INTRODUCTION TO CULTURE

IN APRIL, 2015, PRESIDENT OBAMA
met with Washington, D.C. children to promote the importance of education. While the most powerful man in the world was speaking and rambling a bit, the 12-year-old moderator cut him off by saying, "I think you've sort of covered everything about that question." President Obama was bemused by this as were virtually everyone in the United States who read about it or saw the video. Can you imagine a 12-year-old in China speaking the same way to President Xi Jinping, the second most powerful man in the world?

In the United States, each child is taught to be an individual, to be competitive, and that anyone can rise to the highest levels, including to the Presidency of the United States. In the U.S., this 6th grader's comments to the President were looked upon with admiration, because he represented American cultural values well. If this had occurred with a Chinese 6th grader, he would have been thought of as insolent, disrespectful, and a creator of discord in the national harmony. His parents and extended family would have felt shame, and probably publicly denounced what the child had said. Washington, D.C. and Beijing are almost 7,000 miles apart. They are even further apart culturally.

CULTURAL EVANGELISM

There is nothing more important for eternity than for people to hear the good news of Jesus Christ in a language they speak and from their own cultural perspective. Praise the Lord that He has chosen Global Media Outreach (GMO) to extend the good news of Jesus Christ to more people across the world than has every been done before.

GMO has been in operation for a little over 10 years and in that time, more than 1 billion Gospel presentations have occurred and more than 120 million people have indicated a decision to followed the Lord Jesus Christ. Despite these great successes, GMO, to its credit, is continually looking to improve its message to the unbelieving world.

While GMO is continually looking for ways of modifying the current model by adding websites, moving to mobile phones, using videos, adding more non-Western online missionaries, and many other initiatives, the message presented has been mainly the same. This presentation, *The Four Spiritual Laws,* is a guilt-based, individualistic, Western presentation of the Gospel.

While this approach has been highly effective, the leadership of GMO has agreed that it is time to alter the message to a more culturally-engaging model, sharing the Gospel in a language the Seekers understand and in a more culturally specific manner.

This is a major undertaking. Most ministries do not take this next step, because 1) they tend to rest on prior accomplishments; 2) they do not understand how culture dramatically compromises their work; or 3) they see the project as too difficult given the multitude of world cultures connected to various people-groups. Credit to the leadership of GMO for willingness to improve their message to the Lost.

THE DIFFERENCE CULTURE MAKES

AROUND THE START OF THE 21ST CENTURY,
a people-group of 75 million Indian dalits ("untouchables") had become dissatisfied with Hinduism because it was a religion that kept them impoverished and shamed in the caste system. The leaders of this people-group decided that becoming Christians would be the best way for their lives to improve. Unfortunately, this dalit leadership went to a liberal Christian group which believed all religions were equal, and the liberals dissuaded them from converting. Presenting the truths of Scripture in a culturally-appealing manner, can encourage millions to accept Christ as Savior.

We in the West have grown up in a guilt-based culture that tends to look at right and wrong as choices made by individuals. However, 70% of the world lives in a shame-based culture. A large percent of them inhabit the 10/40 window where the Gospel has hardly penetrated despite hundreds of years of effort.
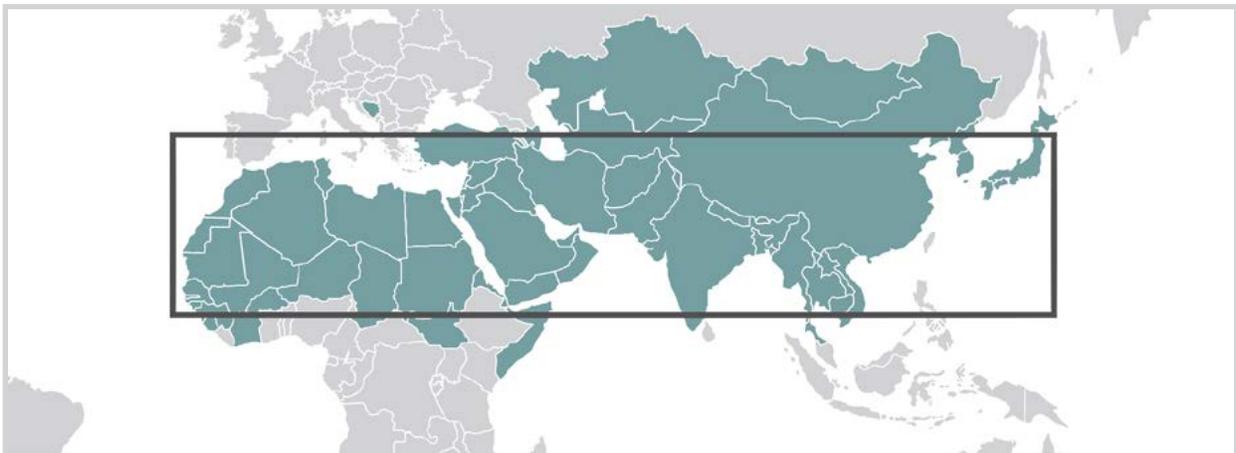
The 10/40 Window

Mission experts now believe that one of the main reasons for the lack of Gospel openness in the 10/40 window and other poorly reached areas is that Westerners have presented the Gospel in a manner that is attractive to us, but confusing to those in a shame-based culture. This book will explain the cultural approach to reaching all countries and cultures of the world.

Sharing with the Lost is so important that this document tries to be as practical as possible. GMO staff can use this as a reference to help design the websites, written materials, and videos that will attract non-believers. A brief theological and historical perspective provides the background and shows that this approach is Biblically valid and missionally correct.

The challenge for GMO and other U.S. ministries is to communicate from an imperfect Western culture, and share the Gospel to people from other cultures which are always in the midst of slow, cultural change.

> **"WOW! YOU'RE FAT!"**
> In Central and Southeast Asia, such a comment to a chubby person is not a rare event. Nor is it an insult or rude as it would be in most of the West. Being overweight in these areas, where under-nutrition is common is a compliment to one's status, wealth, and ability to eat well.

Jesus showed that He was culturally attuned when He talked to the woman at the well in John chapter 4. He was cross-cultural to her in multiple ways: A Jew talking to a Samaritan (different people groups); a man talking to woman (different genders), a holy one talking to a sinner (different morality), and the Messiah who knew all to a person who was ignorant of the truth (different knowledge level). Jesus also interacted with other Gentiles as seen in: 1) the faith of the Centurion (Matthew 8:5-13); 2) the healing of the Samaritan leper (Luke 17:11-19); 3) the healing of the daughter of the Canaanite woman; 4) the feeding of the 4 thousand along the Sea of Galilee which probably had Gentiles in the mix of people (see also Matthew 4:24 about the news of Jesus spreading throughout Syria); and ultimately 5) the Great Commission (Matthew 28:18-20) where Jesus tells Christians to "Go and make disciples of all nations."

Dr. Gary Gallagher,
a University of Virginia Civil War historian, read a letter from a young Southern woman written during the Civil War. She was preparing to get married soon and was telling a friend in the letter how she wanted to gain 25 or 30 pounds before the wedding. I have known many brides in my life, and have not once heard of one wanting to gain even 5 pounds before her wedding in the U.S.

Concepts of beauty can change over time even in one country. U.S. women of the 19th century were considered more beautiful if they were "Rubenesque" in appearance, probably related to the relative under-nutrition of most people of the time. Being chubby or fat was a rarity and was thought of as beautiful. In our day, when food is plentiful in the United States, being thin shows good self-control, regular exercise, and possibly a personal trainer.

Paul travelled much further geographically and culturally than did Jesus and ministered to people from Jerusalem all the way to Rome. In each city, he typically preached to the Jews in the synagogue, and then to the Gentiles of that culture. While the Gospel message always remained the same, he reached out to people in various ways depending on their culture and beliefs. Consider how different Paul's message was to the Jews in the synagogues, the philosophers on Mars Hill (Acts 17:29-39), the Roman Procurators Felix and Festus (Acts 24-26), and the King Agrippa II of the Jews (Acts 26).

Paul gave the ultimate expression of cultural considerations in ministry when he said the following in I Corinthians 9: 19-23 (NIV):

. . . I have made myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law . . . , so as to win those under the law. To those not having the law I became like one not having the law . . . , so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all people so that by all possible means I might save some. I do all this for the sake of the gospel, that I may share in its blessings.

Culture is defined as the unique attitudes and behaviors of a particular social group that are transmitted through language, institutions, art, and beliefs from one generation to the next.

We all have a culture, but we may not be aware of it. We are like fish in water that only become aware of the water if they are removed from it. If we are exposed to another culture, we believe the people there act and think in odd ways, but they believe the same about us. If a person from Britain is in America, we say he has an accent when he speaks. The reality is that we all

have accents, and it is the location that defines who has the unusual accent. It is the same with culture.

Some sociologists would argue that all cultures are equally valid. However, from a Christian perspective, all cultures are imperfect, some of them horribly so, like Nazi Germany or ISIS. Most cultures are not so extreme, and while an African or Asian culture may be very different from a Western culture, they often have as much to teach us about the world and the Cross from their cultural perspective as we have to teach them.

SNOW WHITE
was the first full-length animated film released by Disney in 1937. "Snow White" refers to purity of heart, but also her beauty because her skin was white as snow. In the U.S. of 2015, we would probably refer to this as "pasty" skin and it would not be considered desirable or pretty. Why the change in 6 decades? Back in 1937, most people still worked outside, and had skin that was tanned and leathery. "Snow white" skin was rare. Nowadays, when most people in the U.S. work indoors, white among Anglos is common. Beauty now is more commonly associated with tanned people who have the time to go on vacations to the beach or pay for tanning salons.

The specific goals of this guide book include:

1. Encourage prayer for the people in every country across the world (By placing the prayer calendar at the front of the book, we are reminded of its primacy).

2. Describe the Primary and Secondary Cultural Characteristics and how they are inter-connected.

3. Describe every country of 1 million people or more in each of the 10 Country Cultural Clusters with cultural, demographic, economic, historical/political, and prayer information.

4. Describe the various alternatives to Cultural Evangelism in the GMO context, including use of Primary and Secondary Cultural Characteristics, the manner in which the Gospel is presented, and the ways that different hearers may need an alternative approach.

5. Give references at the end for country demographic data, cultural definitions, important cultural verses, languages used by GMO, summaries of two books on cultural evangelism, other important books to be reviewed, and an alphabetical listing of all countries.

SNOW WHITE ALSO HAD A RACIAL REFERENCE
connected to concerns for racial purity. Eugenics, the control of human reproduction, was very important in America in the early 20th century. Forced sterilization of some African Americans and other "unsuitable" people occurred. Racial issues continue to this day. Comedian Chris Rock's documentary called *Good Hair* described the multi-billion dollar hair-straightening industry to make black hair more like whites. Asian Americans often have surgery on their eyes to make them more white in appearance. Many minorities in the Western hemisphere prefer lighter-skinned mates so that their children will look more "American" than African or Hispanic. But the Image of God is imprinted on us all and has no color or culture connected to it.

