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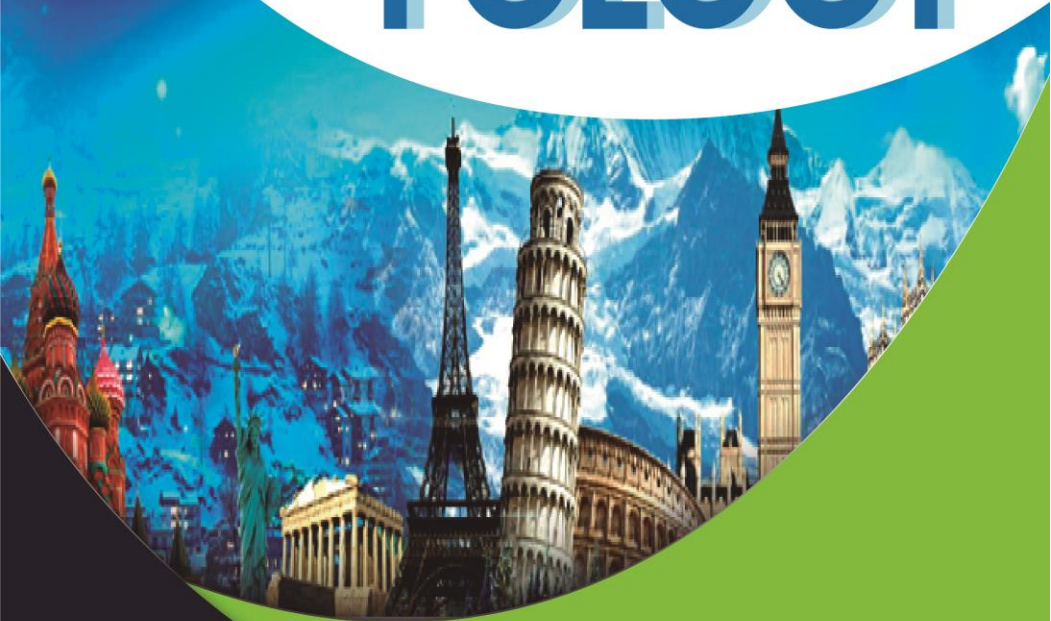# ANTHRO
POLOGY

A Tool For Missions

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CULTURAL ANTHROPOLOGY:

A TOOL FOR MISSIONS

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Charts and Diagrams

Foreword

If we want a friend to have a relationship with Jesus Christ, we get to know him personally and relate to him in a way that he will understand. If we want to reach the world for Jesus Christ, we have to understand the people that we're ministering to. That's where cultural anthropology comes in. There are millions of people from different nations, tribes, tongues, environments, economics, religions, etc. who need to hear the gospel message.

This is the focus of the study of Cultural Anthropology. It is a tool to help us in the study of the different areas of culture. In understanding their religious practices, we can know better how to communicate the salvation that Jesus gives us. By studying their family patterns and authority figures, we will learn how to explain our Father's love. By participating in festivals and events, we can demonstrate the love of God that lives in us. By embracing their traditions and foods, we will be seen as a brother, with greater opportunities to share our hope.

Making an effort to minister to others of different cultures takes time. Sometimes years. But, in doing so, we will be fulfilling Jesus' command to us: "Go and make disciples of all nations…" And in those times where cultural situations seem confusing or foreign, we can find assurance in the rest of Jesus' words, "…surely I am with you always, to the very end of the age." (Matt 28:19-20)

Chapter 1- Introduction and Theory

Many may ask why we should take the time to study another culture. Why is this so important and what difference will it make if we do?

From the beginning God has encouraged man to move out into the world. In Genesis 1:28 God commanded Adam and Eve to fill the earth and subdue it. To carry out this command would mean living in a great variety of locations with great variations in the environment and resources. This very fact would cause many differences to appear. As you read the first few chapters of Genesis this becomes apparent, as individuals began making choices about the type of life they would live and where they would live it. Seth became a herdsman, while Cain became a farmer.

The evidence becomes clear that man in fact has done just as God directed him. He has filled the earth. In fact, there are very few places where man does not live. Only the highest mountains, driest deserts, frozen wastes of the Antarctic and Arctic and the open expanse of the oceans (until recent years) have failed to be conquered by man. Now even some of these are being settled in a limited way by men.

This ability, to adapt to such a variety of environments, has also resulted in great variations in the culture of the groups taking up these residences. Anthropology is the general study of man, how man has both adapted to the world around him and adapted the world to suit his needs and desires.

Within anthropology there are several key areas of study.

1. Physical Anthropology – This is the study of the physical nature of man and his physical adaptations to the environment in which he lives. An example would be the increased circulation in the hands of the Inuit Indians who live in the frozen lands near the Arctic Circle, or the increased size of the lungs and elevated levels of hemoglobin of various Indian groups who live high in the Andes.
2. Archaeology – This is the study of ancient man, both prehistoric man and the ancient civilizations of man. A large part of this study relates to the study of the artifacts and products left behind by early man. These are studied to reconstruct the cultures of those groups.
3. Linguistics – This is the study of man's creation of and use of language to communicate. It studies the interrelation of languages and development of language groups.
4. Cultural/Social Anthropology – This involves the study of life systems and relationships developed by specific groups and the reasons behind those systems and structures that guide the group in its activities and relationships.

Anthropology looks at man from both a broad and narrow vantage point. In a broad sense, it seeks to understand the scope of all the variations among all the different cultures of man, throughout all of man's existence. In a narrow sense, it seeks to deal with a specific activity, of a specific group, in a specific place.

To accomplish this, two approaches are often used to guide this study. One can approach the process from a holistic perspective, trying to show how each aspect of a culture relates to and is affected by every other aspect of that culture. One can also try to approach the process from a particularistic perspective, trying to discover and explain a

particular concept and its existence in every group. For example the need for food is universal but takes a particular form in every group.

This lead to two methods of processing the information gained.

1. Stratigraphic – Here only one feature of a culture is studied without any attempt to integrate the information back into the structure of the culture as a whole.
2. Reductionism – Here the goal is to create a system or description of the whole and then see how every part relates to and fits into that system or description. The idea here is that there are basic categories or definitions and all cultures should fit into one of them.

Cross-Cultural Anthropology involves using the above information to see how groups are similar, how they are different, and even how they are different in areas of similarity. It is also about trying to understand why there are similarities and differences.

To be more effective in this analysis it is useful to create different models based on the information gained and then use those models to make comparisons. In general there are 4 models for comparing cultures.

1. Physical models – These deal with the physical characteristics of each group, number of people, age groups, etc, and descriptions of the physical location of the group.
2. Biologic models – These deal with the biological descriptions of the group, physical size of individuals, skin color, differences in biology due to the type of food consumption, nature of environment, etc.

3. Psychological models – These deal with definitions of the norms of behavior for an individual within the group. What is considered normal and what is considered aberrant.
4. Social models – These define the nature of relations among the various members of the group, such as, who is considered family, who is part of which clan and why, how the society is divided, (by age groups, by lineage, by skills) etc.

This process of creating models reveals the weakness of relying solely on stratigraphic or reductionist methodologies. The strategraphic process usually fails to integrate the different parts of a culture. In cultures the sum is usually greater than the parts or very different from a simple sum. The presence of two ideas does not always result in the same cultural understanding or response.

Reductionism fails to deal with the meaning and purpose of the different aspects being studied. This occurs because it depends on creating formulas which try to fit everything into the formula or structure without regard for its purpose or meaning.

To accomplish the task of studying a culture requires an intensive period of fieldwork, which requires close contact and observation of a group. This close contact requires the person to be physically present within the group, and by his very presence the responses of those being observed, are altered to some extent. The goal of this process of observation is to focus on the customary ways of thinking and behaving of a group. The observer seeks to understand the basis for what is customary and the interrelations between each action and thought process.

The observer seeks to produce an ethnography, a map of the culture listing observed behaviors, patterns of activity, structures and relationships. Further, it shows the links between each item, as well as explanations for each part of the map and the interrelationship revealed by it.

Three key concepts are used to guide this process of observation and recording.

1. Holism – This involves the study of a single group and how all the different aspects of the culture interact with and are influenced by every other aspect of the culture. It is like painting a picture that tries to capture everything about the culture using all the colors possible to express its depth and meaning. This is based in the idea that every culture exists as a complete system.
2. Comparativism - This is when we try to compare the ethnographies of several cultural systems. A single concept or activity is studied as to how it is dealt with in two or more cultures. This process reveals the commonalities and differences between the different groups. It also allows us to consider what may be the causes of those similarities and differences. Comparativism is built around the idea that it is possible to compare cultures and discover the common ground that exists among all cultures.
3. Relativism – This idea reminds us that, as we study each culture, we need to keep an open mind. There really is no culture that is superior or inferior. They are merely different. All culture has value and should be treated in this way as we study it.

We will soon discover that culture is a learned behavior. This learned behavior is something that is shared by all the members of a group and so becomes a cultural trait. This behavior affects the thoughts, actions, and feelings of each

member of the group in a specific way. As we come to understand this reality we will see that, in a real way, individuals are a product of their culture, yet, without the individuals, the culture would no longer exist. They are mutually dependent on each other for their continued survival.

This means that people do not inherit their culture or the language associated with that culture. They learn them both. This means that every baby has the ability to learn any language and culture. The only factor involved is that he will learn the culture and language he is born into. This process is called enculturation, which means learning through exposure. Culture is learned through constant contact with those who are part of a given culture. That contact then teaches those born into that culture how to become a member of the culture.

Culture involves an integrated system of learned behavior. No single behavior is totally independent of any other behavior. Each is linked to others, which further strengthen the bonds of the culture on the person. Learning a behavior means learning how it is linked to other behaviors and ideas. Changing a behavior would then require changing or adjusting those linkages. This is often a very difficult process because of the nature of the integration of the various aspects of a culture.

This process helps us understand how cultures, and all the things that make up a culture, combine to create a group that is distinctive from all others. Each group may possess the same object or concept but have very different views regarding the place and role of that object or concept in their system. Consider the following responses of people from different cultures. They were shown an image with five dots in it and asked to use these dots to create an image. They all

began with the same five dots but drew very different images. This difference is the result of their culture and how culture impacts our view of objects in the world around us.
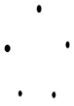
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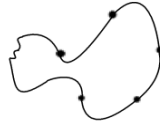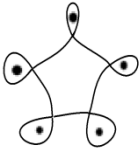
Figure 4   Figure 5

These drawings represent very different understandings of the purpose of the dots and the boundaries that exist in which to draw an image.

Cultures can vary in size from less than 100 to millions, and from a single small tribal area to a vast region. Using the above drawings we can develop two guidelines.

1. Each cultural member is capable of communicating and interacting with each other without serious misunderstanding about what is being communicated. Someone from drawing 1 or 2 would have a very difficult time communicating with someone from drawing 3 or 4.
2. Each member shares a common identity. This means they recognize themselves as being different from those who

are not a part of their group. They may not be able to explain why but they know who belongs and who doesn't

This helps each individual in a group to possess enough knowledge so that they

1. Know that their life has meaning in the culture
2. Know that the life they have is acceptable
3. Know they can communicate without misunderstanding
4. Know that life will require a minimum of explanation
5. Know that they have the ability to survive in their culture

This results in patterns of behavior that are recognized by all of the members of that cultural group and they act as guides for their social behavior within the group.

Here is a simple example of the meaning and function of a floor in two societies.

- USA – The floor is dirty, so one wears shoes, sits in a chair and sleeps in a bed above the floor.
- Japan – The floor is clean, so one wears special slippers, sits on a pillow and sleeps on a mat on the floor.

Culture is broken up into four building blocks. These are called norms (actions), values, common understanding (belief), and world view.

Norms

Norms are the shared ideas and rules of how to act or behave in a given setting and place. These are related to every aspect and area of a person's life and are used to guide actions and

behavior. There are general guidelines that define these norms and the control they have over a person within a group.

1. They represent a widespread agreement within a group as to what is considered to be normal or acceptable.
2. Members within the group are judged by their adherence to these norms. They become the basis of acceptance or rejection of a person by the group.
3. Repeated failure to follow the norms can result in a negative response by the group. The response can lead to minor punishment to varying forms of physical punishment, or even ejection from the group.

Values

Norms are based on a system of values that are held by the culture. Values are the statements of the beliefs that we have about what is good and what is bad, or about what is right and what is wrong. These beliefs define what is considered important and represent qualities that are considered essential to maintaining one's culture and way of life.

Values provide the standards that guide one's life and relationships. They are used to define and create one's culture and the norms used to express one's values.

Beliefs

Values are based in a common understanding (belief) of the purpose and meaning of one's life and behaviors and the values that make up one's life. We often call these our beliefs. They inform us about the meanings behind our values and our norms. For example the meaning of specific color, when it is used in a specific setting, relates to our beliefs. For one culture red and black represent danger and

death. In another culture red may symbolize life, and in another, these same colors are used to represent the directions of east and west, and in yet another, they mean happiness and knowledge.

Cultural beliefs are often conveyed through the use of symbols, rituals and actions. The choice of these is often arbitrary, in that nothing inherent to the object or activity causes it to have that meaning. Rather it is one's belief (common understanding) that gives it meaning. It is also the belief system that gives meaning to the different aspects of one's life. This allows one to instill value in each event and relation and so determine the norms for each.

Worldview

One's beliefs (common understanding) are built on a worldview, the view of the nature of reality. A worldview classifies all the different aspects of life, values and beliefs. It is also used to define the nature of the world and one's relationship to the different elements of the world. Worldviews determine the nature of one's beliefs, which defines one's values, and so creates the norms of life. We will discuss this at greater length later in the book.

It is important to introduce this now because one's worldview provides the key framework around which everything that makes up one's culture is organized, and provides a critical definition for one's culture.

As we study further, we will see that one's worldview determines how one interprets reality, and culture is a result of that interpretation in a given setting. That is part of the explanation of why two groups, living in similar settings and conditions, can have such different cultures.

Culture, using that interpretation of reality, designs a system of beliefs, values, and norms to aid in the survival of a group in a particular time and place. When we understand this we will see that culture provides for the group in three ways.

1. Provides the skills to adapt to its surroundings
2. Provides the structures to work and live together and so increase the ability to function in that setting.
3. Provides the means to deal with the unknown.

No single adaptation represents the only mode of dealing with a particular need. Culture is about finding the one that fits the worldview of the group and its current setting. Since culture is about adaptation then it can, in turn, adapt the environment around it, the social structures of the group, the economic system and other areas, to meet its needs.

There are two basic approaches to observing a culture: etic and emic.

The <u>etic</u> approach involves the observation of a culture by a person, who is not part of that culture. The person seeks to understand and define the different elements of the culture and how they relate to each other. This method is limited by the fact that the observer's analysis is being influenced by the concepts, beliefs and assumptions of his culture. These will place limits on that person's ability to understand and comprehend the different elements of another culture. It also results in judgments by the person that are often not impartial in nature.

The <u>emic</u> approach involves a person who is part of a culture seeking to understand and explain their own culture. They already have knowledge of many aspects of the culture and can use this knowledge to explain more clearly the interrelationships that exist. They are limited by the fact that

often their evaluations are influenced by the biases and basic assumptions that are part of their culture. They also may have little other cultural experience to use for comparison and evaluation. Their own biases can also result in blind spots regarding negative aspects of their culture.

In each case the goal is to create an ethnographic picture of the culture. This is an in-depth study of all aspects of a culture and of the interrelationships that exist within it. It is limited in that such an approach often doesn't see beyond that culture.

There is another possible goal which usually comes from etic studies. That is to produce a comparative study of key concepts of several cultures. It involves gathering data from several cultures regarding one key concept and then comparing them to determine differences and similarities. This is useful in the study of areas of commonality in culture, i.e. marriage, burial. But it often fails to see or deal with the linkages that occur with other aspects of the culture. These linkages often vary from one culture to another.

The process of studying culture has resulted in a number of attempts to categorize and organize cultures into different groups, stages of development, or other systems of classification. While each has its limits, they have contributed, in some way, to the overall process of studying culture. We will take time to look at several types of systems.

The study of anthropology began about the time Darwin was developing his theory of natural selection. Over time this led to the development of the theory of evolution which affected the early study of cultures. The study of ancient civilization also became popular at this time. Together these resulted in the attempt to classify cultures along a scale of development.

This was labeled <u>historical evolution</u>, with a purpose of reconstructing the stages of cultural progress or evolution. It used such scales as; primitive to civilized; simple to complex. The idea was that western civilization was the apex of cultural development. This had a profound effect on the methods used by the missionaries of this era. It often resulted in extreme forms of ethnocentrism and cultural supremacy.

This system of classifying culture was also called <u>unilineal evolution</u>, since it was assumed that the process proceeded in a direct line up the scale. H.L. Morgan proposed a seven stage scale moving from three stages of savagery to three stages of barbarism to the final stage of civilization. Civilization, according to Morgan, was defined as occurring when a culture developed an alphabet. Such models assumed that cultures would evolve to the higher levels given enough time and resources.

These systems tended to fail to look at the nature of rationality (are civilized people really more logical then those termed uncivilized) and revealed a lack of concern for the context of the differences in cultural traits. They also could not explain the process of transition from one stage to another.

Another similar approach was to look at religion as a way of categorizing cultures. The scale in this case started with animism, then to polytheism, then monotheism and finally to atheism. The idea was the greater the technological development the less need there would be for spiritual explanations of the unknown. This system failed because it did not understand the nature of religion and the function of worldview. Science and technology explain what is usual. Religion and worldview deal with what is unusual. Or science only explains what exists and can be tested but cannot explain how it came to be.

These systems were attempting to define the laws of culture. They wanted to be able to evaluate and classify each culture, and as a result, the people of that culture. They represented an attitude of arrogance and supremacy common in that era. In reality those laws about culture and the progression of culture did not exist.

The next idea that came along was that of <u>historical particularism</u>. The stated goal here was to uncover the past historical influences that affected and shaped the present form of a particular culture. This involved studying each culture on its own terms and how its ideas were diffused among groups of cultures. Also, how these cultures were influenced by each other. The greater the spread of an idea or trait the older it was. In this system the weakness was a failure to look at the meaning of that trait within the context.

This led to studying a trait based on the function it performed within a culture. Malinowsky and Mead focused on this type of study of culture. It involved a lot of fieldwork and led to an understanding of how different aspects of culture function to deal with basic needs. They saw three levels. Here would be an example of that.

1. Level one – Direct function – actual provision of food
2. Level two – indirect function – enculturation- role of family in providing food
3. Level three – indirect function – enforcement of structure – role of religious beliefs

Unfortunately this process could not explain the differences in cultures nor deal with the realities that come with change and conflict. It did help emphasize the integration of culture and the need for field work to better understand a culture.

It also helped to define the two basic functions of cultural traits. These are

1. Manifest function – the intended purpose or goal of an object or activity
2. Latent function – the unintended, but generally recognized, consequence of that object or activity.

Let us use the concept of clothing to illustrate the difference. Clothes have several manifest functions that exist in most societies. They are to provide protection, address issues of modesty and provide adornment. There are also several latent functions of clothing - reinforce social status, identify vocation or role, provide a symbol of identity, and identify the sex of a person (male-female).

This led to other key issues and factors in dealing with understanding the nature of a culture. Such things as: 1) the technology available, 2) the nature of the resources available, and 3) the nature of the environment in that location. All of which have definite affects on the form and structure of a culture, but do not always deal with the differences. Compare the following ancient cultures, China, Egypt and Peru. Each of them was advanced in many similar areas. Each of them developed a calendar and system of keeping time, each built large complicated structures and each had highly organized political structures. Yet each was based on a different basic food, Peru-potato, China-rice, Egypt-wheat. They were different in many other ways as well.

One other issue is important to consider at this time. It relates to the point at which one begins their study of culture. Are you a materialist or an idealist?

Materialists see the resources available as the focal point around which a culture develops. It is the resources that determine the form of the culture. Idealists say the beliefs of the people are the key because the materials are unpredictable. This is based in the uniqueness of humanity and our reliance on culture and language. The evidence for this idea is found in something as simple as a food item. While the item is edible by all, in some societies it is defined as unacceptable as food. So materials have little effect on how cultures develop.

But you have to know the system to understand the person. Reality is somewhere in the middle. Studying and understanding a person's culture is about knowing the person, not the system. It is about opening doors to sharing and communicating, which would not otherwise be possible.

The rest of this course will look at specific areas of culture in order to better understand people of other cultures. We do this so that we can be understood when we share the gospel. Paul stated that the goal is to become all things to all people so that we can win some (1 Co 9:22). That is the heart of what cultural anthropology is for Christians. Getting close enough to others so we can understand them and they can understand us when we share the good news.

Chapter 2 - Environment

The first area we want to look at is the environment in which a culture is found. It is often the first thing a person becomes aware of, even before actually meeting the people of a particular location.

The environment is made up of a number of elements that affect a culture or a group. The four primary ones are:

1. Geography – Actual location of the group.
2. Climate – The weather and its effects on the group.
3. Resources – The physical materials available to the group.
4. Time – The point in time that the group is encountered.

God was aware of these issues when He chose to come to live among us.

➢ God chose to come as a man – to take the appearance of a human and be like us
➢ God chose to come as a Hebrew man to become part of a specific group
➢ God chose to come as a Hebrew man of the first century to be part of a specific time
➢ God chose to come as a Hebrew man of the first century living in Nazareth to a specific geographic location and climate
➢ God chose to come as a Hebrew man of the first century living in Nazareth working as a   carpenter using specific resources

Actually, from the beginning, the Bible contains information that indicates God is aware of the environmental issues in the life of man. God commanded man to subdue the earth (Genesis 1:28) and there is clear evidence that man did so. There is evidence to show man's choices that relate to his environment. For example:

- Abel chose to be a shepherd – he would live in the open spaces and be nomadic (Genesis 4:2).
- Cain chose to be a farmer – he built a city to live in and stayed in one place (Genesis 4:2).
- Jabal lived in tents – Again the choice of a nomadic lifestyle and caring for animals (Genesis 4:20).
- Jubal played an instrument – He chose a place and lifestyle that allowed time for creative activities and recreation (Genesis 4:21).
- Tubal-Cain forged tools – His location provided key mineral resources to work with metal (Genesis 4:22).

Very soon after the flood we are told that the three sons of Noah went in three different directions.

- Japheth – moves to the coast and deals with life on and near the sea (Genesis 10:2-4).
- Ham – moves east to the interior with its rivers and plains (Genesis 10:6-12).
- Shem – moves farther west and a different type of terrain and resources (Genesis 10:19).

With the events of Babel and the confusion of language (Genesis 11:9), there was an even greater movement of man to the farthest ends of the world. Today there are very few places where man has not successfully established himself and developed the necessary skills and culture to survive.

Sometimes man flourishes, and sometimes man barely maintains his life because of the conditions and resources available.

The few places man has not been able to live involve the extremes of the driest deserts, the absolute cold of Antarctica and the Arctic Circle, and the highest peaks of the great mountain ranges, where cold and wind combine to make life impossible. Man also does not live in the vast open regions of the seas and oceans. However, even in these areas, man enters for a period of time to access the resources to be found there.

With the aid of technology man has established temporary societies in the Antarctic and on the bottom of the ocean. He even thinks about planting colonies on the moon and has set up temporary housing in space, to explore that possibility.

In every situation man develops the needed systems, or culture, to allow him to function and live in that location. Each setting has resulted in variations in those systems and the culture that the systems are a part of.

Geography

Geography relates to a physical location and the impact that it has on various elements of a culture. In each place that man has established himself, he begins to develop a way of living that relates directly to that physical location. The different types of geography result in very different ways of living and so different cultures. These are some of the different types:

- Living on the edges of the frozen areas of the world (Arctic/Siberia/Lapland)

- Living on the edge of the great deserts (Sahara/Gobi/Kalahari/Outback of Australia)
- Living in the great open grassland (Great Plains/Steppes/Pampas)
- Living in the vast jungles (SE Asia/Amazon/Central Africa)
- Living in the great river deltas (Nile/Amazon/Yangtze/Ganges/Mekong)
- Living on the vast oceans (Islands of the Pacific/Caribbean/Mediterranean)
- Living on the edge of great mountains (Andes/Himalayas, Alps)

In each of these, though the geography may be very similar, often the cultures and adaptations to that area can be very different. For example, those that live in the frozen areas of Siberia have a different culture and lifestyle than those living in the frozen area of Lapland. This can relate to types of housing, clothing, food and factors related to the other elements of environment.

Here are a few examples of such differences

- Frozen wastelands – Inuit depend on hunting seal and fish for food and build houses out of ice
- Laplanders have domesticated the reindeer and build houses out of other materials.
- Mountains – Incas developed a vast empire, domesticated the llama and grew potatoes
- Sherpa depended on the yak and growing rice
- Deserts – Mongols domesticated the horse and ruled a vast empire at one time
- Bushman who survive by hunting game and live in small groups

One other issue that is part of the geographic location is the potential for danger within those areas. These include the presence and possibility of volcanic eruptions, earthquakes, tidal waves and landslides/avalanches. Each requires explanations and responses by the cultures that live near them or deal with them.

Climate

Each of these geographic areas is affected by its climate. This climate further affects the nature of man's adaptations and his culture in that location. An example of this would be the differences between the Indian groups living on the east and west sides of the Rocky Mountains in the northwestern area of the USA and southwestern area of Canada. The western side is covered in vast forests, and receives great amounts of rainfall each year. It is also filled with rivers and close to the Pacific Ocean. The eastern side is generally much drier, has very little in the way of forests and borders on the edge of the great plains of central North America, This area is semi-arid. The terrains are similar but have very different climates, and as a result, very different cultures.

In western Africa the terrain is generally hilly. The area within 3-500 miles of the coast receives a great deal of rain 6 months of every year. If you go just a little farther inland you will have the same terrain but almost no rainfall. Again, similar geographic areas but very different cultures because of the difference in climate.

The climates that man deals with range from absolutely arid (the desert in northern Chile which has not had any rain in over 20 years) to the extremely wet conditions of the rainforests which can receive over 200 inches of rain a year. It can range from virtually no difference in temperatures, which is common in some tropical areas, to great changes in

temperature (from -40 to 100 F). It can also range in temperature, from areas where it can be below freezing most of the year (arctic), to areas where it is often above 100 and can reach 140 F (central Arabia, Sahara, Death Valley). There can be locations where the days are almost equal throughout the year (near the equator) to places where the sun never sets for 6 months and then never rises for 6 months (near Arctic, Siberia).

Some places have only seasons of rain and dry each year. Others have four seasons, spring, summer, fall and winter. Others have variations of each. There are climates that contain periods where the weather becomes dangerous and destructive: Monsoons-Southeast Asia, Typhoons-Pacific Rim, Hurricanes-Caribbean/Southeast USA/Central America; tornados-Central USA; blizzards-Siberia/central north America/Canada. These are some of the extremes of weather and cultures adapt to these extremes and so create cultural structures to explain and deal with them.

