORTANCE OF TRAINING, AND A FEW OF THE KIND OF TRAINING PROGRAMS AVAILABLE HAVE BEEN DISCUSSED.

WHILE NO CLAIMS TO EXHAUSTIVENESS HAVE BEEN MADE AS TO WHAT IS INVOLVED IN THE CONCEPT OF CROSS-CULTURAL IDENTIFICATION, OR TO WHAT IS INVOLVED IN ACTUALIZING THE CONCEPT TO ENHANCE COMMUNICATION, THE FEATURES COVERED HEREIN NO DOUBT HAVE SOME VALIDITY FOR ACHIEVING THIS GOAL. ONE FEATURE THAT HAS NOT BEEN TOUCHED UPON, HOWEVER, IS PROBABLY THE MOST IMPORTANT FACTOR. THE APOSTLE PAUL SAID:

IF I SPEAK WITH THE TONGUES OF MEN AND OF ANGELS BUT DO NOT HAVE LOVE, I HAVE BECOME A NOISY GONG OR A CLANGING SYMBOL. AND IF I HAVE THE GIFT OF PROPHECY AND KNOW ALL

MYSTERIES AND ALL KNOWLEDGE; AND IF I HAVE ALL FAITH
SO AS TO REMOVE MOUNTAINS, BUT DO NOT HAVE LOVE, I
AM NOTHING.²¹⁶

So, too, with identification, the most important ingredient must be an untiring love for others and an unmitigated passion to see others come to know Christ. If we are lacking in love for people and indifferent about their salvation, then it will not much matter or count for the Lord, if we understand cultural dynamics fully, if we live in native houses, or if we make the native foods our only diet, identification for the sake of identification is pointless. But identification for the sake of winning souls for Jesus Christ is not only purposeful and effective, but meaningful as the closest approximation of the means and methods of our Lord and his early apostles.

This man came along, an impressive teacher, and I and several others became his students. For three years we lived together. We walked together, talked together, ate together, slept together. We both listened to his teaching and watched closely how he lived. And what an impression he made on us! For as we lived together we began to realize that this was no ordinary man--that when he spoke of God as his Father he spoke from first-hand experience...for this man living among us was God himself! This man whom we called "Teacher," to whom we listened, with whom we lived--we discovered that he is the God who created the universe, but who chose to come in human form to live with us, his creatures, to demonstrate what he is like to us in a way that we could not misunderstand. And this discovery has so impressed us that we'll never be the same again.²¹⁷

²¹⁶ 1 CORINTHIANS 13:1, 2 (NASV)

²¹⁷ CHARLES H. KRAFT, PARAPHRASE OF 1 JOHN 1:1-3 IN "GOD'S MODEL FOR CROSS-CULTURAL COMMUNICATION...", OP. CIT., PP. 215, 216.

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