COUNTRY PRAYER CALENDAR

Notes

1. Prayer is the core ministry and need for GMO and the countries it ministers to.

2. Every country in this guide is listed for a day or more of prayer in the year.

3. The number of prayer days increases as the number of GMO Gospel visits increases.

4. The highest number of days of prayer is India with 45 days in a row.

5. Countries with few GMO Gospel visits are combined with other countries on one day.

6. Countries are grouped with same Cultural Clusters sequentially (with a few exceptions).

JANUARY - JUNE

DAY	JANUARY	FEBRUARY	MARCH	APRIL	MAY	JUNE
1	Canada	Germany	Russia	Brazil	Peru	India
2	Canada	Netherlands	Russia	Brazil	Peru	India
3	Canada	Netherlands	Russia	Brazil	Puerto Rico	India
4	Canada	Switzerland	Russia	Brazil	Nicaragua, Trinidad and Tobago	India
5	Canada	Australia, Afganistan	Russia	Chile	Uruguay	India
6	Canada	Albania	Serbia	Chile	Venezuela	India
7	Ireland	Azerbaijan	Slovakia, Tajikistan	Chile	Venezuela	India
8	New Zealand	Belarus	Ukraine	Colombia	Venezuela	India
9	United Kingdom	Armenia, Bosnia and Herzegovina	Ukraine	Colombia	China	India
10	United Kingdom	Bulgaria	Ukraine	Colombia	China	India
11	United Kingdom	Croatia	Ukraine	Colombia	China	India
12	United Kingdom	Czech Republic	Uzbekistan	Colombia	China	India

Day	January	February	March	April	May	June
13	United Kingdom	Estonia, Latvia	Cyprus, Slovenia, North Korea, Turkmenistan	Colombia	China	India
14	United Kingdom	Georgia	Belgium	Costa Rica	Hong Kong	India
15	United Kingdom	Greece	France	Dominican Republic	Japan	India
16	United States	Hungary	France	Dominican Republic	South Korea	India
17	United States	Kazakhstan	Israel	Ecuador	South Korea	India
18	United States	Kazakhstan	Italy	Ecuador	Taiwan	India
19	United States	Kazakhstan	Italy	El Salvador	Bangladesh	India
20	United States	Kyrgyzstan	Portugal	Guatemala	Bangladesh	India
21	United States	Lithuania	Spain	Haiti	Bangladesh	India
22	United States	Macedonia, Moldova	Spain	Honduras	Bangladesh	India
23	United States	Mongolia	Brazil	Jamaica	Bangladesh	India
24	United States	Poland	Brazil	Mexico	Bangladesh	India
25	United States	Poland	Brazil	Mexico	Bangladesh	India
26	Denmark	Romania	Brazil	Mexico	Bangladesh	India
27	Finland	Romania	Brazil	Mexico	Bangladesh	India
28	Norway	Romania	Brazil	Mexico	Bangladesh	India
29	Sweden		Brazil	Panama	Cambodia	India
30	Austria		Brazil	Paraguay	Cambodia	India
31	Germany		Brazil		India	

July - December

	July	August	September	October	November	December
1	India	Indonesia	Pakistan	Ethiopia	Tanzania	Libya

CULTURAL EVANGELISM
Country Prayer Calendar

	July	August	September	October	November	December
2	India	Indonesia	Pakistan	Burundi, Chad, Cuba, Timor Leste	Tanzania	Mauritania
3	India	Indonesia	Pakistan	Congo (Republic of), Gabon	Tanzania	Morocco
4	India	Indonesia	Pakistan	Ghana	Tanzania	Morocco
5	India	Indonesia	Philippines	Guinea	Tanzania	Morocco
6	India	Indonesia	Philippines	Central African Republic, Eritrea, Gambia, Guinea-Bissau	Uganda	Morocco
7	India	Indonesia	Philippines	Kenya	Uganda	Oman
8	India	Indonesia	Singapore	Madagascar	Zambia	Oman
9	India	Laos	Singapore	Malawi	Algeria	Palestinian Territories
10	India	Laos	Sri Lanka	Mali	Algeria	Qatar
11	India	Malaysia	Sri Lanka	Mauritius	Algeria	Saudi Arabia
12	India	Malaysia	Thailand	Mozambique	Bahrain	Saudi Arabia
13	India	Myanmar	Thailand	Mozambique	Egypt	Saudi Arabia
14	India	Nepal	Vietnam	Namibia	Egypt	Saudi Arabia
15	Indonesia	Nepal	Vietnam	Niger	Egypt	Saudi Arabia
16	Indonesia	Pakistan	Vietnam	Nigeria	Egypt	Somalia, Togo
17	Indonesia	Pakistan	Vietnam	Nigeria	Egypt	Sudan (North)
18	Indonesia	Pakistan	Vietnam	Nigeria	Egypt	Sudan (North)
19	Indonesia	Pakistan	Vietnam	Nigeria	Egypt	Sudan (North)
20	Indonesia	Pakistan	Vietnam	Nigeria	Iran	Sudan (North)
21	Indonesia	Pakistan	Papua New Guinea, Botswana	Nigeria	Iran	Syria
22	Indonesia	Pakistan	Angola	Rwanda	Iran	Tunisia
23	Indonesia	Pakistan	Benin	Senegal	Iraq	Turkey
24	Indonesia	Pakistan	Burkina Faso	Senegal	Iraq	Turkey
25	Indonesia	Pakistan	Cameroon	Liberia, Sierra Leone	Iraq	Turkey
26	Indonesia	Pakistan	Congo (Dem. Reb)	South Africa	Iraq	Turkey

	July	August	September	October	November	December
27	Indonesia	Pakistan	Cote d'Ivoire	Lesotho, South Sudan, Swaziland, Zimbabwe	Iraq	Turkey
28	Indonesia	Pakistan	Cote d'Ivoire	Tanzania	Jordan	Turkey
29	Indonesia	Pakistan	Ethiopia	Tanzania	Kuwait	United Arab Emirates
30	Indonesia	Pakistan	Ethiopia	Tanzania	Lebanon	United Arab Emirates
31	Indonesia	Pakistan		Tanzania		Yemen

PRIMARY CULTURAL CHARACTERISTICS

> A PASTOR IN MEXICO
> had a man ask to borrow 100 pesos for medicine for his wife. However, both men knew that the pesos could never be paid back. The man said he wanted to "borrow" money to cover the shame of begging for money from the pastor. Those of us from a guilt culture like the U.S. would say the man was sinning by lying. But those in a shame culture like Mexico would say it was the right thing to do to avoid dishonoring him or his family.

THE RESULT OF THE FALL

The Fall of Mankind occurs in Genesis 3 when Adam and Eve ate the fruit from the forbidden tree of the knowledge of good and evil.

Traditional Western theology has emphasized the sin and **guilt** of their choosing to eat and how this choice caused them to die spiritually (Genesis 3:3) and to be banished from the garden of Eden (Genesis 3:24). This original sin was passed on to all generations of humans, so that the Fall is perpetual (Psalms 51:5). **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.**

Recent missionaries and theologians with Eastern backgrounds have taught that there are additional problems that developed as a result of the Fall. Fortunately, the life, death, and resurrection of Jesus Christ also resolved these problems for His followers.

The second problem of the Fall was caused by Adam and Eve's disobedience. They were not merely choosing to disobey God in an abstract manner, they were also being disloyal to Him and thus irrevocably harming their relationship with God. They were choosing to go from a place of honor as children of God to a place of **shame** as rebels. 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 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.**

A final problem of the Fall was that Adam and Eve developed **fear** due to their losing their close relationship with God. Losing this relationship with the Creator caused them to be powerless and develop fear. **Jesus Christ 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).

All 3 afflictions are real consequences of the Fall and may be overcome by grace so as to allow the Christian to live the abundant life promised by Jesus (John 10:10). Merely having their sins forgiven, often leaves Christians with shame and fear in their lives if they have not appropriated the Cross to overcome the other two consequences.

As Jeff Hayes, a missionary to Muslims for almost 40 years says, "We often present the Gospel simply as forgiveness of our sins, but Jesus died not just to take away our sins, but to take away our shame, our fear, our estrangement, our uncleanness, our blindness, etc. The Good News includes: Honor for the shamed; reconciliation for the estranged, cleansing for the filthy, chosen-ness for the nobodies, guidance for the lost, provision for the poor, forgiveness for the guilty, truth for the seeker, satisfaction for the hungry, closeness for the far-off, power to the helpless, resurrection for the dead, freedom for the imprisoned, completion for the failure, adoption for the illegitimate, knowledge for the ignorant, enlightenment for those in darkness, strength/encouragement for those stumbling, exoneration for the accused, blessing for the accursed, renewal for the weary, redemption for the guilty, acceptance for the rejected, sight for the blind, His presence for the lonely, beauty for the ugly, reunion for the separated, and release for the indebted."

In some ways, we have become so familiar --- too familiar --- with the King of Kings and Lord of Lords that we have minimized the miraculous and almost limitless transformation of the Cross that is available to all people everywhere. Since each of us has unique backgrounds, experiences, and challenges, it is exciting to know that the death and resurrection of Christ is an answer for whatever challenge we have in life. We must stop limiting the miracle of the Cross to just forgiveness of our sins as it accomplished far, far more.

> IN THE BOSTON BOMBING IN 2013,
>   the uncle of the suspects denounced his nephews: "You put shame on our entire family… and on the entire Chechen ethnicity." Even though the uncle and presumably the family disagreed with the actions of the Boston bombers, they too felt shamed by their actions.

UNDERSTAND SHAME HISTORICALLY

From the perspective of the West, the first detailed discussion of shame in other cultures was a book written by anthropologist Ruth Benedict in 1946 called *The Chrysanthemum and the Sword*. The book was a discussion of Japanese culture and its contrasts with the traditional

cultures of the West. The book was highly publicized, both in the West and the East, in part because Benedict worked closely with Margaret Mead, and both studied under Franz Boas at Columbia who is considered the father of anthropology.

A slightly earlier discussion of shame in the West was by Dietrich Bonhoeffer (1906-45), the famous theologian who had opposed the Nazis and was martyred for his opposition. In his book *Ethics*, Bonhoeffer says, " Man is ashamed of the loss of his unity with God and other men." He goes on to say that to overcome shame, we must experience the ultimate shame by confessing that we are sinners and thus be restored with fellowship with God.

In 1954, Eugene Nida, one of the better known missiologists of the 20th century, said, "We have to reckon with three different types of reactions to transgressions of religiously sanctioned codes: fear, shame, and guilt." On the reading list in Appendix F, there are about 20 books, mostly published in the 21st century, which discuss shame-based cultures. There has been a huge increase in such publications in the last 25 years, although the vast majority of theological texts during this time would still be from a guilt-based perspective.

Is the shame-based and fear-based culture merely an academic fad? Discussions of fear and shame can hardly be fads since they are both discussed extensively in the Old and New Testaments. However, in the West, the dominant world culture in the last 500 years, male, Anglo or Germanic seminary professors have written 99% of Protestant theology books and they have viewed the world almost exclusively through the lenses of a guilt-based culture.

Jesus understood shame-based cultures, because he was born in one and lived there all His life. But He also understood the importance of guilt and fear because he discussed those also. Once one knows the reality of each of these cultural foundations, one will see guilt, shame, and fear written about throughout Scripture (see Appendix B for a few dozen examples of each).

> A PASTOR WAS ASKED TO EAT AT THE HOME OF A JAPANESE FAMILY.
> After removing his shoes at the front door, the host was appalled to notice that all the slippers were being used except for small, pink girl slippers. To avoid shame, the host immediately offered his own slippers to the pastor. However, the pastor being from a guilt-based culture and wanting to show humility insisted on wearing the pink slippers. What he did not understand was that he had shamed his host and himself by doing so.

UNDERSTANDING THE SIGNIFICANCE OF THE CULTURE TYPES

Jesus took all of the world's sins upon Himself as we in the West have been frequently taught. He also was deeply shamed on the cross. The Romans had other ways to execute people, but

crucified people to humiliate them and engender fear. Sin, shame, and fear were overcome by His sacrifice and obedience to His Father. He was raised to the place of honor at the right hand of His heavenly Father.

Due to human limitations, societies develop an imbalance in addressing the guilt, shame, and fear resulting from the Fall by focusing more on one issue than the others. Guilt-based cultures are typically in the West. Shame-based-cultures are typically in the Middle and Far East. Fear-based cultures are most often seen in Sub-Saharan Africa, Central and South American, and tribal cultures. However, all people and cultures have some mixture of these three base cultures. As Roland Muller suggested, this mixture is analogous to the primary colors of red, blue, and yellow making up the many hues on a color wheel.

