



Communication Across Cultures, 2022

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Session 4

Worldview: Cultural Responsiveness

Key Quote

“We accept people where they are, but don’t leave them where they were at” (Pastor Dan Willis, 2021).

Instructional Overview

Big Ideas

- A person with an ethnocentric attitude views one's communication style as the way to convey a message judging and comparing all other means of communication by their personal style. Openness reflects an ethnorelativist viewpoint that embraces more than one way to support meaningful communication.
- Openness and intentionality in communication work together in a reciprocal fashion. Not only do they jointly require purposeful and planned steps when communicating, but also each require and build off an open mindset.
- When a person (source) communicates with an open mindset, it invites the listener (receiver) to see the light of Christ. Openness creates an act of hospitality.

Essential Questions

- In what ways does openness support intentionality in intercultural communication?
- How does openness affect meaning?

Learning Outcomes

- 1.1f.ia Self-analyzes communication style inventory for intentionality and openness in contrast to one's dominant cultural communication patterns
- 1.1f.ib Designs cross-cultural communication responses in ministry showing indicators of openness and intercultural sensitivity

Lesson Goal: Strategies to contextualize communication according to worldview.

Directions: List ten things you feel most important about the Christian doctrine. Be brief.

1
2
3
4
5
6
7
8
9
10

Paul used ten doctrinal **points** to define the Unknown God at the Areopagus. Paul only mentioned Jesus once in his speech.

1 God is knowable: “I even found an altar with this inscription: TO THE UNKNOWN GOD. Therefore, the One whom you worship without knowing Him I proclaim to you: (v. 23) and “seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us” (v. 27 NKJV).
2 God is the creator of all things: “God who made the world and all things in it” (v. 24); “He gives to all life, breath, and all things” (v. 25); “He has made from one [f]blood every nation of men to dwell on all the face of the earth” (v. 26).
3 God is supreme: “He is Lord of heaven and earth” (v. 24); “Nor is He worshiped with men’s hands, as though He needed anything” (v. 25).
4 God is spirit: “does not dwell in temples made with hands” (v. 24).
5 In Christ, we are God’s children: “for in Him we live and move and have our being...For we are also His offspring” (v. 28).
6 God is uncreated: “we ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man’s devising (v. 29).
7 God is merciful: “Truly, these times of ignorance God overlooked” (v. 30a).
8 God calls us to repentance: “now commands all men everywhere to repent (v. 30b).
9 God appointed One to judge: “He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained” (v. 31).
10 God gives us assurance through the resurrection: “He has given assurance of this to all by raising Him from the dead” (v. 31).

Paul displayed intercultural sensitivity!

Discuss:

1. Why did Paul contextualize the gospel?
2. Besides Paul’s speech, how did he contextualize the gospel at Athens.
3. How can we apply his methods to contemporary ministry?


Self-Analysis of Intercultural Sensitivity Poll

Directions:

- How frequently do you consider your cultural landscape that display Schein's levels 1-3 in contrast to others when you communicate with a particular person? (Check one that represents your frequency of consideration from the below chart.)
- Remember culture boundness influences communication. People follow their cultural landscape according to their "own unique involvement in various situations and different cultures" (Smith, 1992, p. 15).

____1	____2	____3
Never I don't notice other cultural landscape maps.	Rarely I am aware of other cultural landscape maps but feel mine is the most evolved way to live.	Sometimes I recognize differences in external culture and see commonalities with internal psychological cultural needs.
____4	____5	____6
Very Often I see your cultural map as one of other equally involved perspectives.	High Frequently I have a broad understanding of culture and know how to respond properly to those outside my own.	Always I easily shift from one cultural map to another and continually expand my experiences with others to flow in and out of with ease.

Intercultural Sensitivity Lecture



Denial Most	Defense Middle	Minimization Transition	Acceptance Developing	Adaptation At the Heart	Integration Integration
Ethnocentric Stages: 1 to 3			Ethnorelative Stages: 4-6		

Ethnocentric Stages:

"Experience of one's own culture as "central to reality" (Bennett).

Stage 1: Denial of Differences

- Feel their own culture is the only *real* one
- May not notice other cultures or understand them in a kind of flat way
- Have a general disinterest in other cultures
- When confronted with differences, they might react according to mild acceptance to strong avoidance

Stage 2: Defense against Differences

- Feel their own culture is the most *evolved* and way to live
- See an "us" against "them" relationship
- Frequently stereotypes various cultures
- Might feel threatened by cultural differences
- May also act out against differences

Stage 3: Minimization of Differences

- Similar experiences offset different
- Recognize topical differences in culture such as food, dress or traditions, but see commonalities in psychological needs, physical structure or values
- May not consider themselves as ethnocentric
- Overestimate tolerance and underestimate effect of own culture

Ethnorelative Stages:

"Experience of one's own beliefs and behaviors as just one organization of reality among many viable possibilities" (Bennett).

