**Lipplates and Lipstick**

**Areas of Culture:**
1. Foods and ways of eating…
2. Transportation…
3. Clothing, style of dress, concept of beauty…
4. View of Animals, values
5. Architecture
6. Rituals
7. Rites of passage
8. Concepts of God, worship, life after death

**Why Do People Do what They Do, and Why Should We Care?**
1. 
2. 
3. 
4. Isaiah 55

**Notes and Reflections:**

**Additions to the Syllabus:**

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*Missionary Anthropology, Shawn Daggett, Harding University, Spring 2014, page 1*
Jesus, The Greatest Missionary of All Times

Video Clip: Baptism and Temptation of Jesus, Matthew 3:13-4:11
1. Why did Jesus have to be baptized?
2. Why would it have been sin to cave into these temptations?

Personal Preparation. What things did Jesus do to prepare himself for his ministry?
1. Mt. 3:16
2. Mt. 4:1-11
3. Lk. 2:52
4. Mk. 6:3
5. Lk 3:23.

Identification with the Culture
1. Phil. 2:5-11
2. Heb. 5:8
3. Heb. 4:15
4. John 1:1-18

Teaching Methods
1.
2.
3. Activities/Tests
   
4. Jn 13:15

Training of Leadership
1.
2.
3.
4.
5.

Goal Directed Life and Activity
1. Lk. 9:54-56
2. Luke 19:10
3. Jn 4:34
4. Jn 12:27
Devotional Thought: Hebrews 5:11-20
1.
2.
3.

Video Clip: Hawaii
1. Which is more important, our message or our way of saying it?
2. Why?

What is Anthropology (in general)?
1. It is the study of __________.
2. ___________ were the first anthropologists.
3. Anthropologists scared Christians off in two ways:
   -
   -
4. Christians have ___________ this social science in the last forty years.

What is Missionary Anthropology?
1. It is a study of the ___________ and ___________ of human cultures designed to ___________ evangelists to ___________ cross-culturally.
2. This study is applicable to domestic evangelists.
   - Non-Christians in the U.S. operate with a different ___________; different values; different behaviors. They must be reached cross-culturally.
   - Urban America is populated by ___________ ___________. In our pluralistic, post-Christian (neo-pagan) society, the principles taught in this course are necessary to the domestic evangelist.
3. This study is applicable to North American missionaries going to live in foreign contexts.
   - We assume that all people conceptualize reality in the same way--our way.
   - We tend to see the similarities between us and others and fail to observe the diversities.

What can Missionary Anthropology do for us?
1. Expand our horizons to see beyond our own ___________ ____________.
2. Develop the tools to ___________ ____________.
3. ___________ with those of other cultures in order to communicate the message of Christ in those contexts.

What is the Most Important Task of Christians?
1. Some would answer:
2. To be like ____________.
   - Phil. 3:8-11
   - Phil. 2:5-11
   - To ____________ Christ in others (Randy Harris)
What are the greatest challenges to Missionary Anthropology?

Two gulfs:

| Biblical Culture | U.S.A. | Foreign |

Quotable Quotes
1. “To tell a blind man that the deaf hear may be good theology but not good news.”
2. “Jesus is God spelled out in language that humans can understand.”
3. “The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.” John 1:14, NIV.
4. Conclusion: Missionary anthropology, then, seeks to understand both God’s message and the people to whom the message is directed in order to communicate God’s will in the most meaningful way.

Theological Assumptions
1. Reality as revealed in Jesus is True
2. The Bible accurately reveals Jesus to us; its message cannot be understood unless you see Jesus as its focal point of faith and practice.
3. The kingdom of God is forcefully advancing.
4. God desires for us to go into all the world.
5. Someone must sow the seed if there is to be a harvest. John 4:35-38
6. God works through imperfect messengers and their imperfect methods. God wants us to work intelligently as good stewards of our abilities.
7. Not everyone will be involved in missions but every Christian must be involved in mission.
8. We must give our spiritual relationship with God and the guiding of His Spirit first priority.
9. The Word of God is our standard, our cannon.
10. Anthropology is our tool, and God our master.
**INTRODUCTION TO THE CONCEPT OF CULTURE**

Devotional: Genesis 11:1-9

“Coming to terms,” how do we define culture?