Western missionaries have tended to emphasize only the guilt issue of the Fall, because it is their own cultural experience. But emphasizing guilt to the shame-based cultures has been largely futile as shown by the very small number of Christians in the Middle and Far East in the 10/40 window. Similarly, fear-based cultures are not as concerned about sin being forgiven, but fear being conquered. This is probably why the major rise in Christianity in Africa and Central and South America have been connected to charismatic groups which emphasize the power of the Holy Spirit to transform lives.

Presenting the Gospel with greater emphasis on the dominant cultural experience whether guilt-, shame-, or fear-based is imperative. We will not resonate with the people if we do not match their cultural experience. It is also inadvertently repeating the mistakes of missionaries from the past who would share the true Gospel, but then attach all sorts of Western accessories to it, such as Western hymns, dress, and speech. **The Gospel is trans-cultural and we should never have our own cultural comfort interfere with the sharing of the good news to others in the comfort of their own culture.**

Adding the subsiderary cultural types to the dominant one also gives a more complete Gospel presentation, and is more in keeping with scriptural teaching. This will make the presentation more compelling by giving a complete view of reality, which is a mixture of the three basic cultural types.

I WAS RECENTLY BUYING AN OLDER USED CAR for my granddaughter from an Iranian used car dealer. While others were getting the paperwork together, he and I talked about Iran and his frustration with the current leadership there. After I had signed the paperwork, he handed me the keys. As I was walking out the door, I asked him where there was a car wash that I could wash the dust off the car. He immediately reached for the keys and said he would wash the car. I told him I appreciated it, but it was not necessary because I also needed to fill up the tank. He immediately said, he would fill up the tank as well. While I was not trying to receive extra services, I realized that if I refused him, I would cause him shame and so I let him wash the car and add gas to the tank.

Culture is not uniform even within a single country, region, or people group. For example, in the U.S., the so-called melting-pot of the world, there are many subcultures. Hispanic subcultures are often a mixture of the Anglo dominant culture and their (or their parents' or grandparents') country of origin in Central or South America. African-Americans, due to a history of slavery, Jim Crow laws, and poverty, often have attributes of a shame-based culture. The Youth, due to social media and some back-lash against the fierce competitiveness and individualism of their parents, also have more shame-based mixed in with their guilt-based culture.

Even an individual family could have three different types of children. The family might have a child with a traditional Christian outlook who is guilt-based, another who is trying to maintain popularity through fashion, cliques, and relationships who is more shame-based, and another who is using tarot cards and crystals to try to overcome fear through spiritual power and is fear-based. Also, a single individual could change cultural types over time by going from fear-based horoscopes and voodoo to shame-based school cliques to guilt-based Evangelical Christian.

Gender is another strong influence on culture. In the United States a woman will not usually be as strongly guilt-based as a man will be. Take for example, how a woman or man dresses. Short of forgetting his pants, it is very difficult for a man to be shamed for how he dresses. However, a woman's dress can bring her shame if her clothing is too tight, too short, too low cut, too flashy, not flashy enough, with too much or not enough make-up, and so on. Her sexual history may also be more shaming than the sexual history of a male. A woman also has more fear naturally due to her vulnerability as a woman and a mother.

JAYSON GEORGES
tells the story of a young adult Christian Believer in central Asia who was returning from her mother's village to the city. She took a taxi that eventually had 3 intoxicated men plus the driver. The men flirted with her, propositioned her to come to their home, and finally touched her inappropriately. About that time, this young woman saw her uncle coming in a car from the opposite direction. If she had been from a guilt-base culture in the West, she would have jumped out of the car to have her uncle assist her. Being from Asia and a shame-based culture, she ducked down so that her uncle would not see her with the men and thereby avoided shame and preserved her family honor.

Although there are three foundational types of culture, this classification can be simplified by merging the shame- and fear-based cultures. Why do this? Fear-based cultures almost always have strong shame-based components to their societies even in Africa. Fear is also the flip side of shame as shame is the fear of being publicly humiliated or losing face. Guilt-based cultures also tend to be similar to each other, whereas shame-based cultures come in five flavors:

1. Western- 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.

2. 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.

3. 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).

4. 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.

5. Asian- Shame occurs when one loses "face" by dishonoring one's family by saying or doing something considered unacceptible by the community. (Source: Jayson Georges).

These are broad descriptions that have variations and nuances in different communities and different people-groups. Part of these nuances are connected to the Secondary Cultural Characteristics which tend to flow from the primary ones. These will be described in the next chapter.

SECONDARY CULTURAL CHARACTERISTICS

Guilt-, shame-, and fear-based views are the foundations of culture. As mentioned in the last chapter, fear and shame typically go together, so from this point forward, the discussion will be about guilt-based and shame-based cultures only.

The Secondary Cultural Characteristics are cultural characteristics that are derived and flow from the Primary Cultural Characteristics of guilt-based and the shame-based cultures. The Primary and Secondary Cultural Characteristics are also useful for dividing countries into similar cultural clusters. The Ten Cultural Clusters will be described in detail in Part II of this guidebook, but will be associated with the Secondary Cultural Characteristics in this chapter.

IN LATIN AMERICA,
 a little girl was with her parents at a party and as she was twirling, the bow on her dress
 became untied. She first went to her prestigious father, but he sent her to her mother
 to retie the bow. It would have caused him loss of face if he had tied the bow which is
 considered a woman's job in that culture.

Each of the Secondary Cultural Characteristics will be described and examples given for illustration purposes. These Characteristics have become a secular academic area where scholars have developed questionnaires and measured attributes of each society. While these are described as Individualism versus Collectivism, Competitiveness versus Cooperativeness, and so on, they are actually spectrums of values where a culture could fall anywhere on the line between highly Individualistic to highy Collectivistic or highly Competitive to highly Cooperative.

Caution should be exercised when looking at these values spectrums and thinking they are precise. Only a few large studies have been done worldwide and these are hard to compare to each other due to different questionnaires and timing. Newer studies are occurring, but they often only look at one value spectrum at a time and often specifically in the business context. To do accurate measurements in a country require weighted averages of dominant culture and subcultures and this is difficult to do properly. Cultures are contantly changing, but how fast they change is debated. If cultures change relatively quickly, measurements from 20 years ago may not accurately represent the culture of today.

While these issues make precision impossible, the information that follows probably accurately describes the **tendencies** of most people within the country. This can lead to insights which enhance evangelism and discipleship outreach, but should not be used as a precise tool that says the U.S. is 2.35 times as Competitive as China or that Germany is 3.67 times as Direct in communication as India. Such precision does not exist, not will it ever exist.

IN BOTSWANA IN AFRICA,
   if a pastor asks for volunteers for a task during a church service, many people will
   volunteer because they receive a lot of honor in front of the congregation. But many of
   these honored people will not actually do the work they agreed to do because no one
   will see them do it later.

IDENTITY: INDIVIDUALISM VS. COLLECTIVISM
Country Cluster Spectrum:
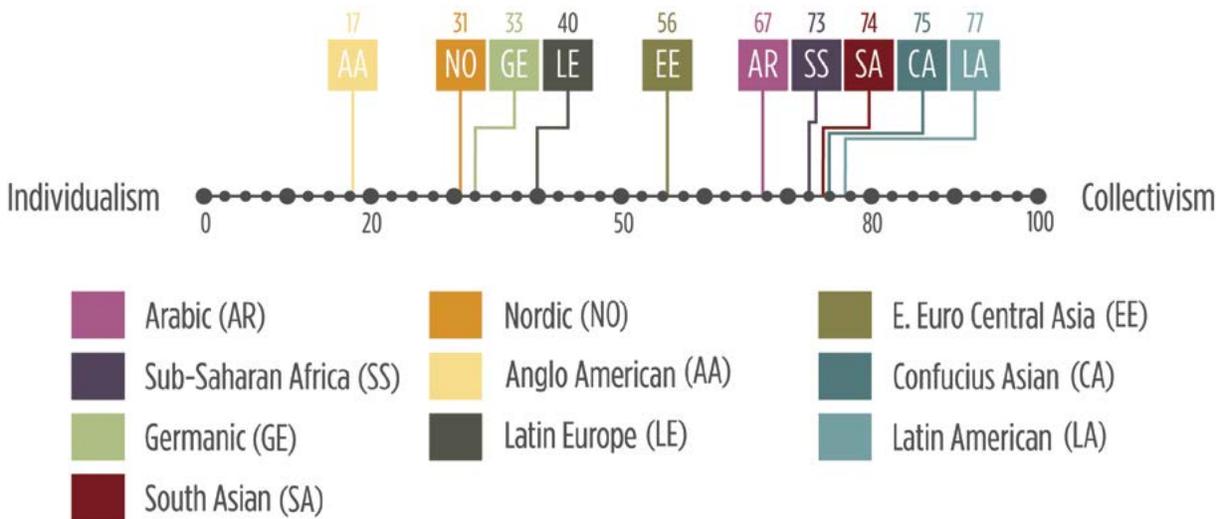
Definition: Individualism occurs when the ties between people are loose and everyone is
expected to look after themselves or their immediate family; Collectivism occurs when people
are integrated into strong, cohesive groups, which protect them in exchange for unquestioning
loyalty (Source: Hofstede).

Key Question: Do people see themselves primarily as individuals or as part of a family or
tribal group?

INDIVIDUALIST EXAMPLES

The individual is most important

Goals/interests are individual goals/interests

Things are done for the benefit of the individual

Children learn to think in terms of "I"

Horizontal (spouse) more important than vertical

People look after themselves or close family

Family is thought of as the nuclear family.

Everyone is expected to have a private opinion

Individual interests prevail over collective interests

Has a high right to privacy

Expectation of individual freedom

Organizations adjust to satisfy individual needs

Self-fulfillment by all is the ultimate goal

Incentives are for individual performance

Performers/champions are sought and praised

Independence is valued and admired

Confrontation is often consider positive

Personal pleasure more vital than group norms

Vacations may be as an individual or couple

"What do I gain from this activity"

"It is my right to do this activity"

Tend to be more optimistic about improvement

High self-esteem and self-satisfaction

Ease of interaction with strangers

Prefer to work alone

Low commitment to relationships

COLLECTIVIST EXAMPLES

The group is most important

Goals/interests are the group goals/interests

Things are done for benefit of the group

Children learn to think in terms of "we"

Vertical (parents) more important than horizontal

People look after groups and are loyal to them

Family is extended with grandparents, aunts, uncles, etc.

Opinions are pre-determined by the group

Collective interests prevail over individual interests

Private life tends to be invaded by the group

No expectation of individual freedom

Individuals adjust to satisfy organizational needs

Social harmony and consensus are ultimate goals

Incentives are given to group for cohesiveness/spirit

Avoid favoritism and praise group as a whole

Being a good teammate is valued and admired

Confrontation is frowned upon

Group norms more vital than personal pleasure

Vacations more often as a family or group

"How does this activity affect others?"

"It is my duty to my group to do this activity"

Tend to accept the status quo as a given

Sensitive to rejection and embarrassment

Unease of interaction with strangers

Prefer to work in groups

High commitment to relationships

Reconciling Between Two Extremes: Individuals are more apt to make quick decisions since they do not have to respond to a group which can be unnerving to collectivists. The later may also be looking to build a lasting relationship which can be a good thing for the Individualist.

