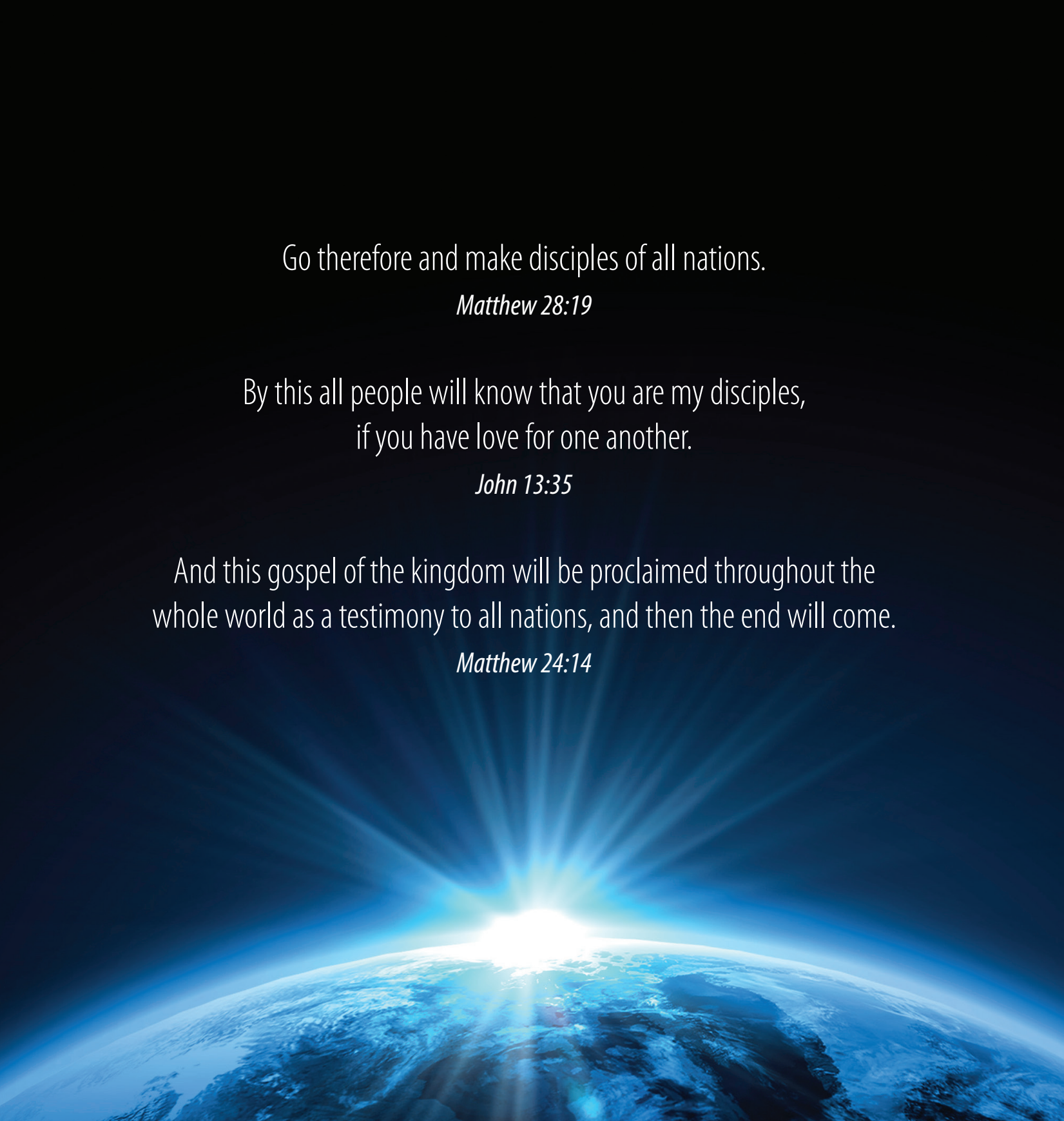


GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS®



2015 LEAD CONFERENCE

GOD'S MOSAIC of culture



Go therefore and make disciples of all nations.
Matthew 28:19

By this all people will know that you are my disciples,
if you have love for one another.
John 13:35

And this gospel of the kingdom will be proclaimed throughout the
whole world as a testimony to all nations, and then the end will come.
Matthew 24:14

2015 LEAD CONFERENCE

God's Mosaic of Culture

October 7, 2015
6:00-8:00 p.m.