Resources

Both geography and climate are further impacted by the nature of the resources found in each geographic area. One's ability to protect himself and adapt to a given geography and climate is directly related to the resources available to accomplish that. The resources available also affect many other aspects of a group's life and culture. Four of these are:

1. The protection of the group from danger in different forms
2. The type of food available to the group
3. The type of power available in that location
4. The types of minerals available for the use of the group

Let us look at the need for protection from the climate and the construction of the structures used for that purpose. The

resources available in that particular geographic area will affect how that need is met.

- Ice – used in areas of extreme cold
- Grass/sticks/bamboo/leaves – used in jungle areas
- Mud/adobe/stick and wattle – often used in semi-arid locations or places with a dry season
- Stone – used in mountain areas and in construction of large buildings
- Brick/tile – used in areas with access to clay
- Animal skins – used by nomadic groups: desert, plains, and forest
- Metals – used by societies with access to minerals and sufficient industrial development
- Synthetics – used by technological societies

Climate also affects the nature of the structures.

- Level of building – Some dwellings are totally or partly underground and others are built on the ground or over the ground on stilts, depending on the temperature and rainfall.
- Style of the roof – Some are designed to protect from sun, others from the rain, and still others to shed snow.
- Thickness – Some are very thin to allow wind to pass, others very thick to keep in heat and keep out cold

Another type of protection that may or may not be needed, depending on the climate and geography, is clothing. This brings us to the discussion of types of plants and animals that exist in that location. Each environment provides different resources to be used for clothing, as protection or as adornment.

- Linen – Made from flax plant (developed by Egypt)

- Cotton – from the cotton plant (several different areas developed this)
- Wool – there are many types of wool depending on where you live. Sheep, alpaca, camel, goat and others (exists in many regions depending on the type of animal)
- Bark – some areas have bark that is beaten to make clothing and blankets (common in Papua New Guinea
- Leather – made from skins of various types of animals (any where there are animals)
- Leaves and grass – plant products are used to create clothing (tropical areas)
- Silk – a product of a specific insect domesticated by the Chinese for this purpose.
- Synthetics – based on the development of technologies that utilize petroleum (modern day)

While protection from the climate is important, it is even more important to have a food supply, in order to continue living in any location. Again, the geography and climate create great differences in the nature of the food available. They also impact the manner of producing that food which then affects the culture.

The availability of food, and the work involved in obtaining sufficient food, affects many aspects of culture. In some areas, most of the daily energy of the group is spent in search of food. This could be because it is scarce and often cannot be preserved for more than a few days. In others areas, it is possible to produce large amounts of food with less energy and store it for extended periods of time. This is due to, either the nature of the food supply and/or, the nature of the climate.

There are four key foods that have been the basis of cultures around the world. These foods have the distinction of being very productive and very durable.

1. Grains – wheat, barley, oats – Developed in the middle east and spread into northern Asia, Europe and North America as the staple for many cultures.
2. Rice – While rice is a member of the grain family, it needs an entirely different type of climate to grow, and so, different cultural structures. It originated in Southeast Asia and India and has spread to most of Asia, large parts of Africa and other areas.
3. Corn – This product is native to North America and has become a key food in Central America, Mexico and East Africa.
4. Potato – This crop is native to the Andes area of South America and has become a staple of North America and Europe.

There are other key foods found around the world that affect the culture significantly: yams, sago and taro of the Pacific island cultures, cassava which is common to South America and West Africa, and peanut production in Brazil, West Africa and southern USA.

These are only a sample of key foods found around the world that have significant affects on the nature and design of the cultures that make use of these products. It is an interesting study to see how different cultures have found different ways to use the same products. This represents not just the impact of geography, climate and resources but also the creative nature of man's ability to adapt to those resources and use them to adapt to the world around him. One country makes square loaves, another makes them round, yet another makes long tubular loaves and others make flat bread. Same resource, with many different results.

There is also great variation in the types of vegetables, fruits and meats available. This is clearly dependent on the geography and climate of a given location. The access to these foods, their use and cultivation further adds to the variation of culture.

It also involves determining what will be considered edible. Culture determines what is considered edible. Early on, the Bible tells us that for the Jew, pig (as well as many other types of animals) is not to be used as a source of meat (Leviticus 11:17). In Papua New Guinea, pig is the primary source of meat. In most of South America, one would not think of eating a dog or a cat, but many of the cultures of Southeast Asia raise these as a source of meat. There are many such examples of foods being acceptable in one culture and not acceptable in another.

There is one other essential that should be included as part of the resource of food. That is water. Sometimes, water can be obtained from specific types of plants. This would be true for the people who live in the Kalahari and depend on their ability to find certain tubers and roots to supply their need for water. For others, the source of water for drinking is in the form of rivers, lakes, springs, wells and cisterns to gather water when it is available for the times when it is not available.

Extensive rituals and customs have been developed around the task of obtaining water, how it can be used, for what it can be used, and what is considered wasteful use of water. Without water in its liquid form or the ability to change it into liquid (melt ice and snow) a culture will not survive long in that area. Living next to the ocean does not mean there is drinkable water. Many islands look good, but have no

drinkable water supply and are totally dependent on rainfall. This has a profound effect on the nature of those cultures.

Let us look at the resource of power. Like the above its availability can have a profound impact on the nature of the culture and its development. There are

1. Human power – this relates to the physical ability of a person to produce power, using only one's physical strength.
2. Simple tools – This level is based again on the strength of a person using a tool and what he can produce.
3. Animal power – When there are animals available, it is possible to increase significantly the productivity of the members of a society. But this is dependent on the nature of the animals and the ability of the people to domesticate the animals present.
   a) South America – the only domestic animal is the llama. It is used to carry burdens but is not able to help in any other areas.
   b) North America – has a number of larger animals but none of these were ever domesticated (bison, elk, moose). It was not until the Europeans brought cattle and horses to North America that there were any large domesticated animals. This greatly affected the nature and structure of the cultures of the region.
   c) Southeast Asia – has domesticated the water buffalo and the elephant. This allows for greater production of food and the moving of heavy loads for construction and transportation.
   d) Central Asia – The horse was domesticated and used to conquer large regions. The horse was brought to Europe, the Middle East, and North America where it was used extensively in transportation, work and war.
   e) Middle East – Domesticated the cow. It was used for greater food production and the processing of food,

threshing and milling. From here the cow was taken to many areas of the world and used for these same purposes.

f) North Africa and Arabia – Domesticated the camel. It is used mainly for transportation in the desert regions.

g) Africa – There are many large animals but none of these have been domesticated. It is only as other cultures have moved into the region that domestic animals have appeared.

h) Middle East – Sheep and goats were originally domesticated here. Their main use was as a food supply and for the production of materials to make clothing. Sheep have spread to many parts of the world.

i) Australia – There are no large animals here and none that were domesticated by the aborigines.

j) Southeast Asia and the Pacific Rim – Domesticated the pig. Mainly as a supply for food.

As you can see many different animals have been domesticated. They have three main purposes, 1. Produce a reliable food source, 2. Provide materials to make clothing and 3. Provide power to increase man's productivity and mobility. Each type of animal and its use creates another variation in the cultural activities of those who use them.

There are several other types of power. Each is linked to a type of geography and climate, and requires adaptations to effectively use them. 1. Water power in the form of water wheels and dams. 2. Wind power in the form of wind mills. 3. Thermal power from hot steam vents in the earth. 4. Wave and tidal power is being tapped by some as a result of new technology. There are also manmade forms of power that depend on technology to make use of natural resources to create power and distribute it. This leads us to the next area of resources.

This area relates to the mineral resources available to each group. For some, there are no mineral resources, only those received through trading. For others, there are vast resources with easy access. To use them means developing appropriate technologies to be able to utilize what is available.

Minerals include many types and sources. Minerals, like salt, that are important to life. Minerals, like iron and bronze, which are useful in creating tools. Minerals, like copper, silver and gold, which are often used for money and for adornment. Minerals, like coal, oil, gas and uranium, which can be used for the production of power.

These are the most prominent of the minerals that have had a clear impact on the development of culture and the form of a given culture. But just having access to a mineral resource does not always mean there is an ability to use it. Use of some resources involves the development of the technologies needed to utilize the resource. Many cultures have lived with a mineral and not exploited it due to the lack of development of critical technology. It is not until another culture or group comes along, one that has the needed technology, that the resource becomes valuable.

Many wars have been fought over access to mineral resources and the wealth they represent to some cultures.

Time

This brings us to the final resource, the point in time at which we are studying a particular culture. This can be significant because it reveals much about a cultures ability to adapt to the other three resources at different points in time.

Time can be measured by a specific time line. This looks at the process of development within a specific culture and civilization and the changes that occur along that timeline. It can help us understand how one feature of a culture developed and how it became related to other features. Through time, we can look at the process of change and adaption to change.

Studies like this provide information about the current realities of a culture, how they came to be and why they have meaning. They can also help us understand the interrelations that have developed over time.

We can also look at a specific time period and study a particular group or groups and their cultures at a point in time. This looks at the interrelations between different groups and the influences they have had on each other. This helps us see the mechanisms of diffusion and study why cultures resist the influence of those outside their group.

In general, the study of time looks at the progress of a culture through its use of resources. It also looks at the development of technology and its impact on culture. We also can learn what the factors are that cause a culture to flourish or to die.

Even though the four areas of resource provides us with much information about a culture, it will not be long before one sees that there are interrelations that exist between each area and how each is influenced by the other. These relations may appear simple at one level but in reality are not. These represent key themes that are common to all cultures. At the same time there is incredible variation that exists between cultures and how they use their resources to express those themes. Even cultures that are in direct contact which have similar resources, and are dealing with the same themes or needs, reveal incredible variation.

In each geographic area there exist different resources that are available, different types of food and different types of climate. Each results in cultures unique to each. The combinations of these create the need for different structures to survive in that location, which are affected by the cultures ability to access the resources specific to that location. In the end each culture is distinct and so different from every other culture.

As we understand how man has adapted to each of these areas, we will begin to open the door to understanding more about the people we are talking to, and learn to respect who they are. We will also see better what binds us together - the common links - and so be able to communicate more effectively.

Chapter 3 - Communication

Let's think of all the different ways used in communication. Speech, song, actions/gestures, drama, written word, written symbols, art work, photos, email, texting, sign language, etc.

Is communication solely a trait of human beings? No. Animals make noises, touch, fly, etc. Have you ever seen a trail of ants going two different directions? They stop and communicate with each other.

What else communicates: computers, smells – (what is communicated when you walk into a room and it smells of gasoline?), sounds - (what is communicated when you're driving down the road and you hear a siren behind you?) The possibilities are endless.

Communication is all around us. We cannot get away from it. But, the amazing thing is, what one person receives from a communicated message might be totally different to another person. One person might receive the news of a new job in a different country with excitement and anticipation. Another might receive that same news with sadness and dread. God has made us each unique, and that extends into the area of communication.

The goal of this chapter is to help you understand that communication has many different elements. And if we are going to reach others with the gospel of Jesus Christ, whether they are our neighbors next door or people on the other side of the world, we need to understand the challenges of communicating clearly. And we need to acknowledge that communication, in languages, gestures, symbols…other than are own, are valid and acceptable.

I. Nonverbal communication

Let's talk about non-verbal communication. Non-verbal communication is the process of sending and receiving wordless messages. It can involve each of the five senses – sight, sound, smell, touch and taste. It can be very easy to communicate a simple message without using words.

A popular American politician traveled to a Latin American country some years ago. He had several public appearances planned, and several speeches to deliver. When he got off of his airplane, the press was there to greet him, with cameramen and reporters. Someone asked him how his flight was. He didn't reply, but gave the famous OK sign with his fingers. This scene was shown over and over on national TV.

The politician's trip was a huge disaster. Why? Because, in that country, the ok sign did not signify OK, but was rather a disgusting, filthy gesture. So, while his speeches were brilliant – nobody listened. Why? Because he had insulted them the minute he got off the plane, with his non-verbal communication. (Cultural Anthropology, Grunlan & Mayers, 1979, pg. 87)

In Sierra Leone, it is horribly offensive to present a gift with the left-hand, because that is the hand that is commonly used in the toilet. That was a hard lesson for me to learn, since I am left-handed. So, each time I gave a gift, I had to consciously think to myself, Nancy, use your right hand. How do you think that a person would feel if they were presented with a beautiful gift, but with the wrong hand? No words - but communication, none-the-less.

When we lived in Guyana, we often had visitors from the US. Most of them were extremely careful to follow cultural

guidelines about proper clothing. But, there were a few times that the visitors did not. In Guyana, women do not wear pants to church. Even if they are poor, they will wear a clean skirt, fix their hair, put on the best shoes that they have…and come to church. So, how do you think they perceived the American women who came to church in baggy pants, t-shirts and flipflops? What non-verbal communication did these American women bring to the church? How do you think that made the Guyanese ladies feel?

People who live in the United States have a "private space" of about 2 feet. That means that the 2 feet around me is "mine", and everybody in my culture knows that a stranger or acquaintance never invades a person's personal space unless it is absolutely necessary. A family member, yes, a spouse, a boyfriend or girlfriend, but not many other people. And so, if someone gets very close to me – face to face- it is very uncomfortable, and I tend to back away very quickly. In that action, I am communicating that I need my space. In reality, this is a cultural, non-verbal communication of most persons residing in the US. But, in many places, there is no 2-feet privacy space. People are comfortable talking and sitting next to persons at a very close range.

Are you getting the idea? We don't even have to open our mouths to speak, and we have communicated a great deal. And so, being aware of cultural, non-verbal communication will help us understand others better. And, keep us from making serious mistakes, like the politician who was offensive in his first minute, and could never recover from that mistake.

II. Verbal Communication

Verbal communication can take many forms. We

communicate one way with our friends, another with our teachers, another with politicians, another in the courtroom, another in an official ceremony, etc. You get the idea? And, certain conversations occur in certain setting. For example – at a funeral, conversations tend to be quiet and solemn. It would not be appropriate in my culture to tell a joke at a funeral. Or, you're in a classroom with fellow students. Would you, at that time, take your girlfriend's hand and ask her to marry you? Probably not. Certain conversations take place in certain settings.

Now, let's add the cultural twist to verbal communication…and it gets more interesting….

In Sierra Leone, I asked a friend if she was coming to church on Sunday. She answered me, "yes, see you there." But, she knew that, in fact, she wouldn't be there. She had another commitment. So, why did she say "yes." Because she knew that that was what I wanted to hear. And she wanted to please me with her answer. Was she lying? By my North American way of thinking, yes, she was. But, according to her culture…she was respecting and honoring me by pleasing me.

We lived with a family in Costa Rica for 8 months. They would always serve cafecita in the afternoons. At that time of the day, Perry and I were usually studying in our room, and one of the aunts would come into our room and ask me…..what would Perry like to drink? And, where was Perry? – five feet away from me. In my culture, it would be appropriate to ask the man directly what he would like. But, according to her culture, she didn't want to disturb him. She was not being rude or ignoring him, she was communicating in the way of her culture – the man is honored and shouldn't be disturbed.

In West Africa, when there is a conflict, members of the community will sit together to resolve the issue. Each member will have a chance to speak in turn – according to their position in the culture. A young person would never speak after the chief has spoken – that would be disrespectful and arrogant. Knowing <u>when</u> to speak, at times, is even more important that <u>what</u> we speak.

Perry and I have been studying the Spanish language for about a year. We have learned a lot – but there is still so much that we don't know. And many times when we open our mouths to speak, what we intend to say is not what comes out. But, people continue to encourage us in our language study. They like it when we speak Spanish – even if it's incorrect and childlike. They are pleased that we are trying to communicate in their own language.

Verbally communicating to another cultural group in their own language says a great deal about one's attitude and desire to minister to them.

III. <u>Communication Cycle</u>

We all have aspects of our lives that identify who we are. Let's call them our 'systems.' We have a cultural system, social system, physical system, biological system, and psychological system. Let's look at each one in detail, from the point of view of a woman named Margaret in Papua New Guinea.

The <u>cultural system</u> reflects the values and the traditions of the people in that particular place. Margaret's culture is animistic and worships spirits. Margaret speaks the Wiru language like the rest of the villagers. She and her husband are farmers. They raise sweet potatoes and pigs. Pigs are very important in their culture. Margaret's job is to care for

the pigs as if they were her children.

The social system refers to structures within the culture –
who the people relate to, who governs them, what
organizations they belong to. Margaret's social system
includes an extended family – a clan. Decisions are made by
the leaders of the clan. When Margaret's son gets married,
the social system says that they need to buy his bride with
many pigs. She eagerly waits for the yearly social gatherings
with other tribal groups when they dress in traditional
costumes and have dance competitions.

Margaret's physical system is her environment. It's rainy in
her country, and cool on the mountain top. She walks
barefoot in mud most of the time. In the mornings and
evenings the family sits around the wood fire in their thatch
house to keep warm.

Her biological system is who she is physically and the things
that relate to her body. She is short; she is black, with short,
curly hair. She is muscular, because she walks up and down
mountains many times a day. Margaret eats sweet potatoes
two or three times a day.

Her psychological system reflects her mental state. She is
cautious; she doesn't want to offend anybody. If one of her
clan members happens to hurt somebody from another clan,
she could become a target for revenge. So, most of the time,
she lives in fear for herself or other members of the family.
She is always tense; watching over her shoulder for enemies
or threats.

Now let's meet Carmen from Panama City. The Catholic
Church is a major part of Carmen's culture, as is music,
dance and fiestas. Her social system revolves around the

family and the church; and Carmen participates in a number of women's groups. Carmen's physical system is hot and humid, although she works in an office with very cold air conditioning all day long. Her biological system shows that she is a Latina, fair-skinned, a bit overweight and out-of-shape because she sits all day in front of a computer and drives to and from work. She eats rice every day, plus a lot of fish and corn products. Her psychological system is stressed. She works all day, drives in heavy traffic to and from work, she takes care of 2 children, her husband and ailing mother, and participates in too many outside activities.

Are these two women alike in any way? No.   Why is this important to know?
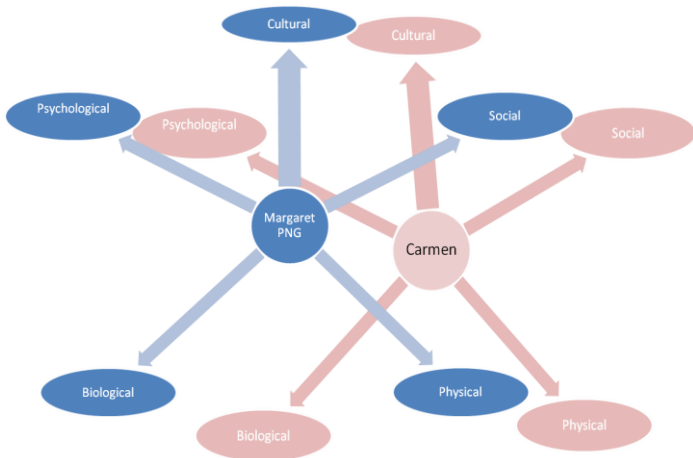
Because, the fact is, when we communicate with someone, our systems are conveyed in:

1) what we say
2) how we say it
3) who we talk to
4) what we talk about

Besides the above systems, there are other issues in communication that have to be dealt with called *Static Interference*.   We are all familiar with static interference on our telephones. It's the crackling, scratching sounds that we sometimes hear…making it hard for us to hear and receive the message accurately.   This also happens in communications.   There are situations that block us from hearing correctly, that interfere with our abilities to communicate, or that completely cut us off from others. For example:

Language. There are approximately 6,912 known languages and dialects in the world – over 800 of them are on the small island of PNG.   Language is an expression of thought, beliefs and desires. Language meets social, psychological and survival needs.   Languages can be simple or very complex.   The smallest alphabet is found in the Rotoka language (in Bouganville, an island off the coast of PNG) with only 11 letters. The most extensive alphabet is found in the Chinese language with over 40,000 characters. There are over 1 billion people who speak some form of Chinese.

Dialects and interpretation.   Added to a language are different variations of that language called dialects.   The common language of Spanish, spoken in most Latin American countries, has varying ways of pronunciation. The common greeting of "Como esta usted?", can become "como eta uted" in other countries.   Same phrase – different pronunciation. Certain languages also contain intonations – words might be spelled the same and pronounced the same – but become different when pronounced in a higher or lower pitch. The Xhosa language of South Africa, spoken by 7.9 million people, contains clicks and clacks – using the tongue, cheeks and teeth.

In the US, different phrases are used for a carbonated drink. Some parts of the US call it "soda", other parts "pop" other parts "soft drink" or even "coke." Same product – different names.

Obviously, everybody sees the same thing with their eyes. I can look out the window and will see the exact same thing that you do. But, cultures have various ways of describing what they see. In English, we have categories for 6 major colors – red, orange, yellow, green, blue and purple. And, then, we have multiple variations of all of those colors. But the Shona language in Zimbabwe only has 3 categories of colors – reds, blues, and greens. However in Madagascar, the Malagasy language has over 100 basic colors. We all see the same thing, but our language interprets it differently.

Grammar, etc. Each language also has its own grammatical structures. Where to place the subject, the verb, the adjectives, etc., are all part of grammar. Knowing this information helps greatly in being able to communicate effectively.

So, let's go back and look at Margaret. What would happen if Margaret met Carmen? You see that the two have the same 5 systems, but their contents are completely different from each other. Add to that the barrier of language. It would appear that communication between Margaret and Carmen would be difficult, right?, nearly impossible. But there is more….

What other barriers might there be to effective communication:

Distractions. It's hard to communicate with a mother whose baby is crying in her arms, right? Or, have you ever been at a noisy concert or youth service, and tried to talk to

somebody? In the North American culture, people are very concerned about time. I remember wanting to get an early start on preparing a big meal for many guests. But, a visitor stopped by and talked and talked and talked. I tried to listen, but I was distracted by the need to get started in the kitchen. I heard parts of what she had to say, but I could have heard so much more had I not been distracted.

Filters. A filter sifts what is being communicated. There is a popular saying that says "he only hears what he wants to hear." Some information may be received, some may not. Recently there was a hurricane in Texas. The residents of Galveston were **strongly encouraged** to evacuate. But, if they chose to stay, they were given very specific instructions. There were many who did stay – they filtered the information – they did not take heed when they were strongly encouraged to evacuate. Filtering is not all bad. Let's say that a Jehovah's Witness comes to your door. You hear their little speech – you filter it with what you know is true – and you say, "No thank you." I know the truth, and what you're telling me is a lie.

Choice. There are those who choose not to hear, or choose not to follow what has been communicated. We've all been children at one point in our lives, right? When mom said, "no, don't do that," what did we do? We did the exact opposite. We chose to not listen to what was being communicated. There are also people who choose to ignore traffic lights (that's communication, right?), who choose to lie to their spouses, who choose to disregard doctor's orders, etc. We know people who choose not to hear the salvation story of Jesus. But on the other hand, other's have made a choice to follow Him (like yourself), and to communicate His love to others. We are always making choices with the communication that we receive.

So, let's go back to Margaret and Carmen again. What would happen if these two ladies met and tried to communicate? Their five cultural systems are completely different. There is a language barrier; there may be distractions, filters and choices.
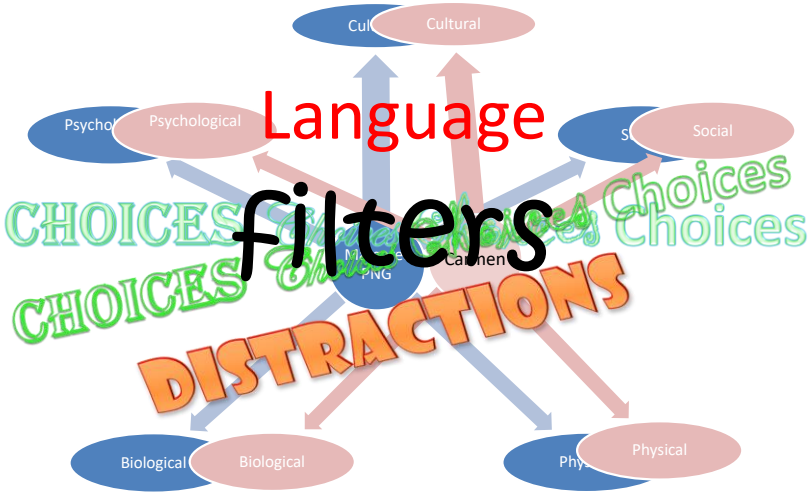
Is there any way that communication could take place here? Yes – but it would take time and effort to make it happen, right?

 We communicate every day with people around us – so it is possible, and it is effective. Let's look at the greatest communicator of all – and see how He did it.

Biblical References

Jesus, on one occasion, used both verbal and non-verbal communication to rescue a woman from death. Can you

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remember that situation?

A woman was brought to Jesus who had committed adultery. (John 8) Did Jesus speak first? No. He communicated, non-verbally, by writing on the ground. Then, he said, If any one of you is without sin, let him be the first to throw a stone at her." And then again, he went back to writing on the ground. Wouldn't it be interesting to know what exactly he wrote? But, the fact is, Jesus used verbal and non-verbal communication in this situation. And, whatever he wrote on the ground, added to the words that he said, was powerful enough to soften angry hearts and send them away.

Jesus had an amazing way of communicating. He took every-day, cultural situations and used them to explain God's love and truth. To the woman at the well, he spoke of living water. (Jn 4) To the fishermen, he invited them to become fishers of men. (Mk 1 & 4) To the hungry, Jesus said, "I am the bread of life." (Jn 6) To the sick, he prayed, gave compassion, and healed. He talked about fig trees, wheat harvests, and working in the vineyard. He told parables about lamps with oil, (Mt 25) sheep and goats (Mt 25), and fishing with nets. (Mt. 13) All of these things, the people could relate to.

He became a part of their culture, related to them at their level, and gave simple, easy-to-understand illustrations that made sense….because he was communicating in a way that they understood.

We too can communicate God's love in common, everyday, cultural situations that don't require long sermons and fancy words. How could we use a simple object, such as a vase or basket, to communicate God's love?

At times, we may feel totally inadequate. As did Moses,

who said, "I am slow of speech and tongue." (Ex. 4) Yet, look at how God used Moses in mighty ways.

Did Jesus use very many words of communication when He was hanging on the cross? No, but yet He communicated a great deal – love, obedience, forgiveness, His humanness, etc. Even in His death, He communicated compassion and love – not anger or resentment.

Now that we are aware of all of these avenues of communication, what are we going to do with them? This information should help us to understand others better, and cause us to try and relate to them on their level. It should encourage us to choose our words and actions carefully. It should challenge us to learn about others and their cultures…so that we can communicate clearly, without offending them, but with love and patience. Keep in mind the words of Paul in Colossians, "Whatever you do in word or deed, do it all in the name of the Lord Jesus Christ." (3:17)

Chapter 4 – Economics

In every environment that man has chosen to live he develops various systems to organize his life and define the nature of his relations with others within his own culture. These systems determine the roles and responsibilities of each member of the group. We will look at three of these systems that are in many ways related to each other and impact the nature of culture. They are the economic, political and legal systems that each culture develops to manage its life in general.

Each of these systems ranges from very simple structures and relations of small groups of people, to very intricate systems that involve large numbers of groups, in complex systems of relations. In many ways a change in the level of complexity in one of these areas has a direct affect on the structure and complexity of the others. The nature of the structures is also closely linked to the size of the population of that group. Small groups have simpler structures. Very large populations have more complex systems.