GMO Communication Patterns: For those who are extreme on the Individualist side as is the U.S., it is normal to think of a single person coming to Christ. For the Collectivists, they would seldom do anything on their own without at least discussing the meaning of accepting Christ on the family and other close relationships. They are also likely to take more time to make an actual decision, so it may be that they have to come to websites more often before making a decision. Photos on websites should show groups of people who have accepted Christ as Savior, not photos of individuals. Effective evangelism should show that Christ is best for the import- ant people around them, not just for them as individuals. Photos or video might also show an older man who can be pictured as the patriarch of the family making a decision for Christ for himself and for the rest of the family since the elderly men are often more respected than anyone else in the community.

FROM THE TIME THAT I WAS 5 YEARS OLD IN TEXAS,
I wanted to be a medical doctor. In high school, I continued with this desire, but went to work for the summer with my Marine Biologist grandfather in Mississippi, and for a short while I thought I'd be a research scientist. My parents thought either choice was fine, along with 50-100 other career choices. However, in a Collectivist culture, the child's decisions are not his alone. The family decides what the student studies based on the best interests of the family, and will have extended family meetings to make this decision.

DR. DAVID LIVERMORE,
was consulted by a U.S. retirement company that wanted to expand to Latin America with websites and promotional materials. They did a great job except their home page photo was of a retired couple holding their hands. This is not good for Latinos who would see them retiring with the extended family around them.

A HISPANIC WOMAN HAS WORKED FOR ME FOR MANY YEARS.
Years ago, she explained that she was from the Diaz family which was known as a lower-class family, because of bad things that some members had done. She clearly felt shame simple because she was born into the "wrong" family. She later married an Esquivel which was "marrying up" and she received more honor by doing so. She was U.S.-born, but still felt the Collectivism and the shame-based culture of the old country.

WE DEVELOP INDIVIDUALISM OR COLLECTIVISM STARTING AS INFANTS.
In Individualistic societies, the baby brought home from the hospital is often placed in his own room. Collectivists societies tend to put the baby in a family room and carry the baby around all day in a sling. Individualistic societies may see few other people until going off to kindergarten, but the Collectivist child frequently sees lots of extended family members, such as aunts, uncles, cousins, etc. (David Livermore).

SHAME-HONOR CULTURES DO BELIEVE IN MORAL RIGHT AND WRONG,
but define morality relationally, not legally. The deepest shame comes not from actions, but who one is, such as the dalit ("untouchables") in India. Status is primarily inherited. Even though the caste system is illegal in India, culture trumps the law, and there is still widespread discrimination and violence against the lower castes to this day.

IN AUSTIN, TEXAS,
there is a mission to lower income Hispanic families called El Buen Samaritano (The Good Samaritan). In 2005, I met with their Hispanic social worker who said he was frustrated because many families forced their children to drop out of school to help them in their low-paid family jobs. When the children wanted more education to have better jobs, the parents chastised them, saying "This is our place to do low-paid work."

POWER/PRESTIGE: LOW VS. HIGH POWER DISTANCE
Country Cluster Spectrum:
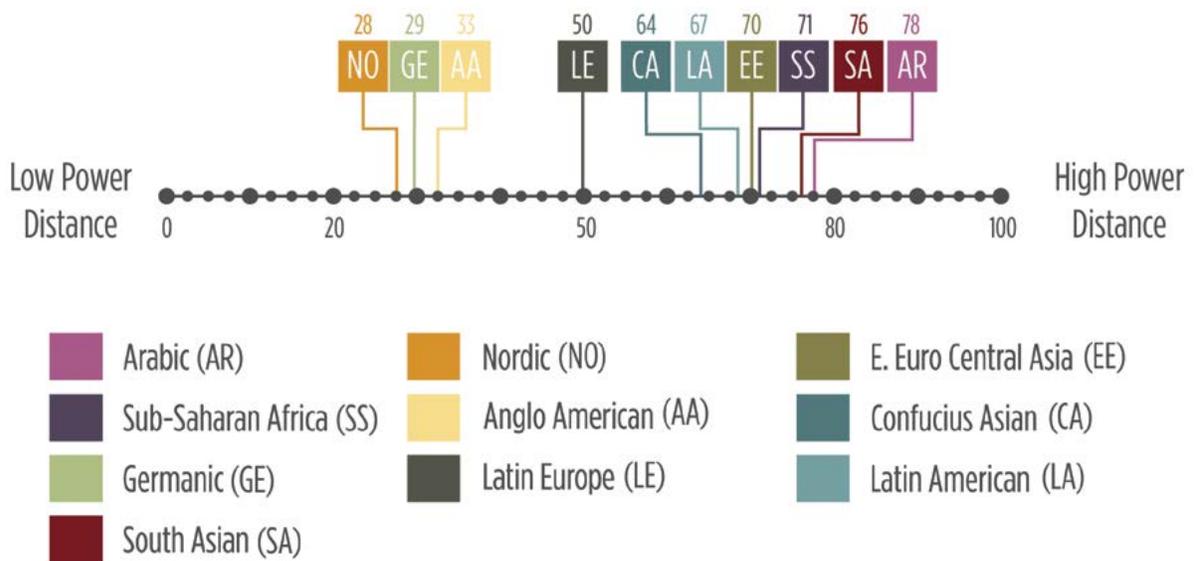
Definition: The degree to which the less powerful members of institutions (family, school, community) and organizations (employment, non-governmental organizations, government) within a country expect and accept that power is distributed unequally (Source: Hofstede).

Key Question: Do people have the capability of easily moving from a lower to a higher power position by hard work and ingenuity?

LOW POWER DISTANCE EXAMPLES

Parents treat children as equals

Children treat parents and older relatives as equals

Inequality among people is minimized

Mobility into more powerful places common

Egalitarian society; women often in high positions

Teachers expect initiative from students in class

Fewer levels of hierarchy in companies

Decentralized authority and decision-making

Authority is earned by productivity

Salary differences less between levels

Subordinates expect to be consulted

An ideal boss is a resourceful democrat

Latent conflict between ranks is normal

Privileges/status symbols frowned upon

Power based on expertise and productivity

Peers tend to trust/cooperate with one another

Society tends to have a large middle class

Power earned by performance or corruption

Upward social mobility is common

Resources are available to almost all

Information is widely shared

People are all equal

HIGH POWER DISTANCE EXAMPLES

Parents teach children obedience

Respecting parents and older relatives is a virtue

Inequality among people is expected and desired

People stay at their proper place within society

Older males are usually in positions of power

Teachers take initiative in the classroom

Hierarchy reflects established inequalities

Centralized authority and decision-making

Authority is based on seniority, age, and education

Salary differences higher between levels

Subordinates expect to be told what to do

Ideal boss is like a good, authoritarian father

Stable co-existence between powerful and powerless

Privileges/status symbols are normal and popular

Power based on tradition, family, seniority, and education

Peers tend to distrust one another/are uncooperative

Society is differentiated into classes

Power seen as providing social order

Upward social mobility is limited

Resources available to only a few

Information is localized and hoarded

Inequality of people is expected and accepted

RECONCILING BETWEEN TWO EXTREMES:

The high power status people in high Power Distance societies are suppose to take care of the lower class people. Human nature and sinfulness being the norm, this often does not happen. Those of us from low Power Distance societies such as the United States, can be examples to people that God wants the wealthier and high status people to help the others and encourage them to make their lives better.

GMO COMMUNICATION PATTERNS:

Power Distance is an enormously powerful cultural concept that tends to determine many things in society. As more and more lower income and status people have smart phones with Internet access there is an opportunity and a challenge for GMO. The great opportunity is to show lower prestige people that Jesus can raise them to a high level so that in God's eyes they are equal to all others. Historically, Christianity has usually been accepted more quickly by the lower classes since they have the most to gain and the higher classes have the most to lose if they accept Christ. The challenge for GMO is convincing these lower class people that there is no fatalism in life, and that they can choose Jesus and move up from their current low status.

WITHIN SOME LOW POWER DISTANCE COUNTRIES,
such as the U.S., there may be high Power Distance sub-cultures such as African Americans. In the African American community, one of the groups who have a lot of status are the pastors of black churches. These ministers often drive nice big cars, given to them by their congregation as a way of showing respect for their minister. High Power Distance is also an attribute of the military which is needed for discipline during battles (David Livermore).

IN HIGH POWER DISTANCE CULTURES,
children are expected to be very obedient to their parents, to have a limited voice, and to be quiet. A South African visiting Dr. Livermore's home said, "Wow! You let your kids make decisions about everything." He said this because the kids were given all sorts of food choices during breakfast. Dr. Livermore explained that in America we let kids make small decisions that can help them to decide larger decisions later.

I USED TO TEACH MEDICAL ETHICS IN THE PHILOSOPHY DEPARTMENT
at the University of Texas at Austin. My typical students would wear very casual attire, cutoffs and T-shirts in the warmer months, torn jeans and hoodies in the colder months. Students would often eat snacks or lunch in the classroom, and had no problem asking questions, challenging me, and suggesting a "better" alternative to what I was teaching. This is not what happens in high Power Distance cultures, such as China where the students are much more respectful, dress better, and seldom directly challenge what the professor is saying. In a high Power Distance culture, teaching is almost completely dependent on the teacher's excellent dispensing of knowledge.

FRANCE IS NOT AS EXTREME
a Power Distance society as is China, but it has more Power Distance than the U.S. or Great Britain. This was illustrated to me by a friend who is a brilliant engineer and designer of medical equipment. He was meeting with a high-level manager from France and describing the use of his medical device to her. She admitted that his device was excellent, but was confused that this had come from a man who did not go to an Ivy League school nor did he have a PhD as most of the top engineers in France do. In France, my friend's device probably would not even be considered, unless he had gone to one of the top French universities in Paris.

RISK: LOW VS. HIGH UNCERTAINTY AVOIDANCE
Country Cluster Spectrum:
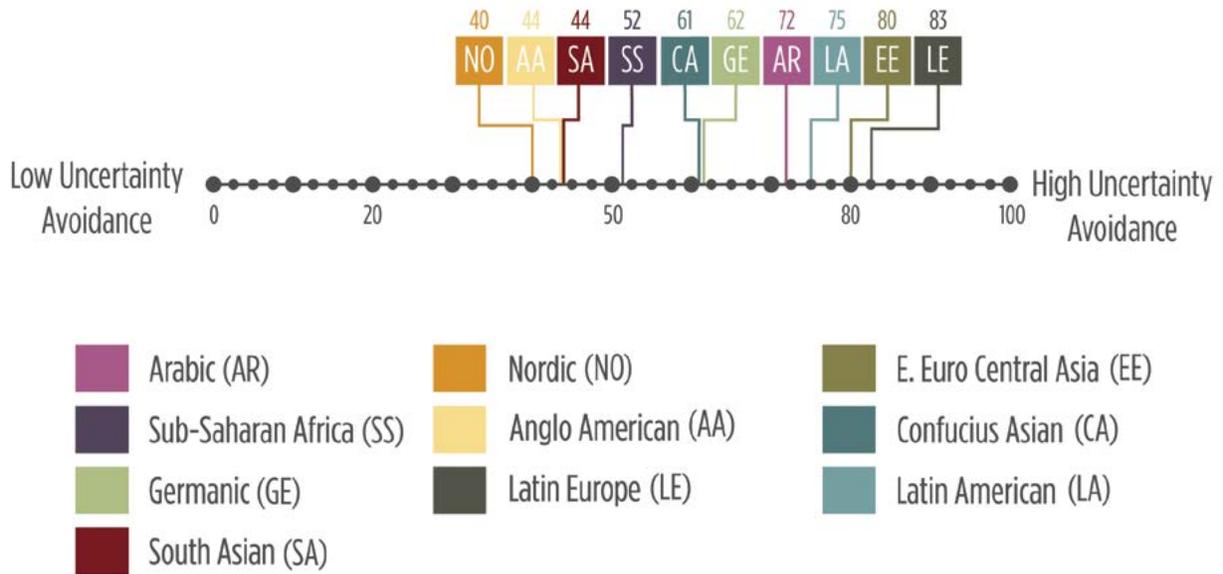
Definition: The degree to which people in a culture feel threatened by ambiguous or unknown situations; Cultures with low Uncertainty Avoidance are more comfortable in ambiguous situations or in taking unfamiliar risks (Source: Hofstede).