Time	Activity	Title	Presenter(s)	Page
6:00 p.m.	Song Service		Karen Glassford and the "Cancunites"	
6:10 p.m.	Theme Song	"In Christ There is No East or West"		4
6:15 p.m.	Opening Prayer		Cheryl Doss	
6:20 p.m.	Business Meeting Opening		Artur Stele and G. T. Ng	
6:35 p.m.	Worship in Music	"Jesus Loves the Little Children" Meredith Herzel - Choir Director "Carry the Light"	AAA International Singers Atholton Adventist Academy Select Choir	
6:40 p.m.	Introduction and Quiz		G. T. Ng	
6:50 p.m.	Keynote Address	"Now Abides IQ, EQ, and CQ, but the Greatest of These is..."	Artur Stele	
7:20 p.m.	<i>Escape the Sofa</i>		IWM Team	6
7:50 p.m.	Announcements and Closing Prayer		Enid Harris	

2015 LEAD CONFERENCE

God's Mosaic of Culture

October 8, 2015
8:00 a.m.-5:00 p.m.

Time	Activity	Title	Presenter(s)	Page
8:00 a.m.	Song Service		Karen Glassford and the "Cancunites"	
8:10 a.m.	Theme Song	"In Christ There is No East or West"		4
8:15 a.m.	Opening Prayer		Karen Porter	
8:20 a.m.	Welcome and Introduction		Ella Simmons	
8:25 a.m.	Devotional	"In His Image"	Gary Krause	
8:45 a.m.	Prayer Time		Ron Kuhn	
8:55 a.m.	<i>Escape the Sofa</i>			6
9:00 a.m.	Culture		IWM Team	7-16
12:00-2:00 p.m.		Lunch Break		
2:00 p.m.	Culture and Communication		IWM Team	19-28
4:45 p.m.	Quiz and Closing Prayer		G.T. Ng	

2015 LEAD CONFERENCE

God's Mosaic of Culture

October 9, 2015
8:00 a.m.-12 p.m.

Time	Activity	Title	Presenter(s)	Page
8:00 a.m.	Song Service		Karen Glassford and the "Cancunites"	
8:10 a.m.	Theme Song	"In Christ There is No East or West"		4
8:15 a.m.	Opening Prayer		Claude Richli	
8:20 a.m.	Welcome and Introduction		Geoffrey Mbwana	
8:25 a.m.	Devotional	"Christ's Way of Mission"	Rick McEdward	
8:45 a.m.	Prayer Time		Oscar Osindo	
8:55 a.m.	<i>Escape the Sofa</i>			6
9:00 a.m.	Culture, Communication, and Christian Community		IWM Team	29-36
11:00 a.m.	Final Quiz		G.T. Ng	
11:15 a.m.	Evaluations		David Trim Galina Steele	
11:30 a.m.	A Video Parable	"The Harvest"		
11:50 a.m.	Closing Remarks and Prayer		Ted N.C. Wilson	

2015 LEAD CONFERENCE THEME SONG

In Christ There Is No East or West

In Christ there is no east or west,
In Him no south or north;
But one great fellowship of love
Throughout the whole wide earth.

In Him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close binding all mankind.

Join hands disciples of the faith,
Whate'er your race may be.
Who serves my Father as His child
Is surely kin to me.

In Christ now meet both east and west,
In Him meet south and north;
All Christly souls are one in Him
Throughout the whole wide earth.

Author: William Arthur Dunkerly
Words and music: Public Domain

2015 LEAD CONFERENCE SPECIAL MUSIC

Carry the Light

First Verse

In this world of darkness
We are given light,
Hope for all the dying,
How will they know,
How will they know
That Jesus loves them,
And He died to save them

Chorus

Carry the Light.
Carry the Light.
Go and tell the children
They are precious in His sight.
Carry the Light.
Carry the Light.
Go and preach the gospel'
Til there is no more night.
In the name of Jesus Christ
Carry the Light.