There is one key development issue that helps to define the size of the group, the interrelations of that group and therefore, the level of complexity involved. This is the issue of access to adequate nutrients. The easier it is to obtain food or produce the food needed by the group, the greater the possibility of larger populations and hence more complex structures.

Food Production

We need to look first at the different levels of food production and harvest. Keep in mind that just because a group is at a certain level of food production, this does not

restrict, in an absolute sense, the nature and type of economic, political, and legal systems they make use of or are available to them. At the same time the level of food production will limit in some ways what is possible.

The key levels of food production are:

1. Hunter/gather
2. Basic domestication of animals and plants
3. Intensive agriculture
4. Industrialization

Hunter/gatherer societies are also called subsistence technology groups. They have only enough technology to produce the basic tools they need to hunt for and process their food. They eat whatever can be found or caught to meet their basic nutritional needs. They are very dependent on the availability of the food source. The impact of seasons and climate, which are factors of the geography where they live, determine what is available and when it is available.

Because their existence is based on what can be found each day to provide for the needs of the group, they tend to be small, 20-50 people. Enough to provide the resources to find and care for the food they need, but not so many as to create excessive pressure on the resources and use them up too fast. This existence also requires that the group be very mobile. They are always on the move in the search of adequate food, following the seasonal changes and the migration of the animals that they are dependent on. As a result they have few possessions and what is owned is treated as communal property.

Material goods are limited to what can be carried by the members of the society without too great a strain on their physical strength. These goods are objects that are crucial to

the continued survival the group and its ability to obtain and prepare food. These are things that cannot be easily replaced at the next location for their camp. This fact also means their housing is temporary and built from whatever materials are available in that location.

There is no ownership of land by this group or any other group. But there is usually awareness that too many people in a given location can overburden available resources. As a result, two groups of the same tribe tend to have limited contact, except when needed to exchange information regarding location of food and obtaining spouses for the male members of the group. Marriage is more of an economic issue in the continued survival of the group. The group needs women to bear children, who in turn, play their part in producing food for the group.

Availability of food is the key feature in determining the nature of these cultures and their economic systems. In the past large numbers of people lived in this manner. These people lived in places like the Amazon, on the great grass plains of North America and on the edges of deserts like the Kalahari and developed hunter gatherer systems to survive. A few of these developed more complex systems because they gained access to a domesticated animal, the horse (plains Indians of North America, Mongols of Mongolia) or lived near a food source that was more than adequate to meet their needs (An example of this would be the Indians of Northwest USA who depended on the salmon runs each year and so developed more complicated social and economic structures). Now there may be only 30,000 who live strictly as hunter gathers.

Here is a short summary of the key features of this group.

1. No permanent settlements

2. No recognized land rights
3. Little social stratification
4. No specialized leadership
5. Labor assigned according to sex and age
6. Little or no trading of material goods (lack of surplus or ability to produce surplus)

Only two skills are really important at this level. These absorb almost all of the life and energy of the group.

1. Finding and preparing food, and
2. Producing weapons and tools needed for finding and preparing food.

At the next level, man began to domesticate both animals and plants. Let us look at animal domestication first. The goal here was to improve the certainty of being able to obtain meat for their diet. The ability to take this step was dependent on the availability of an animal group to domesticate. If there were no sheep, cattle or horses available then it was not possible to move in this direction.

Domestication led to two possible lifestyles. The first of these was nomadic. The people created herds and then followed them from place to place in search of adequate food for the animals that -their lives now depended on. This was the norm in more semi-arid regions where it was necessary to continue this nomadic life style because of the climate and geography of that region. The second option was to create a base site where the animals were kept and then each day taken to areas where they could find adequate forage.

The second approach also had two forms. The first was still nomadic but moves only occurred as needed. The Maasai of Kenya still live in this manner. They build a village and stay until the resources of the area are exhausted and then move

to another place. The second approach depends on having a more reliable climate and food source. If this existed then the group built a more permanent structure for their housing and the protection of the animals.

Each of these changes in lifestyle and type of residence caused changes in what was considered necessary and the nature of ownership of property. If a group settled in an area and dug a well, it was often an indication that they considered the area as under their control. This was a common event in Scripture. If no one contested the digging of the well then the land was under their control. Jacob dug many wells but was driven away. Finally, he found a place, dug a well, and there was no one who contested it. He gave the well a specific name to indicate he had found a place to settle (Genesis 26:22).

Now we have more permanent structures and the possibility of more people living in one place. This now requires changes in the economic structures to accommodate these changes.

Domestication of plants followed a somewhat similar pattern, but took three forms, each one allowed for greater change and greater diversification of the culture. It is interesting to note that as a more stable type of agriculture developed the economic changes increased rapidly.

1. Basic horticulture,
2. Slash and burn agriculture, and
3. The early stages of intensive agriculture.

Basic horticulture is much like the first stages of animal domestication. People learned that they could take certain seeds and parts of plants and grow and control them. As a result, they searched for of a piece of land that could support

what they wanted to grow and would use basic tools to plant them. They did not clear the land nor do any intensive form of preparation. They simply planted their crop and moved on to return at harvest time. They still needed to be mobile because they required other food to maintain their life until that plant was ready.

This led to decisions to clear a piece of land and be more systematic in planting. To make this more effective it was important to find plants whose fruit could be stored, or find a location that provided different food sources in the different seasons. The key problem with this process was that a given location could only produce food for a limited number of years. When the land could not produce what was needed, then the group moved on and cleared another plot of land. This is a semi-nomadic lifestyle. It is still found within various remote Indian groups of the Amazon.

If the location provided sufficient fertile land, a system of rotating the land was developed. This required that a group or family would have control of specific portions of land so that there would be sufficient time between periods of use to allow each area to recover before being used again. This allowed for larger groups and permitted them to construct more permanent settlements. Availability of land, distance from the village to the gardens, and number of people available to work the land, are factors in the size of the village and the specialization that is possible within that group. Ownership now became a key concern. Two basic forms of ownership develop; ownership by family or clan, and ownership by a legal representative of the tribe or group. Each of these resulted in different economic structures

The development of a more stable food source became a key factor in increasing the possible levels of diversification in the roles and skills within the group. It also opened the way

for development of leisure time activities between periods of work and other social activities. This resulted in new developments in economics structures.

We have seen this type of agricultural system in Papua New Guinea and in Sierra Leone. Each was based on slash and burn agriculture but with very different types of cultures and approaches to economy structures. Even though there are differences, they are adaptations of the same key principles. We will look at these principles later in this material.

The change in food production made possible the production of surplus food. It also created the possibility of free time and the development of specialized skills to meet the needs of larger populations and the diversification of roles that came with it. People had goods to trade and skills to offer to others.

This opened the door to the development of basic intensive agriculture. Man began to experiment with new technologies: basic genetics to produce seeds with greater productivity, development of fertilization of land, crop rotation, and the use of tools and animals to prepare the land for its agricultural activity.

This stage created two structures. The first was the development of settlements where everyone lived. From there they would go out to work in the fields. One form of this was the feudalism of medieval Europe. In general, land was owned by lords and worked in a feudal system. The lord provided needed tools and supplies, the people worked the land, and the lord would distribute to the people food for their labor. This system was developed because of the need for protection and cooperation in different areas. The USA has something similar called sharecropping. The difference with this was that the people lived on the land they work.

The second structure became more common as the need for security diminished and the feudal estates were broken up and redistributed among the people. The individual now owned the land and worked it to provide for his family and hopefully produce an excess for use in trade and other activities.

This development further increased the need for specialized skill and the need for economic systems to care for the larger populations. These larger populations plus control of land created changes in the economic structures.

There are three main locations in the world where these changes occurred. In Southeast Asia with the domestication of rice, in the Middle East with the domestication of wheat and dry land grains, and the Gold Coast with domestication of millet and sorghum. To a lesser degree, it happened with the Incas of Peru and the potato, and some Indian groups of North America and the use of corn. Each of these groups followed a similar process but with vastly different results.

The focus both then and now is on the development of land for cultivation. Ownership is a key aspect of this process. With greater levels of ownership comes a greater level of commitment of resources for the development of needed technologies to continue the development of the land and make possible the continued development of agriculture. This leads to a need for greater mechanization and that makes possible the final level of food production.

Industrialization – This represents the development of machinery to improve or replace the work of a person. This results in greater productive, less time required and fewer people needed for the work. In the previous levels, the majority of the population was needed for the production of

food. Only a few were permitted to carry out other roles and responsibilities. Industrialization causes a major shift in concentration of the population and in the type of work they are involved in.

People are now free to produce and purchase many other types of products. This means we need systems to deal with paying those who are producing the food we require and all the other products we desire. In the past, the focus was on necessities. Now the focus is more on desires. Great amounts of time and energy are now given over to providing services for others, which care for their needs, as well as providing recreational activities to fill free time.

One result of improved technology is greater division into social levels. While there was some division between rich and poor in prior systems, it now becomes more pronounced and a greater number of levels develop - poor, middle and upper class, and wealthy. White collar, blue collar and general labor. These are just a few of the divisions that can occur when food production requires only a small portion of the population.

Let us stop and do a short review of the changes that occur when moving from a hunter/gatherer society to an industrial society.

	Subsistence	Industrial
Labor	age/gender based	skill based for specific needs
Location	close to food source	located near power source
Location	Can be anywhere	need for adequate resources and stability
Harvest	seasonal gathering/dependent	Mechanized/focus on processing and storage
Group	small bands	large centers of population

Land	no ownership	private property
Animals	Wild/hunt	domesticated/breeding
Labor	dependent on human labor	dependent on animals and then machines
Crops	Wild	domesticated/hybridization/cash crops

This chart represents the shift from subsistence to industrial. While much of the world is seeking to become a part of the later, there are still many groups at all of the other levels.

We can look at this in another way. Each level represents a change in the source of power to accomplish the tasks of producing food and whatever else is desired by the community and culture. The basic unit of power is a kilowatt. We use this to measure the amount of energy it takes to accomplish a task. A simple example would be a 100watt light bulb. One kilowatt is the energy required to power that light bulb for 10 hours.

It has been estimated that an average person can produce 200 kilowatts of energy in a day. This would be the limiting factor at the lower levels of food production. When using domesticated animals, like a horse or a cow, we can increase the productivity of a person to 2000-6000 kilowatts per day. This is a significant increase in productivity. If we take the same activity and mechanize it, we increase the level of power produced to 20-40,000 kilowatts per day. Increasing the size and power of the machinery can further increase this figure. Finally, with the development of electricity through coal, oil, natural gas and nuclear power, we can increase the productivity level of a person to around 90,000 kilowatts per day. It should be noted that change in the ability to produce food was often matched by a change in the availability of power.

It should be clear that each time we increase our level of productivity, in regards to food, we also create the need for new economic structures. While there are many ways to deal with these needs, they all follow some basic ideas.

As we study them, we need to keep several key issues in focus. They are key aspects of the differences that exist between the different types of economy.

1. Nature of material goods – A key issue will be what is considered a material good or useful product? What is considered valuable and desirable to possess? This is not just about what one needs to maintain life, but about what is considered important in establishing one's value in a culture. This can vary greatly from group to group.
2. Nature of relations – This is about the role and value of an individual within a group. This relates to the expectation we have about what each person should contribute to the group. It is about defining who should do what, and the value of what they do. It is also about defining what skills are important, and considered of value in that culture. It will not always be the same for each group, even when they appear to be similar in other areas.
3. Nature of belief – With each type of system there are significant differences in the nature of truth and what the people believe. There will be differences in how truth is learned and how it relates to the life of the individual and the group. Belief is not always directly linked to the system or the level of development. But belief can, and often does, have a direct affect on what people value in each system and how it relates to other aspects of their life.

Land

At the simplest level of economics, land is not owned by anyone. Survival is based on the ability to go wherever the group needs to and make use of whatever is found, wherever they may be, at that time.

At the next economic level land becomes "owned" only as long as the group is present and working on it. Once they move on, it becomes accessible to whoever may come next. This may be modified to the concept that the land belongs to a particular tribe. Any one in that group is free to hunt or plant a garden, but no other group has those rights. General boundaries may be set, such as rivers, swamps, lakes, oceans or mountains. They usually represent geographic barriers that are difficult to cross and create natural protection from other groups.

We may see limited forms of trading between regions develop. In this setting, value is based on how important it is to have a given product and what is available to trade. Many times the land is not as important as what is on the land, or produced by the land.

At the next level of ownership we see cooperative ownership of land by a group of people. This could be a village, clan or tribal group. In this setting individuals do not have control of land. As a result, systems for the use of and transfer of land are developed. These are designed to maintain a group's control of its resources. Now land is seen as valuable, not just for what is on the land, but what can be produced by that land. At times, while families may have local control of the land, its ultimate control is placed in the hands of key leaders, who govern certain aspects of its use and distribution.

At this point, we can see the development of more complicated economical structures. These are related to building relationships and exchanging the products of the land. The specialization of roles begins to develop to guide the use of the land and enforce the rules established. We also see specialization of people in providing needed tools and resources, for the changes that come with more developed systems. This also means there is a need to pay those who provide those services, which leads to the development of monetary systems and more advanced systems of bartering and trading.

When a more intensive agriculture system is developed, then more defined concepts of land ownership are required. This results in specific ways to allocate the land and determine its boundaries so all know who the land belongs to. This can be as simple as the marking of trees, streams, and other physical features, to the use of elaborate survey systems. Each level of defining boundaries adds to the need for changes in the political and legal systems.

The next economic level, allows ownership of the land by individuals or groups of individuals. Value of land is not always based on productivity but on several other factors. Location becomes a key issue in determining what it would take to develop that piece of land for a particular use, or construction of a particular type of structure. For example, the same type of land can have very different values if it is found 100 miles from a city as compared to its value in the center of a city. It may be inexpensive to buy the one. The other might be beyond the economic means of most, and so require an economic system to provide funds through loans and interest. This opens the door to creating systems of credit to accommodate these kinds of purchases, as well as systems of investment.

Keep in mind that these guidelines of development are not absolute. In Sierra Leone, a country with a modified type of slash and burn agriculture, there were several interesting types of credit systems. One was related to physical labor through a work cooperative. By working for each of the other members, a man earned credit so that one day the others would all work for him. Another system involved each member putting a monthly fee into a common fund. Each month one of the members of this union received all of the money. In this way, each saved money for a larger purchase. I once borrowed peanut seeds from the Chief on credit. For every bag of seed he loaned me I was to pay back two bags from the next harvest. In this way, the Chief provided a seed bank for the area and provided credit for those who needed it, in the form of seed. It was also used as a form of interest to maintain the seed bank and guarantee the Chief income from his investment.

All of this breaks down into two basic forms of economy. The first is called <u>domestic economy</u>. This is what is produced for personal use. It is the direct result of one's labor. The second is called <u>industrial economy</u>. In this system, items are produced to sell to others not involved in their production. Here the people work for wages, which are then used to purchase the food and goods they require, which have been produced for their consumption. The first system is very dependent on one's ability to produce what they need. The second is based on the ability to purchase what has been produced for them.

No matter where one is in the economic system his/her position involves some degree of work. Even in the most basic system of subsistence, work has a clear reason - survival. Work is done to provide what is needed to maintain existence. The next level of work includes incentive - the desire to improve one's condition. We call this a desire for

profit. A person wants to have more than he needs in order to make his life more secure. The third level includes a different kind of incentive - improving one's position or status. Work gains respect from others and possibly an improvement of our social standing.

Some of the above structures do not allow for much change or improvement. Others are wide open with possibilities for moving up and down the economic ladder. Hard work and wise investment can result in great changes in one's status. Bad choices and wastefulness can have the opposite effect. This ability to change our economic position is often a key element in the development of cultural structures. There are cultures where it is not possible, like the caste system of India or remote tribal groups. For others, the possibilities are extensive and the system opens and closes doors, depending on the nature of that culture, and what it deems is of value and important.

Continuing along this line we will see systems of credit develop, not just for construction, but for purchase of machinery, and large products, based on the potential of productivity, and for luxury items. Finally, in a fully industrialized society, we see complicated banking systems and credit systems designed to obtain funds for the purchase of anything at any time.

Systems for leasing property are also developed to provide increased access to land and products. In these situations, the control of property is the critical issue. The value is in the ownership of it. Leasing maintains ownership while allowing others access to the property at a reduced cost which they can afford. Again, this brings changes in our political and legal structures to deal with the issues represented by these changes in ideas of ownership and accessibility to land.

Economic structures are affected by the nature of the labor force and its rights. Some are based on slavery. Others are based on the full autonomy of every individual. Labor can be gender and age based. It can be culturally assigned as well. The structure will also determine the possible levels of specialization, what crafts and skills are desirable, and the bureaucracy required to oversee all of this. In the middle ages there were craft guilds. Today there are labor unions. Some systems depend on apprenticeships to develop needed skills; others depend on specialized technical schools. In yet others, key skills are passed from father to son, and in this way, maintained by that culture.

This all affects the nature of education and the economics around how education is provided. At the simplest level, one generation teaches the next generation. This process centers on folk lore and ancient truth. At the highest level, universities and technical schools are established to train anyone with the interest and aptitude for a specific area of study. The first costs nothing and the latter represents great expense and so a specialized system of economics.

At the lowest level there are very few options for what you will do and your economic status. At the other extreme, there are almost an infinite number of possibilities available to meet ones economic needs, giving multiple options of living, buying and selling.

Now we can look at a few other key concepts that are part of the economic structures.

Distribution- How what is produced is made available to the members of the culture or society.

- Simple - At the simplest level everyone shares equally in the distribution of all that is gathered.

- Balanced Reciprocity – This is the basis of most trade systems. We trade equally this good for that good. Or in the case of labor, work is exchanged for an agreed amount or wage. Society, in general, determines what an acceptable wage is for each type of work being performed.
- Gift exchange – Here distribution is no longer simple. Now a person is using his surplus or a promise of his labor to gain something extra. We exchange objects to :
  1. Gain prestige – this occurs during birthdays or special occasions. In Papua New Guinea pigs are given to gain prestige. These gifts are later repaid with more pigs to continue the cycle of gaining prestige.
  2. Develop relations – This is a key aspect of a bride price or dowry, where the trading or giving of goods results in the development of relations between groups and individuals.
  3. Distribute power and property – Gifts are given to gain access to more power and to property. This usually involves accepting the responsibility to care of those subject to that power. Access to property often implies using the property to benefit the society.

Redistribution

1. Levies or taxes – These are designed to provide services for everyone through the gathering and redistribution of the resources of the group. Levies can be in the form of labor, as was seen in Gbendembu Guahun chiefdom, where every family was expected to send a person to help in public works for the chiefdom. Or it can be monetary. The money is then used to support public services, education and other government activities.

2. Market exchange – this is based on economic transactions of financial benefits, not on relations. It involves bartering and the use of some symbol of exchange.
    a. Polynesians – used specific types of shells
    b. Melanesians – used pig tusks
    c. Africans – used salt in some areas and others used the cola nut
    d. Aztecs – used the cocoa bean
    e. Europe and others – gold, silver and other metals were used for exchange.

These systems allowed people to save, and so gain access to greater resources and power beyond the real value of what was being traded.

<u>Saving</u> takes on many different forms and allows for different developments in the economic structure.

1. It begins to separate production from consumption. We produce more than what we consume.
2. It creates different kinds of markets
    a. First level is the trading of surplus products
    b. Second level involves the trading of specialized products – these are only available through the expenditure of money.
    c. Third level involves the development of cash based industries – more cash is produced by the use of other cash. Stock markets, banks, etc.
3. It creates a separation of the economy from social and political systems
    a. Initially we work to meet our needs and to fulfill social obligations
    b. Now we work for personal gain without regard for the needs and concerns of others.
4. It creates a greater possibility of social stratification

a. This is based on the control of goods and power by those who have greater access to finances
b. This accumulated wealth begins to determine ones social position, rather than one's skills or contribution to society

As we move up the ladder of economic development and complexity we move from sharing together what we have gathered to trading among each other what we can produce. From there we begin to work, based on the social rewards we can gain.

This change in economics is also revealed in the nature of the market system. At first we trade goods for goods. Then we trade our labor for goods. Then we trade goods for money and money for goods. All these changes in economics have an impact on the nature of the legal and political systems of a culture.

As one studies the economic system of any culture, at any level, the differences became apparent. Each culture places different values on different products and skills. It also assigns roles and responsibilities for control of the system differently. The market may look the same, but may have very different rules to follow. These are important to know if one is to function effectively in that culture.

Chapter 5 - Legal and Political Structures

The legal systems of cultures work in a different way. The key difference is that as a society becomes more complex multiply levels of legal processes can function at the same time in any given situation. The simple chart below gives us a simple structure to help us begin this discussion.

Behavior	Social Sanctions	Legal sanctions
Ideal behavior	**Norms**	**Norms**
Acceptable behavior	**Custom**	**Law**
Deviant behavior	**Misconduct/Sin**	**Crime**

Legal systems are based on two basic concepts, socially defined behavior and legally defined behavior. Each of these is divided into three types of behavior, ideal, acceptable and deviant.

Norms involve the proper cultural way of doing something. Norms are used to govern and guide the behavior of the members of the group. The norms can include the proper way to sleep, eat and work. They relate to the nature of interaction between members of a group. All members have a knowledge of, and acceptance of, the standard for behavior.

These norms develop into customs. These guide the people's evaluation of how others are performing in relation to the norms. Customs involve the right way of doing something and also define the taboos that prevent the members from doing something in the wrong way. Norms exist as ideals. Customs are flexible interpretations of those ideals, defining

the usual way (but not always the only way) of behaving in particular settings and in relation to others.

Violation of the norms and customs is defined as misconduct or sin. Such violation is not seen as a break in the rules of the group, but as failure to obey or understand the customs clearly. Enforcement of the rules, and punishment for such failure, is dealt with in the context of the group. It can involve expressions of displeasure with the behavior, general ostracism, and in extreme cases, banishment. In general, in small groups, expression of displeasure is sufficient to cause the one in violation to alter their behavior. In small groups, who are dependent on the input of all members to survive, it is important to draw the person back into active participation. The threat of ostracism, at this level, is very effective, because without the combined effort of the group one person cannot survive. Equally of concern is the impact that a potential loss of a productive member could have on the total wellbeing of the group.

This structure of rules and regulations exists clearly in the smaller hunter/gatherer societies. But we can see its presence in all levels of development. There always seems to be smaller groups within any society who function according to this social sanction system and are able to maintain control and stability, as well as consistency, in the behavior of its members.

A key aspect of this type of structure is the connectedness of the group. All the members tend to have a clear knowledge of each other and can easily observe the behavior of all of the members or have a means to check on an individual's obedience and support of the customs and norms of the group. It is easy to maintain control in settings where everyone sees or hears everything said or done by its members.

In these groups, the main methods used for control are non-legal in nature. They involve the use of social pressure and systems of rewards for right behavior. Enforcement of the rules, and application of punishment and rewards, is a group function. Decisions are made by the group as a whole, and in the most basic form, there often is no central leadership. There is no system of written laws or codes because everyone knows all of the rules and is capable of determining if a person is or is not abiding by the established norms. Consensus is key in this type of legal system, in establishing what is considered to be the norm, what customs will be developed in relation to the norms, what is to be considered deviant behavior, and the nature of punishment.

Now, let's shift to the other end of the spectrum. As the group becomes larger it becomes more difficult to physically know all of the members, observe all their actions, and hear all their words. The challenge here is how to be sure everyone knows the norms and how to make sure all the people will abide by the norms.

This requires the development of a system that identifies the norms, defines what is considered appropriate behavior for all the members, and defines what it means to violate those rules and the appropriate punishment for those violations. The terminology now changes. We now have laws, which are definitions of what is considered acceptable behavior. The violation of those laws is called crime.

Law is defined as a mechanical system that defines three key concepts needed to control the behavior of a group of people.

1. Definition – Provides the means to define what is considered legal and what is considered illegal.

2. Enforcement – Provides the guidelines for the enforcement of the legal system, who is responsible to do so, and in what manner.
3. Judgment and punishment – Provides the definition of what information is needed to determine if a person did breach the law, how to determine guilt and innocence, and the nature of the punishment to be applied to those in violation of the law.

Law has been called a mechanical system of rules and regulations and controls and punishments. When we use the concept "blind justice" it means that. Law and justice are to be applied equally to all without consideration of status or situation.

The reality is, however, that it is not really independent of the culture. Legal systems are, in a real way, a reflection of the people that they relate to. The legal systems of cultures can vary greatly. In Sierra Leone people were assumed guilty until there was sufficient evidence to prove they were not. In the USA it is exactly the opposite. A person is assumed to be innocent until proven guilty.

For some, law represents the highest ideals and principles that are to be used to govern a society and the actions of its members. The Mosaic Law would be such a system of ideals and principles. Other systems of ideals and principles can be found within Hinduism, Islam, Chinese thought and Greek culture and philosophy. Each has areas that are similar to the others and areas that are quite different.

Responsibility for the development of, and enforcement of, whatever social or legal structures that are used to govern and control its members exists in many forms. The nature of the legal system will depend on which type of group may be

responsible. Here is a list of groups and ideas of how this may be handled.

Small independent group	Each member shares in the total process
Family group	Eldest member with input from elder members
Village	Village elder/council
Lineage or Clan	Heads of key families or appointed leader based on proven ability
Association	Leadership board/council
Tribal	Chief with advisors or council
Regions	Local authorities with supervisors
Countries	Court systems
International	Multinational court

An interesting feature of many cultures is the possibility of multiple legal systems existing side by side within the culture. Many cultures have combinations of the above groups that exist simultaneously and use different types of legal systems in different situations. However, all lower systems must be in submission to the higher levels of which they are a part.

For example, a father may decide to use physical punishment of a disobedient child. This may or not be approved by the broader society, or may be controlled as to the nature of punishment permitted and the manner in which it is carried out. In Sierra Leone physical punishment of a child was common, but society only permitted it to be administered in specific ways. A parent was not permitted to use their hand and if those present felt it was becoming excessive or too severe, they quickly intervened to prevent harm to the child.

We need to stop here and discuss what the term law means. It can have different meanings. Each definition can have a significant effect on what is considered law and the specific content of the law from culture to culture.

1. Law is the explicit rules remembered or written down by a social system or cultural group. This definition means that law is the property of the culture and as such is defined by the culture. What is and is not considered property. What is and is not considered to be a personal right. What is and is not the responsibility of each member of the culture. Using this definition, it is easy to understand that separate cultures may have common themes for their law, but different content. Two cultures may have a similar rule; <u>you shall not steal</u>, but have very different ideas about what activities represent stealing. In some cultures a tool left in public view is seen as being available for anyone to use, without asking permission. In another culture this would be considered stealing.
2. Law is defined as that behavior that is common to all members of a group or of the various groups in that culture. This elevates customs to the level of law and makes culture and law equal. Social structures and the maintenance of those structures often become a central part of the law. This system is often based on the assumption that everyone keeps the law of society. This can result in different systems of law for different levels of society. What is wrong for one group may not be wrong for another or could be treated differently. Different courts, different levels of punishment, and different rights within the legal system.
3. Law is defined as the pattern of right and wrong that is common to all humanity. When we have more than one large group of people, with different legal systems, we

need to identify what we have in common, so that we can safely interact with each other. This means we need to develop a system of law that all groups can agree on. Interchange of goods, information, and ideas are the primary cause for this system of law to develop. This form of law is also necessary when establishing different forms of contracts, pacts, and agreements between different groups. Without a common law that is understood by both groups such agreements may not be possible.