1. Hiebert, p. 30. “the more or less integrated systems of ideas, feelings, and values and their associated patterns of behavior and products shared by a group of people who organize and regulate what they think, feel, and do.”

2. The German *Kultur*, was used to designate…

3. Unpacking the Definition
   - We are immersed in culture. Ex. we are in culture like a fish is in the water.
   - We learn culture through “_________.”
     1.
     2.
     3.
     4.

**Functions of Culture**

1. Culture provides __________ of our lives:
   - □
   - □
   - □
   - □

2. Culture shapes __________ and __________:
   - □ Culture is our “road map” or model of reality. The way we think seems natural, good sense, or human nature to us.
   - □ Ethnocentrism is …

**Film Clip: The Mission**

1. What evidence is there of confusing the Gospel with one’s own culture?

2. How could the concept of “cultural validity” be applied?
At face value, taking a look at “Cultural Validity”
1. What is “cultural relativism”?
   - A doctrine developed by anthropology that maintains that an observer should be careful…

2. What is our ethnocentric tendency?
   - to evaluate other cultures by…

   - **Illus.** Westerners evaluate cultures by their degree of technology because we specialize in it. Americans give value to newness in cities and architecture. Europeans value historical centers.
   - **Illus.** One archer shot his arrows first and then drew the target around them. We give high value to the things we are good at.
   - Any culture that shapes a way of life must be seen as valid for those immersed in it. It’s important for cohesion.
   - In all cultures there is good—and in all cultures there are things which need to be transformed—but none is considered to be invalid, inadequate, or unusable by God and humankind.

For discussion:
1. Areas we look down on other cultures:
   - 
   - 
   - 
   - 

2. Things we could learn from other cultures
   - 
   - 
   - 
   - 


Tom and Sarah Ward looked at the old chief seated on his stool in front of his hut, and at his wives squatting expectantly behind him. They had prayed two years for Amadu’s conversion. Now he had summoned them and told them that he and his wives were ready to become Christians and wanted to be baptized into the church. The young missionaries expressed their joy at his decision and told him they would ask for a meeting of the church council the next day to act on his request.

Now, as Tom and Sarah sat under the night sky brilliantly lit with stars, they wrestled with the question of what they should recommend to the church council the next morning. Their decision seemed to depend on a number of entangled issues. Should the church baptize polygamists and their wives? And what about Amadu? He was the chief of the village and a natural leader. Should they recognize this and make him a leader in the church? They knew that
even if they did not ordain him as the leading elder in the church, the people would recognize him as such. Did Paul’s instructions that a leader have one wife apply only to the apostle’s own cultural setting, or did they apply to the church at all times? And what about themselves? Should they as young missionaries take a stand against their mission’s policy if they disagreed with it or if it hampered the growth of the church, even though this might lead to their dismissal?

Two years earlier, shortly after they arrived in Africa as American missionaries, the Wards were sent by their mission board and the West Africa Evangelical Church to begin a church in a new tribe in the Ivory Coast. At the outset they went to see Amadu, the local chief of the village where they felt called to work. They asked him for permission to live near the village and talk to his people about Jesus Christ. He welcomed them and gave them a place to build their house. Amadu had listened without comment when they shared with him the Good News of salvation through Jesus Christ. But he showed no opposition when five families and two single men in the village decided to become Christians. The married men were young and had only one wife each, so the Wards had not faced the question of polygamy. Gladly they baptized the converts and organized a new church. Mugbe, one of the married men, was recognized by the other Christians as their leader, so Tom and Sarah spent considerable time teaching him the Scripture and the responsibilities of a church leader. But the church was young, and the converts could not read, so they mainly looked to the missionaries for guidance in their newfound faith.