Second Verse

Count them by the millions
Blinded slaves to sin,
Inside they are dying,
How will they know,
How will they know
That Jesus loves them,
And His heart is breaking.

(Chorus)

Go ye into all the world.
Go ye into all the world.

(Chorus)

In the name of Jesus Christ
Carry the light.
In the name of Jesus Christ
Carry the light.
In the name of Jesus Christ
Carry the light, the light,
Carry the light.

Words and music: Twila Paris
CCLI License #947571

Jesus Loves the Little Children

Jesus loves the little children
All the children of the world
Red and yellow, black and white
All are precious in His sight.
Jesus loves the little children of the world.

Words and music: Public Domain

ESCAPE THE SOFA

If you want to work well with people across all the different cultures in our church, you have to “Escape the Sofa.” You have to get out of your comfortable seat, mingle and talk and get to know those who are different from you. This LEAD Conference will give you the opportunity to do just that.

Instructions

1. Before the end of the first song find a person from another world division that you do not know and sit down together.
2. Spend a few minutes asking each other the following questions:
 - a. What is your full name?
 - b. Where were you born?
 - c. Where do you work now?
 - d. What do you like best about your job?
3. Before the end of the second song the two of you find another pair you do not know to sit with from another part of the world.
4. Now introduce your first friend to the new pair of friends.
5. You have now formed your learning group. Decide where you will sit together tomorrow.

Remember: Tomorrow and Friday you will meet your learning group in the place you have chosen to sit.



Escape The Sofa - TV Commercial

<https://www.youtube.com/watch?v=2U2F2msyG3w>

CULTURE

Therefore go and make disciples of all nations... Matthew 28:19

What is Culture? Click on the number of the right answer.

1. The arts and other manifestations of human intellectual achievement regarded collectively.
2. The cultivation of bacteria, tissue cells, etc., in an artificial medium containing nutrients.
3. A more or less integrated system of learned behaviors, values, feelings, and ideas shared by a group.
4. All of the above.

In this segment we want to think about how societies and groups of people differ in behaviors, values, beliefs, and feelings. Even though there may be greater variation between individuals in a society than between individuals of different societies, there seem to be certain average, systemic ways groups of people differ that allows us to talk meaningfully about these differences. The concepts of culture and worldview will help us understand the impact of these differences on our relationships with people from other cultures both inside the church and outside.

Which one is NOT true? Click on the number of the one that is NOT true.

1. Learning about culture will help us better meet the needs of those we serve.
2. Learning about culture will help us adjust to cultural differences in the church.
3. Learning about culture will help us understand the Bible better.
4. Learning about culture will help us all tell funny stories like G. T. Ng.

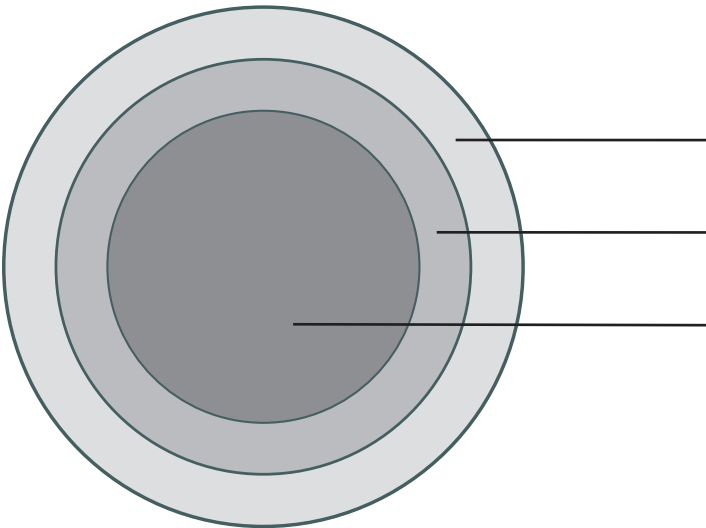
See the inside back cover for the answers.

THE LAYERS OF CULTURE

A more or less integrated system of learned behaviors, values, feelings, and ideas shared by a group.

- Integrated system
- Learned behaviors
- Shared by a group

Culture Onion



ACQUIRING CULTURE

Describe to your learning group a distinctive cultural behavior from your home culture and how you learned to do it. (Examples: types of greetings, ways of eating, body language, driving rules, etc.). Together write down answers to the following questions.