Often, when a stranger is visiting in another culture, much latitude is given in relation to his/her submission to various types of laws of the host country. They are often permitted to violate (to some extent) some of the law without the normal consequences. At first there is a period of grace where their behavior is tolerated because they are like children who just don't know how to behave properly. But as time passes and they continue to ignore the laws of behavior, this will change. While they may not suffer the same visible punishment, they will receive judgment by their hosts on their inability to be aware of what is right, and on their lack of consideration for the laws and customs of that land. They could be punished through ostracism or some other forms of social disapproval. This is a key concern for anyone who enters another culture and does not take the time to learn the law of the land, what is right and wrong.

The key functions then of the law in any system are:

1. Define the rights and duties of the members in relation to each other. A part of this is also to determine what is illegal or not permitted by the members of the culture.
2. Determine who has the right to enforce the law and to what extent and by what means they can do so. Some law can be enforced in the moment of violation. Others

require a review by the appropriate group to determine the guilt and the nature of enforcement of law.

3. Provide means to resolve conflict and trouble that upsets the relations between members of the society and may threaten the security of individuals or the larger population.

4. Provide means to redefine the laws and relations of individuals and groups as they enter into new situations and challenges.

In small groups all of the functions of the law, judgment, and enforcement are cared for by the group as a whole. As the population grows and its legal system becomes more complex, specialization occurs. We now have those who enforce the law (police), those who pass judgment on violations of the law, and define how to apply the law (judges), those who represent those who are being tried for violation of the law (lawyers), and a system to maintain the legal system and prevent it from being overthrown (Security agencies, military, and other similar organizations). At the simplest level those who violate the norms are not excluded from the group. At the complex levels those who are violent or considered serious risks to the stability of society may be incarcerated. This requires the development of another aspect of the legal system - the provision of, maintenance of, and supervision of prisons for those who are to be isolated from society.

Law covers a number of types of issues depending on the needs of the culture and maintenance of the culture.

1. Interpersonal – Dealing with those problems that arise between individuals and groups that need help to be resolved.

2. Banditry – This deals with defining what property is and what constitutes theft and the protection of personal property.
3. Feuding – This deals with handling retribution and violence within the society. What is considered assault and murder, and what is considered self-defense or accidental.
4. Revolution – This deals with defining the limits be permitted in the criticism of a culture by its members and the form that such criticism is allowed to take. Also, what will be the punishment for those in violation of such regulations who are considered a threat to the stability of the culture?
5. Warfare – At this level, law determines who an enemy is and at what point lethal force may be used to defend the society from attack. Also the law decides when it is permissible to attack one who is defined as an enemy. It can also provide guidance as to the type of force that will be permitted for defense or attack.

By now one should be aware of the complexities that occur within the process of defining what is and isn't legal and how that definition is applied in a given society. Again, while the processes may appear similar, the way the culture carries out the steps and activities involved may be very different. To live safely within a culture means knowing what is considered right and wrong. To gain the respect of others means we need to learn to respect their rules and regulations.

A key concern of every cultural system is who has the authority to make decisions on behalf of the group. Along with this is the process by which decisions will be made. The more people present, the more complicated the process and the more removed the members are from the process.

At the most basic level, all members of the group share in the authority of the group and in the decision making process. Restrictions may be based on the age/gender/mental capacity of an individual. This sometimes relates to children, women, and the elderly members of a group. At the most complicated level, authority and decision making are placed in the hands of a few. There are many ways to determine who will be placed in authority and how they will make the decisions for the culture.

Politics

The function of politics in all its aspects is more than we can discuss here but we can look at four key areas. From there we can discus some of the variations that exist in how cultures provide leadership and government.

1. The first function is to establish the goals of a group. These decisions relate to many aspects of the life of the group and often become some of the laws that are part of the legal system. Let us look at a simple example of this by using a hunting party as an example. The leadership for this activity is assigned by the larger group. Those who are designated as leaders are expected to make decisions about when to hunt, what animals to hunt, how many animals need to be captured or killed to meet the needs of the group, who will do what work to accomplish the task and how the resources will be allocated. Each of these requires the ability to know the needs of the group, the desires of the group and the skills of the group. Often those placed in charge are known to be successful hunters and able to make wise choices.

   The goals of leadership can be as clear as providing for the needs of the group. Or, they can be very complicated

and involved as when seeking to make alliances with other groups for protection and mutual benefit. This involves setting up goals for the continued function and well being of the majority of the members, dealing with economic and production needs, reform of customs and rituals, and even goals of gaining prominence on the larger stage of the world.

2. The second function is mobilization. This involves mobilizing the people to carry out the goals and decisions of the leaders. It can include organizing the work of the whole group or recruiting people within the group to do specific tasks. Such as assigning a leader to guide the hunting party. In larger societies it can involve mobilizing people to fulfill roles such as police officers, fireman, medical teams, inspectors and others to be sure the goals of the group are carried out.

3. The third function is the distribution of resources. This involves the use of and access to land, water and other resources. In relation to land, it can be as basic as where to plant the crops this year - to as complicated as the zoning laws of large cities, (which involve zoning land for different types of use - industrial, residential, educational, agriculture and others). It involves setting priorities as to what area of development is most critical and should benefit from greater access to resources. In some societies, this means the government has the right to take ownership of resources back from the people for the benefit of the whole. They call this the right of eminent domain. Usually, those who are impacted by these decisions are compensated in some way for what is being taken by the governing body, but not always. It depends on the nature of the governing structure.

This function can also involve the process of taxation of the people to gain the finances needed to mobilize and carry out goals/plans. Taxation can be in the form of contributing labor and time to the activities and goals of the governing agent. Taxation can involve finances and other goods. This allows the government to gain the finances needed to develop resources and make them available to others. Taxation has many forms, head tax, property tax, sales tax, and various types of service and license fees. The Hebrews had a temple tax that was used to provide the resources for the operation of the temple. It was assessed to every male above a certain age as long as the temple was in existence.

4. The fourth function is social control. This involves control of the social life of a group. It often relates to the setting and observing of holidays and fiestas that are part of a culture. It also relates to how laws are developed and enforced. The focus is on maintaining control of the society and guiding its activities. Daily, seasonal, special and unusual events are all part of this system. The government is also responsible for providing security, which further enhances its ability to control the society. Another aspect of this is to provide critical services that support the structures needed to provide adequate control. Education, social welfare, mental health programs and retirement facilities are provided and supervised for the benefit of all and to augment the government's ability to control its population.

To help us understand some of the variations that can occur in different social structures let's look at how authority is assigned.

Non-state societies

In <u>non-state societies</u> no one has absolute authority. While there may be one person who is the focal point of authority, his authority exists by permission of the whole group. This takes on a number of forms.

- <u>Bands</u> – Authority is informal in nature. When there is a decision to be made it often falls to the one who has exhibited special skills or abilities. This leadership is fluid, changing as the type of leadership and need changes.
- <u>Tribes</u> – The most common authority structure here is the use of councils and associations. These may have a headman or headwoman who is chosen to represent to the group and has a council or leadership group to help them. Some settings choose these leaders through kinship groups or age groups. Age group leadership would be common among the Maasai where leadership is placed in the hands of the group of men that are of a certain age set. A specific man is selected from this group may be selected to govern and lead.
- <u>Villages</u> – Here we have a clear leadership group or council with a specific person chosen as the headman. In general the group deals with local affairs and the headman would be their representative in the larger realm of the tribe they are a part of.
- <u>Villages and clan groups</u> – Key leaders are identified based on wealth and development of relationships with key people in the clan. They do so through gift-giving and activities designed to gain support for their leadership, while creating networks of authority and indebtedness.
- <u>Chief</u> – In this setting there are a number of villages that are part of a specific tribe who ally themselves into a political unit. One such type is the chiefdom common in

West Africa; generally led by a paramount chief. The chief holds an appointed office. Sometimes it is inherited; sometimes it is obtained through social rank and stratification. In general the leaders of the chiefdom come together to select the chief from among those available for this position. He then has access to great authority over many aspects of the life of the chiefdom and its residents.

- <u>Confederacies</u> – When there are several chiefdoms that are part of a tribe, they will come together and organize a confederation. Leadership is held by a council of chiefs who may chose one from among them to lead. This occurs generally in the waging of wars or in dealing with interactions with other tribes.

These forms all have one thing in common; they do not have a centralized government. Even though there may be a central leader his control has limitations and each sub area maintains a level of autonomy from that leadership. They are a bottom up system.

State societies

The other key form of government is <u>state societies</u>. The government is centralized and has control of the communities around it. Decisions are made at the top and passed down to the various levels and groups to carry out and enforce. While the lower levels may make recommendations, nothing happens until a decision is taken at a higher level. Local decisions can be canceled and altered by the central authorities as needed. The central government has control over many key aspects of life. Below is a list of some of them:

1. Citizenship and its rights and responsibilities – The central government determines who can be a citizen and

how to become a citizen. It also provides the guidelines for what a citizen is expected to do and the rights they are allowed to have.

2. Use of force – The central government controls the use of force. This is mainly in the form of the maintenance of a military. It also determines what access to force exists at the various levels of the society. Some countries have complete control of their military and have a centralized police force, as in Panama, which is under the control of the government. Others have multiple levels as in the USA, where there are city, county, state, and federal police systems.

3. Census – the central government controls and maintains the records of the people. This is for various reasons, taxation, inscription in the military, distribution of resources, etc.

4. Natural resources – Certain types of resources are under the direct control and supervision of the central government.

5. Communication – Key aspects of censorship, access to information and propaganda are under the direct control of the central government.

There are a number of forms of centralized state-type governments. They came into being with the development of nation states. This represents a number of changes in the structure and interrelations of cultures within a region.

1. Shift in membership – At this point we see a shift from membership through kinship to membership through ethnicity and geography. These define the boundaries of a group.

2. Shift in loyalty – Like number one, loyalty was formerly determined on the basis of kinship, clan or tribal relations. Now loyalty is based more on geographic

boundaries and the perceived benefits to be gained from relationship to a central government.

3. Increase in populations – With the increase in population there was a need to create different structures to govern. As cities developed, different groups mixed and joined together and there became a need to centralize government to create standards for the whole.

4. Changes in selection process for leaders – Because of the presence of multiple cultural groups in an area, there became a need to develop new methods for choosing leaders and for the makeup of the central structures of government.

5. Centralization of Government – as government becomes more centralized, changes occur in a number of areas. One of these is the need for more finances to run the government and its agencies. This changes the structures and process of taxation. It also affects what power will be allowed to the various regional divisions and cities that make up the support base.

The structures developed to deal with all these changes represent a number of approaches. From <u>monarchies and dictatorships</u> (where all the power is concentrated in a person and an elite segment of society), <u>to mixed forms</u> (like the British system that has a monarchy and representative form of government), <u>to republics and democracies</u> (where the people have a more direct say in who is chosen to lead and the boundaries of their power).

There are also systems like <u>communism and socialism</u> that say all people are equal but power is held by a political council. Countries that have had such systems are the Soviet Union, China and Vietnam. Korea is a mixture of this style with a dictator as the representative in control of power.

There are a few systems where the power is controlled by religious systems. Leadership and power are determined by religious dogma and processes. Two countries that have this form of government are Vatican City (in the form of the pope) and Tibet (whose leader is the Dalai Lama). There were a few ancient governments where the basis of leadership and power was in the belief that the key leader was a god, and the children of each generation were also gods, and so only they could hold the position of ultimate power. Religion then became the source of government. Egypt had this type of structure during the time of the pharaohs.

Many activities, structures and symbols are used to maintain the people's awareness of the presence and power of the government. One of the most common symbols is the flag. Each organization, group and country designs a flag to help remind people of their citizenship and the benefits they receive from the government represented by such banners.

Religions symbols and beliefs have been used in many countries to emphasize the right of the leaders to rule, a right given them by their god or religious system. Architecture is used to represent the power of the state and the ability of its leader. The pharaohs built the pyramids and great palaces. China constructed the Great Wall and the Forbidden City. Clothing can be used to represent a person's support of and unity with a political movement. In China, everyone sought to wear the same clothes as Mao Tse Tung. The Nehru jacket in India and the shirt jack of the 80's in Guyana represented similar support for the government. In countries like the Soviet Union the state became its own symbol and the evidence of its presence could be seen everywhere, in statues, buildings, propaganda and the structure of housing development.

An interesting feature of government is that as a society becomes more complex and more diverse in its population, it does not always abandon the earlier forms of government. It is not uncommon to find examples of different types of governing existing side by side. But what also is clear is that there are now multiple levels of government.

- Village, town, metropolis, county, state, country
- Village, chiefdom, city, province, country

One other item of interest should be presented. Colonial rule created a unique structure that existed for a time and can still be found in a limited way. In this system two governmental structures often existed side by side, but dealt with different aspects of governing the people. It was more common in the British colonies and involved Direct Rule by Britain through its government structures that were transferred to the colony. Or, Indirect Rule, which involved using local systems of government to deal with local cultures, customs and issues and British law when British interests were involved. The presence of the colonists and the desire to improve the state of those under their control actually resulted in their own downfall. They brought with them improved communication, transportation, and education, which resulted in an increased desire of the people to take charge of their own governance.

Finally as a result of the two World Wars came the development of international structures to govern the relations between countries. The first attempt was the League of Nations after WW1. Due to a lack of commitment of resources and power, on the part of the member nations, it failed to accomplish its goal. The second attempt was the United Nations. This body has had more success, and resulted in the formation of other organizations that have similar purpose of helping to govern the relations and

resources of the world for the benefit of all. Their efforts are limited, based on the willingness of parties to accept their authority and validity as relates to issues of local sovereignty. Still they have helped.

The current globalization of the world has brought more pressure to deal with such issues as world economy, global warming, protection of vital resources, and the environment. These all impact the ability of any government to rule independently of the influence and input of others. This can bring about changes through economic pressures.

We could discuss the major features of structures of government and see the similarities that exist, but as in each of the other areas, the way the systems are administered might be very different. The priorities could be different, as well as the rights and responsibilities given, both to the leaders and the citizens or members of each group.

Decision-making may not be done in the same way from one place to another. In one culture everyone can have the right to make their own decision, in another only the family head may do so, and in yet another, the village chief has the right to make decisions about religion and life. An example of this occurred in Sierra Leone. On one occasion the district church leader and I visited a village where we hoped to plant a new church. As usual we had to meet with the village chief to gain permission to do so and ask where we might meet or build a church. We also sought permission to be able to meet with members of the village to share our beliefs. The chief did something we did not expect. He called forward the heads of several families and told them they were to attend our church. He believed that he had the right to decide for his people what religious group they would be a part of.

The more we understand the life of the people the better we will do at entering their world and knowing how to communicate the truth we have. We will also be better able to live and function in their world. This is important, because cultures will only tolerate, for short periods of time, those who do not understand how to live within their world. They will be even less interested in what we say, because we appear uninterested in abiding by their rules and structures.

Chapter 6 - Social Structure/Status/Role

A <u>social structure</u> is the network of rules and norms that are commonly applied within a society. How people act and live is shaped, in part, by the social structure in which they find themselves. (michelle maiese 7/2003; beyond intractability) Though there can be change over time, many of these structures have been embedded in cultures for centuries. Consider the act of arranged marriages in India. Children are now legally able to select their own marriage partner, but most are still following the preferred social structure of allowing their parents to select their mates. Also, though prohibited by the government, most families still pay the bride price or "dowry", which is an ancient part of the Indian social structure. (members.tripod.com – arranged marriages) Why? Because social structures give identity to a people group. Social structures provide tradition, comfort, stability.

1. Social structures also define relationships. For example: the teacher/student relationship – the respect that a student shows his teacher is guided by the norms of his society. Husband/wife relationship – how each of them treats the other is a reflection of their social structure. Government/citizen relationship – how a citizen responds to authority represents the values of their particular social structure.

2. A social structure also defines appropriate patterns of behavior within that society. Is a child allowed to roam freely in the village, or kept close to home? The social structure of that particular village would define those boundaries. Is the wife able to work outside of the home or does her society require that she remain at home, caring for the house and children? Her social structure guides those decisions.   Does a husband touch his wife in public? In

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Papua New Guinea he does not. Why? Because his social structure says that that is unacceptable behavior.

The social structure of a society defines many specific areas, including economics, the legal system, politics, family and religion. Also included are the areas of status and role. Let's take a closer look at these two areas.

Status

Status is a position or place in a social system and its (corresponding) rights and duties. Status defines a place in a social system in relation to other places or statuses. Often a status has a value attached to it. (Cult. Anthro. A Christian Perspective pg. 127) However, the number and nature of statuses varies a great deal from society to society.

Status can be defined in a number of ways:

1. Status can be defined as a person's position in a society. He is a landowner. She is a businesswoman. They own a hotel. That is their status.

2. Status can also be defined as the esteem in which people hold a person. "The Pope holds an honored status amongst the people of the Catholic faith." Or, "The queen of England maintains her status as the very top of the social class."

3. Status can also explain an official standing/classification of a person. "That person has the status of a refugee." Or "this person has the status of a minor."

4. Often, positions of status are identified by uniforms or symbols. A military uniform, for example, shows exactly what the status, or "rank" is of a soldier.   Other symbols

such as a wedding ring or clergy collar quickly help us place a person into a specific status.

Among the Sudanese in West Africa, the hair is parted into patterns of diamonds and squares indicating a person's status. In Zaire, scarring on the face of a male is a status symbol, and indicates that he has moved into the position of manhood. In PNG, a necklace a short bamboo sticks is worn by the men. The more bamboo pieces, the longer the necklace. The longer the necklace, the more wealth he has, and the greater his status.

When you work with people of another culture, it is important that you know the status symbols of that society. The symbols will guide you in knowing the positions of individuals within their culture.

There are three types of Status, ascribed status, achieved status, and vertical status. Let's look at each of them.

Ascribed status. An ascribed status is one that is assigned to a person on the basis of their gender, age, birth order, race, ethnic group or social class. An individual usually is born into or inherits his or her ascribed status and has little or no chance of changing them. (129)

Gender, in many cultures, automatically defines status – often with the man being seen as the more powerful, the more dominant…while the woman is less vocal and submissive. However, in the Mosuo clan, a Chinese ethnic minority, women are the owners of the land and home, and make the main decisions re: the family and home. Also, the family name is passed through the women. This is in sharp contrast to the rest of the country of China that traditionally gives men the more important status. (roughcut.thewomen'skingdom)

Age can determine status. Among the Nuer tribe of Africa, people are expected to act superior to those who are younger than themselves, informal to those who are equal, and show respect and deference to those who are older. Likewise in the Philippines, the elderly are greeted with respect and humility. A gesture of taking the right hand of the elder and touching it to your forehead as you bow recognizes the wisdom and honor of an elder. (metroeireann.com)

Birth order reflects status. In some societies birth order determines who gets the greater inheritance. The practice of *primogeniture* refers to the system in which the family's wealth and position pass to the first-born son. The Hebrews of the OT practiced this – as the oldest son received the birthright, a double portion, and a special blessing. This is still practiced today among many societies. (130)

Race and ethnic groups can also determine status. In some parts of the US, African Americans and the American Indians are still, at times, treated as inferior in their social status. In some countries, being a particular skin color gives a status of beauty or preference. Some cultures prefer that their skin be tanned – others do not.

And finally, social class can determine status. This is most prominent in the caste system of India. An Indian villager is born into a caste, or social class, which provides him with a general social position and clearly defines his way of life, who he can marry, when and how he should bathe, what he can eat, where he can live, and the way he should be buried. In many cases, it also determines his job and clients, which he inherits from his father. (Cultural Anthropology, Hiebert 152) The Indian caste system has 5 levels; the highest being the Brahman's who are the educated…the doctors, lawyers and engineers; the next the Kshatriyas – landowners….the

next the Vaishyas – merchants…the next the Shudras – laborers/craftsmen… the lowest being the Harijans or the outcasts or 'untouchables.' These people are seen as unclean, working in jobs that are considered unhealthy and undesirable, usually living in extreme poverty.

The second type of status is:

Achieved status. Achieved status is obtained through choice and achievement. There are countless stories of those who have gained success, wealth or recognition through hard work and wise choices.

Waine Kong was born in Jamaica to a poor Jamaican woman and her husband, a Chinese refugee. The village where they lived had no electricity, running water, newspaper, library, or even a radio. At four years of age, Waine's father left the family. His mother, soon after, left for the US to find work. Waine continued to live in Jamaica with his grandmother and attended a small school that was so poor that they had no books for the students. Waine had trouble reading, writing and spelling. His family assumed that Waine would grow up to be a simple farmer on the island. However, at the age of 15, he joined his mother in the US. There, he had trouble fitting in because of his strong Jamaican accent. But, he took after school classes to improve his academic skills and his speech. His athletic abilities provided scholarships for him to go on to college. Since then, Waine has received a bachelor's and master's degree, a PhD in psychology, and a law degree. He is a CEO of a company that monitors the health of the African-American community, manages a staff of 24, and oversees a $10 million conference center. All of this from a little boy who had trouble reading. Waine is a great example of someone who reached his achieved status through hard work, education, ability and choice. (http://biography.jrank.org/pages/2525/kong-b-waine.html)

The third type of status is:

Vertical status. Often times in a status system, there is a hierarchal order of importance or rank. This is obvious in the military system where the private is at the bottom of the ladder, next is the sergeant, followed by the captain and lastly the general. Again, this vertical status is found in the caste system in India. Vertical status can also be found in large businesses – the janitors are on the bottom of the ladder, the cafeteria personal on the next rung, the secretaries above them, etc., until you reach the CEO of the company who is at the top of the vertical status system.

In some cultures, there is vertical mobility, meaning that a person can freely move up and down the vertical status ladder. Usually, of course, people choose to move up. This can happen a number of different ways….

Marriage – A person of one status marries into a family of another.

Education – Education provides an excellent opportunity for people to advance in the status system.

Wealth – Wealth opens doors to greater status.

Hard work – Many people have advanced in their particular status system through hard work and persistence.

- Nicholas Johnston started his job at the Washington Post newspaper by sorting and distributing mail. He now has a respected job writing for the newspaper. (http://www.eperience.com/alumnus/article?channel_id..)

- Parker McLachlin just won his first professional golf tournament, earning $1.3 million. However, he says, "nothing was ever handed to me on a silver platter. I worked my way up and started in the (golf)cart barn….that whole story of working your way up the ladder." Parker also says, "I'm trying to install …into...kids that if you work hard and dream big it can happen for you." (http://www.khnl.com/global/story.asp?s=9070171)

- In 1962, Joe Nkash came to NY from Israel at age 19. He had only $25. He spent his first nights in NY sleeping in the subway stations. He started doing menial labor in the garment district. He went on to found Jordache Enterprises. His annual salary is over a million dollars a year. (Cult. Anthro. 132)

All of these are examples of people who have moved **up** the vertical status system. However, it is possible to move **down** as well. In some marriages, people choose to move downward in their social status. In November of 2005, Princess Nori of Japan married a middle-class businessman and, at that point, gave up her royalty status and became a housewife. (http://www.theaage.com.au/html.ng/cat) Many people find themselves unable to maintain the lifestyle of a certain status, and are forced to move down to a lower one.

The thing to remember about vertical mobility is that people have an option of moving up or down the social status system. However, there are some situations where a person has little or no opportunity of moving from their current social status – such as the caste system in Indian. Once a Brahman, always a Brahman. Once an untouchable, always an untouchable.

A person's status has a certain behavior tied to it….this is called a 'role.'

Roles

Role is defined as "the behavior, attitudes, and values associated with a particular status." (Cult. Athro 128) Role behavior is usually anticipated and predictable.

- A barber's role is to cut our hair.
- A doctor's role is to treat our illness.
- A teacher's role is to instruct his students.
- A pastor's role is to lead his congregation.

All of these status positions cause us to visualize a specific behavior or "role" that is expected and predictable. In a way, roles are programmed by society. A society expects a teacher to act in a certain way, and this helps to bring stability and efficiency to his relationships. If a teacher is behaving inappropriately, acting outside of the anticipated role, then there is basis for action to be taken by other members of the society. Anticipated and predictable roles give us a base to build our relationships on.

Do we have multiple roles? Of course. I perform the roles belonging to a wife, mother, daughter, sister, mother-in-law, aunt, Christian, missionary of the Wesleyan church, teacher of ESL, and member of the women's group at church. Do all of those roles have the same behaviors and expectations? No. I speak differently to my husband than I do to my mother. As a teacher, I stand in front of the class and give instructions…but in the women's group I am not a leader, rather a willing helper. As an aunt, I call my nieces and nephews occasionally to say hello or wish them a happy

birthday. But, as a mother, I talk to my own children very regularly, and am interested in every aspect of their lives. My role as an aunt is very different than my role as a mother. Different roles have varying behaviors, values and attitudes.

There are some relationships that are "**<u>simplex</u>**", meaning that I have only one relationship or "role" in them. For example, the man who provides my car insurance – I do not know him personally. But, his role is to provide a service for my vehicle, and my role is to make the yearly payments necessary to maintain that service. Our relationship is "simplex" – I have only one "role" or connection with him. The policeman who stands in the street directing traffic– I do not know him. His role is to direct me in a safe way, my role is to follow his orders and submit to his authority. I do not know him in any other way – we have a "simplex" relationship. I recognize the lady at the counter in the grocery store, but that is the only place that I see her. My role there is to pay the bill and smile – another "simplex" relationship.

It is more common to have a simplex relationship in an urban setting – in a big city.   Because of this, cities are often called impersonal. It may not be the intention of the people, but those are the dynamics in which they live. If you are ministering in a large city, it will be important to remember that building relationships that are more than 'simplex' will take time and effort.

On the other hand, it is not uncommon for a person to be related to another person in more than one role, which is called a **"<u>multiplex</u>"** role.   For example, Mariquel is my pastor's wife. She is also my friend. She is also my student. One person – three different relationships and three different roles. As my pastor's wife, I respect her authority, I assist her when she asks me, I submit to her teaching. As a friend,

we eat lunch together, we shop together, and we cook together. As a teacher, I expect her to complete her assignments, to follow my instructions, to participate in class. I have a different role in each of these relationships – one of being submissive, another of sharing together equally, another of being the authority. Three different roles….yet with one person.

Having "multiplex" roles is beneficial. I feel like I know Mariquel, my pastor's wife, very well. Because we interact at different levels, we can communicate more meaningfully. And, we can be more sympathetic to each other. If I know that she is seriously stressed over an incident at the church, her performance in my class might be affected. I will understand that, be extra patient, not too demanding.

However, on the other side, having a 'multiplex' role can be threatening….it can create **"role conflict."** For example, it might be difficult to maintain personal privacy because of all the different roles that we have. Or, it might be difficult to keep the various roles and relationships separated in an appropriate way. If Mariquel does badly on an exam in my class, should I give her a failing grade?….or should I excuse her because she is my pastor's wife? Or, if Mariquel senses that I have a problem spiritually, should she confront me…or just let it go because she doesn't want to lose my friendship? The answers might seem easy right now – but in an actual situation, with the clashing of personalities and roles, it can become complicated and tense.