Key Question: How well are members of society willing to cope with uncertainty about the future without experiencing a lot of stress?

LOW UNCERTAINTY AVOIDANCE EXAMPLES	HIGH UNCERTAINTY AVOIDANCE EXAMPLES
Uncertainty is a normal feature in life	Uncertainty is a significant threat in life
People have low stress and low anxiety	People have high stress and high anxiety
Ambiguous situations and risks are normal	Much fear of ambiguous situations and unfamiliar risks
What is different is tantalizing	What is different is dangerous
Results occur due to a person's own ability	Results occur due to circumstances or luck
Fast acceptance of new products and ideas	Hesitance towards new products and ideas
Risk-takers in life, jobs, and investments	Conservative in life, jobs, and investments
More often change employment	Seldom change employment
Belief in generalists and common sense	Belief in experts and technical solutions
Trust for government and legal system	Less trust of government and legal system
Ethnic tolerance and positive/neutral on aliens	Ethnic intolerance and negative toward aliens
Uses informality when interacting with others	Uses formality when interacting with others
Are less orderly and keep fewer records	Are orderly and keep meticulous records
Rely on informal norms for most situations	Rely on formal policies and procedures for most issues
Will take higher risks in business	Take smaller, calculated risks in business
Are risk-takers who readily accept change	Are risk-avoiders who resist change
Motivated by hope for success	Motivated by fear of failure
May make many proposals in negotiation	Need for structure and ritual in negotiation

Description: Low Uncertainty Avoidance cultures are more willing to accept risks, to tolerate different behaviors and opinions, and maintain flexibility. Organizations tend to have lower amounts of structure and fewer rules, and have advancement based on merit.

High Uncertainty Avoidance cultures tend to avoid risk, have organizations with many rules and extensive structure, promotions based on seniority or age, and decrease acceptance of those who deviate from the norms of society. They want society and organizations to be predictable and so there is extensive planning. They have a high degree of respect of authority.

Reconciling Between Two Extremes: High Uncertainty Avoidance cultures as with Singapore usually maintain a high degree of stability and everyone within the culture knows the rules (whether they are legal, cultural, or religious). However, the stability may reduce the innovation and creativity of the society, and freedom of choice is often lower (In Singapore, you cannot chew gum, and may have only one dog per apartment). Low Uncertainty Avoidance cultures like the U.S. tend to be more risk-takers, have more innovation and creativity, and higher degrees of freedom.

GMO Communication Patterns: Change is far more likely to occur and occur quickly in a low Uncertainty Avoidance culture as in most of the West. People in the U.S. and Great Britain may change their major religious beliefs each year, and no one would tell them that they cannot do that. Major change in a high Uncertainty Avoidance culture causes disruption to society, and is likely to occur more slowly or only during a crisis. If GMO emphasizes the certainty associated with becoming a Christian, if not in day-to-day life, at least in their spiritual life, more people might be interested in the message.

DR. DAVID LIVERMORE

was living in Singapore when his children were very young and he often took them to the playgrounds where they were allowed to run free and often fell down. The Singapore parents and nannies who were also at the playground were very concerned about this and kept their children much closer to them and warned him that he should warn his children to be more careful.

MY WIFE, SONIA,

is a Korean American who went to South Korea for the first time in 2013 to visit a friend. Sonia loves little children and dogs and would speak to families on the street who had children or dogs with them. Even though Sonia spoke and looked Korean, they treated her as if she had just broken out of an asylum. Sonia's friend explained to her that Koreans do not have contact with anyone they do not know. This confirms their high Uncertainty Avoidance.
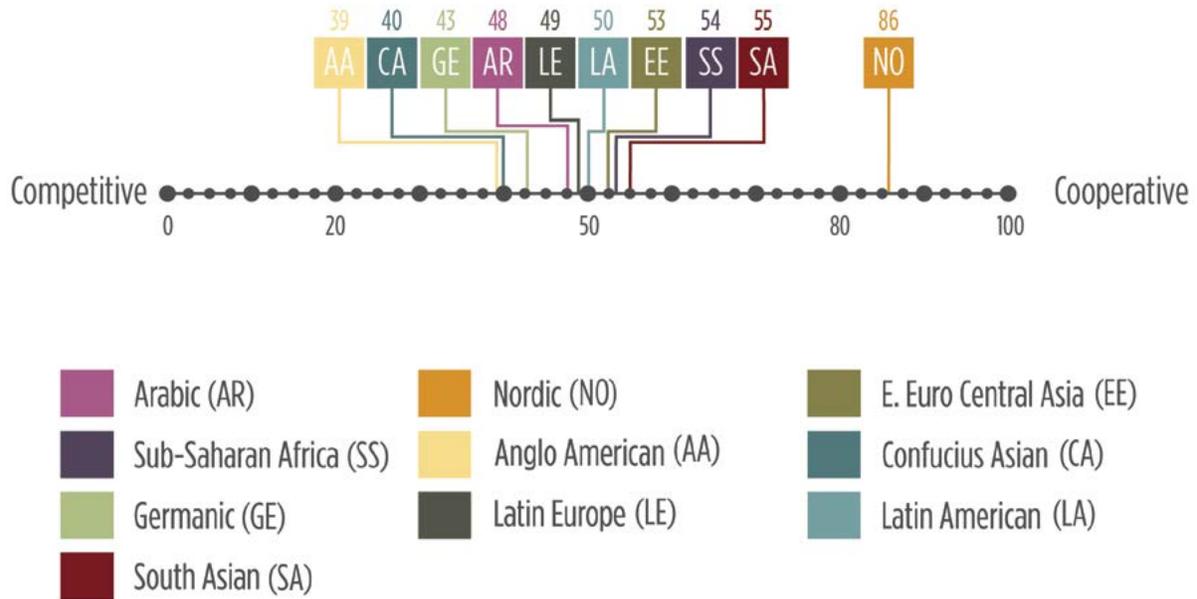
JAPANESE COMPANIES

are so careful to avoid the risk of having ideas stolen that many employees cannot discuss their work in a public restaurant, on a train, or even in their own elevators in their office building. Companies often have every document password protected even on trivial emails and documents (David Livermore).

ACHIEVEMENT: COMPETITIVE VS. COOPERATIVE CULTURES
Country Cluster Spectrum:

39	AA
40	CA
43	GE
48	AR
49	LE
50	LA
53	EE
54	SS
55	SA
86	NO

Competitive ●——————————————————● Cooperative
0   20   50   80   100

Arabic (AR)   Nordic (NO)   E. Euro Central Asia (EE)

Sub-Saharan Africa (SS)   Anglo American (AA)   Confucius Asian (CA)

Germanic (GE)   Latin Europe (LE)   Latin American (LA)

South Asian (SA)

Definition: 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.

Key Question: Do members in this society tend to compete with others in society or cooperate to gain the end they desire?

COMPETITIVE EXAMPLES

Challenges, earnings, and success are vital

Assertive, ambitious, and tough are valued

Success is more important than relationships

Conflict resolution occurs by winning

The focus is on specific, measurable outcomes

Benevolence is not considered a good trait

Value competition, success, and progress

Communicate directly and unambiguously

Try to have control of the environment

Expect subordinates to take initiative

Build trust by calculation

Winning occurs at any cost

Assertive behavior used to have advantage

Focus on money, power, control, and aggression

COOPERATIVE EXAMPLES

Cooperation and life quality are vital

Relational, modesty, and cooperation are valued

Relationships are more important than success

Conflict resolution occurs by negotiation/compromise

The focus is on harmony and cooperation

Benevolence is considered a good trait

Value cooperation and warm relationships

Communicate indirectly to not harm relationships

Try to be in harmony with the environment

Expect subordinates to be loyal

Build trust by consistency

Cooperation transcends winning

Win-win for both parties and peace are preferred

Focus on caring for others

Reconciling Between Two Extremes: The Western countries are usually more Competitive as are business cultures like Japan. As the world becomes more commercial, many of the Cooperative cultures are having to adapt somewhat to the Western way of doing things. In a similar fashion, Western, commercial societies are learning cooperation within companies with work-groups, and even between companies by developing a shared strategy for improving market share.

GMO Communication Patterns: Competitive, non-Christian cultures like Japan and parts of India may be reluctant to adopt Christianity because they are in competition with the West and see Christianity as a Western religion. It will be important to separate Christianity completely from Western appearance and culture, and remind them that Jesus was from the East in a shame-based culture so as to minimize this issue. Cooperative cultures that are non-Christian may respond to Christianity's call for unity and love among all Believers. GMO should also try to invite entire extended families and even villages to accept Christ as their Savior.

THE UNITED STATES
is one of the most Competitive countries in the world. However, Americans are usually warm and friendly people also. This is disorienting to many foreigners who see American Competitveness and friendliness together. Competitive does not mean unfriendly.

IN MANY GLOBAL COMPANIES
or worldwide conferences, it is the Europeans and the Americans who dominate the conversation due to higher Competitiveness while the Asians and the Latin Americans remain quiet.

DR. DAVID LIVERMORE'S
university was looking for a partnership in Africa and had narrowed the choices to two schools in Liberia. One school was clearly better, except for rumors that the president had been embezzling from the school. Dr. Livermore asked the other college president about these allegations, but he would only say positive remarks about his counterpart, even though he had a strong incentive to do otherwise. This college president believed that Liberia needed a lot of help from outside institutions and he and the other president were serving the same mission, so he was not going to harm him.

TIME: SHORT-TERM VS. LONG-TERM FUTURE ORIENTATION
Country Cluster Spectrum:
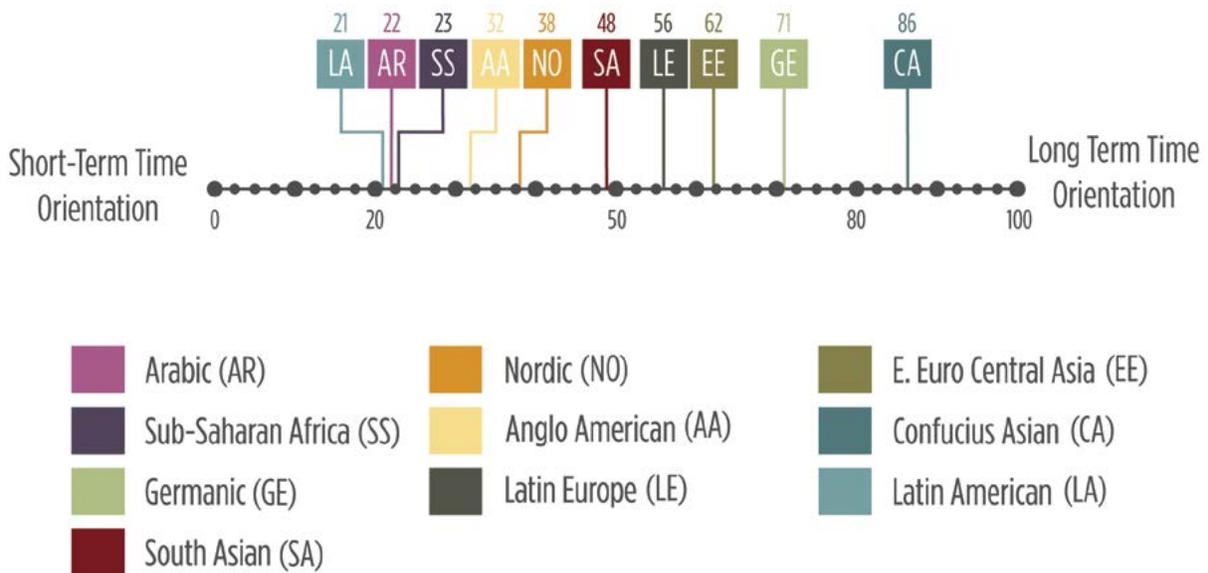
Definition: Cultures with Long-term Orientation prefer virtues that lead to future rewards, especially perseverance and thrift; Cultures with Short-term Orientation prefer virtues that lead to present and near future rewards (Source: Hofstede). One other way of looking at time is mono-chronic and poly-chronic which is the difference between cultures that tend to do one task at

a time with little flexibility (e.g. working on a single project and showing up to a meeting precisely at 9 AM) and those that do multiple tasks at a time and are far more flexible (e.g. working on several projects at the same time and meetings are around a certain time rather than a precise time).