Discuss

1. How do we acquire culture?
2. What purpose does culture serve?
3. What are some common reactions to cultural differences?

Soccer Culture

Like cultural traits, certain average, particular ways of playing soccer have become identified with different countries of the world. While people tend to think a particular way of playing is superior, games have been won by teams who play in all different ways.

Bottom Line—

No culture is superior to any other culture and no culture is inferior to any other culture. Yet all cultures are corrected by the gospel.

COMMON REACTIONS TO CULTURAL DIFFERENCES

Negative attribution: the tendency of people to give a negative meaning when they see cultural behaviors, values, or attitudes they do not understand.

Stereotyping: the belief that all people or things with a certain characteristic are the same.

The Monkey and the Fish

A typhoon had temporarily stranded a monkey on an island. In a secure, protected place on the shore, while waiting for the raging waters to recede, he spotted a fish swimming against the current. It seemed obvious to the monkey that the fish was struggling and in need of assistance. Being of kind heart, the monkey resolved to help the fish.

A tree precariously dangled over the very spot where the fish seemed to be struggling. At considerable risk to himself, the monkey moved far out on a limb, reached down, and snatched the fish from the threatening waters. Immediately scurrying back to the safety of his shelter, he carefully laid the fish on dry ground. For a few moments the fish showed excitement, but soon settled into a peaceful rest. Joy and satisfaction swelled inside the monkey. He had successfully helped another creature.

Traditional African Folk Tale

Discuss with your learning group

1. What was the monkey’s motivation for helping the fish?
2. What assumptions or stereotypes did the monkey have about fish culture?
3. How do you think the fish felt about the help it received?
4. How would the monkey react if the fish rejected his “help”?
5. What advice would you give the monkey for future situations where stereotypes might interfere with helping?

VALUES AND CULTURE

Place an X where you perceive your home culture to be on the continuum of cultural values below. How do your cultural values differ from the others in your learning group? How might these differences affect you as leaders and co-workers?

Low Context		High Context	
Business Outlook	Competitive: Each person is in a contest to do better than others. Rewards are based on achievement.	----	Cooperative: The group wins, not individuals. Rewards are given for helping the group achieve its goals.
Work Ethic	Task-oriented: Getting a job done takes priority over building relations. Need explicit, written, and formal goals and measurement.	----	Relationship-oriented: Spending time with people has priority over accomplishing tasks. Success is measured in how people relate.
Work Style	Individualistic: Individuals have their own rights. Ownership is individualistic. Goals are personal.	----	Team-oriented: The individual’s rights and goals are determined by what is best for the group. Ownership is communal.
Employee desires	Individual achievement: A person gains status and importance in society through what he or she accomplishes.	----	Team achievement: The group decides who is important and the individual has little freedom to climb up in society.
Relation-ships	Many, looser, short term: Relationships are voluntary. Everyone in the group is of equal importance. Everyone can achieve a higher status.	----	Fewer, tighter, long-term: Relationships are prescribed. Some people are more important than others. Learning to live in your position in life is important.
Decision Process	Logical, linear, rule-oriented: Good decisions are based on clear thinking and following the rules.	----	Intuitive, relational: Good decisions feel right and improve relationships. Following the rules is secondary.
Communication	Verbal over non-verbal: Ideas must be explicitly stated. Will come to the point immediately. Doesn’t mind confrontation.	----	Non-verbal over verbal: Body language important. Deals with difficulties indirectly. May use a third party. Avoids confrontation.
Sense of Time	Future oriented: Time is to be used efficiently. Events start and stop at a given time. Planning and scheduling is important.	----	Present Oriented: Time is flexible. Events start and stop according to what is happening. Events can happen without planning.
View of Change	Change over tradition: Doing things a new way is important and valued.	----	Tradition over change: The way society has done it in the past is more important than a new way of doing things.
Knowledge and Learning	Knowledge is explicit, conscious, and transferable: Openly admitting one’s own and other’s failures is part of learning. Sharing knowledge openly and widely is expected.	----	Knowledge is implicit, less conscious, and situational: Not willing to admit one’s own weaknesses or other’s mistakes openly. Knowledge is to only shared with and by specific people.