Role conflicts can also happen if there is a change in the vertical status. If a person marries into a status that is higher than what he was used to, his role changes with his former friends and family. He could become proud and condescending, refusing to associate with them anymore, leaving his former role behind. Or, he could take on the role

of a provider, and open doors for their advancement as well. What if two friends are co-workers in the same company and one is promoted and the other is not? There could be role conflict. They are no longer at the same vertical status.

This happened in a political situation in Uganda, Africa. In this particular country, among the Soga people, political offices are passed down along the royal lineage. When the British came and colonized Uganda, they worked within the existing political structure of the people for some time. But, later, they developed their own administrative system, and they chose people for political offices, not from the royal line, but from the commoners – people who they felt would best fill the position. What happened? Role conflict.

The selected people were not royalty, yet filling positions traditionally filled by royalty. There was conflict with the royal family….conflict with the common people…conflict over traditional…conflict with the British. What the British thought would be a more efficient system was actually less effective and created new problems.

Our roles regularly change – whether they are in our job, our family, our society. I do not have the status of a grandmother yet, and so have not taken on that role of enjoying my grandchildren….but someday I hope that will change and I will assume that role. Some of you are currently students, but one day that will change and you will become pastors or professionals. Some of you are single….but one day you may be married. Roles change often, that's life….so how do we handle role conflicts (that will arise) in a constructive manner? We will need to modify our role behaviors so that we can continue relationships across social and vertical structures. As Christians, our primary role is to love God with all of our being, and to love

others. That should not change – regardless of the roles that we have.

Do different cultures assign their roles differently? Yes. I mentioned that my role as an aunt, in my culture, is to call my nieces and nephews occasionally, and spend time with them when it's possible. However, in another culture, the role of an aunt might be to physically raise her nieces and nephews in her home. Or it might be to discipline them, pay for their schooling, or find a spouse for them.

In the U.S., the role of a nurse is to provide care for her patients. There are specific, legal rules and guidelines that she must follow that limit what medical care she can give. Any treatment that is beyond her specifications needs to be done by other medical personnel. But, that may not be the case in another country. A nurse in another country may have permission to perform procedures that would only be done by a doctor in the US. Her role might change in regard to the country or culture that she is in.

The simple role of a shopper varies greatly from North America to Africa. While the American lady runs quickly into the grocery store to buy some potatoes and beans…the African shopper and the vender discuss the weather, family and local gossip before buying the vegetables. And then, bargaining for the right price could take another 10 minutes. Here is the same role – purchasing vegetables – with the same outcome – but a totally different process.

In order to function properly and effectively in a different culture, we need to know, not only the social structure, but also the various status systems and roles (or behaviors) that go with it. The more we understand status, the better able we will be to communicate. The more we learn about roles, the more careful our behaviors will be – not to offend, but to

be appropriate. If we are to minister to people effectively, we have to deal with them as they are – members of their society and its' social system.

Chapter 7 - Sex, Gender, and Life Cycle

Sex

The following information regarding sex in different countries and amongst various tribal groups will give us an idea of the value placed on sex by its culture. There are millions of people who have the philosophy that sex is for entertainment, for power, for money, for status. This discussion does not condone any of these behaviors – but merely gives you the information, because as Christians witnessing to a world without Jesus, we will come in contact with people who have differing views about sex and its practice.

As Christians, the Bible gives us very clear and specific guidelines about sex and who it involves.

- Sex is not to occur between any relative - your mother, father, sister, aunt, daughter-in-law, a person of the same sex, or an animal. All of this is clearly stated in Leviticus 18.

- Homosexual relationships are perverted and unnatural – found in Romans 1:21

- Adultery is forbidden - found in the commandments in Deuteronomy 18.

- In Ephesians 5, Paul says, "there must not be even a _hint_ of sexual immorality or of any kind of impurity…because these are improper for God's holy people." (vs 3)

- This same chapter also says that a husband and wife are to be united and become one flesh.

- Hebrews 13:4 says that the marriage bed (or act of sex) should be kept pure, for God will judge the adulterer and the sexually immoral.

- Proverbs 6:32…"A man who commits adultery lacks judgment; whoever does so destroys himself."

- And, how about this scripture, "But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart." (Matt 5:28)

These are just a few of the many, many verses in the Bible that deal with what is proper and improper….what is pure and impure…in regard to sex. And, we can be very thankful that we have these guidelines and instruction from God to help us. Sex, between married couples, is a beautiful thing, created by God to be enjoyed in that context.

However, we only have to turn on the TV to see that the world does not follow these guidelines. We only have to open our door and look outside, and adultery and sexual perversion are all around us. Television celebrities are boldly advocating lesbian and gay lifestyles or bisexual living. Some states in the US and other countries allow for same-sex marriage. Pornography is available with the click of our computer mouse.

Did you know that in Thailand, male homosexuals are considered to be "complete" men, because they are capable of enjoying sexual relations with both men and women? They have total freedom of choice and enjoyment. Also, in Thailand, transvestites (men who dress as women) live with

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complete freedom, and participate in regular, popular, and serious beauty contests.
(www.cpamedia.com/culture/thailand.kathoey)

In Nepal, families willingly send their daughters to India to work as prostitutes so that they will send money back to their families in Nepal. It is estimated that as many as 200,000 girls have been sent into prostitution, from Nepal, for the purpose of providing funds for their families. (www.cpamedia.com/culture/nepal_commercial_sex)

The Yanomamo men of Venezuela share their wives and marriage beds with visiting traders, especially if the visitor brings goods that are highly valuable. They are also willing to give or share a wife with a brother who wants to have sex. (www.dhushara.com/paradoxhtm/warrior.htm)

In Islam, the greatest asset that a woman can have is that she keeps her virginity for her marriage partner. If she is caught having sex before marriage, the Islamic law suggests that she receive 100 lashes. If she is married and commits adultery, she could be stoned to death. A devout Muslim man would not think of marrying a non-virgin. However, he can freely have sex, whether married or not, with anyone he pleases. Non-virgins, to him, are for enjoyment; not for marriage. (www.islam-watch.org/abdulkasem/sexinislam/sex_and_sexuality_in_islam.htm)

In the Bemba tribe of Zambia, women spend a great deal of time teaching their small girls how to become professional love-makers. In normal playtime, young boys and girls often imitate the sexual practices that are taught to them.
 (www.2.hu-berlin.de/sexology/gesund/archiv/gus/bemba/html)

The Maasai tribe of Tanzania has a sharing policy. They share the food from their table, the milk from their bowl, and their wives. It is typical to have 7-10 sexual partners on a regular basis. The Maasai encourage their youth to use their energy by practicing sex. (www.scienceinafrica.co.za.2003/may/maasai.html). As a matter of fact, young warriors choose girls, ages 8-13, to come and live with them in their settlement. There, they freely have sexual relations with them. It is not considered wrong or immoral, because, since she is a child, she cannot conceive yet. Rather, it is highly recommended because they believe that, through sexual activity, these young girls will develop quickly into young women. Obviously, virginity, among the Maasai, is not a valued trait. (www2.hu-berlin.de/sexology/gesend/archive/gus/masai.html)

There are spiritual groups, or cults that use sex as a form of worship. The Buddhists have a sexual experience that they call "tantrik". Its goal is to experience sexual desires so completely, that all mystery is taken away and the persons involved reach an incomparable spiritual bliss called nirvana. This is also practiced in the New Age movement – with less emphasis on the spiritual or sacred side, and more on the intense sexual please. (http://www.religioustolerance.org/tantricsex.htm.) Jim Jones, cult leader in Guyana in the 1970's, boasted of having sex with 14 women and 2 men in one day. He preached that homosexuality was wrong, but justified his homosexual actions as bonding with male members of his religious groups. Over 900 members of this group committed joint suicide when the abuses and atrocities of this cult were being investigated. (http://www.time.com/time/magazine/article/0,9171,919897,00.html) Warren Jeffs, recent leader of the Fundamental Church of the Latter Day Saints, has 40 wives, four of which

are between 12-15 years old. He forced other teenage girls to marry older men. They were ordered to have sex and get pregnant…or risk eternity in hell. He is currently in prison, serving a 10 years to life sentence for rape, and arranging marriages for underage girls.
(www.guardian.co.uk/world/2006/nov/21/gender.religion)

One of the tragedies of sexual promiscuity in the world today is HIV/AIDS. Zambia, with a population of just over 11,000,000, has over 1,000,000 people living with HIV/AIDS (reported in 2005). In that same year, there were 98,000 deaths related to HIV/AIDS. Why? Largely because of unfaithful spouses/partners, prostitution, or homosexual relationships.
(www.global/healthreporting.org/countries/zambia)

In South Africa, 5.3 million of its 45 million people are infected with HIV/AIDS. Almost 25% of all South African children (under 15) have lost one or both parents to the disease. In this country, there are approximately 1,000 rapes every day.
(www.pgaf.org/pressreleases/south_africa_stats.html)

The examples could go on and on. But, the point is, sexual activities outside of what we consider to be correct sexual behavior, are happening all around the world – openly and with acceptance.   If we are to reach the world for Jesus Christ, whether it is in Brazil…or in Thailand…or Costa Rica….what will be our response? Let me remind you again of Jesus' encounter with the adulterous woman. He did not yell at her….he did not condemn her….as a matter of fact, he protected her from her accusers.   Yet he told her, "Go…leave your life of sin." (Jn 8:11) What should be our response to a world, living in sexual sin, which needs Jesus?

Gender

Gender, in anthropology, refers to more than just a male/female connotation. Yes, my gender is female. And yes, my husband's gender is male. But, the topic of anthropological gender:

  a) refers to the social roles and relations between men and women, including who does what kinds of work and how decisions are made.
  b) varies over time and across cultures
  c) influences economics, politics, and social interactions and needs
  d) uses and shares power
  e) is about assumptions, expectations, and obligations
  f) is enacted at the level of the family, the community, and the country.

(http://www.acdi-cida.gc.ca)

Gender identities and gender relations are critical aspects of culture because they shape the way daily life is lived. Learning abut gender within a culture happens through a process called 'enculturation.' Enculturation is the transmission of the values and beliefs of one generation to the next. This process starts from birth. While a child is being raised, he observes the norms of his family. He observes who in the family is responsible to cook the food, who cleans, who works in the garden, who handles the money, who drives the car, who makes family decisions, who cares for the children, etc., etc.

I grew up on a small dairy farm in Minnesota. I watched my parents, and assumed that the way they performed their gender roles was the way it was practiced in every family. In my family, my mother was in charge of the garden – the planting, harvesting, and taking care of the fruits and

vegetables. She would frequently enlist my help & that of my sisters, and occasionally my brothers. However, when the soil needed to be tilled, it was my father or brothers who did that – mostly because it involved using a machine, and probably because that required extra strength. And, my sister's and I were taught, by observation, that men are the ones that have that extra strength. It was my father and brothers that took care of the milk cows, which worked in the fields, which drove the tractors, which used the machinery.

It was my mother that cooked the meals, that made the bread, that sewed the quilts. It was my father that got up at 4:00 a.m. to go out to the barn to attend to the cows, and then, (after a big breakfast), would drive off to the fields in his tractor.

My mother taught me that my father worked very hard, and that when he came into the house, he was to be respected, given time to relax, not bothered.

All of this I learned by observation, while living in my parent's house.

Let's look at the gender roles of the Yanomamo tribe. From an early age, boys are favored by their father. They are encouraged to be "fierce" and are rarely punished for mistreating girls – because that is a manly trait and they observe their father's beating their wives. The boys are told that men are more valuable than women…boys more valuable than girls. They are raised to become fierce, so that they can go to war with other tribes over issues of land, hunting rights, and women.

Girls, on the other hand, start household chores long before their brothers are expected to do any work. They are

responsible to care for younger brothers and sisters, and help their mother cook, haul water, and collect firewood. Collecting firewood is especially difficult, and can take several hours every day. It involves carrying enormous loads of wood in their back baskets. A Yanomamo girl has little say in whom she will marry, and when she is grown, is not allowed to voice her opinion in political or group affairs.

When a Yanomamo man returns from a successful hunt, he proudly struts to his hammock, and there he lays waiting for his food. The wife quickly needs to have food ready for him. If not, she will surely be scolded, if not beaten. It is only when a woman becomes old and has grown children of her own that she attains a level of respect in the Yanomamo tribe. (www.dhushara.com/paradoxhtm/warrior/htm)

In the Maasai tribe, the men are the warriors. They protect the family, the herds and the village. The women are the ones who build the houses out of grass and cow dung, do the cooking, find the water, and get milk from the animals.

In Bangladesh, men are the main wage earners and decision makers. Women usually care for the family, the home and garden.

In ancient China, men were the workers, the protectors, the decision makers. They thought of women as second-class citizens. As a matter of fact, they sometimes didn't even give names to their girl-babies, only calling them daughter #1, #2, etc. Women were considered a man's property, and her main role was to serve her father, her brothers, and later, her husband and mother-in-law. She was valued only because she could produce children – preferably boys. (www.planetpapers.com/assets/4637.php)

These are the gender roles that are expected and learned within these cultures. It is important to remember that what is considered normal can only be understood within the context of a specific culture. For example: a Yanomamo man who gently helps his wife with the cooking and gathering of firewood would be considered abnormal in that society. Or, a woman in that same culture would be considered odd if she rested for a day after giving birth. For her, the norm is to return to her domestic duties immediately after birth. (<u>NC Independent studies – cultural anthropology 252)</u>   These are cultural, patterned ways of acting as a woman or a man, but these patterns are definitely not universal and vary from culture to culture.

<u>Gender change</u>

It's important to remember that enculturation will be modified over time –

> a. as villages are influenced by cities
> b. as underdeveloped countries are influenced by more developed countries
> c. as a result of environmental changes
> d. advancements of technology
> e. economic opportunities
> f. people relocating to different places/cultures
> g. development projects
> h. political changes
> i. even personality differences

For example, my brother now is in charge of my dad's farm. He has a wife and two grown children, a boy and a girl. Because my brother and my sister-in-law both have full-time jobs away from the farm; all members of his family work in every area of the farm. They all operate the tractors. They all share in the garden work and housework. The needs and

values have changed on the farm since my brother and I were growing up. No longer is it the mother who does the cooking and the father that operates the tractor. And so my brother's children have a different "enculturation" than I had while living on the farm. They have grown up seeing a different distribution of male/female gender roles.

In Bangladesh, changes in political trade policies have allowed for the growth of the garment industry. This has drawn large numbers of women into the cities to work, which provides extra funds to the family, and to the woman, an independence that she has not experienced before. This work has also affected the way she dresses. In the past, the women traditionally wore a Purdah, concealing herself with clothes from head to toe. Because of her employment, many are choosing a modified version of this dressing. Also because of her employment, she obviously is not at home taking care of the children 24 hrs a day, so her children will perceive her role differently.

Now, in China, because of political changes, the constitution states that women have the same rights as a man, and are eligible for the same positions and pay. Today, in China, women work in a multitude of fields, and in management positions.

Whenever we think about gender change, we often think about the women's rights movements – and issues dealing with equal pay and equal position. However, gender role changes are much more than that. Gender changes also are apparent in issues of domestic and social violence, education, working conditions.

Is gender role change a good thing? Maybe not in every situation – men often leave a family behind to find employment in a big city. Women no longer stay at home to

care for the family and home – rather she works fulltime in a busy office and the children and home are left for somebody else to manage. But, gender change is inevitable. Because, as the world changes – as countries and cultures become more connected with each other, there will be change.

Life Cycles

Since change is a fact of life, and what is being observed (or enculturated) by our children differs from generation to generation, how can we find stability and tradition in a society? How can we say, "this happens and that happens" when there are always exceptions and always something new. That's when anthropologists look at the life cycle of a culture. Life cycle is the occurrence of events that are repeated over and over and over again within a group or culture.

For example, every culture has this life cycle – birth, childhood, adulthood, death.
This is very general and vague – yet it illustrates that every culture and every country has this common factor in regard to a life cycle. A slightly more involved life cycle is that of the male Maasai – birth, childhood, warrior, elder, death. Or, from a western-world point-of-view, we could state a life cycle like this: childhood, adolescent, college student, teacher, administrator, retiree, death. A simple one: single, married, grandparent.

Hindus have a very specific life cycle of 4 stages, which is practiced in all of the castes – but only among the men; because the women are always dependent on the men for protection and provision. The first stage is that of the <u>student</u> – where a young man will spend a good part of his adolescent years studying the spiritual books and rituals. It is in this stage that the boy wears a red thread over his left

shoulder – symbolizing that he has entered into Hinduism. The second life cycle is that of the <u>householder</u>. In this time, the man marries, forms a family, and establishes his career and household. The third cycle is the <u>retirement cycle.</u> A man reaches the age where his son can take over the responsibility of the household, and so he and his wife are free to be more involved in worship, or to relax and contemplate their upcoming death and reincarnation. The fourth is the <u>ascetic</u> cycle which can be practiced at any point in a man's lifetime. It is the giving up of all possessions, and wandering as a hermit, living life with no shelter, and no money. The man eats only when food is given to him. At this point, the man is considered a 'holy man', seeking spiritual enlightenment and power, trying to achieve wisdom from above.

(http://uwacadweb.uwyo.edu/Religionet/er/hinduism/HSLIFE.HTM.)

The point being made is that in every culture, there are steps (levels, stages) that a person goes through in his/her lifetime. These can be obtained simply through the passage of time and years, or they can be marked by specific activities, rituals or celebrations in one's life. Let's look at some of these specific events.

Birth

Obviously, birth is a significant event. In some cultures, a new baby is given gifts to welcome him/her into their society.   In the ancient Chinese culture, a baby girl was placed in a box under the bed, with a piece of broken pottery. This was to symbolize her lesser-position in her culture, and that she was to serve her father. (www.planetpapers..)

Hindus believe that an infant's hair traps impurities from childbirth, and so perform a ritual of shaving the baby's head to release those impurities. In some cultures, the process of

naming a newborn is a significant ritual. Among some American Indians, a child is given a temporary name for the first few years of life; and later an adult name that fits his/her character. Other specific events associated with a birth are baptism or dedication, circumcision, or bringing the baby out in public for the first time.

Initiation Rites

In some cultures, there are ceremonies for both boys and girls when they reach a certain age that publicly demonstrate their moving from one status to the next. For example, amongst the Mende tribe in Sierra Leone, young boys are taken into seclusion in the bush and circumcised. They are then forced to lie on the ground with their head in a hole, and their backs are cut with razors. The scars from the cuts are symbolic of teeth marks of a spirit who 'eats' the boys. They have now been 'reborn' and return to their society with a new status. (http://faculty.mdc.edu/jmcnair/joepages/rites_of_passage(1).htm) Traditionally, young girls in Sierra Leone and many other African countries have also been initiated through a form of female circumcision. This practice causes many potential problems for a girl as she matures, but the pressure by outsiders to stop this ritual has not been readily accepted by the culture.

Another form of initiation takes place when a man/woman enters the military. For several weeks, they are removed from their former society and placed in basic training. There, their clothing is exchanged for a uniform. Their hair is cut so that all look identical. They are given precise instructions on behavior, discipline, physical fitness and loyalty. They emerge from basic training with a new status – they are no longer civilians, rather soldiers.

There are other celebrations that wouldn't necessarily be called initiation rites, but serve the same purpose of advancing to another life cycle or status. For example:

Quince anos - In many Latin American countries, the 15th birthday of a young girl marks her passage from childhood into maturity. This is a big, costly event that can include a religious ceremony, a reception in a banquet hall, food, music, and dancing. The quinceanera wears a gown and tiara and is accompanied by a group of special friends called her "court." A tradition in some countries is that the father of the girl changes the girl's flat shoes for a pair of high heels – symbolizing her passage into womanhood. With the changing of times, alternatives to the costly ceremony could be a trip overseas or a large gift of money. (www.quinceanera-boutique.com/quinceaneratradition.htm)

Bar Mitzvah - When a young Jewish boy or girl reaches 12 or 13 years of age, they are able to participate in a Jewish service as an adult. At this point, the boy or girl takes full responsibility in following the Jewish law, their cultural traditions and ethics. At a special ceremony called a Bar Mitzvah, the young person is called on to read from Scripture and possibly gives a devotional thought. (http://en.wikipedia.org/wiki/b'nai_mitzvah)

Other significant life cycle events might be shaving for the first time, obtaining a driver's license, graduating from high school or college, being of legal age to vote or drink, or moving out of the parent's house. All of these reflect significant moments that move a person along in their status or position in a community or culture.

Marriage

Marriage is another level in the life cycle. While there are many that marry for love, many cultures don't see marriage in that way. They look at it as the union of families – forming an alliance between two groups. Or, they may see it as a way to legitimize sexual union, or as a way to increase the family through procreation. Some marriages have been arranged by parents since the children were young – maybe not even born yet. Sometimes the bride and bridegroom do not know each other until their wedding day. For whatever the reason, the result is a new status for the bride and bridegroom – a new level of maturity and responsibility.

The Hindu marriage takes place over several days of celebrations. Each day is significant in the passage from singleness to matrimony…to maturity.

Some cultures celebrate a honeymoon. This gives the wedded couple a chance to adjust to their new roles of husband/wife, and prepare for the new status that has been awarded to them by their society and culture.

Death

Though there are many beliefs of what happens after death, the universal fact is that death is a step in the life cycle that happens to everybody. One of the rites associated with death is the disposal of the body. For some, this is an expensive process including embalming, a casket, a vault in the ground, a headstone and ornaments to decorate the grave. For others, like the Maasai, it is simply leaving the deceased in an open area for the animals to eat. For others, it means cremation, and sprinkling the ashes on a sacred spot – or keeping the ashes in a special location. These rituals help in the mourning process, to bring closure, comfort and support.

In the Islam faith, before a Muslim dies, he/she is encouraged (if at all possible) to say these words, "I bear witness that there is no god but Allah." The person is not embalmed, but washed, wrapped, and buried quickly. He is laid in his grave, facing the holy city of Mecca. There are no tombstones, markers or mementos placed on the grave. For friends and relatives, there is a 3-day mourning period. For a widow, that period extends to 4 months and 10 days. During that time, she is not to remarry, move from her home, or wear decorative clothing or jewelry. (http://islam.about.com/cs/elderly/a/funeals.htm)

When a member of the Yanomamo tribe dies, there is wailing, screaming, and hatchet blows to the floor. The body is decorated with feathers and cotton, scented with tobacco, and placed into a hammock for cremation. The bones are later collected, ground up into a powder by family members, and later eaten with plantain soup. All of this takes place so that the soul of the departed will live a quiet life in eternity, and that the remaining family will receive extra strength from his bones.
(http://users.rcn.com/salski/no18-19folder/endocannibalism.htm)

Actually, for many cultures, death opens the door to another level. Christians believe that death brings eternal life – either with our Lord in heaven, or eternity in hell. Many tribes believe that even though a person dies, his spirit lives on to bring protection, or harm. Many cultures worship their ancestors, offering them food or prayers, and begging them for mercy or direction. Some cultures believe in reincarnation – where the departed returns as another person or animal.

Life cycles serve important functions for individuals and societies. They announce changes in status, they provide for

changes in the social structure as the adults make way for the youth to take over, and they give opportunity for emotional growth – for celebration, for mourning, for maturing.

The subject of sex, gender and life cycle opens doors to great variations between cultures and countries. Obviously, what the children are taught regarding sex in Zambia is much different than what we as Christians teach our children. The gender traditions of China may be different from our own. The life cycle initiations of Sierra Leone may be disturbing to us. But, by being aware of these practices and theories, it will help us to be better equipped to communicate with others.

Chapter 8 - Marriage, Family and Kinship

Marriage is the recognized union of persons. All cultures will agree on that. But, the extent of that union, the relationship between the married persons, the guidelines of that marriage, these all differ from one culture to another.

One of the first differences is this: who can a person marry? With the legalization of same-sex marriages in some countries, this question gets more complicated. But let's look at this question from the point of view of a marriage between a man and a woman. So, who can the man marry? And, who can't he marry? In some cultures, not all women are eligible to be his wife. And, not all men are eligible to be her husband. Cultures have very strict guidelines about who is a potential mate, and who is not.

Endogamy

The practice of endogamy means that a marriage partner is chosen from within the same group, culture, or society. Endogamy occurs within the castes of India – a man is only allowed to marry within his same sect. Also, endogamy is practiced to a point in royalty, requiring their children to marry someone of royal descent; or in racial or religious groups, like the Amish in the US who strongly prefer that their children marry someone of that same religious affiliation. In smaller groups or castes, the options of a mate might be limited, and so some parents make marriage arrangements for their children while they are still young…sometimes before they are born.

It's important to remember that in certain cultures, family lines are very important – and they refer to themselves as coming from their father's lineage…or their mother's, and some, (as in my home culture) give reference to both the

mother and father's lineage. Because of this reference to family line, the preferences of the family and the culture, cousins may become prime candidates when it comes to marriage.

Within endogamy exists the marriage of <u>parallel cousins.</u> This means that a man who refers to himself as coming from his father's lineage, has the first chance to marry the daughter of his *father's brother*, or in other words, his paternal uncle's daughter. Or, if he considers himself a descendent of his mother's line, he has the first chance to marry the daughter of his *mother's sister*, his maternal aunt's daughter. These are called parallel cousins – cousins from the same lineage; and so this becomes a marriage within the same 'group', or 'society.' (Endogamy) This, to the Arabs, is an ideal marriage. In their culture, the daughter is required to marry her cousin, unless he marries someone else and releases her. This also occurred in the Old Testament, when Abraham sent his servant to find a wife for his son Isaac. (Gen 24) The woman chosen for him was Rebekah – Isaac's father's brother's granddaughter.

Exogamy

Exogamy means that a person must marry <u>outside </u>of the group of which he is a member. This type of marriage allows for marriage with nearly anybody, but there are some exceptions.

Let's talk about cousins again. Another type of marriage between cousins is called <u>cross</u>-<u>cousins marriage</u>. Remember the lineages – either a person chooses to be from the father's line or the mother's. So, a cross-cousin marriage would be marrying a cousin from the opposite lineage. For example, a man with a paternal lineage chooses a cousin from his mother's side. Or, a man with a maternal lineage

would choose a cousin from his father's side. This is an exogamous marriage because the chosen partner is from outside of the family group.

A cross-cousin marriage is preferred (or even required) by some groups. The Yanomamo plan for cross-cousin marriages. When their daughters are young, their fathers arrange their marriages to cross-cousins. This strengthens family ties, and creates new alliances with the in-laws.

Is there any marriage relationship that is forbidden or discouraged? Yes. Nearly every culture has an <u>incest taboo</u> where marriages are forbidden between brother and sister, and between parent and child. There are three exceptions to the incest taboo found in history. The royal families of the Incas, the Egyptians and the Hawaiians married their children to each other. The reason for this was that royalty was considered to be divine – gods – and unable to choose marriage partners from mere mortals. And so, to continue their family lineage, they insisted on marriage between siblings.