Stage 4: Acceptance of Differences

Individuals:

- See own culture as one of other equally involved perspectives
- Accept different cultural organizers of how humans live, but may not agree with it
- Determines how culture influences human experience/lifestyle
- Have a framework for organizing observations of cultural differences
- May eagerly question others to get to know their culture

Stage 5: Adaptation to Differences

Individuals:

- Have a broader understanding of cultural values and show culturally-appropriate and respectful communication
- Can shift frame of reference to communicate cross culturally, in essence bridge cultural boundaries
- Effectively show openness and empathy
- Know how to respond and act properly from outside their own culture

Stage 6: Integration of Differences

Individuals:

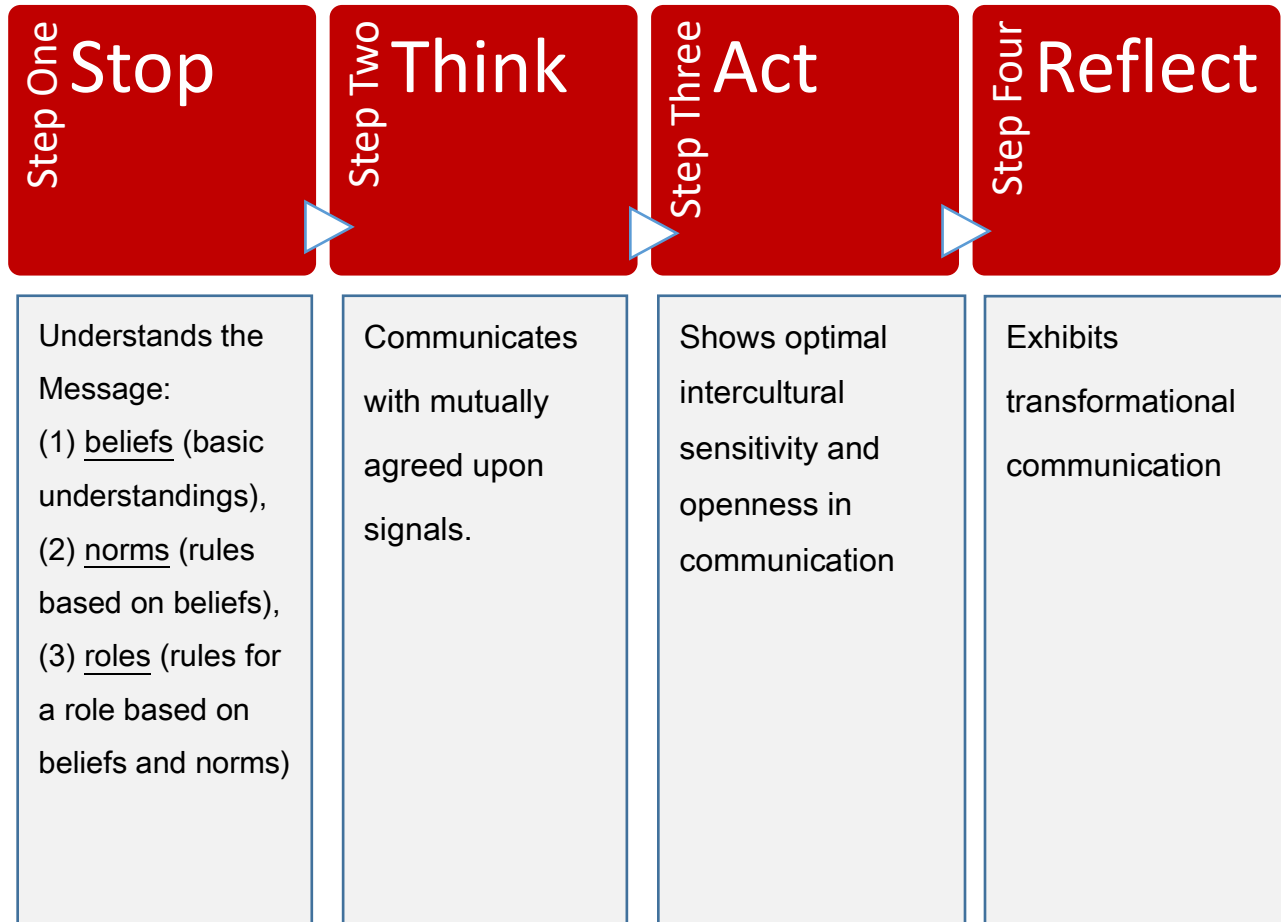
- Expand their own self-experience to flow in and out of cultural worldviews.
- Can easily shift from one cultural worldview to another yet sift biblically misaligned cultural practices.