Now the chief wanted to become a Christian. What should they do? If they accepted him into the church, the door would be wide open for them to reach other families in the village. But what about his wives? At first the question seemed only to be one of polygamy, but the more they discussed the case, the more they realized that there were many other social factors involved.

As they discussed the problem, Sarah and Tom talked about the biblical teachings regarding polygamy. Did Paul in 1 Timothy 3 require “one wife” of all Christians, or only of the leaders? And what about the traditional marriages? Were the traditional tribal weddings true marriages that had to be honored? If so, were they not asking the old chief to divorce some of his wives if he had to send them away? Which was worse—polygamy or divorce?

The young missionaries considered the impact of various policies on the growth of the church. On the one hand, if they permitted polygamy among the laity, one of the great barriers to the spread of the gospel in the tribe would be removed. Would this not, however, open the door for sin to enter the church? On the other hand, the church might accept only those who were polygamists before their conversion and take a strong stand against Christians’ taking more than one wife. But once they accepted polygamists into the church, it would be hard to eliminate polygamy from the church in the long run. In other parts of Africa where polygamists had been admitted into the church, young Christian men under strong pressures from their kinsmen often took second wives, particularly when their first wives were barren. They knew that they would be disciplined; but after a time, if they showed proper repentance, they could be reinstated with their wives because there already were polygamists in the church. Finally, the church might follow the policy practiced by many other churches in Africa and deny church membership to polygamists altogether. But did this not hinder the growth of the church, and was this not condemning new believers for sins they committed before they became Christians? Was monogamy essential for conversion, or could it be handled as a matter of spiritual growth within the church?

Tom and Sarah had also considered the specific case of Amadu. If they asked the old chief to give up all but one of his wives, which one should he keep? The first marriage had been arranged for him by his parents. That wife had borne him no children, so he had married a
second who gave him three sons and a daughter. Later his brother had died, leaving him to care for two widows and several children. By tribal custom, he was automatically “married” to the widows. In time these wives had also borne him children. Finally, as a tribal chief, he had taken another wife to add to his prestige and cement relationships between the clans. It was this young wife who now cared for him daily in his old age.

What about the wives and children who were put away so that the chief could be baptized—what would become of them? How would they respond to the gospel? And what about widows? According to the customs of the tribe, widows were automatically married to the nearest kinsman of their deceased husband. If polygamy was prohibited, who would care for them? The church would have to find other ways to provide for widows and their children.

There was also the question of leadership. If the church admitted the old chief into membership, he would automatically become the church leader. Mugbe might remain the official pastor, but everyone, in fact, would look to the old chief for leadership. How did this fit with Paul’s teachings about a leader being the husband of one wife?

Finally, Tom and Sarah wondered about their own relationships to the various groups with whom they worked. What about their relationship to the mission? If they believed the mission policy to be wrong, were they obligated as missionaries to enforce it? What about their relationship to the West Africa Evangelical Church? Some of its young leaders were beginning to question the mission policy and were calling for a reexamination of the whole issue. What about their obligations to the church in their village, and to the non-Christian villagers? Were they not responsible under God for opening the door of salvation to these people?

It was late when Tom and Sarah finished their discussion and agreed that tomorrow they would recommend to the church that....

1. What cultural norms have contributed to Amadu’s practice of polygamy?

2. What possible solutions will allow the missionaries to be faithful to Scripture and sensitive to culture?
Culture

Devotional:
1. 2 Cor. 10:3
2. 2 Cor. 6:4-7

What are the Dimensions of Culture? (see Hiebert, pp. 30–34)
1.
2.
3.

What are the Manifestations of culture: (see Hiebert, pp. 35–37)
1.