<u>Marriage payment/gifts</u>

Many cultures require that some type of payment be given in exchange for a bride. Most common is the "<u>bride price</u>". The groom and his family give a payment of some kind (money, cattle, pigs, goats, land, and garden products) to the bride's family. In the Sierra Leone culture, the more educated the woman is, the more valued and costly is the bride. In PNG, the bride's skills in caring for pigs and the garden are what determine her value. In most cases the bride price is compensation to the bride's family for the labor that they will be losing when she leaves her parent's home. What happens if the bride decides that she wants to go back home? Usually the bride price would have to be

returned to the groom's family. However, in most cases, the money, products, etc. would have already been consumed. So, she is encouraged to stay with her husband. In this way, family unity and marriages are maintained.

The opposite of a bride price is the <u>dowry</u>. A dowry is given by the bride's family to the groom. (not to the groom's family) This previously was practiced in the high societies of Europe and Asia. The purpose of the dowry was to provide money and items to furnish the home of the newlyweds. This has been largely replaced by the giving of gifts by family and friends at the time of the marriage.

Another way of paying for a wife is through <u>bride service</u>. This is done by working for the bride's family for a set period of time. Can you think of somebody in the OT that worked for his wife? (Jacob – 7 years for Leah, 7 years for Rachel – Genesis 29) This is also practiced by the Kekchi tribe in Guatemala. The groom is expected to work for his bride for several years. (Cultural Anthropology, Grunlan & Mayers, 1979, pg 146)

<u>Types of Marriages</u>

<u>Monogamy</u> refers to a marriage where there is one husband and one wife. The husband or wife does not take another spouse unless there is a divorce or death of one of the spouses. Nowadays, we have *serial monogamy* – men and women are marrying, divorcing, marrying, divorcing, marrying, etc. They are married to one person at a time…but a series of marriages.

<u>Polygamy</u> refers to a family where there are multiple mates. There are two types of polygamy – Polygyny and Polyandry.

<u>Polygyny</u> is a marriage between one man and more than one wife. (<u>Sororal polygyny </u>is a marriage of one man and a group of sisters.) Polygyny is practiced by about ½ of the world's population. There are many reasons given for this type of marriage arrangement.

a) Economic reasons. More wives = more children = more labor/production and more $$ received for girl brides
b) Social reasons. More wives = higher social status
c) Political reasons. More wives = more alliances.
d) Sexual reasons. More wives = because of sexual restrictions while pregnant or breastfeeding a child. More wives allows for the husband to fulfill his sexual desires at home.
e) Shortage of males = because of war, more women than men

<u>Polyandry</u> is a marriage of one female and more than one husband. Polyandry is the rarest of the marriage types. It is practiced in parts of Tibet, Nepal, Sri Lanka and India. The most common form of polyandry is called <u>fraternal polyandry</u>. This is the marriage where a group of brothers share one wife. The oldest brother usually arranges the wedding. All the brothers share sexual access to the wife, and any children call the brothers father, regardless of biological paternity. (Grunlan & Mayers pg 152) This type of marriage occurs often when there is a lack of females in the culture.

<u>Group marriage</u> is a household where several men and women have legal sexual access to one another. The Nayar tribe of India practices this type of marriage. (Grunlan & Mayers pg 153)

There are other reasons for marriages with more than one spouse:

A <u>Levirate marriage</u> happens in some cultures when the husband of a childless woman dies. According to these societies, she must marry the brother of her husband, or a close male relative, in order to continue the paternal line.

A <u>Sororate Marriage</u> is similar. If a man's wife dies without bearing any children, the husband must marry her sister, or a close female relative, to continue the maternal family line.

Quickly, just a word about divorce. Nearly every culture allows for the dissolution of marriage. Along with the common reasons given for divorce – infidelity, abuse, incompatibility, and childlessness…there were 2 others less familiar reasons, but significant ones within certain cultures…..laziness and nagging.

<u>The Family</u>

When you hear the word family, what do you think of? Who do you think of? There are different ways of looking at the family – from the standpoint of <u>who</u> is a part of the family, and <u>where</u> they live.

The <u>nuclear</u> family refers to the husband, wife and their non-adult children. If they live apart, or separated from, other members of their family, their type of living is called *neolocal.* (they do not live with parents or relatives) This type of living is stressed in the United States; but in fact, only accounts for about 5% of the world's population.

<u>Extended family</u> living refers to a living arrangement that includes two or more nuclear families sharing a household. This arrangement could be *vertical*…meaning that

grandparents, parents and children live together. Or, it could be *horizontal*…meaning that the housing arrangement includes other married siblings, cousins, or others relatives. In some cases, extended family living is both *vertical and horizontal*. An example of this type of family is found among the Tiv tribe in Nigeria. Families live in huts arranged in a circle. The family leader is the oldest man in the group. He usually has several wives, who each have their own hut. Besides his wife and young children, his married sons also live in the compound, with their children. Also living in the circle of huts is the leader's brother, with his wives and their children. (Grunlan & Myers, 1979, pg 154)

What are some of the benefits of neolocal living…of extended family living?

Benefits

Neolocal

- Independence for married couple & family
- Privacy
- Maturing
- Being responsible for actions – good or bad
- Fewer familial demands
- Able to advance financially/materially because there is less sharing
- Greater mobility
- More flexibility

Extended Family

- Psychological support
- More protection

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- Economic security
- Assistance & guidance in childrearing
- Belonging to a group
- Shared responsibilities/labor/assets/food
- Strong relationships between children & grandparents/extended family

Let's talk about a couple of other types of familial living arrangements.

Patrilocal living is where a young married couple comes to live with or near the husband's parents. Patrilocal refers to the paternal line. This type of living is found in about 2/3 of the world's societies.

Matrilocal living is when the young married couple comes to live with or near the bride's parents. Matrilocal refers to the maternal line.

Bilocal living refers to the married couple living with either the bride's family or the groom's family.

Duolocal living refers to living arrangements where the husband and wife live apart from each other. Each with their own family. The Ashanti tribe in Ghana practice this form of living to some extend. The tribe is matrilineal, (tracing their lineage through the mother) and so the wife continues to live with her matrilineal line and the husband his matrilineal line. The husband will visit his wife (or wives) but not stay with her. http://lucy.ukc.ac.uk/ethnoatlas/hmar/cult_dir/culture.7880

Kinship

Looking beyond the nuclear family, and even beyond the extended family, we find a large network of relationships called kinship. Kinship starts with biological relationships, (parents, grandparents, great grandparents, uncles, aunts, cousins, cross-cousins, parallel cousins) and spreads to include many levels of biological relatives. But kinship also includes rules re: social relationships, patterns of behavior, responsibilities, what are the expectations, and who has authority.

The Nuer tribe of Sudan, Africa consists of more than 100,000 people. However, there is no organized political or legal system. There is no king, chief or ruling council. In spite of this, there is order, economic growth and an organized defense system. How can this happen? Because their lives are based on kinship. They know their family line – who is in charge, what are the correct behaviors, what their responsibilities are – and they follow them. (Grunlan & Mayers, 1979, pg 162) This is a difficult concept for us from the US to comprehend – because for most of us, tracing our kinship beyond a limited extended family is difficult. And, with the exception of a few people, our family has little or no say over our behaviors and responsibilities.

Even within the kinship system, there are three different relationships called *ties*.

<u>Consanguine tie</u> – The first type of kinship tie is called consanguine. This is a biological relationship through 'blood', or birth. A son or daughter is tied to his or her parents by a consanguine tie. My father and mother are consanguine relatives because I was conceived by them. My siblings and I are consanguine relatives, because we have the same mother and father – we have their blood ties. A person cannot change these types of relationships.

<u>Affinal tie</u> – This type of kinship is through marriage. When a man marries a woman, he is bound to her by an affinal tie. And, now he is related not only to her (as a husband) but also to her parents, her brothers and sisters, and other relatives. In the US we refer to these relationships as in-laws, or as "related by marriage." This type of tie, as opposed to a consanguine tie, is made by contract and can be broken.

Remember the Nuer tribe of more than 100,000? An anthropologist who worked with this tribe recommends that any missionary who feels called to work with these people must be accepted as part of their kinship in order to be effective. How can that happen since the missionary obviously would not fit into their consanguine or affinal ties? Through the third type of tie:

<u>Fictive tie</u> – The third type of kinship tie is called fictive. This is neither a blood tie, nor a tie through marriage. It is a relationship where an 'outsider' is brought into the kinship family – through a legal process, ceremony or religious act. For example, <u>adoption</u>. Here is a person outside of the other types of ties, but he/she is legally brought into the family – having the same rights and responsibilities as the others. A <u>god-parent</u> is not physically related, but in many cultures, a god-parent has the same status and responsibility as a parent. In the Philippines, a person similar to that of a god-parent is a <u>sponsor</u>. This is a person who will provide various connections for the child as he/she grows up. At times, a child in the Philippines will have as many as 7 sponsors. The more sponsors he has, the more connections in his future. And so, the missionary, if accepted and invited, could become a fictive tie through some type of a ceremony which allows him to become a vital part of that kinship.

<u>Diagramming</u>

Many anthropologists spend months, even years, diagramming the kinship system of a particular tribe or group. You might think that this is a waste of time. But, in reality, it is not. Learning how persons are related to each other, how they address each other, who has authority, who responds to who, who is related by blood and who is brought into the kinship through fictive ties….will help to understand the group dynamics and communications will be better.

When diagramming a kinship system, these are some of the symbols that are used:

Triangle shape – men   Consanguine ties – single line
Circle shape - women   Affinal ties – parallel lines

The person whose kinship is being traced will have a darkened triangle or circle.

Ancestor
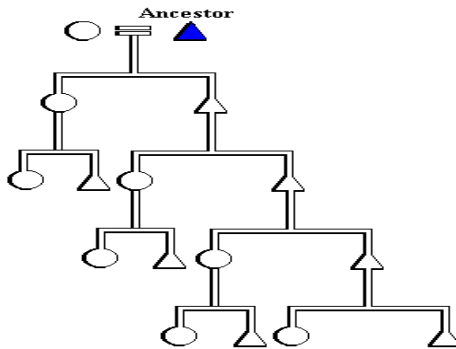
You'll notice quickly this can become a huge kinship system. Also, included in many family systems would be divorce, death, and remarriage, (so multiple spouses and stepchildren), or in some cultures, multiple wives or husbands, which means, of course, many more children and a much more complicated diagram.

Look at the family diagram below…
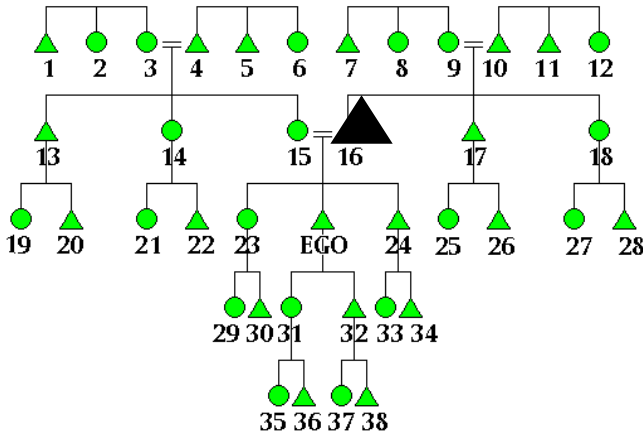
Descent/Terminology

In my culture, my descent, or heritage, is traced through both my father and my mother – and through my grandparents on both sides. This is called *bilateral descent* – there is no distinction between the mother's or father's side.

However, as we've talked about before, most of the world doesn't function that way. Lineage is emphasized on either the father's side or the mother's side. The father's side being *patrilineal* and the mother's side *matrilineal.*

The Mossai practice the patrilineal system. Individual communities are made up of families from the patrilineal line. Property is controlled by the male line and passed from father to son; or if there is no son, to another male relative. This ensures that all land stays in the patrilineal line. The community leader is the oldest male in the community. When he dies, the next oldest male takes over as leader, and so on.

The tribes of the Trobriand Islands practice a matrilineal system. For a child, it is his mother's brother who has authority over him – not his biological father. When a child reaches maturity, he goes to live with his mother's brother to learn a skill and for lessons on becoming a man. It is from this man that he will gain an inheritance – not from his father.

In my culture, I would call my father's father, and my mother's father, grandfather. And, my mother's mother is my grandmother; and my father's mother is my grandmother. My culture does not differentiate in the terminology. My cousin on my father's side is also my cousin on my mother's side. My aunt is my father's sister, my mother's sister, and also the wives of my uncles on both sides. Same terminology for both sides of the family.

However, in many cultures, my mother's sister would be called one term, and my father's sister would be called another. Also, it would depend on who was speaking. If I was speaking to my mother's sister, I would call her one name. But, if my brother was speaking to my mother's sister, he would call her another name.

Sometimes, all females of the same generation are called 'mother.' For example, I would call my mother 'mother' as well as her sisters and other female relatives within that same age span. And, in many societies, actual cousins are not called cousins, but brother's and sister's. When we lived in Africa, people would often introduce me to their 'brother.' My question would be, is this your 'blood brother'(consanguine) or a 'family brother', (cousin) or a 'Christian brother in Christ?'

This gives you a very quick and complicated picture of the varieties of marriages, families and kinship systems that are in our world. Having a better understanding of these will help us to minister more effectively. For example, if you were going to minister to the Massai tribe, who are patrilineal, would you first begin your work among the women or the men? And, who would you go to to buy property to build a church?

But, if you were working in the Trobriand Islands, it would be the women's lineage that you would ask for property.

Though time-consuming and complicated, learning this information gives us a better picture of those that we're ministering to…and will help us to communicate to them in a way that they understand.

Chapter 9 - Worldview

Up until now we have been discussing different aspects of culture. We have suggested that each of these areas is interconnected. This means that no aspect of a culture exists and develops independently of any other aspect. There are connections between all of them and we need to understand what that connection is and how it affects the overall structure of a culture. We call this connection worldview. We will look at what a worldview is and how it affects a person's life.

A basic definition involves three concepts.
1. A worldview is the way a person sees reality.
2. That worldview, then, structures one's life to deal with the reality seen.
3. A worldview defines everything else in relation to the reality seen.

There are two basic groups of worldviews.

1. The materialist view. This view sees things in physical and social terms. Everything is explained from the perspective of man. That means life is under the control of man and everything is defined from that concept.

   There are many philosophies and systems based on this viewpoint. Evolution is a materialist position with man at the top of the system. Marxism, Socialism, Communism, and even western capitalism would fit into this structure. Modern science for the most part operates from this premise as well. The key is that man is in control.

   An interesting feature of this type of worldview is that the state or government becomes the religious structure

for the people. This means that the state functions in the same way as religion. It provides the definitions of right and wrong, the purpose of life, and tries to provide answers for the ultimate questions of life.

2. Supernaturalism. In this view we add the realm of the spiritual. Man is no longer at the top but part of a complex system of beings and realities. Man is not the final authority and cannot always explain what is happening with simple physical rules.

   In contrast to the materialist worldview, the supernaturalist looks outside of himself for the definitions of right and wrong. He seeks the reason for his existence and answers to life's questions in his belief in the spiritual realm. He does this through establishing religious structures to aid him in making contact with that other realm of existence.

   There are thousands of variations within this group that fit into some basic categories –
      a. Those that have a high god - Christianity, Islam and Judaism focus on a high god.
      b. Those with multiple gods - Groups like Hinduism, Shintoism and many of the religious structures of the Old Testament (as represented by Egypt) have multiple gods.
      c. Those with spirits - The numbers and types of groups with various spirit structures are extensive and are covered in the term animism or traditional religion.
      d. Those that focus on spiritual powers - Shamanism focuses heavily on accessing the power that is inherent in all of life. The current interest in crystals and pyramids to focus energy are part of that understanding of reality.

No matter which structure man is a part of, all do the same things. They affect us and teach us about the world around us and how it is structured. They provide us with the source of our belief systems by giving us key definitions and structures. They help us define what we should know and how we have gained that information. All of this can be divided into three key groups of knowledge, 1) knowing what is real, 2) knowing what we need and 3) knowing how we know.

When we talk about <u>knowing what is real</u> we are actually defining how we see reality. In reality there are four types of material that we deal with.

1. The first is the actual reality around us which deals with physical reality and physical experience. These are things that everyone can see and describe. There may be additional meanings attached to these objects but they exist, primarily, as physical objects. Actual reality can describe the general rules we live by that are standards and guide our expectations. Rules like gravity help us understand that when I pick up a stone and let it go, it will fall. It always does this. That is part of the actual reality.

2. The second level of how we see reality is when we define things as probable. This is the normal way things work. There are exceptions and we know what they are and are not surprised by them. Generally, though, when we look at objects and events we know what to expect. Much like using a bow and arrow. When we put an arrow in the bow, pull back the bow and let go, the arrow flies in the direction we have pointed it. Still the bow or the string could break, someone could bump us, or the wind could alter the path of the arrow. When these things happen we

are not surprised. It does not change our expectation of what is probable.

3. The third level of how we see reality deals with what is possible. These are the things that can happen sometimes, but not always. These things are in the realm of hope and faith. We believe that if we are in the right place, do the right things, and have faith; certain events or results are possible. If we make the right sacrifice, the gods will listen and answer the request. If we believe, then maybe we can be healed or gain what we desire. It is not guaranteed that it will happen but we know it is possible. It has happened before.

4. The fourth level of how we see reality deals with what is impossible. It can never happen. People have used this idea to avoid, as well as control, what they don't understand. At one time it was said it was impossible for man to fly, and then it was impossible for man to leave the planet. Man still can't fly but he has created a vehicle to make it possible for him to join the birds in the air. In the same way, we have found a way to leave the planet. We would all believe that it is impossible for the sun to stand still (Joshua 10:13). Or for an iron axe head to float on water (2 Kings 6:6). That remains true unless there is a power great enough to overcome what we believe is impossible.

The next group of knowledge relates to knowing what we need. This does not relate to physical objects but to things we need to understand and know, in order to be able to function in the world we live in. Knowledge that helps us understand what we see, and put it in its proper place. Knowledge links all the pieces together. It explains our existence, it evaluates what we perceive, it reinforces our

belief, it integrates all of the pieces and it provides us with the means of adaptation.

- We all need explanations. We need to know the 'why' and 'how' of what we see and experience. A worldview does just that. It explains how things came to be, how things work, as well as answering the why questions. We not only want to know how, but why, life exists in this structure. We often use the term mythology as the aspect of culture that contains this information. All 'mythology' is not about gods and spirits. It includes records of events that define the hows and whys of the world we live in. For the shark callers of Papua New Guinea it explains how they received the ability to call sharks. For some of the tribes of West Africa it tells them why they believe God has left them. In many settings it explains how certain groups came to be living in a given place.

- We all evaluate the world, the people and the activities that occur around us. Worldview gives us a set of guidelines to direct us in the process of evaluation. It gives us a standard so we can answer the questions about the actual, probable, possible and impossible. It gives us categories to help us sort our experiences and activities. It helps define levels of importance for objects, activities and relationships. We then know how to respond at each moment and each setting. Is the person a chief or a common worker? Is this object valuable or common? Is that a friend or an enemy? The list goes on and on.

- We all want reinforcement for what we believe and what we see. A worldview does that for us when someone challenges our belief or something in the structure changes. It will tell us how to respond to those changes and challenges that come from outside of the structure

and how strong our response should be. When a child asks the wrong question, a visitor tells us something we believe isn't true, an individual violate our beliefs or suggests we are wrong, our worldview defines how we respond. Some responses are destructive. Many a person has lost their life because of their defined response. People who violate taboos are quickly punished. Children who ask inappropriate questions are given appropriate instruction or discipline to reinforce what is expected of them.

- Linkage is critical to life. We want things to fit together and make sense. Worldviews help us integrate all the pieces. They tell us when to act and how that action relates to other aspects of our life. They provide connections between general life, religion and the physical world around us. Some may wear charms to protect them from a spirit because they want to have healthy children. To make this charm they grow or gather a plant or object which represents the power needed and provides strength. They may plant at a certain time because this is when the rain falls. The rain falls because their mythology tells them it is a blessing from a being or event to them.

In every setting, there exists the possibility of change. A worldview provides us with guidelines on how to adapt when something contradicts what we believe to be true. Worldviews are not rigid. If they were most would not survive. They adjust and adapt because the world changes around us. When we encounter new information or a new event occurs, there needs to be an explanation. A long period of drought must be explained and dealt with. The result is that one group begins to burn the forest because their worldview says the way to end the drought is to create clouds of smoke by burning large areas of the forest, which

will somehow bring rain. When a large tidal wave destroys a village, near the ocean the worldview response is to rebuild the village, but not on the beach. The same types of structures are erected but in a new, more secure, location. For Hindus who hear the gospel and are told the name of God, the resulting adaptation is to add this God to their existing list of millions of gods. Their worldview says that another new god is not a problem.

Worldview provides the structures which allow people to organize their life. These structures are part of what we call culture. They are the visible ways in which our worldview is expressed. Besides giving us knowledge to work with, a worldview helps us define the pieces used to represent who we are. It defines our relations, the regulations and the resources that identify who we are and what we believe.

In the area of relations worldview deals with defining how we relate to several levels of existence. If we believe in a spiritual realm then it defines the manner in which we interact with the beings and powers that exist in that realm. It defines our relations to people at all levels, who we belong to as a people, tribe and family. It defines our enemies, and friends. It also defines types of people within our system, how they are to be treated and why they are important or not important. Finally it defines how we are to relate to the world around us, what is and isn't part of our world.

This leads to defining what our resources are. What is ours and what is not ours. A particular forest may belong to a spirit and no one can take anything in it. However, this land is mine and others are not allowed on it. What we can use - what we cannot use. If I lived in the arctic I would build my house with ice blocks. In the desert I would live in tents made of animal hides. In the jungle, I would use sticks and leaves for my hut.

Worldview also helps me see what I can use as food. One place allows me to eat dogs, monkeys and wild rats while in another that is unacceptable. Some foods have a special purpose assigned to them. Some are for everyday use and others only for special occasions. In many tribes in Papua New Guinea the daily meal is sweet potato. On special occasions a pig is eaten. Killing a pig for food is significant and is not done just to have food; it has a special meaning and purpose. The use of various types of seashells is also significant. A specific shell used for money is called the kina shell. This resource is reserved for purchasing a wife, buying land or other significant trade arrangements. It represents significant wealth and power.

That leads us into a discussion of regulations. The worldview provides us with regulations that guide us each day and in every aspect of life. Regulations regarding the spirit realm show us how to respect, gain control of, protect one's self from spirits and what the hierarchy is in that realm. How to prepare and place a sacrifice is one type of regulation. In many villages in Sierra Leone, prior to the dry season, the village must perform a specific ritual to protect itself from brush fires. They make a sacrifice to a demon and seek to draw its power into special sticks which are tied into bundles and placed at the entrances of the village.

Our relations with people are governed by regulations. How to show respect, how to do business, how to find a spouse are a few examples. The regulations tell us what to expect from the various people we encounter. Who a good spouse is, what a good leader does, how children should behave and even what our enemy is expected to be like. A good wife in Papua New Guinea is one who is gifted at raising pigs and able to maintain a garden. So, a woman in that culture must

learn these skills as well as others that are defined by the regulations of that culture.

Animals are often included in the system of regulations. Most commonly what types of animals can and cannot be eaten. The most common example of this is found in the Hebrew regulations about clean and unclean food. It also is reflected in rules about what animals are to be prepared to show honor to a guest. One country prepares a goat, another a sheep, and another a dog, to honor the visitor. Which animals are for work, which are for pets, and which are used for food. Horses in many countries are strictly used for work. Cows are used for work and food in many societies, but in a Hindu society they are treated much differently. They are treated with honor. To kill a cow for food would be a serious offence against their religion. In many Indian tribes some animals are given a special place as sources of power and protection for their tribe or clan. This belief is part of a religious structure called totemism. Honoring the animal brings strength to a tribe. To kill that animal, except in special circumstances, will result in shame and cause trouble for that group of people.

Even physical inanimate objects have regulations to control their use and place in a society. Plants are the most common of these objects. Some are approved for use as food, some as medicine and others are identified for use as poison. There are often plants that relate to worship, and regulations exist to control how they are harvested and prepared. The one most people would be familiar with would be the use of incense. It usually represents prayers being given to the spirits. In Scripture, it is used to remind people of the presence of God. Rocks and trees are also often identified as the home of spirits. Other special objects are sometimes set aside for use in specific rituals and their use is regulated.

This is only a brief look at the role and place that a worldview has in each person's life and how it impacts that person and the group he or she is a part of. To ignore or reject the existence of a person's worldview will make it hard to communicate effectively with them. Knowing their worldview can help us see the places where we have common ground and where we are different. This knowledge will be crucial to our ability to communicate the gospel wherever we are.

Worldview Layers

There is one other aspect of how worldviews work and impact our lives. In most settings, worldviews exist in layers much like the layers of an onion or like many layers of paint on a wall. When you peel away one you find another below it. If you peel away enough layers, you find the core or base. Each of us lives between the various layers that make up who we are.

The outermost layer would be the broad categories of how we assign people to groups according to their physical location. Categories like Western, African, Latin American and Caribbean. There are similar categories that relate to religious identity like Christian, Moslem, Hindu or Animist. They are broad in their scope and provide a place of beginning.

From there we can pick a broad category and break it down to more specific expressions. When we look at Latin America we can think of Brazilian, Colombian, or Dominican. Western people are Scandinavian, Russian, or Italian. Each of the broad categories can be subdivided into more specific geographic areas. The same can be done with the religious categories. Moslems can be Sunni, Shiite, or

Amadiyyan. Christians are Catholic, Lutheran, or Evangelical.

Within each of these there are further ways to divide a group. If we look at Africa and then pick Sierra Leone we would speak of Lokko, Temne, Limba or one of the other 16 tribal groups in that country. In Papua New Guinea it is more involved. Wiru, Poloba, Huli are only a few of the over 700 tribal groups in that country and are part of the larger geographic group called Oceania.

Each time we go to a deeper layer the information becomes more specific. What can be said about someone in one of the broad categories is very general and often tells us very little about what they really believe. It relates more to general practice and appearance. At the next level we learn more, but that information often relates more to political divisions than real beliefs and values. At the tribal level, we begin to move into greater detail about individuals and their beliefs about key issues of life and reality.

There are two more levels to include in this picture of how we see the world and how the world sees us. The first involves how the local group views the members within its group. Social categories like family, clan, and class tell us how our group defines itself and its members. The last category is that of the individual. Each person has a worldview that relates to how they see themselves within the whole structure. How Latino or Western am I? How much do I accept and follow the religion that I am a part of? What does it mean to me to be called Ecuadorian or Egyptian? How does the fact that I am a Patamuna or Yanomano impact my life? What is expected of me as a member of a group within the tribe and how do I react to that expectation? Finally, do I like who I am within the whole structure?

In many cases a person is not consciously considering all of the above. Sometimes they don't know they are part of some of the broader categories. Yet all of the categories impact them and how they live out their lives. Understanding all of this will help us to be more effective in communicating and to be prepared for the types of questions that will be asked as an individual becomes aware of their worldview.