Discussion

Where do you think most people, you encounter fall? Work, home, church, etc.?

Break: 8:15-8:25pm

Addressing Worldview



Transformational Communication Axioms

1. Supports God's Purpose and Plan
2. Revolves Around Love
3. Originates from the Holy Spirit
4. Brings Meaning
5. Unifies the Body as One in Christ

Role Play

Scenario One: Elder Jillian

You rotate the role of keeping time during service in your ministry group. As project manager you need to talk to one of the members who consistently cannot keep time.

Scenario Two: Elder Liza

You are a ministry head working on a project with your team. Despite email and text reminders, two team members don't complete their part of the project for the dance ministry. They also arrive late to practice. How do you handle the situation taking communication and culture in mind?

Scenario Three: Elder Jordan

You engage in a conversation about biblical marriage with a young man you met at Starbuck's. He feels people can choose between the biblical concept or same gender marriage. How can you explain it without him taking offense?

Scenario Four: Elder Corine

Lately, you feel your Sunday School lessons have not been effective. What steps do you take to analyze your communication? What do you need to change?

Scenario Five: Elder Brenda

You overhear a younger member of the prayer team disagreeing with an older member regarding how you approach a person in prayer. The conflict has the potential to rile up other prayer team members. You know the person well and reach out to her after practice.

Closing Post Discussion:

Based on today's lesson, answer the following questions on post-its. Share out when finished.

1. What do I do well when communicating in cross-cultural contexts?
2. To what extent do I contextualize a message to the listener/s?
3. What do I need to improve when communicating in cross-cultural contexts?
4. What personal beliefs (understandings) and values (unspoken rules) pose barriers to communication in cross-cultural context?

Communication Across Cultures: Session Four Homework

Due November 11, 2022

Readings:

Review Reader Two's cultural value dimensions and the Schein power point. Also, though already outdated, we'll post a generational characteristics table on the ANLI website.

Reflection: (300-600 words)

What critical factor can you take away from your presentation about communicating to the younger generations. Apply it to your ministry.

Group Teaching (Session 5)

Teaching in small groups for one hour, you will answer the following question: **How do we teach the gospel to the younger generation in a world contrary to the Bible?**

- You will teach to either the All Stars or Ignite age groups in the context of a made-up ministry. Do use instructional activities that are age appropriate.
- Make it Bible based.
- You may include a PowerPoint on the flat screen in your teaching using Slides or MS PowerPoint. Remember young people do not like lectures, so make the PowerPoint interactive.
- Incorporate at least one activity that involves technology. For example, consider an application that works on the phone like Poll Everywhere or a program that the flatscreen supports like Google docs. Look up engaged learning or interactive activities for technology. Be creative!
- Keep meaning making in mind. We should see evidence of Schein's levels and the M.O.S.A.I.C tenets in your teaching.
- Your instructional activities should also address the learning styles from last week's lesson that Pastor Malachi taught.
- Make your lesson engaging, with minimal lecturing. You want your students to create their own understanding. Please feel free to use any of the engaged learning strategies from class activities. We draw from the Baldrige Quality Tools.

- You should include group activities featuring learning experiences that support your lesson focus.
- Generally, a lesson should have the following components: introduction, guided practice, independent practice, evaluation, and close.
- Everyone must participate in the actual teaching, not just one person.
- Use a lesson handout for everyone of some type. I highly suggest one like ours. Students can follow your teaching. If you send it to Dr. Jan by Wednesday, she can have Pastor Debbie copy it for you.

Your teaching should include:

Part A. Cultural Profile

- Introduction
- Brief cultural overview of your target group.

Part B. Cultural Landscape Map (Shein's levels 1-3)

- Your ministry
- Chosen generation
- Compare and contrast levels of your ministry (meaning the leaders) to the target audience (young adults). Be as detailed as you can taking into consideration that you don't have specifics.

Part C. Strategies for Communication

- You should present at least two to three communication contextualization strategies for each of the following areas: intentionality, adaptability, openness, and impartiality/inclusion.