   Note these related terms:
   - enculturation.
   - acculturation.
   - bicultural

2. Material objects or products.

Discussion:
1. List products of Western culture which have been the result of our culture:

2. List products that have revolutionized or shaped our culture:

What are the Characteristics of culture:
1.
2.
3.
4. Integrated: Our behavior is linked to deep-seated beliefs and values.
   - Our insistence on chairs/platforms
   - Value of person determined by status, wealth, education, activity or beauty.

Film Clip: The God's Must Be Crazy
1. What elements of an utopian myth did you observe?

2. How can innovation cause cultural disruption or disintegration?

3. How did the worldview of the Kalahari bush people influence their interpretation of events?
Culture Shock

Devotional:
1. 1 Cor. 2:3
2. Gal. 4:13

What is Culture Shock?
1. Definition: It is the ___________ we experience when all the cultural ___________ and ___________ we learned as children no longer work.
2. Degree of Shock will depend on:
   □ 1. E1
   □ 2. E2
   □ 3. E3

What are the causes of culture shock? (Intro. ask foreign students about their experiences)
1.
2.
3.
4.
5.

What are the symptoms of culture shock?
1.
2.
3.

What is the cycle of culture shock?
1. Tourist or honeymoon stage.
2. Disenchantment or disability. “Why am I here?” “I hate all Italians”. “Everything is so expensive”.
3. Resolution. Humor is important.
4. Adjustment. Skills are sharpening. Control is returning.
5. Reverse Culture Shock.
How can one overcome culture shock?

1. Defeat individualism with God’s help. Our pride and self-worth are connected with accomplishment. In God being is more important than doing. “That is why, for Christ’s sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong.” (2 Corinthians 12:10).

2. Surrender our competitiveness. Husband/wife and among team members. “As for those who seemed to be important—whatever they were makes no difference to me; God does not judge by external appearance—those men added nothing to my message.” (Gal. 2:6).

3. Know before you go. Being prepared is half the battle. Knowing these feelings are going to come will help you know you’re “okay” and this is normal.

4. Set realistic goals. Improve your skills, learn your area, master the language. Keep a journal to note your progress.

5. Be Humble. Learn to laugh at yourself, don’t take your accomplishments so seriously.

   □ “Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me. Brothers, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining towards what is ahead, I press on towards the goal to win the prize for which God has called me heavenwards in Christ Jesus.” (Philippians 3:12-14).

6. Care for your family.

7. Share your burdens with others

8. Recreate and discover areas of the new culture that you love.
Bruchko Discussion

What about his incomplete understanding of salvation?
1. How many of you would admit to having an incomplete understanding of God’s will?

2. Is it possible to teach others something even though you might have an imperfect knowledge?

3. Illus:

   - Did Apollos have some valid contributions to make to the church in Corinth?
   - Did he have a correct understanding of salvation?

5. Application: When we encounter someone like Bruce Olson there are several options.

Discussion Questions:
1. What was your overall impression of the book?
2. Note especially:
   - Olson’s experience before becoming a missionary. p. 39 Guilt motivation to become a missionary.
   - His first encounter with the work other missionaries were doing. pp. 51-52.
   - Extractionism. Becoming a Christian meant to turn against one’s own people. People Movement concept of church growth is that more people will become Christians if they don’t have to change their culture to do so.
   - Phases of culture shock, difficulties faced in identifying with both the Yukos and the Motilones
     1. p. 78 sickness
     2. p. 99 language mistake
     3. arrow in the trail, sign of war.
     4. p. 106 frustration
     5. difficulties in language learning, tonal language p. 111
3. Examples of Identification?

4. What was unusual about Olson’s way of introducing medicine to the Motilones? What did he do that lead to its introduction without the disintegration of cultural structures?
   - p. 127
   - p. 128

5. What role did spirituality and devotion play in Olson’s life and eventual success in reaching the Motilones?

6. What redemptive analogies were used by Olson when he finally was able to tell Bobby and others about Christ?