

CULTURAL EVANGELISM

APPENDIX A- DEFINITIONS, EXAMPLES, AND ABBREVIATIONS

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COUNTRY CULTURAL CLUSTERS- Groups of countries which have similarly cultural characteristics of both Primary and Secondary types. Clusters include the following:

Anglo- American- Australia, Canada, Ireland, New Zealand, United Kingdom, United States.

Arabic- Algeria, Bahrain, Egypt, Iran, Iraq, Jordan, Kuwait, Lebanon, Libya, Mauritania, Morocco, Oman, Qatar, Saudi Arabia, Somalia, Sudan (North), Syria, Tunisia, Turkey, United Arab Emirates, Yemen.

Confucius Asian- China, Hong Kong, Japan, Korea (North), Korea (South), Singapore, Taiwan.

Eastern European and Central Asian- Afghanistan, Albania, Armenia, Azerbaijan, Belarus, Bosnia and Herzegovina, Bulgaria, Croatia, Cyprus, Czech Republic, Estonia, Georgia, Greece, Hungary, Kazakhstan, Kyrgyzstan, Latvia, Lithuania, Macedonia, Moldova, Mongolia, Poland, Romania, Russia, Serbia, Slovakia, Slovenia, Tajikistan, Turkmenistan, Ukraine, Uzbekistan,

Germanic- Austria, Germany, Netherlands, Switzerland (Germanic portions).

Latin American- Argentina, Bolivia, Brazil, Chile, Colombia, Costa Rica, Cuba, Dominican Republic, Ecuador, El Salvador, Guatemala, Haiti, Honduras, Jamaica, Mexico, Nicaragua, Panama, Paraguay, Peru, Puerto Rico, Trinidad and Tobago, Uruguay, Venezuela.

Latin European- Belgium, France, Israel, Italy, Portugal, Spain

Nordic- Denmark, Finland, Norway, Sweden.

Southern Asian- Bangladesh, Cambodia, East Timor, India, Indonesia, Laos, Malaysia, Myanmar (Burma), Nepal, Pakistan, Papua New Guinea, Philippines, Sri Lanka, Thailand, Vietnam.

Sub-Saharan African- Angola, Benin, Botswana, Burkina Faso, Burundi, Cameroon, Central African Republic, Chad, Congo (Democratic Republic of), Congo (Republic

CULTURAL EVANGELISM

APPENDIX A- DEFINITIONS, EXAMPLES, AND ABBREVIATIONS

of), Cote d'Ivoire, Eritrea, Ethiopia, Gabon, Gambia, Ghana, Guinea, Guinea-Bissau, Kenya, Lesotho, Liberia, Madagascar, Malawi, Mali, Mauritius, Mozambique, Namibia, Niger, Nigeria, Rwanda, Senegal, Sierra Leone, South Africa, Sudan (South), Swazi land, Tanzania, Togo, Uganda, Zambia, Zimbabwe.

Diaspora- The dissemination of a group of people outside their land or area of origin due to discrimination, poor economic conditions, draught, war, or other.

EU- European Union. This is a financial and political union of multiple countries in Europe who mostly use the same currency called the euro, and agree on certain standards of political freedoms and economic responsibility.

Euro- The currency used by most of the members of the European Union.

GDP- Gross domestic product. The yearly aggregate amount of production by all the citizens, cooperatives, and businesses of the country.

Primary Cultural Characteristic- Basic cultural characteristics derived from the original issues caused by the Fall in Genesis 3 of guilt, shame, or fear. All societies have a mixture of these three types in different proportions. Fear tends to be more tightly connected to shame-based societies.

Fear-based- A Primary Cultural Characteristic where a culture thinks of our fallen nature in terms of fear and power. In the Garden, Adam and Eve developed fear due to their loss of power due to loss of relationship with God. Jesus solved this problem of the Fall by living a triumphant life, becoming powerless on the Cross, and then overcoming death on the Cross, so that all who accept His sacrifice will have fear eliminated, death vanquished (I Corinthians 15: 55), and gain power when they receive the Holy Spirit (Acts 1:8).

Guilt-based- A Primary Cultural Characteristic where a culture thinks of our fallen nature in terms of guilt and innocence. In the Garden, Adam and Eve willfully chose to disobey God and so went from innocence to guilt. Jesus Christ solved this problem of the Fall by living a sinless life, and taking all sins upon Himself (2 Corinthians 5:21) so that all who accept His sacrifice have their sins washed away (I John 1:7) and the innocence in the Garden restored.

Shame-based- A Primary Cultural Characteristic where a culture thinks of our fallen nature in terms of shame and honor. In the Garden, Adam and Eve willfully shamed themselves and God by being disloyal to Him and thus irrevocably harming their relationship with God. They felt the shame intensely and covered themselves and hid from God (Genesis 3:7). Jesus Christ solved this problem of the Fall by living a perfectly

CULTURAL EVANGELISM

APPENDIX A- DEFINITIONS, EXAMPLES, AND ABBREVIATIONS

honorable life, and taking all of the world's shame on Himself (Hebrews 12:2) so that all who accept His sacrifice have their shame replaced with honor and their relationship in the Garden as children of God (Galatians 3:26) restored. There are 5 types of shame:

African version- African- Shame occurs when one does not honor their ancestors and community. Ancestors are part of the community regardless of how long they have been dead.