Key Question: Do people in this culture tend to look for short-term or long-term results when trying to build or promote something?

SHORT-TERM ORIENTATION EXAMPLES	LONG-TERM ORIENTATION EXAMPLES
Efforts should produce quick results	Efforts are sustained over time toward future result
Education is important, but not critical	Education is very important
Social pressure encourages spending	Social pressure encourages saving
Leisure time is important	Leisure time is not very important
Focus is on the bottom line profit	Focus is more on market position
This year's quarter report is important	Securing business and profit over years is vital
Usually a meritocracy that awards abilities	Usually a rule by older persons with seniority
Personal loyalties vary with business needs	Loyalty is in lifelong personal networks
Investment in mutual funds or risky investments	Investment in real estate
Propensity to spend now rather than save	Propensity to save for the future
Prefer gratification as soon as possible	Emphasize working for a long-term success
View material and spiritual success as trade-offs	View material and spiritual success as integrated
Focus on present, short-term interests	Sacrifices for the future
Change can occur very quickly	Has long-term commitments

RECONCILING BETWEEN TWO EXTREMES:

Short-term Time Orienation cultures tend to move quickly, be more innovative, and efficient. However, the focus on the short-term can lead to immediate gratification, over-spending, tactical decisions rather than strategic, and making rash decisions in personal life and the business world. The long-term Time Orientation cultures tend to move more methodically, with more long-term strategy rather than short-term tactics, and tend to save more both personally and in business. However, the focus on the long-term can cause dismissing of legitimate opportunities, and delayed decisions when a quick decision is needed personally and in business.

GMO Communication Patterns: Most cultures tend to have a longer time orientation than the United States. They are not as likely to make decisions quickly, and may have to ponder important decisions for an especially long time. They may have to see information presented in multiple approaches to be convinced that their decision is a good one. Since long-term Time Orientation is commonly connected with Collectivist societies, the persons who view GMO material may also want to have discussions with other family members before making a decision for Christ.

AID WORKERS IN PLACES LIKE HAITI
that need a lot of long-term development are often funded by places such as the U.S. which think in terms of short-term results. The problem is that the funds may dry up if there is not a lot of progress seen in the short-term. The U.S. and Western Europe want to see objective evidence that their money is making a difference which may be a problem in a culture where change takes time.

TOM SHORT IS AN AMERICAN PASTOR WHO GOES TO INDIA TO PREACH.
He says the hardest cultural adjustment for him is the lack of punctualiality. He once was in a village where lots of posters were spread around announcing he would preach from 6:30 P.M. to 8:30 P.M. No one showed up until 8:45 P.M., but eventually a crowd of 600 arrived and the meeting was a success. This lack of punctuality is not unusual.

DAVID LIVERMORE
was in Singapore when a health-care measure was passed that would be implemented in 10 years. He realized this approach would not work in the U.S. with its short-term Time Orientation and that this would be considered ludicrous to most Americans to pass a law with delayed start time of 10 years.

COMMUNICATION: DIRECT VS. INDIRECT (LOW CONTEXT AND HOW CONTEXT).

Country Cluster Spectrum:
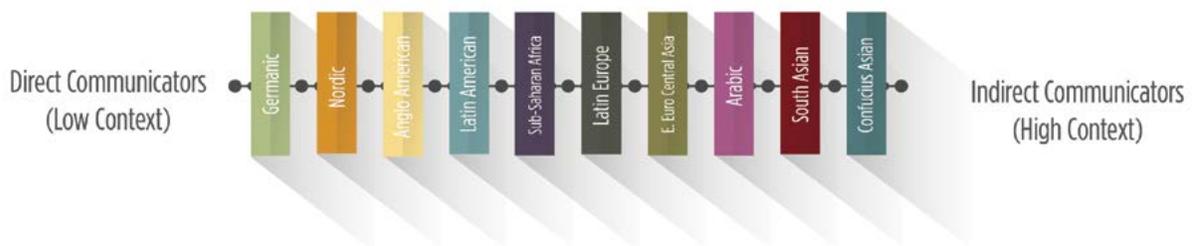
Note: There is limited specific data on Direct and Indirect Communication measures for countries, but the above order is the consensus on the cluster rankings. This order should not be taken as definitive, but read as the three on the left are more Direct, the three on the right are more Indirect and the four in the middle are average.

Definition: 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 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 (Source: Edward T. Hall).

Key Question: When people are communicating, is the meaning primarily in the words said or the body language, facial expressions, moments of silence, or other contexts?

DIRECT (LOW CONTEXT) EXAMPLES	INDIRECT (HIGH CONTEXT) EXAMPLES
Low use of nonverbal elements	Nonverbal keys are in face, tone, gestures, eye motion
Words communicate information directly	Communication is indirect
Literal meaning independent of setting/context	Meaning derived by positions, persons, posture, etc.
Meaning and words match up	Meaning and words may be very different
Communication is a way to exchange info	Communication is a way of engaging someone
Words promote understanding	Word promote harmony
Disagreement is about the issue	Disagreement is more personal
Space is privately owned; people are apart	Space is communal; space is shared
Often more informal in communication	Appeals to authority and hierarchy
Tends to be in countries with higher diversity	Tend to be in countries with lower diversity
Diversity means you have to say things clearly	One group means they understand the context easier
Tradition tends to change easier	Tradition does not change, so context remains clear
Jokes are easier to understand due to clarity	Jokes only understood only by high-context people
Apologies are given when mistakes made	Apologies are given when social harmony is disrupted
More relationships, but not very intimate	Fewer relationships, but deep intimacy
Relationships begin and end quickly	Relationships build slowly, based on trust, and are stable
In ads, many words and any context are fine	In ads, fewer words, formal ad, and context desired
Learning occurs by following directions	Learning is done by observing others model task
Speed is valued; Efficient learning important.	Accuracy valued; Mastery of task is important.

Description: Low Context or Direct Communication means that almost everything is communicated in what is said, not how it is said. The communication tends to be blunt and even feel rude, especially to people from High Context cultures.

High Context or Indirect Communication is partly through the words, but more importantly through the context of the conversation which may include the social roles and positions and the non-verbal communication such as pauses, silences, changes in tones, where someone sits, and other aspects.

Reconciling Between the Extremes: Japanese and other High Context speakers find Westerners to be blunt and offensive. Westerners believe the Japanese are secretive, devious, and unwilling to say what they really want or mean. French believe the Germans are insulting because they state the obvious while Germans believe French managers do not provide any clear direction.

GMO Communication Patterns: Since GMO is composed primarily of Westerners who tend to be Direct communicators (Low Context), the presentation of the Gospel tends to be in specific words and phrases typically connected to *The Four Spiritual Laws* with little else added contextually. The meaning of the Gospel and the life of Jesus and a Christian does need to be communicated in words. However, additional information may be given in the connectedness of the people portrayed in the website or video, the mood of the people, the emphasis on the entire family, and a context that emphasizes more older men as the directors of society. Bible stories need to be communicated with visuals that show (not just say) God's deep love for us, Jesus' shame and honor derived from the Cross, and the joy and fulfillent of Christian living.

NEURO-SCIENTISTS
have performed studies that show that when a Westerner walks into a room, he will visually focus on the main object or person in the room. Easterners look all around the room to get an overall context (the lighting, the colors, where the speakers are, etc.), not just the main object or person.

VENEZUELANS MAY SEEM RUDE TO PEOPLE
outside their culture. They may ask questions such as "Is Juan still fat?" They may refer to someone as thin, fat, dark, or light to their face without giving offense. This bluntness is a Direct or Low Context way of communication.

DAVID LIVERMORE
mentioned that his wife is much less direct in her communication style than he is. She might say to their daughters, "Hey, Girls! Teddy (the dog) hasn't had a walk today." He laughed at his wife asking her if she thinks that their daughters would actually take the dog for a walk? A High Context person who heard this story said that a High Context person might just say, "It is a nice day" and not even mention the dog, but expect that the hearer would understand that the dog needed to be taken for a walk.

MEMBERS OF HIGH-CONTEXT CULTURES
usually have close relationships that last for an extended period of time. As a result of these years of interacting with one another, the members know what the rules are, how to think, and how to behave, so the rules do not have to be explicitly stated. This makes High Context cultures difficult to navigate for those who do not understand the culture's unwritten rules (Source: Definition of High Context Cultures from Study.com).

<u>LIFESTYLE: DOING VS. BEING CULTURE</u>
Country Cluster Spectrum:
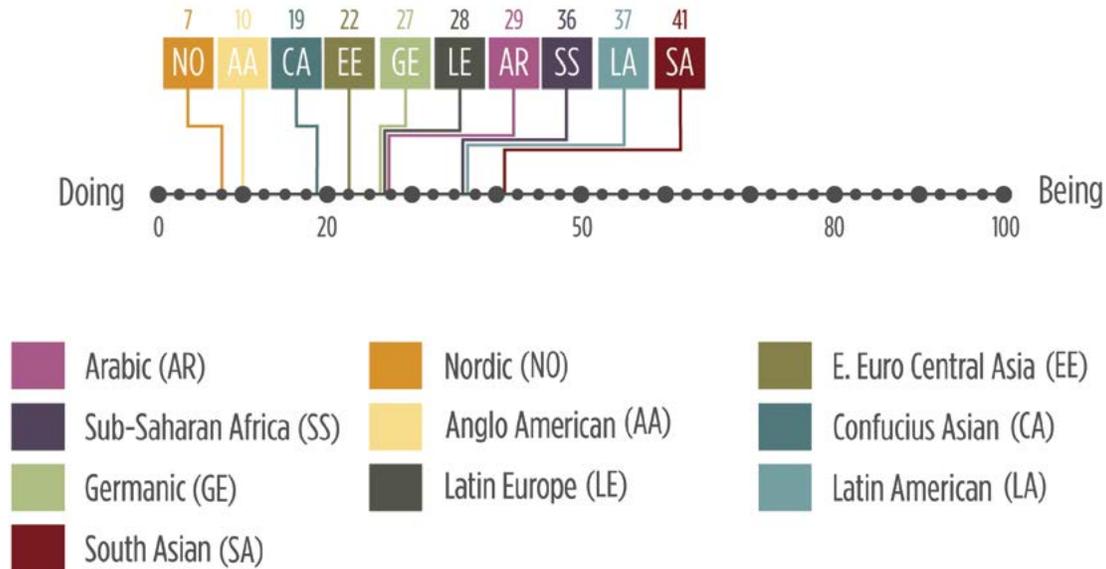
Definition: A Doing culture is one where people derive their status from what they have accomplished and must continue to produce over and over again; A Being culture is one where a person's status is derived from their birth, age, gender, wealth, or relationship with others.

Key Question: Is it more important to perform to make a name for yourself or to be in the right kind of family, tribe, or alumni of a prestigious university?