Some might wonder how we got to this place. How did we get so many worldviews and structure? There are only two possible sources, man and God. God is seen as the source because He created us with the ability to adapt and be creative. Man is the source because that is who man is. He has the ability to adapt and exist in a wide spectrum of environments. It is also because man desires to explain the nature of his existence and in that desire searches for a source of reality to support his explanation.

Actually we will need to add a third source. A materialist believes in evolution. In evolution the environment becomes the determining factor in what one's worldview will be. Environment and time work together to create structures that determine what his worldview is now and what it could be later.

That is the function of a worldview. It supplies the explanation of reality that man uses to define his existence, and from there, create the structures to support that definition. That definition and structure will then be incorporated into every aspect of his life and culture.

Chapter 10 - Religion

As you have seen from the above discussion of worldview, the idea of religion and its role in the origin of a worldview becomes very obvious.

Now that we understand that all people have a worldview and that a worldview is a complex understanding of the world and it's reality, the next issue to consider is the role of religion in that system or worldview. Religion has a unique role. Its source is in the worldview and then becomes the base on which the worldview builds the culture.

The most basic definition of religion is: Religion is a set of conducts resulting from tenets (or a belief system) about the ultimate power. Since worldview is linked to a religious belief regarding the nature of the universe, it will not be a surprise to learn that worldviews are broken done into types of religious structures. If one's core belief is materialism, there are specific types of worldviews and their religious structures. If it is pantheistic, then other structures are followed.

There are five religious structures that most worldviews fit into.

1. Naturalism - Believes that reality is one dimensional and that only the material universe exists. Everything is explained on the basis of natural law. Atheism, agnosticism and existentialism are examples of such structures. They would not call their beliefs religious but they live their lives by these beliefs much the same as any other religious structure.
2. Pantheism – Here the only realm that exists is the spiritual realm. Everything is part of this reality,

which means everything is part of God and God is in everything and part of everything. What they call God, reality, or Brahma is impersonal and unknowable. Hinduism, Taoism, Buddhism and many forms of New Age Consciousness fall in this group.

3. Theism – There exists an ultimate being who created everything and is in control of everything. There is both a physical and spiritual reality. The universe had a beginning and will have an end. Christianity, Islam and Judaism are the key representatives of this group.

4. Animism and Polytheism – The world and universe are populated with spirit beings. They are the force behind the natural events of the universe. Material things exist but have spiritual beings associated with them and so can be interpreted spiritually. There are many forms of this structure, from a supreme god to spiritual forces. There are thousands of religions that fit within this group. The religion of ancient Egypt would be one form. The belief in ancestral spirits would be another.

5. Postmodernism – Religion and reality are interpreted by our language and culture. Reality is constructed through society. This is a new belief system that is developing today in response to people's loss of belief in their original religion. It is seeking to define life without religion. Currently it is represented by groups of philosophers and sociologists reflecting on changes in society. It is not adhered to in an organized manner but is a structure that is impacting the way people think about reality and their lives.

The following information is derived from a chart found on the web http://www.xenos.org/classes/papers/5wldview.htm. It is based on material in a book by Dennis McCallum.

Naturalism	Man	Truth	Values
Naturalism	Man is the chance product of evolution. He is entirely physical and has no soul	Truth is understood as scientific proof. Only that which can be observed is true	No objective values or morals exist. Morals are the preferences of society and can change.
Pantheism	Man is one with ultimate reality. Therefore man is spiritual and his belief in individualism is an illusion	Truth is an experience of oneness with the universe. It is beyond rational description as defined by western thought.	Since reality is impersonal then there is no distinction between good and evil. Only unenlightened behavior cannot perceive the ultimate reality.
Theism	Humankind is a unique creation of God. This means he is personal, spiritual and biological.	Truth about God is discovered through revelation. Truth about the physical universe is gained by observation and rational thought.	Moral values are expressions of the nature of God who is absolutely moral.
Spiritism and Polytheism	Man is a creation of the gods like the	Truth about the world is gained	Moral values are in the form of taboos

	rest of creation. Individuals and groups have relations with specific gods or spirits	through visions from the spirits or gods. These visions tell man how the gods or demons feel about what man is doing.	which have been given by the spirits and gods. They are not just about good and evil but about what pleases or irritates the gods and spirits.
Postmodernism	Man is a product of his social setting. The idea that man is autonomous and free is a myth	Truth is relative to one's culture and social environment.	Values are only social constructs. Tolerance, freedom of expression and similar concepts are the only universal values

These represent the grand systems of structure and belief. All of these have specific ways in which they are expressed or experienced with each culture and group of people. These are grouped into three categories.

Myths and Stories

The first of these are the myths or stories of a culture. They convey information of the origin of a group and its beliefs. Stories of the activities of the gods, of the key person who founded the system of belief, or, as in the case of naturalists, the scientific explanation for the existence of the universe.

It is also through them that the people learn what is right and wrong and what is expected of them in their life. Many religious structures use mythology and revelations from the gods and spirits as a way to communicate what is considered good and evil.

They also define the parameters of life. When and how it began and what its final end will be, are a key focus of these stories. A classic example is the Gilgamesh epic from ancient Mesopotamia.

They are also used to describe the nature and reality of the world and the proper way to interact with it. If one believes in the supernatural then these stories are designed to help learn how to interact with God, gods, spirits or the manna of the universe.

Doctrine

Every system of belief eventually collects all the information regarding truth and life into a systemized structure. We call this the doctrines of the belief system. They are explicit definitions of all aspects of the belief system. The Bible and Koran are examples of such a collection of materials. The Vedas are another, and are crucial texts for defining the basis of Hindu belief. A more interesting one would be the Humanist Manifesto. This document is used to define the beliefs of atheists. Most times doctrinal material is written down. At other times it is committed to memory and specific people are assigned the task of remembering and teaching this material to the next generation.

Rituals

Rituals are the visible forms of expression of religious beliefs. They are extensive and take on many forms and

serve many purposes in the religious life of a group, and in informing its members of its belief and its worldview.

Life cycle or rites of passage

These are used to train the members of the group about the culture and their responsibilities within the culture. They involve periods of training and seclusion. Bar mitzvahs are an example in the Hebrew religion. Circumcision ceremonies in West African tribes are rites of passage. Coming of age ceremonies, like the quincéaños celebrations of Latin America, inform everyone that this girl is now a young lady.

Marriage ceremonies are also rites of passage, as are funerals. Religion is almost always incorporated into these ceremonies in some way. They reflect belief in man's origin, man's destiny and how a person is expected to live in between those two points in time.

Pilgrimages

These involve visits to sacred sites to gain information or blessing. In some cases pilgrimages are taken to prove one's worthiness and the extent of one's commitment to one's belief, so that they will be blessed, or to avoid a punishment or curse. In general, these pilgrimages involve some form of hardship or test. At the very least, they include a price to be paid, in the form of time and resources, if they are to be effectual or beneficial.

The Hajj of Islam is one of best known pilgrimages and is one of the five pillars of the Islamic faith. Many Hindus feel they need to visit the Ganges and wash in the river at specific locations as part of their faith. Within the Catholic Church there are many holy sites the people visit as part of penance or in search of protection and blessing for their life. In Costa Rica every year thousands of people visit the church in

Coronado and crawl a specific distance on their hands and knees as an act of penance and worship.

Reversal

Many groups have periods of time where many of the normal rules of the group are set aside. In these times members of the group can violate their rules without consequences. Carnival and Shrove Tuesday are examples of such times. Some tribes have drinking rituals which result in uncontrolled sex and fighting with the approval and encouragement of the culture. However, after those days of exception, everything returns to normal, but anything that happened during that time is forgotten or forgiven..

Sacrifice

Most religious structures do have some form of sacrifice or ritual giving. There are several purposes for these actions. The primary one is to reveal obedience to and dependence on the 'being' believed to be in control of the world. Sacrifices are given out of fear of punishment or the consequences of not giving a sacrifice, out of respect and awe of the spirit or god, or in gratitude and thanks for what has been provided. They are also done to gain approval and protection for our lives and activities.

A basic sacrifice is giving one's time to attend the ceremonies and activities associated with one's belief system. The most extreme form is the giving of one's life for one's belief, becoming a martyr. This comes from the belief that one's faithfulness in refusing to deny what one believes will result in a greater blessing. This relates to when another threatens a person's life based on his adherence to a system of belief. The other type of martyrdom is when one willingly risks one's life in defense of his faith. This was a driving force behind the Crusades of the Catholic Church and is part of the idea of Jihad in Islam. It is an element of many of the

activities of various terrorist groups. The sacrifice will make possible immediate entry into paradise or shorten one's time in purgatory.

Ceremony
There is one more type of ritual and involves groups of people gathering to carry out a collection of rituals at a specific time. These can be weekly as in the Sunday gatherings of Christians in churches. They can be seasonal, as were a number of the Hebrew festivals, which occurred around particular harvests. They can be more flexible, like the pig killing ceremonies of the Widu tribe in Papua New Guinea. A pig kill has no specific time, but occurs as needed to reinforce the ties within the clans or the tribe.

Rituals can involve individuals, small groups or entire tribes and countries. They can be celebrations and times of rejoicing, or times of awe and fear. They generally focus on one's dependence on a being or force that is superior to them.

Supernatural or superior force

Everyone believes that their life is impacted by forces, structures or beings that have greater power than they do.

Materialistic systems
The most basic is a system that functions in a relentless manner, Man is helpless to impact or alter the nature or operation of this system. Evolution is such a system. These systems tend to be fatalistic. Eventually everything will come to an end or be replaced by something else.

Supernatural Systems
As before there are a number of variations in this area.

1. Manna

This term was borrowed from Polynesian groups to define the system of power that is present, to a greater or lesser degree, in everything in creation. The first level of manna relates to objects. This power inhabits objects and they can be gathered or directed for whatever purpose is desired, both good and bad. What manna can and cannot do, and the objects and actions used, will vary with each culture.

People hunt for items believed to contain an extra amount of power or luck. Things like four-leaf clovers or a rabbit's foot. These represent items that either have greater amounts of power in them or are able to focus that power. Some believe that certain crystals and pyramids are able to focus available power for the benefit of the one possessing them.

The next level of manna involves people performing acts or rituals designed to increase the amount of power in an object or endue power into a specific object. This is the basis for the production of amulets and charms. Dipping an object in specially prepared fluid, writing magical words on a paper and placing them in a special container that is worn, or performing a ritual to create power in the object, are different ways this is accomplished. The main focus of amulets is to provide protection from evil and from those who want to cause a person harm.

A similar idea is the use of potions. Potions are used for protection, for control, or to create a desired result or attitude in another person. Potions are used to make someone love another person, or forget an incident or experience. Rituals are performed for a similar reason. Through the ritual, the availability of manna is increased. Taboos form an important part of this concept. To maintain power, one is permitted to do this, but not to do that.

A more complicated level of manna is found in the use of totems. A group identifies itself with a type of animal, with the belief that they can have access to the qualities and powers of that animal. This is common among various Indian groups in the Northwest of the USA. To identify which animal they were linked to and some of the history of that relation, large poles were carved to represent the connection and increase their access to the manna of their totem. The carving and installation of the pole involved many rituals to further reinforce this link and the access to the power it represented.

Spiritual Beings

This aspect of religious belief represents a great variety of types of beings and their natures.

Supra natural
We need to create a special category for the system of belief where there is no specific being but a supra reality that controls everything and on which the structure of the universe depends. This would be the belief in Nirvana which is part of Hinduism. It is also called ultimate reality or universal existence. It is impersonal but defines the nature of everything else that exists.

Spiritual Beings

Gods
From the one God of the Hebrews and Christianity to the millions of gods of Hinduism and other eastern religions. These beings have power to create and destroy. They exist in a separate spiritual realm but can enter into the physical realm. For some they have specific areas of activity and power, like the god of the sun or the god of death. This was a key feature of Roman and Greek belief. A key aspect these

gods is that their existence is of non-human origin or unknown.

Spirits
This includes all good and bad spirits, angels and demons. They were brought into being by a god or gods or some celestial event. They seem to have two basic forms to their appearance, human and non-human. The Bible contains descriptions of spirits that resemble humans or can take on a human appearance, as well as descriptions of beings that are clearly not human, the living being of Ezekiel and the beast with four faces (Ezekiel 1:4-11).

Spirits are described as good or bad, depending on the nature of their activity. Good spirits are those who seek to help man and his activities. Bad or evil spirits are those who seek to harm or destroy man and interfere with his activities. For many, the world is heavily populated with spirits of all kinds and forms, and they are intimately involved in all aspects of man's life.

Mixed human/spirit
This group has two forms. In the mythologies of Greek and Roman religions the gods would come down and have sexual relations with humans. From these relations, children were born. This could result in one of two types of beings, a demi-god, who could join the pantheon of the gods (but in a lesser state) or a human with unique abilities, who would eventually die. For some groups they believed their leaders were this kind of being, the offspring of the gods.

The second group is what is commonly called ancestor spirits. These are the spirits of the dead, who now have entered the spirit world, and become actively involved in the daily affairs of their families and tribe. This results in the development of rituals to placate the anger of this person or

to seek their favor. Special meals and ceremonies are performed to recognize them, and feed their spirits, so they will continue to help the family. Other rituals are designed for protection from those spirits who may harm them.

Failure to care for these ancestral spirits has two possible outcomes. In time, the spirit due to lack of sustenance departs or fades away. Or the spirit begins to cause trouble for the family that is not showing it proper respect. Ancestor worship is a key element of Chinese belief and religion. It is also part of many belief systems in West Africa. In one group, it is believed that a person possesses two spirits, their own and the spirit of one of their ancestors.

Minor beings
There is another category of beings whose creation is not always clear. They represent the belief that the universe is filled with life and every aspect of life is affected in some way by spirits. These beings act for good and for harm. They are generally linked to specific locations, activities and groups. Here is a short list of such beings. These are mostly from English folklore.

- Imps – cause bad luck and live in caves and dark places
- Leprechauns – Irish fairy of mischief
- Gnomes – industrious and live in forests
- Elves – peaceful and helpful and live in forests
- Fairies – small magical creatures
- Gremlins – source of very bad luck and likes to steal things
- Dwarfs – warlike and greedy living in caves and forest

Many cultures have this group of creatures living among them. They may hinder or they may help but generally seem to be involved in mischief and trouble making.

Specialists

The more we study, the more we realize how complicated religion is. We need people to teach us the doctrines and tenets of our belief and help us to carry out the rules and regulations of that belief, in our daily life. They also become the people who lead us in the rituals and ceremonies that are a part of our life and our belief.

Philosophers – These are the people whose function is to reflect on the world and its events, and to interpret its meaning, in order to define man's relationship to that world. A number of terms can be applied to this group, mystics, prophets and philosophers. For those whose belief system is naturalism, they become the key people to help formulate and formalize the beliefs of this group.

For other religious beliefs, this group functions as the teachers, interpreters and communicators of the information given to them from the supernatural world by various means.

Shamans – These people are those who give direction as to where manna is concentrated. They help man understand how to access the manna and make use of it in his life. They also are specialists in healing, especially when the illness is believed to be spiritual in origin. Where spirits are part of the belief system, the shamans are the ones who assist in communicating to the spirits.

Sorcerers and witches – This group has the ability to access the power of the spirit realm. This can be through gaining special knowledge and ability or through a special relationship with a spirit, as a medium. There are two types, white and black. This refers to the nature and purpose of their activities. White magic is believed to be that power

available to help people. Black magic is the power available to do harm. The individual possess the power or control and people come to them seeking their help.

Diviners – These are the people who are believed to have the power to see the future. This power is through a special gift, association with spirits, or revelation from the gods. It can involve the use of objects for acts of divination (tarot cards, special bones, the list is endless and specific to a culture) or trance states where they communicate with the spirit world, or spirits take possession of them to communicate the information desired.

Priests – These are full-time people trained in the doctrines and rituals of the religious system they are part of. They lead in the rituals, provide instruction in the doctrines, and act as intercessors between the people and supernatural being they worship. They present the needs of the people and receive and explain the response to the people. They receive their priestly assignment by divine call or by heredity.

These are but a sample of the variety of people and positions that a culture uses to carry out its beliefs; to instruct its members in those beliefs and provide connections to the sources of their beliefs. This is also only a sampling of the incredible variety that exists in the realm of religious belief and the ways in which it expresses itself in an individual culture.

Where does God stand in relation to all of this variety? Even more important – does God have a worldview that we should be aware of, that will inform and guide our religious beliefs and practices? We cannot go into great detail at this point but we can make some statements that will give us the means to evaluate how God responds to the worldviews of man, and the cultures that grow out of those worldviews.

Let us make some statements about how God views the world. First we need to understand that God is more real than anything else. God existed before and will exist after all that we see and know as reality comes to an end. His love is true (1 John 4:7, 16), He alone can be truly personal (Col 1:15-17), He is the source of all existence (John 1:1-3), and has revealed His reality by becoming a man named Jesus Christ (Jn17:6).

The visible reality that God created is orderly. The material universe is governed by a set of rules that we can know and test (John 14:9, Ecclesiastes 1:3-4). Alongside of that, the spiritual realm also has a structure (Ephesians 6:12).Each of these structures can be perceived and tested according to Scripture (Psalms 144:3, 139, Genesis 1:26).

In the midst of creation, God created man as a unique creature in His image. Man was created for relationship with God (Genesis 5:22), and given unique knowledge and abilities in order for this relationship to exist (Psalms 8:6). As a result, God has a special interest in who we are and what happens in our lives. God allowed us to have a free will and man chose to disobey (Romans 3:23, Genesis 2). As a result, there exists a need for us to be restored in that relationship (Isaiah 53) and our response to God and the process of restoration will affect our eternal existence (John 1:12).

God saw that man was in need of help to restore that relationship and has chosen to respond. He has chosen to reveal Himself at various times and in a variety of ways (Heb 1:1-2). The focus of His revelation was to provide us with the guidelines we needed in order to reestablish that relationship (Exodus 20, John 14). God has even offered

Himself, in the person of His Son Jesus, to restore us and the broken relationship (Romans 3:25).

God has created a place for all of this to occur. We call it the universe and it is the background for all that God is doing. He has further defined the events by the use of time so that we can experience and have a record of His activity. History becomes a record of God's work within our reality (Matthew 1:1). Since God created both the universe, and time, which determines our boundaries, then He has ultimate control of all reality as we know it (Job 12:10, 42:2). The universe then serves as a stage for our interaction with God (Acts 17:24-28). There is the promise that at some point this universe, which is temporary, will be replaced by something that is eternal in nature (Rev 21:1).

God has used a number of ways to help us understand at least some of what He is doing, who He is, and how to interact with Him. He has revealed Himself through direct involvement in the history of man. When necessary, He communicates directly with key people and has them share that information with others (Exodus 33:11). He chose to come to live among us and speak to us about His plans (Hebrews 1-3) and in that process reveal how He expects us to respond (John 1:12).

God chose to explain what He expects from us. He explained to us the basis of right and wrong (Romans 2:14-15) and out of that came the basis of His judgment of our lives (Romans 6:23). He explained what will happen as a result of the choices we make in light of His judgment (Romans 3:23). He sent His Son Jesus Christ to explain them, so we would not misunderstand the information He had for us (Hebrews 1:2).

This is a very basic look at God's worldview and some aspects of how He interacts with mankind. It reveals that

God understands us and our worldviews. It also shows us that God is aware of our culture and how we think and live.

It is helpful to remember that culture helps form, and yet comes out of, a worldview. Culture is a mixture of responses to the physical world in which a person lives, and how he sees reality in the physical context in which he lives. Because there are many types of environments, there are many cultural forms. Further, since there are many ways to view reality then there can also be variations of culture in a given environment. It helps define how we live, how we relate to other people, what materials are available, how they can be used, and how we relate to our view of the spiritual realm.

God has used the cultures of man to communicate His view and expectations. The Bible contains the records of many of these encounters and how God used aspects of them to communicate. One of these is God's encounter with Abraham. God tells him of His desire to bless all nations through him. God uses a covenant ritual from Abraham's culture (Genesis 15) to help Abraham understand the nature of the promise being made. With the nation of Israel, God used rituals and sacrifices to help the people understand the nature of His relationship with them (Exodus, Leviticus). The words of the Bible are given to us in many cultural contexts, the patriarchal setting of Genesis, the life of a nomadic people in Numbers, the perspective of a kingdom at the time of David and Solomon, and the setting of the exile in many of the prophets. The languages of these groups are also different – as different as the language of Egypt, Palestine, Babylon and Persia in the Old Testament and Greek, Aramaic, and Hebrew in the New Testament.

God enters into a culture to communicate. He sent Jesus to become a Jew of the first century. He speaks their language,

dresses like them and learns their customs. He even learns a trade, He is a carpenter. His illustrations are drawn from the life and culture of the time. He knows the social structures and uses the role of teacher (or rabbi) to help the people hear His words. He looks and acts like one of them in order to communicate His truth.

Further, He accepts people of other cultures. He heals the servant of the Roman centurion. He enters the world of the Samaritan woman to let her see she is accepted. He talks about other sheep not of Israel (John 10:16) and in John 17 prays for those who will hear. Most important, He tells his followers to carry the message He has given to the people of every tribe and nation throughout the world (Mark 16:15).

One other item must be made clear. While God is willing to enter a culture, and use aspects of that culture to communicate His truth, we must remember that His presence will alter the culture. It will change the understanding of the spiritual realm, as the people learn that God loves them. It will change the understanding of relationships with others, as they learn to see them as God does, as neighbors and children of God who are not as enemies. It will change one's values in the area of what is materially important. Life is not about bread, but about relationship with God. It will change how choices are made, learning to ask what God wants, rather than what they want.

God enters into cultures so that He can clearly proclaim His message of salvation and so they can understand His mission. He used Israel and its culture, in many ways, to reveal Himself and His supremacy over all other gods. He became a man in a specific culture to further explain His plan. Paul sees this and follows His example when says, "I will become all things to all men so that I may win some (1 Corinthians 9:22)."

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There are other critical facts to remember. While the locations and settings God uses to communicate may change, God's worldview does not change. While the specific language used to communicate may change, God's message does not change. God does all of this to communicate His worldview and His message of salvation.

Our responsibility begins with the need to clearly understand God's worldview. We also need to become aware of our culture and worldview, and where necessary, the culture and worldview of others. The purpose of this understanding being to continue doing what God has begun – communicating who God is, His plan, and His love within man's culture so they will understand the truth.

Chapter 11 - Culture and Change

We've already talked about change in a previous lesson. As you recall, change is inevitable. Change happens in every individual, every culture, in every people group.

As I look back to my childhood, I remember:

- Gasoline prices were under $1/gallon. Today's prices are over $3/gal. This represents an economic change.
- My parents would put our whole family in a 2-door sedan. That's mom, dad, and 6 kids. Now, most families drive a much larger vehicle, a mini-van or 4 x 4. This represents a social change.
- And…no seat belts or car seats for the kids. Now, there are strict requirements in my country for adults, kids…front and back seats. This represents a social awareness change.
- TV shows (in black and white!) were closely censored. There were no swear words allowed. Also, at that time, physical contact on the television was restricted to hugs and kisses. I remember a TV program – I Love Lucy. Lucy and Ricky were a happily married couple - with separate beds – there were no intimate bedroom scenes. Today, well you know what is shown on TV. This represents a social & moral change.
- There were no cell phones. As a matter of fact, the only phone in our house was connected to the wall. Any phone calls coming in would have to be received in the living room, with little or no privacy. Now, there are cordless phones, cell phones and computer phones. This is a technological change.
- And, of course, computers. When I was a child, only the most elite office had a computer. Now, nearly every

family has one…maybe two…maybe three. This is also a technological change.

Enculturation

Enculturation is the process of learning about one's culture, family, society, etc. It is taught within the culture – from birth and onward, by parents, other members of the society, by observation, by participation in activities. Enculturation also teaches boundaries – what is acceptable or not – what are the values, the norms of one's society or culture.

Remember, I shared with you how I was enculturated on the farm – I observed, was taught, and followed the rules and norms of my family's routine and the farm culture. I saw the role of a farmer's wife, my mom, and the role of my dad, the farmer. I followed their lifestyle of going to bed at exactly 9 pm in the evening, and getting up early in the morning. But, that has all changed now – because the dynamics of the farm managers have changed (my brother and his family). Economics have changed, where it's no longer feasible to support a family solely on the income from the farm. And, so my niece and nephew have a new enculturation of what it means to live and work on a farm.

Diffusion

Diffusion is moving an idea or object from one culture to another. However, the idea or object may not have the same function or value in the new culture. For example, when McDonald's moved to Moscow, the people viewed the hamburgers and French fries as luxury foods – and it was very expensive to eat at McDonalds, so the people ate there only occasionally and for special occasions. Of course, the original intent of McDonald's was not to be a luxury food – and so when it was 'diffused' to Moscow, it took on a totally

different   meaning.
(http://antro.palomar.edu/change/change_5.htm)

Has anybody seen the movie, "The Gods Must Be Crazy?" This is a story of an African tribe whose members live very simply – but they are content and everybody gets along well. An airplane flies overhead – and the pilot drops a coke bottle out of the window. One of the men of the tribe finds the coke bottle and brings it to the village – thinking that one of the gods had dropped the bottle for them. Well, the people used the coke bottle for many things – for rolling tortillas, for pounding rice and corn, for smoothing out animal skins, for decorating, for music. Diffusion - the bottle was received from a different culture and was used in a totally different way than its' original intent.

Interestingly, the bottle created new feelings among this peaceful tribe – because there was only one bottle, they didn't want to share it with each other, they became impatient with each other, and they even resorted to physically hurting each other. Of course this story is fictional, but it makes a good point that change is difficult, and not always beneficial.

Stimulus Diffusion

This is a specific type of diffusion that is sparked by an idea from another culture. For example, in 1821, an American Indian saw something written in English. This inspired him to create a writing system for his own Indian tribe (the Cherokees).
(http://antro.palomar.edu/change/change_5.htm)   This type of diffusion only brings an idea from outside of the culture, but the actual change comes from within.

Forced Diffusion

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Forced diffusion occurs during times of war or when one group takes over another. During the II World War, thousands of men left the US to fight around the world. Back home, there was a serious need for factory workers to manufacture items for the war, and continue the labor work at home. Who was left to do that work? The women. This had not been a part of their culture before, but the situation demanded a change.

Also, forced diffusion happens when one group takes over another. When the British moved into the continent of Australia, the Aboriginal people were powerless to fight against the invasion, and could not prevent the British culture from taking over their own. Often when a stronger country invades a weaker country, the traditions and cultures of the stronger replace the cultures of the weaker.

Acculturation

Acculturation is the replacement of ideas that occurs when a culture is in contact with others from outside of that culture. What are some possible way that acculturation can occur?

- Migration/relocation. People moving from one location to another will observe the traditions and values of their new home, and adapt them as their own.
- Visitors – merchants, explorers, exchange students, soldiers, diplomats, slaves, artisans… will bring with them new ideas, different values, unusual articles to sell or trade. For example, a doctor who regularly visits and brings vaccinations for small pox into a village could ultimately change cultural ideas re: herbal medicines, curses, nutrition, etc.

- Cross-cultural marriages will change familial groups and their culture. My cousin Bruce married a young lady from Korea. Their children have adopted some American traditions, and some Korean ones.