Asian version- Asian- Shame occurs when one loses "face" by dishonoring one's family by saying or doing something considered unacceptable by the community.

Islamic version- Islamic- Shame emphasizes the need to vigorously protect family, Islam, and their community. To restore honor when shame occurs, requires a violent or at least an aggressive response, especially in the Middle East (honor killings, terrorism).

Latin version- Latin- The Latin culture teaches that men avoid shame by being macho. Machismo is all about being a man's man, dominating your woman, and for many, sexual conquests. Women have developed a mirror to this of being cautious and protected around men who may not be trustworthy. Some of this in a milder version also occurs in Latin Europe.

Western version- Individualistic societies tend to move shame internally and connect it primarily to that individual, making it more psychological (low self-esteem, unworthiness, or alienation) and not society-driven.

Secondary Cultural Characteristics- The Secondary Cultural Characteristics are cultural characteristics that are derived and flow from the Primary Cultural Characteristics of guilt-based and shame-based cultures. There are ten different Secondary Cultural Characteristics that are actually value spectrums on which cultures have a measured location between two extreme values. These ten value spectrums are:

Achievement: Competitive vs. Cooperative Cultures- Competitive cultures tend to be more assertive, tough, and focused on material success; They also tend to work personally or as an organization to succeed at the expense of others; Cooperative cultures tend to be modest and concerned with the quality of life, and work together to achieve good outcomes.

Communication: Direct vs. Indirect (Low and High Context)- High-context cultures (Indirect Communication) are those in which the rules of communication are primarily transmitted through the use of contextual elements (i.e., body language, a person's

CULTURAL EVANGELISM

APPENDIX A- DEFINITIONS, EXAMPLES, AND ABBREVIATIONS

status, and tone of the voice) and are not explicitly stated. This is in contrast to Low-context (Direct Communication) cultures, in which information is communicated primarily through language and rules that are explicitly stated.

Expressiveness: Neutral vs. Affective- Affective societies are comfortable expressing emotions and believe it is unnecessary to hide feelings; Neutral societies are taught that it is incorrect to show one's feelings overtly, because they should be controlled.

Identity: Individualism vs. Collectivism- Individualism occurs when the ties between people are loose and everyone is expected to look after themselves or their immediate family; Collectivism occurs when people are integrated into strong, cohesive groups, which protect them in exchange for unquestioning loyalty.

Lifestyle: Doing vs. Being Culture- In Doing or achievement cultures, people are driven to do more and are judged by what they do rather than who they are. The more you accomplish, the more respected you tend to be. Being cultures are not as driven to do, and have status due to their family, their tribe, their gender (males have a higher status), who they know, and where they were educated.

Long-Term vs. Short-Term Future Orientation- Cultures with long-term Time Orientation prefer virtues that lead to future rewards, especially perseverance and thrift; Cultures with short-term Time Orientation prefer virtues that lead to present and near future rewards.

Clock Time- Meetings, parties, telephone calls, and other events are run on the precision of clocks and other time devices. This is more common in commercial societies as in the West.

Event Time- Meetings, family time, and other issues are not tightly run by a specific, clock time, but approximate time that confirms relationships are more important than are specific events. As an example, meetings are held at an approximate time and people show up to a party when they want.

Mono-chronic time- A culture that typical only does one task at a time.

Polychronic Time- When a culture tends to do multiple things at a time, such as multi-tasking a meeting, texts, and having other interruptions throughout the process.

Power/Prestige: High vs. Low Power Distance- The degree to which the less powerful members of institutions (family, school, community) and organizations (employ

CULTURAL EVANGELISM

APPENDIX A- DEFINITIONS, EXAMPLES, AND ABBREVIATIONS

ment, non-governmental organizations, government) within a country expect and accept that power is distributed unequally

Risk: High vs. Low Uncertainty Avoidance- The degree to which people in a culture feel threatened by ambiguous or unknown situations; Cultures with low Uncertainty Avoidance are more comfortable in ambiguous situations or in taking unfamiliar risks

Rules: Universalist vs. Particularist- In a Universalist culture, the belief is that general rules, values, codes, and standards of the society take precedence over particular needs and claims of friends and relations (they apply the same universally to all); In a Particularist culture, the belief is that friendships and intimate relationships are more important than the letter of the law and that laws may be altered to benefit relationships.

Social Norms: Loose vs. Tight- A culture is Loose if it easily tolerates deviation in beliefs, behavior, dress, or communication from the standards of the community. A culture is Tight if very little deviation is tolerated. Tight cultures have their social norms reinforced by laws, customs, or religion.

WWII- World War II