DOING EXAMPLES	BEING EXAMPLES
Work and action is the core of who people are	Relationships and life away from work are the core
Respect for boss is due to knowledge or skills	Respect for boss is due to their position
Titles reflect the competence of a person	Titles reflect the status and influence of someone
Decisions may be challenged by anyone	Decisions are challenged by higher authorities
Technical advisers are used to convince	Older and senior people are used to convince
Value training and development	Value social and family relationships
Value competitiveness and materialism	Value harmony with the environment
View formal feedback as valuable to improve	View formal feedback as judgmental/discomforting
Value what one does more than who one is	Value who one is more than what one does
Retirement is hard; Significance comes from work	Retirement is easier, because work not as significant
Tends towards direct, explicit communication	Tends toward indirect, subtle communication

Description: In Doing or achievement cultures, people are driven to do more and are judge by what they do rather than who they are. They identify themselves not by who they are, where they are from, or who their family is, but by what they do. The more you accomplish, the more

respected you tend to be. Respect for a superior is earned through the superior being competent at his job or position. Leaders can be of varying ages and genders.

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 (the university attended is more important than what is studied). High personal status and influence gives a person the power to get things done. In business, Being culture people will be quick to use their titles. Most leaders are male, middle-aged or older, and qualified by their backgrounds.

Reconciling Between Two Extremes: Those from Doing cultures should show respect for the persons of status in Being cultures. It is what the elite in a Being culture are accustomed to and what they expect. You do not want to expose their short-comings even if they are obvious to you. Using your own title or degree may be important for them to know they are speaking to someone of authority. The hierarchy in a Being culture is something that most often is needed to make something happen.

GMO Communication Patterns: Photos and videos that use young people and women may not be respected (even by young people and women) in Being societies since they look to the elder males to make decisions for them. Videos should probably have middle age to elderly men who communicate their position (e.g. "I am Walt Wilson, Founder of GMO and former executive of Apple, and I have a very important message for you"). The photos and videos should portray someone who is dressed in a "prestigious" manner as with a suit and tie and in an impressive setting. Addressing men of power directly, and challenging them that it is their responsibility to know the truth for themselves and for all the people who depend on them or who are influenced by them.

Alternatively, as more lower socio-economic level people have Internet access, the approach may be to reach out to them directly. Using a prestigious, middle age man will continue to be important, but in this setting, he can explain that they have value as an image-bearer of God. They too can be raised out of their lowliness of being young, poor, low-caste, female, or from a bad family into a position of honor as a child of the Creator God. Just as the Gospel radically transformed the Roman empire in the first centuries of Christianity by abolishing slavery, abortion, and mistreatment of lower prestige people, so too can the Gospel of the 21st century transform the lives of low prestige people.

> WOMEN IN THE U.S.
> are usually more Being than men are (while still being more on the Doing side of the spectrum). A man in our culture when he meets another man outside of work, will usually ask him what he does for a living. Women are more likely to discuss who they are (Being) in terms of their position as a wife, mother, or where they are from and live.

IN TROPICAL CULTURES,
  people will take naps during the hottest part of the day. The Being cultures are a lot
  better at adapting their lives to the changes in nature than the Doing cultures that are
  constantly trying to make their work more efficient. Doing cultures are less likely to
  spend time outside because inclement weather is less efficient for getting things done.

IN THE U.S.,
  the Northeast is more Doing than other parts of the United States. A person in Iowa
  might engage in more small talk than a deli worker in New York City would. If the deli
  worker engaged in small talk with everyone, the customers would never get served and
  he would be fired, so this reenforces the culture on him (David Livermore).

RULES: UNIVERSALIST VS. PARTICULARIST
Country Cluster Spectrum:
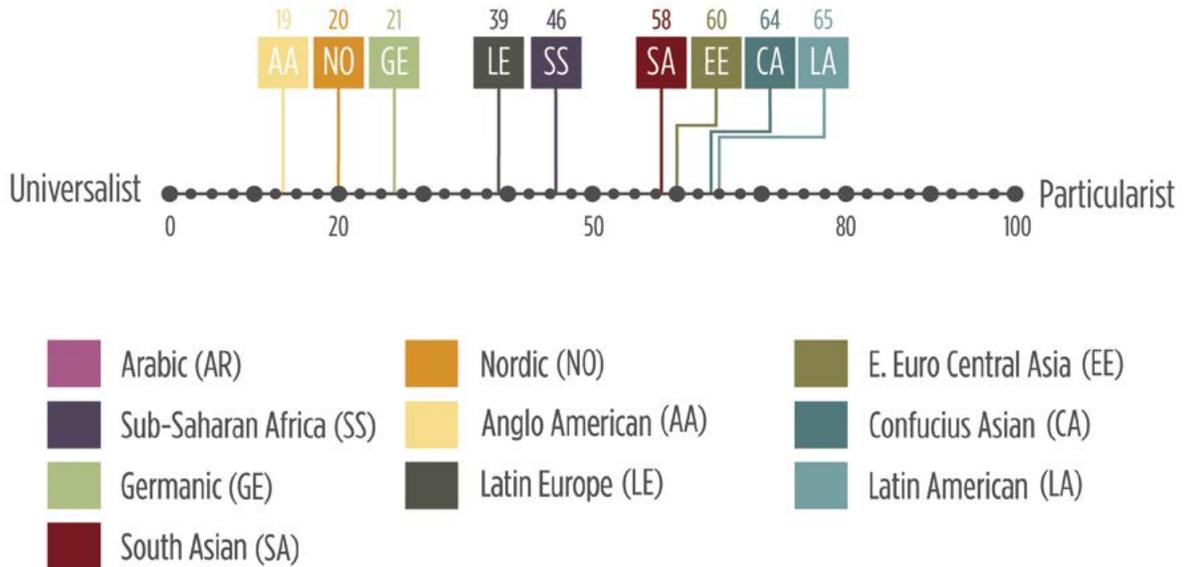
Definition: In a Universalist culture, the belief is that general rules, values, codes, and standards of the society take precedence over particular needs and claims of friends and relations (they apply the same universally to all); In a Particularist culture, the belief is that friendships and intimate relationships are more important than the letter of the law and that laws may be altered to benefit relationships (Source: Trompenaars).

Key Question: What is more important to you, rules or relationships?

UNIVERSALIST EXAMPLES	PARTICULARIST EXAMPLES
Fairness is treating all cases the same way	Fairness is treating cases based on your relationship
Focus more on the rules than the relationship	Focus more on the relationship than the rules
Business loyalty based on treating everyone equally	Business loyalty is based on personal relationship
Detailed written contracts are very important	Mutual trust is more important than written contracts
Signed contracts are irrevocable commitments	Signed contracts are not kept if situation changes
Usually are modern commercial societies	Pre-modern societies usually
Western societies usually	Eastern or Southern societies usually
Transgressions are punished by society	Transgressions often punished by family or tribe
View particularist as corrupt and nepotistic	View themselves as loyal to family and in-group
Do the "right" thing every time	Fit the actions to the situation

Illustration: If you were asked to write a review of a restaurant for a friend anonymously and the food you ate there was terrible, would you be truthful (Universalist) or would you say the food is good because he is a friend (Particularist).

Reconciling Between Two Extremes: The United States is one of the highest rated Universalist countries in the world. For people from the U.S. to interact with others from Particularist countries, it is important to ask who will be involved in a given action. Negotiations may not seem as rational as in the U.S., and negotiations may meander about. Getting to know the other people is very important in negotiations or other discussions.

GMO Communication Patterns: Trying to discuss the Gospel in terms of right and wrong may not get very far as everything about morality involves other people. Shame will be more important to discuss than sin, because shame in most societies involves the whole family, tribe, or nation. Discussing how someone and his family can receive honor from God to join His family will be important. It may be harder to make headway with the people of power or influence, because they may feel they will dishonor their families and tribe if they accept Christ as Savior, but the lower income or lower positioned people already feel shame because of their poverty. That God might choose them to come and not necessarily the affluent and elite of the society may feel very reasonable due to their Particularist background.

BRAZIL HAS A SAYING:
  "For friends everything, for strangers nothing, for enemies, the law."

PARTICULARIST CULTURES
  often believe that prices for services should vary depending on the person buying. If you visit the Taj Mahal, one will notice that the cost to visit is much higher for the tourists which seems unfair from a Universalist perspective. However, from a Particularist's point of view, this is very fair. If someone can travel across the world to visit the Taj Mahal, they can afford to pay more to visit it.

EVEN IN THE U.S.
  which is a very strong Universalist culture, people of color have a tendency to think in more Particularist ways than the Anglo population. Minorities are more likely to think that the legal system is unlikely to be fair to them or their friends. Lying for a friend is viewed as better than trusting that friend to an unfair legal system.

CONFUCIUS TOLD A STORY
  where a son reported his father to the authorities because the father had stolen some sheep. Confucius said he was wrong to do this, because his duty to his father came before his duty to report the theft.

IN ARAB COUNTRIES,
  powerful men will often hire family members who are less capable than other applicants.
  In the West, we consider this nepotism, but the Particularist Arabs see it differently.
  They believe they have a duty to this family member and also that they will be more
  trustworthy than any stranger would be.

EXPRESSIVENESS: NEUTRAL VS. AFFECTIVE
County Cluster Spectrum:
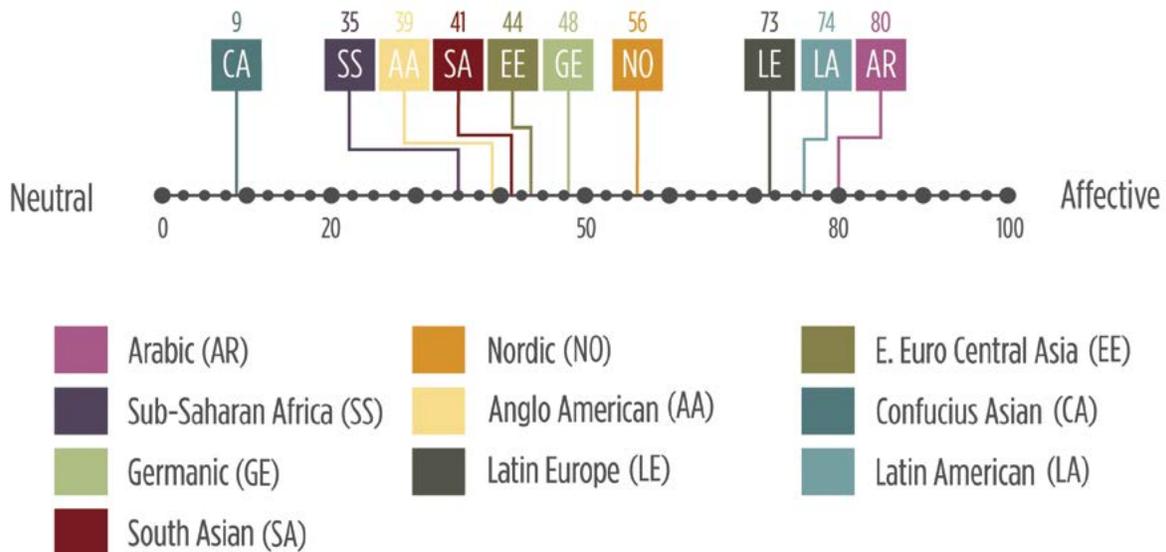
Definition: Affective societies are comfortable expressing emotions and believe it is unnecessary to hide feelings; Neutral societies are taught that it is incorrect to show one's feelings overtly, because they should be controlled.

Key Question: Do people want to be open in expressing their emotions or do they prefer to keeps emotions almost completely internal?