Other Factors of Change

- Inventions – with the invention of the washing machine, there are fewer and fewer people who wash their clothing by hand. The invention of the car means that very few people are using horses for transportation and labor. Canned and frozen foods have largely replaced the task of canning and preserving fruits and vegetables. The invention of the snowmobile has completely replaced dog teams in Eskimo villages. The telephone and email has reduced the number of letters written by hand.
- Culture Loss – Because horses are no longer used for transportation and labor, young people are no longer taught how to care for them, but rather, care for the car through cleaning, oil changes, etc. The skill of weaving and sewing is mostly done by the older generation – young people now buy their clothing ready-made, and focus their technical skills on computers, television, and electronics. Because of this, traditional ways have lost their place in societies and are being replaced.
- Dominating forces - A remote mountainous village in PNG has no road-access. There is an airstrip for small planes and helicopters, which come only when requested through a single short-wave radio possessed by the pastor. Most people cannot afford to travel by plane, and so there only time away from the village is when they take short, mountainous walks to neighboring villages. Dominating Force. An outside oil company discovered oil. The company gave large sums of money to the

villagers for the use of their land – with promises of more $ throughout the process of drilling. What cultural changes do you think occurred? People had more money than they had ever seen before – allowing them to travel in/out of the village by plane, send more of their children to school, buy more items for their home. People with medical needs were able to get medicine and treatment. Good things? Yes. However, what happened to the dynamics of their culture? The people's farmland now belonged to the company so there was less work to do, and fewer garden products produced. There were many strangers in the area, working with the company, some of which liked to party and took advantage of the young village girls. The money received brought new technology into the village – stereos and generators – which turned the once-quiet village into a noisy one with late-night parties and music that had previously been unknown to the people. How do you think the change affected the spirituality of the village? The church was no longer full on Sunday mornings. The only time it was full was when the oil company used it for their informational meetings and handed out money.

- Programs aimed at change – A society might at some point decide that a particular practice of their culture is not healthy, or unnecessary, and work to make changes from within. In Sierra Leone, the practice of female circumcision was challenged by a group of women from within the country who felt that it was putting their young girls at risk – and started a campaign for change. Some progress has been made – but this change could take years. There are outside programs, as well, that work to bring change – Feed the Children and Sponsor a Child are a couple from the outside that assist needy groups within a culture.

Syncretism

Syncretism is a mixture of the old and the new – and from those, (the old and new) ideas are developed that are totally different from the originals. This is the case with voodoo – a mixture of Catholicism and the traditional religious ideas of West Africa. (Cultural Anthropology, Heibert, 422) In Haitian history, the people disguised their ancestral spirits and gods with the names of the Catholic Saints. They did this to hide their pagan rituals from their slave masters, who forbade them to practice their traditional religions.

Syncretism is a concern in the church, even today, because many try to combine cultural beliefs with scriptural truths.

Environmental

How do you think environmental changes affect a culture/society? What would happen if the fresh water supply of a village dried up? Or, if their farmland was flooded, or a hurricane uprooted their crops? Or, a volcano spewed ash for miles and miles over villages and farmland?

Resistance to Change

Not all change is accepted. Habits are hard to break, and many times change is not allowed because there is no desire to replace a comfortable, familiar cultural pattern. These patterns provide emotional security. The elderly are particularly resistant to change – my mother will never get a computer and never send an email. She is 78 years old and quite comfortable with hand-writing letters and sending them in the mail. In 1975, US Congress passed the Metric Conversion Act which stated that the metric system (kilograms, liters, kilometers) was the preferred system for business. And, a US Metric Board was assigned to help in

the conversion process from yards to meters, from miles to kilometers. But, the Metric Board was disbanded in 1982. Seems that there was too much resistance from the people, and too many complications to press for the change. Textbooks would have to be changed – road signs, carpentry tools, recipe books, etc.

Acceptance of both

It seems that in some situations, it's possible to have both worlds. People manage to compartmentalize their lives – so that in one situation, they follow the traditions customs – and in another situation, they follow the new way. Below is a story of an African chief and politician who managed to live in two different cultures – in one house. His tribal name is Kwame, which he used with his traditional family. His business name is Harold, which he used with his other family.

"…Harold…was a prosperous merchant and politician. His town house was large and rambling on two floors. He occupied the upper floor with his wife by Christian marriage and their small children. It was a magnificent apartment, with every possible luxury…In this apartment lived a happy, settled, and thoroughly westernized family. But downstairs, on the first floor, lived his other family, the family of Kwame, the traditional African chief, which included all of his nephews and extended family members, whom he felt obliged to support.

It was like going from one world to another. Upstairs he ate eggs and bacon for breakfast and drank tea at tea time. In the evenings he went to elegant private dinner parties. But downstairs….he ate fufu with his fingers, drank palm wine, and enjoyed the environment of a content, extended family. (Hiebert, 426)

This is a rather drastic example, yet it shows the innovation that Harold had in choosing to have his past traditions, and current changes, and manage them both.

Conclusion

Is change guaranteed? Is it uncomfortable at times? Is it always good?

Change is possible because God has given us the ability to adapt to new environments and ideas. God has also given us abilities to invent and recreate items that make life easier, that change the 'old' ways to new ways of doing things. God has given us a spirit of survival – that helps us to be flexible, to overcome challenges, and learn to live in new situations.

But there is one thing that has not changed – and will not change – the love and power and majesty of our Lord and Savior.

Chapter 12 – Application and conclusion

With the changing structure of the world there are many new terms working their way into the definition of culture. As cultures come into contact with each other, new definitions of behavior and interaction are created. We now have discussions on pluralism and the effect of globalization. We see the growth of megacities and economic unions that require diverse groups to function together, in order to maintain their future existence. But at the same time, stress is created related to maintaining the identity and individuality of the groups involved.

Each of the above terms represents extensive discussions and debates. Where previously cultures lived in relative isolation from each other with limited contact, now there is little chance to avoid contact. This contact creates tension and pressures to adapt and change.

As Christians we need to be aware of these issues and the role we play in change and in respecting the cultures we come into contact with. Proclaiming the gospel involves entering a culture and providing information that will alter it. The way in which this change occurs is dependent on our attitude. Are we ethnocentric (thinking only of getting them to behave like us) or are we culturally sensitive (letting them decide what aspects of their culture should or should not change)?

Alteration from outside a culture is called direct action and involves the enforcement of change through various forms of pressure: social, economic, and physical. Alteration from within is called indirect action and occurs when a culture desires to make a change. This change may be based on new

information received, observation of the culture and beliefs of others, or physical changes in the world around them through catastrophic events (earthquakes, plagues, wars, etc.).

Christianity is a change agent. Christians present God's message, through evangelism and missions that, by its very nature requires decisions that involve change in attitudes and relationships at many levels. Cultural anthropology can help us understand the process involved in these changes and how change works within a culture. Cultural Anthropology can help us do a better job of communicating the message and so make it easier for a culture to make a wise and informed decision. This will allow people to understand what needs to change and facilitate the process of restructuring from within.

When change is done without concern for the culture and the impact that it can have, it can be destructive and harmful. A change in one small item can have an effect on many other areas and have negative results for the culture as a whole. Here are some changes that were introduced and some of the problems that were caused.

- Introduction of the steel axe head into the tribes of the highlands of Papua New Guinea
  > While it can greatly shorten the time involved in clearing land and building houses, it could have several negative results. It could create a great deal of free time for the men with no adequate constructive activity to fill that time. This also could create changes in status and activities that may increase the incidence of negative behavior.

- Introduction of monogamy into polygamous societies
  While this is a biblical principle the manner of dealing with the issue can cause alienation of the men. It results in the divorce of legally married spouses and their rejection by their families. It also disenfranchises the children of these marriages and often results in the women turning to prostitution in order to support herself and her children.

- Introduction of different standards for choosing leadership
  This most often is in the form of elevating younger people to positions of leadership over the elders of the tribe and group. It creates conflicts over authority and position and divides the group.

- Introduction of rules and regulations regarding participation in spirit rituals.
  The Bible again is very clear in this area. The problem develops when people are obedient to the Bible standards which, in turn, can divide a village. Many rituals are events that unite the village in times of need. So these divisions result in blaming those not participating for the bad things that happen or restrictions on their access to important resources.

- Introduction of new technologies and equipment.
  Cultures generally know how to maintain the technologies they develop. They know how to assemble them and how to repair them when they break. And, they know who to contact if they need help. However, technology from the outside cannot be operated or maintained without outside

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assistance. This creates stress, confusion and leads to failure because not enough thought has gone into how to introduce such change.

Cultural anthropology can help us deal with these types of settings. We learn how to introduce change and who to work with to bring about the change. This process is called contextualization. It is about learning how to adapt to the cultural setting and explain ideas and concepts using culturally based information and processes.

A Christian is an agent of change. The question is, what kind of change agent will we be? Knowing the culture can help us develop methods and programs that are culturally sensitive and culturally acceptable. This means that while the content we are seeking to share may be the same worldwide, the approach we use may be quite different; especially as relates to the illustrations we use and how local skill and resources are accessed to support the process.

Consider a couple of examples.

- Introducing modern health – the challenge is how to introduce the ideas of sanitation, immunization and treatment to a group that has no concept of anything smaller in size than a grain of sand. What they cannot see or explain is usually a result of activity in the spiritual realm. As a result they may simply believe we have come with a new form of magic or power.

- Introducing new technology – the challenge is to explain how to take care of these new tools that are often based on a need for electricity. How do we provide needed skills and resources to this group? Before they depended on their own resources, now they could easily become

dependent on the one providing the technology, for funds and maintenance.

- Introducing new building concepts – do our ideas conform to the existing cultural concepts and needs, or are they "our" ideas; because we have the resources and technology they permit us to build how we want, without regard for the group. They build to deal with environmental issues like heat, cold, rain, or lack of rain. They are concerned about the availability of resources and skills. They think of buildings in terms of social structures and how they relate to who will be using that structure. They also are very aware of taboos regarding what is and is not permitted to be built.

An interesting example of this was apparent in one of the tribal groups in Papua New Guinea. In combined church meetings of men and women, anytime a women stood up all of the men had to stand up too, because it was culturally inappropriate for a women's head to be higher than a man's. This caused any meeting, held in a western-styled building, to be constantly disrupted. The culture reacted to this with two modifications. The first was to hang a curtain or construct a wall of some type down the middle of the building. The other was to design churches in an L shape. The men and women sat in the different sections and could not see each other; illuminating the problem. Over time the curtains and walls have come down, but men and women still sit on opposite sides of the church.

The writing of the Bible reflects this process; of using cultural concepts to communicate the truth. This allows for a clearer comprehension of what has been given and makes it easier for those receiving the information to make appropriate changes in their lives and cultures.

Here is a short list of cultures and systems that God communicated with:

- Patriarchal – Abraham, Noah, Jacob
- Nomadic – Israel during the time of wandering in the wilderness
- Kingdom – Israel, Babylon, Assyria, Egypt
- Languages Used – Egyptian, Semitic, Babylonia, Persian, Roman, Greek
- Social Groups Involved – peasants, nomads, royalty, laborers, craftsmen, educators

God presented Himself to the people in all of these contexts and cultural structures. They received the revelation from God and explained it to others using culturally appropriate forms.

To be able to be effective in communicating to another group we need to go through the process of interpretation. We know the importance of this in the area of language. We use interpreters to convert the words of our language into the words of another language. To do this we need someone who understands both languages. Language is only one level of this process. We also need a person to do this at a cultural level. This involves an interpreter using three stages of understanding:

1. Understanding his own culture and how it is expressed
2. Understanding the culture of the other person and how they communicate in their culture.
3. Understanding the process of translating meaning from one context to another.
   a. When there is similarity in content and comprehension this is easily accomplished

b. When there is difference, it needs to be determined how to communicate through that difference

Translating a meaning requires the use of language. When transferring information from one culture to another, we must deal with the languages involved. To understand a language means understanding a culture, how they use the words, and how they give the terms their meaning. It is often true that finding exact equivalents in meaning can be a challenge. This becomes an even more critical issue when trying to communicate ideas and concepts that do not exist in the other culture.

Common terms can have different meanings. Let us use the word father as an example. In English this word can be used as a verb or a noun, depending on context. As a noun it can have different meanings. An example of this is shown in scripture. Using English as our base of the word father there are three levels of meaning.

1. Actual male parent of a child – Abraham is the father of Isaac
2. Founder of a lineage – Jehoram is called the father of Uzziah even though there are 2 generations between them.
3. To indicate founder of a group – Abraham is called the father of the Jews.

Understanding culture and language are critical to understanding and properly interpreting a person's words and actions. For example, what forms of language are being used and the significance of those words and that action in a specific setting? An example of this would be when Rachel took the family gods (Genesis 31:19). On the surface, it may appear that she believed that she needed them for her

protection and to worship. The truth may be that she took them because they represented the right of inheritance for her children. Laban wanted them back to maintain that right for his other children. It is interesting that later, Rachel willingly gives them up to her husband for him to destroy them (Genesis 35:2-5).

As we develop a clearer understanding of how culture functions and assigns meaning, we will begin to gain an understanding of several truths.

1. The validity of the culture of the people
2. How each part of culture functions within the whole
3. How culture makes an individual unique
4. The potential for developing communication
5. The need to be culturally relevant while maintaining the integrity of our information
6. The importance of developing a theology that is intercultural or supra-cultural.

This will not be a simple process and will involve careful work on our part. It will be important to keep in focus that the Biblical information we want to communicate is based on an infallible source. We are not at liberty to make changes in Scripture to accommodate or soften that information to a culture and its standards. Alongside of that, we need to keep in mind the nature of who we are. We are fallible and must always be in a state of learning. We are limited by the extent of the information and knowledge we have access to. We also must keep in mind that the process of translating the information is not a static situation but constantly changing. Revision and improvement are to be a continual part of the process.

The process of explaining metaphysics in real world terminology is a challenge when talking to someone of our

own language and culture. Doing so with another culture increases the challenge. To be effective means becoming a perpetual student, studying the original cultures of the bible (archeology), studying the current cultures involved (anthropology), and studying the process of communication across the various cultural frameworks (contextualization).

Here is an example of what this could involve through a study of the concept of marriage.

Biblical culture:
1. Abraham arranges a marriage for his son Isaac (Genesis 24:4)
2. Jacob earns the right to marry Rachel and Leah (Genesis 29:20,27)
3. Solomon is given a wife as part of a political treaty(1 Kings 3:1)
4. The Benjamites are permitted to steal women to obtain their wives in one situation (Judges 21:23)

My culture – Through a process of dating and interaction, I determined, that I loved Nancy and that she loved me. As a result I asked her to marry me and she agreed. I then asked her father for his permission. As a result we were married.

Another culture – With the Wiru tribe, the family seeks out a wife for their child and then buys her from the other family for an agreed on price in the form of pigs and other objects.

So what is the truth about marriage that is consistent throughout all of these? How will the knowledge above affect what is taught about marriage and the relation of a husband and wife? By studying each area, and asking these kinds of questions, we try to understand the real issue, the real truth. That truth is sacred. How we communicate that

truth is not. The cultural forms in which the truth is made available are not sacred.

Contextualización
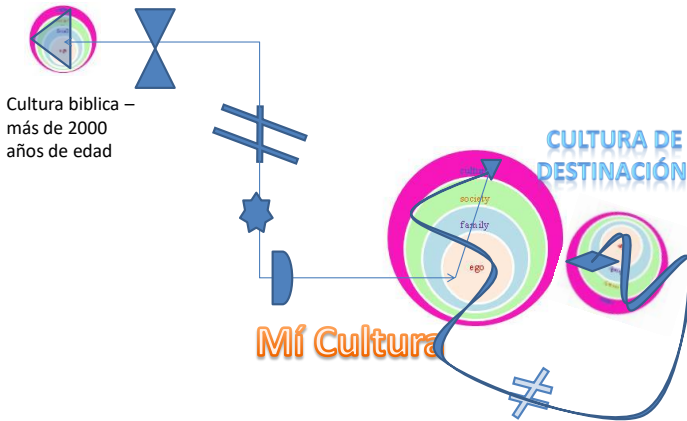
The above diagram illustrates the process. The triangle/diamond represents the topic being discussed. The lines between each represent the paths of communication and the symbols on those lines represent the barriers to communication. Each circle includes areas of ego/family/society/culture and location of triangle/diamond indicates importance of topic and areas influencing and influenced by the topic.

Here is another example using the concept of modesty. The question being discussed is what it modesty or how do we define modesty? Consider the following concepts of proper attire and how they relate to this topic.

a. Gowns and robes of Arabia and the Old Testament
b. Togas and clothing of the Roman world

c. Elaborate clothing and customs of 15-18th century England
d. Semi-nudity of Amazon Indian tribes
e. Capes, gowns, and veils of Muslims
f. Indian women expose their stomachs but consider it immodest to expose their ankles.

While modesty is a universal concept, what constitutes modesty is not.

This example shows how important it is to understand the three cultural settings we are working with, biblical, personal, and the one we are trying to communicate with. When we do this, we will avoid judging the concepts and structures of others too quickly, and think through more carefully what we really need to be communicating.

Think of all of the barriers that exist between two people of the same language and culture. Adding cultural barriers should help us to understand the need for careful study and thought. It will help us see some key differences that will affect this process. Each culture has a different focus, different values, and different priorities. Here is a comparison of western-style thinking and that found in West Africa.

	Western	West Africa
Focus	Results	Process
Values	Time	People
Priorities	Structures	relationships

As you can imagine these differences could cause a great deal of stress in the process of communicating and understanding each other. If the focus is on results, then one may try to skip steps or rush the process in order to get

results. This could mean people will not accept the outcome or the result wills be seen as defective. This, in turn, will impact the time issue. The pressure from one side is to get things moving and complete a task in a specified time. This attitude could prevent people from becoming involved or not give them the time needed to build respect. One could find himself trying to enforce structures that have not been built on relationships, because of the focus on results and time.

Let us review again what this means.

To effectively contextualize what we know so that another culture will understand it and apply it to their world, means realizing that I am affected by my culture. It is necessary to realize that one's own culture is only one way of approaching and handling a given idea or truth.

From there we need to consider that all the information given to us in the Bible was given in a specific cultural setting. Sometimes there are great similarities to our (or another) culture. At other times there is a great deal of difference. It is even likely that some of the Biblical information is not understandable yet. This is because we are still studying the archeology of the time and so the information needed to explain a story, comment or piece of history is not yet available. It will be important to be honest about what we know and what we don't know, about what we are trying to communicate.

We need to study how the other culture is the same, different, or unclear, as relates to the particular information we are trying to contextualize. We also need to understand how that piece of information is linked to all other aspects of a culture. Remember no action, concept or structure exists completely independent of other actions, concepts, or structures of the culture.

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The main goal is to reduce the impact of "my" cultural meaning or truth, and ask God to help you find the best way to introduce that truth so they will understand. It may seem like an impossible task yet scripture tells us over and over that God wants us to go to the nations. In Ecclesiastes 3:11 Solomon tells us that God has placed eternity in the hearts of man. Remember man is created in the image of God. It is possible to communicate His truth to all people. He made us so we could receive and live by that truth.

Cultural Anthropology gives us the tools to understand how to best communicate these truths. It gives us valuable information on how to plant and nurture the seeds of truth so that they will grow in that culture and become a source of life, God's life to the people.

Appendix One – Study Guide

This appendix contains questions for study and discussion relating to each of the chapters of the book.

Assignments – Lesson 1
1. Read Chapter 1
2. Share three norms from your culture that would be appropriate for you in each of the following settings.
   a. you are attending a funeral service for an elderly woman. (3 norms of expected behavior)
   b. you are counseling a member of the opposite sex. (3 norms of expected behavior)
   c. you are hosting a birthday party for a 10-year old. (3 norms of expected behavior)
3. What are some symbols in your culture that represent the general beliefs of your society? What are the Christian symbols? How are they different?
4. An anthropological theory states "…the greater the technical development, the less need there would be for spiritual explanations of the unknown." How do you feel about this statement?
5. Give several examples (other than those in the paper) of a materialist point of view; and an idealist point of view. What do you think about these views? Is there one more correct than the other?

Assignments – Lesson 2
1. Read Chapter 2
2. Study the climate of the US state of Alaska. Explain how your climate is different from this one. What physical changes would you have to make to live in Alaska?
3. What is considered a staple food product in your culture? List at least 5 ways that it is used. Research

a staple (common) food for the country of Zambia, Africa. What is it and how is it cooked and eaten?
4. Are there domesticated animals used for labor in your culture? What are they and how do they work? If not, can you think of an animal in your culture that could be used for labor?
5. Compare your culture today with your culture in 1960. How is it different in the areas of:
   a. food
   b. housing
   c. clothing
   d. power sources

Assignments – Lesson 3
1. Read Chapter 3
2. List five specific ways that your culture communicates non-verbally. Explain the process/gesture and its meaning.
3. Take the five communication systems and elaborate on them in regards to your own culture. How would you define your culture's …. a) cultural system, b) social system, c) physical system, d) biological system, and e) psychological system.
4. Write about a time that Jesus communicated (other than John 8). Explain how He communicated culturally, socially, physically, biologically, and psychologically. Use a whole page for your explanation.
5. Take a common object from your culture (basket, pot, vase, animal, flower, etc.) and use it to describe a Biblical truth.
6. Research a culture other than your own. Explain the five systems for that particular culture and how they differ from your own.

Assignments – Lesson 4

1. Read Chapter 4
2. How has agriculture changed in your culture in the past 20 years? Describe tools used then & now, the size of gardens/fields then & now, plus the changes in how the produce is used.
3. Consider the use of free (leisure) time. Consult a grandparent, or person of that same age-group, and find out how they spent their leisure time when they were your age. What do you do in your leisure time? Compare the two. What are the positive points of each situation? Are there any negative points? How has leisure time changed? Why do you think it has?
4. List at least 3 items from your country that are exported. Where do they go? List at least 3 items that are imported. Where do they come from?
5. Research a hunter/gatherer tribe and explain:
   a. who they are
   b. where they live
   c. how many people are in their group
   d. what foods they eat
   e. how they collect their food
   f. how they build their houses
   g. who leads the group
   h. who is assigned to a particular task

Assignments – Lesson 5
1. List 5 social and 5 legal violations in your culture and the appropriate punishment or fine that would be given for each.
2. Describe at least 2 different taxes that are imposed by your government. What are the intended functions of each? Does everybody pay the same amount? How do the people feel about paying these taxes?
3. Does your government have a military force? If not, why. Do you think that your country should have a

military? Gives reasons for your answers. If yes, how does one become enlisted in the military? What is its main function? In your opinion, is it necessary?
4. Describe your country's government. Who is the leader? Who makes the laws? Is the ruling body elected or appointed. How do the people, in general, respond to your current government? Use one page for your answer.
5. Research a country whose government is communistic.
   a. the country, where its located, its population
   b. a brief history of its government
   c. its current leader
   d. its laws regarding land ownership
   e. its laws regarding education
   f. the general response of its citizens

Assignments – Lesson 6
   1. Read Chapter 6
   2. Use one page to define how ascribed status and achieved status apply to your culture.
   3. List at least 10 uniforms or symbols that identify a specific status in your culture.
   4. List at least 10 occupations and their anticipated role in your culture.
   5. List your various roles. Is there someone that you share a 'multiple role' with? Explain.
   6. Research the role of a fisherman in Alaska, and then consider the role of a fisherman in your culture. What might be some of the similarities and differences in their roles?
   7. Research one of the five levels of the Indian caste system. In one page, describe some of the expectations and roles associated with that particular level.

Assignments – Lesson 7
1. Read Chapter 7
2. In 2-3 paragraphs, explain what Jesus meant by His references to adultery in Matt. 5:28 and Proverbs 6:32.
3. What were some of the gender roles that you learned as a child from your parents and your culture? What were the expectations of the male members of your family? The female members?
4. How do you see that the above gender roles (that you listed in #2) have changed, or are changing in your culture? Do you believe that these particular changes are good or bad?

5. List a significant life cycle event in your culture. Describe it in detail – when does it happen, what activities occur, are there special clothes or articles necessary for the event, is it costly, who participates, where does it take place, etc.?
6. Review the four stages of the Hindu life cycle – the student, householder, retirement, and ascetic cycle. How are these cycles similar or different to your own culture? List any benefits or detriments that you see in the practice of the ascetic cycle? Did Jesus practice anything similar to this? Explain in two pages.

Assignment- Lesson 8
1. Read Chapter 8
2. What is the common family living arrangement in your culture? Is it neolocal, vertical or horizontal? Is it the same in the country as it is in the city?
3. Does your culture use the bilateral, patrilineal or matrilineal descent patterns? Explain how these patterns relate to areas of: a) inheritance, and b) decision-making in your culture.

4. What do you believe are the advantages and disadvantages of the practice of endogamy (marriage within a group, culture or society?)
5. Draw your own family kinship diagram, following the diagram shown. Try to complete 3-generations of family members (or as many as possible). This paper will have to be drawn by hand, scanned, and sent.

Assignments – Lesson 9
1. Read Chapter 9
2. Give an example of something that occurred in your life, or someone else's life, that would have been viewed as impossible. Explain what happened, and why you believe it happened.
3. Explain why it might be difficult for a Hindu to accept the gospel message. .
4. Explain some general guidelines of evolution.
5. Research the Hindu religion, particularly their belief in reincarnation. Describe it in two pages. Be sure to include the sacredness that is tied to the cow.

Assignments – Lesson 10
1. Read Chapter 10
2. Give a definition to the word **animism** and explain how it is practiced in your own culture or country.
3. Write a myth or story that is known in your culture and country. Explain its purpose.
4. Review the list of specialists in the assigned reading (philosophers, shaman, sorcerers and witches, diviners, or priests), choose one, and explain how they are actively functioning within your own culture. What do they offer the people? How do the people respond to them? Do people use their services and also attend a Christian church?

5. Research a Christian who was killed for his/her faith. Give a brief history of that person, where he/she was ministering, and why he/she was killed. Be sure to include where you found your information.

Assignments – Lesson 11
1. Read Chapter 11
2. List 10 changes that have occurred within your culture since your childhood.
3. What are some cultural changes that you have noticed within your culture that you feel are not beneficial, or even harmful, to your society?
4. List 5 invention that have been particularly helpful to your culture, and why.
5. List several reasons why you feel increased technology has a positive or negative effect on man's spirituality.
6. What are some syncretistic practices that are used in the churches of your culture?

Assignments – Lesson 12
1. Read chapter 12
2. Give an example of a product, program, or machine that has been introduced into your culture/country from the outside, which no longer functions, or functions inadequately.
3. Explain your culture's definition of <u>modesty</u> for men, women, and children. Is it the same as it was 20 years ago? How does it compare to the evangelical church's definition of <u>modesty</u> in your culture?
4. What is the process used in your culture for choosing a wife? What are the expectations of the bride's family, and the groom's family, regarding the marriage arrangements and ceremony? Has this process changed over the years?

4. A scenario – A village leader is requiring all of the adults residing in his village to pay a fee to the local witch doctor. Each adult must contribute, or the doctor will curse the village. What will you do, as a Christian? Give Bible references to defend your answer. How will you deal with the repercussions if you refuse? How will you use this as an opportunity to witness?

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