NEUTRAL EXAMPLES	AFFECTIVE EXAMPLES
Do not reveal thoughts or feelings	Reveal thoughts and feelings in speech, face, and posture
Face does not change expressions	Smiles, laughs, scowls, and frowns are common
Limited hand motions or body movement	Frequent, animated hand motions and body movement
Do not touch or enter other person's space	Touch other persons frequently or violate their space
Cool and controlled conduct is admire	Loud, heated, and animated expressions are admired
Monotonic, emotionless speech	Speech is dramatic and emotional

May have long pauses in conversation	Infrequent pauses in conversation
Negotiations are about the issue	Negotiations are focused on the people and issue
Detached, distant, cool behavior	Warm, expressive, and enthusiastic behavior
People stick to the issues	Deviation from issues leads to expansion of relationship
Rarely may explode with emotion	Unlikely to explode with emotion due to ongoing release

Reconciling Between Two Extremes: While the U.S. is considered a culture in the middle, it is not as expressive as Latin Europe or Latin America, and not as Neutral as Japan or China. Realizing that a more Neutral expressive person is not as likely to show what they are thinking should not be taken as disinterest or disagreement with you. They are likely to discuss only the issue at hand and not go into personal discussion or "small talk." Persons who are more expressive than you are likely to be more active as a speaker with lots of hand motions, changes in volume, touches, and invasion of personal space. Just because the person is expressing a lot of positive feelings while talking does not mean that he agrees with you, merely that he is enjoying the conversation.

GMO Communication Patterns: The U.S. tends to fall in the middle on expressiveness. When communicating with a less expressive culture such as Japan, photos and videos should not express a high degree of emotion or strong hand gestures, or changes of volume or tone, because strong emotions might feel fake, maudlin, or trivialize the important spiritual matters being communicated. It should not be emotionless as that would be inconsistent with a Japanese expectation for communication from an American. Ending with some emotional appeal after a more solemn start might be effective.

> AFTER THE STORM, U.S. KATRINA VICTIMS
> vigorously expressed emotions and had speech laced with profanities directed at authorities. During the 2011 tsunami, the Japanese victims were much more stoic and quiet than the American victims. It was not that the Japanese had less emotion than the African-Americans in New Orleans, it was because their Neutral communication was a way of showing harmony and dignity. Being vocal in the African-American culture is a way of showing authenticity (Source: David Livermore).

> THE TYPICAL AFRICAN AMERICAN CHURCH SERVICE
> is highly Affective with loud organ playing while the pastor preaches vigorously and many shouts of Amen! Praise the Lord! and so on from the members. An Anglo church service is usually much quieter and tries to reflect dignity in the service.

A JAPANESE WOMAN DYING OF LIVER CANCER
went to visit her sisters who she had not seen for decades because they lived abroad. When they met, there was a respectful greeting with no major emotions. They went sight-seeing and acted as if nothing was wrong. And when they parted, there were reserved farewells, even though they knew they would never see their dying sister again (Source: David Livermore).

SOUTHERN ITALY
is a much more Affective culture than the Unites States, northern Europe, or even northern Italy. Years ago, I was driving a car on a narrow road near Naples, and slightly went over the line and offended a moped driver who was coming from the opposite direction. He was on this tiny moped, little more than a bicycle with a lawnmower engine, and he turned his moped directly at my car, shaking his fist, and screaming at me. Since I was next to a mountain and could not move away from him, I started to slow down, but at the last minute, he swerved back into his own lane.

SOCIAL NORMS: LOOSE VS. TIGHT
Country Cluster Spectrum:
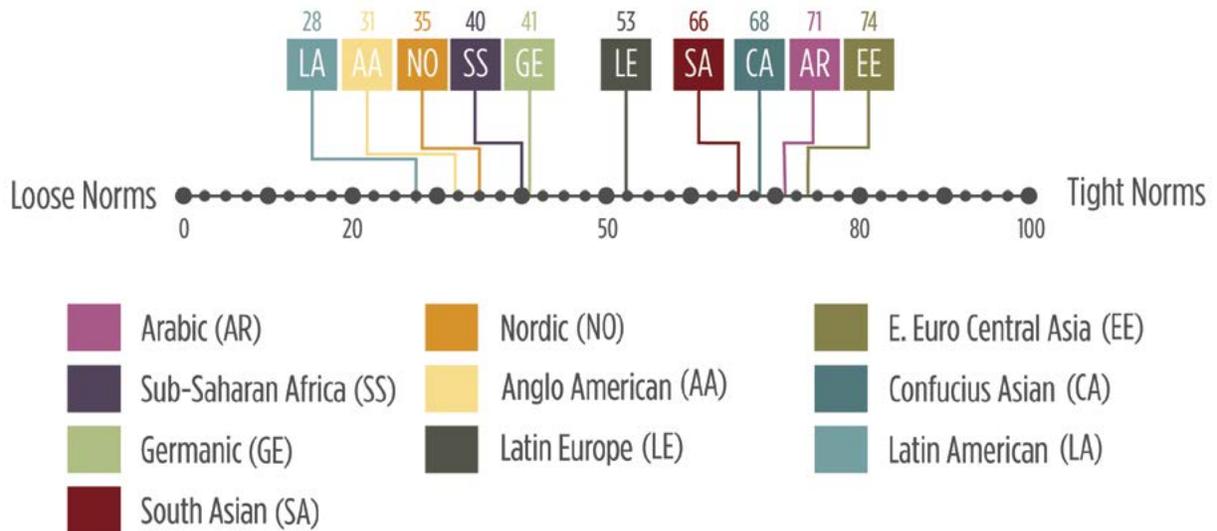
Description: A culture is Loose if it easily tolerates deviation in beliefs, behavior, dress, or communication from the standards of the community. A culture is Tight if very little deviation is tolerated. Tight cultures have their social norms reinforced by laws, customs, or religion.

Reconciling Between Two Extremes: The most sacrosanct words in the United States are "freedom of choice." People use these "sacred words" to push for almost any lifestyle or moral behavior that is consensual and does not involve a minor. With the recent rapid movement away from the Biblical principles of proper behavior in Europe first and now in the U.S., we can be sympathetic to societies which have Tight social norms. On the other hand, many cultures have such a strong rigidity in accepted behavior including almost every area of life that it feels mechanical, medieval, and severely limiting. Thankfully, the Bible shows that there are a limited number of principles that are truly absolute and there is freedom in Christ to do almost anything else that shows true love towards God and others.

GMO Communication Patterns: With Loose cultures, almost anything goes in communication, so the tendency is to have faddish, cutting-edge advertising. GMO workers, being from a Western culture probably are able to do very well on the Loose end of the spectrum. However, the Tight cultures will need to visualize a lot of comforting photos and ideas that are very consistent with their standards while being challenged on their views of Jesus.

DAVID LIVERMORE SHARED AN EXPERIENCE IN AUSTRALIA,
a Loose culture, where he was traveling and wanted to know if he could get off and on the train en route to his family's final destination. He asked a ticket agent who took his tickets, crumpled them up, and said, "Just tell them you lost your tickets and get on and off as often as you like." Another ticket agent confirmed this.

CARTOONISTS IN DENMARK AND FRANCE
who lived in Loose cultures, were highly criticized by Muslims for using images of Mohammed in their cartoons. Terrorists killed a dozen people at the offices of Charlie Hebdo, a satirical magazine in Paris. For those on the Loose end of the spectrum, freedom of speech is the most sacred value. For their critics in the Muslim world, a very Tight culture, purity of religion or culture is the most important value.

IN SINGAPORE,
a Tight culture, you can own only one small dog, cannot chew gum, and may be fined if you do not flush a public toilet.

TIGHT CULTURES
are typically kept tight by people with power or prestige from the top. Most Tight cultures tend to have fewer rights for women. However, Norway is a Tight culture, but the leadership pushed for women to be more involved in the boardrooms and government, so they are more egalitarian than more Tight cultures.

CONNECTING PRIMARY AND SECONDARY CULTURAL CHARACTERISTICS

SHAME-BASED CULTURAL GROUPING- COLLECTIVIST, HIGH POWER DISTANCE, HIGH UNCERTAINTY AVOIDANCE, COOPERATIVE, LONG-TERM TIME ORIENTATION, HIGH CONTEXT (INDIRECT), BEING, PARTICULARIST, NEUTRAL EXPRESSION, TIGHT SOCIAL NORMS.

Since shame-based societies usually are shamed by the corporate culture (extended family, tribe, people-group or nation), they are most typically Collectivists societies in their identity. From this follows a grouping of the most common Secondary Cultural Characteristics.

- Tend to have high Power Distance because there is a strong hierarchy and little movement in prestige within the society.

- Cooperative instead of Competitive, because they cooperate with the group to achieve as a group.

- Being instead of Doing, because they do not want to advance their own performance and so stand out ahead of others.

- Indirect (High Context) communication, because a Direct communication tends to make the communicator stand out or lose face rather than being part of the group.

- Particularist instead of Universalist, because they will treat their family and friends differently from persons outside their intimate group.

- Neutral instead of Affective since Affective people tend to stand out as individuals too much.

- Tight cultural norms instead of Loose cultural norms, since the standards of society are set by and reinforced by the society.

- Patriarchal instead of egalitarian, because the group has to have order and women and men have their place in society with women being treated in a lower role.

- High Power Distance instead of low Power Distance, since the group does have set places for everyone in society and the individual must stay in their place.

- High Uncertainty Avoidance instead of low Uncertainty Avoidance since the group cohesion and good must be the first priority, so uncertainty should be avoided, if possible.

- Non-punctual instead of punctual time, since time with family and friends is more important than being on time for a work meeting. They also tend to be long-term Time Orientation rather than short-term since things do not change as much. Society also tends to not feel as rushed.

- Collectivists societies also tend to be more spiritual than non-collectivist societies since religions tend to not change much and serve as a cohesion for the group in society.

GUILT-BASED CULTURAL GROUPING-INDIVIDUALIST, LOW POWER DISTANCE, LOW UNCERTAINTY AVOIDANCE, COMPETITIVE, SHORT-TERM TIME ORIENTATION, LOW CONTEXT (DIRECT), DOING, UNIVERSALIST, AFFECTIVE OR NEUTRAL EXPRESSION, LOOSE SOCIAL NORMS.

Guilt-based groups tend to be individualistic since sin is committed by the inividual. Since individualistic societies think of the individual before the group, they tend to follow certain other cultural characteristics naturally.

- Competitive instead of Cooperative, because they individual is trying to get ahead and show what he or she can do.

- Doing instead of Being, because performing tends to help them make a name for themselves and set them apart from others.

- Direct (Low Context) communication instead of Indirect, because Direct communication tends to make the communicator stand out and make clear what he or she wants.

- Universalist instead of Particularist, because society is composed of many individuals who are not as strongly connected to a group as in Collectivist societies.

- Affective more than Neutral in showing emotions, since affective people tend to stand out as individuals and they are not worried about losing face or shaming others.

- Loose cultural norms instead of Tight, since the a society of individuals needs to be able to tolerate differences of dress, behavior, and belief.

- Egalitarian instead of patriarchal, because all individuals must be respected whether they are men or women.

- Low Power Distance instead of high Power Distance, since the individual can do what they want within reason and so no one has too high of a place in society.

- Low Uncertainty Avoidance instead of high, because the individual needs to take risks to stand out and achieve in the Competitive, Individualistic society.

- Punctual instead of non-punctual, because if you are trying to do a lot, then you need to be on time for business meetings and social events which tend to be shorter and end on time. There tends to be a short-term Time Orientation, because the Individualist is trying to accomplish a lot quickly. Society tends to feel rushed and things change quickly compared to a Collectivist society.

- Individualistic societies tend to be secular rather than religious, because religion doesn't change much and so it "feels" outdated in the modern world. Also, since there are so many individuals with many different beliefs, the society needs to tolerate all beliefs and so act as if none of them are correct.