CULTURAL VALUES

Different cultures often share the same cultural values but express them differently. Watch the HSBC Eels video and **discuss** the following questions with your learning group.

1. What value shared by both the Chinese and the British is demonstrated in the video?
2. What values can you think of that are shared by many Adventists but expressed in different ways in different parts of the world?



HSBC "Eels" ad

https://www.youtube.com/watch?v=3aQpHNOh_io

Following the ABCs of culture learning can help us avoid mistakes and build relationships despite cultural differences in behaviors and values.

The ABCs of Culture Learning

Ask questions

Be open

Carefully observe

CASE STUDY—WHAT TO DO ON SABBATH?

The Joshuas were part of a group of Seminary families living in a large city holding evangelistic meetings with a major evangelist. As good Adventists the Joshuas wanted their young children to spend time in nature on Sabbath afternoons so they bought season passes to a beautiful outdoor zoological park. The season passes allowed anyone in their car to enter the zoo for free. One Sabbath afternoon while their husbands were busy with the evangelistic team, Mary Joshua suggested to her neighbor that they take their children and go to the zoo. Mary's neighbor looked troubled. "In my country good Adventists would never go to the zoo on Sabbath," she said. Mary asked, "Oh, what do you do on Sabbath afternoons in your country?" "We play soccer in the back yard," her neighbor responded.

Discuss with your learning group.

1. What value do both Mary and her neighbor hold about Sabbath activities?
2. How do you feel about Mary's suggested Sabbath afternoon activity? About her neighbor's suggested activity?
3. What negative attribution or stereotyping might occur in this situation?

WORLDVIEW—THE HIDDEN DIMENSION OF CULTURE

Definition: Worldview is the pattern of assumptions a people holds about reality that determines what they think, feel, and do.

Worldview is

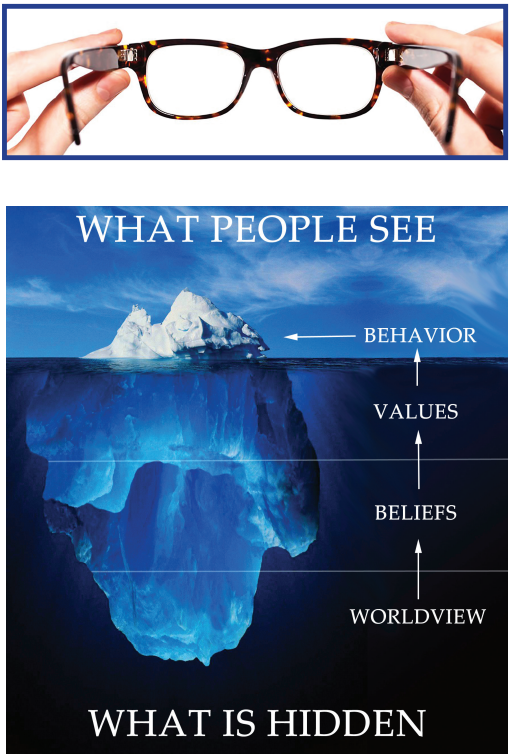
- 1. The fundamental, foundational attribute of every part of culture.
- 2. The basic assumptions people have about reality, logic, thinking categories, time, space, and relationships—the assumptions people think *with*, not what they think *about*.
- 3. The answers given to key questions: What is real? What is true? What is valuable?
- 4. The integrative, underlying structure the gives meaning to all the ideas and actions of people in a given culture. People really believe that the world is the way they see it. Those who disagree are wrong or crazy.

Our Worldview Glasses

Worldview in many ways functions like a pair of glasses. Worldview and glasses help us see the world. The problem is that each culture has developed its own particular set of glasses through which the world is seen and makes sense. If you were to ask people about their worldview, chances are that they would just stare at you not knowing what to say. They are not aware of their worldview just as we are usually not aware of wearing our glasses.

The Iceberg of Worldview

Worldview permeates everything we think or do even though we are not usually aware of it. Behaviors, ways of communicating, and customs reflect deeper, less visible aspects of culture. The least visible, but most influential, level of any culture is worldview. Worldview is the mostly hidden part of the “culture iceberg.”



Worldview Shapes Reality

When we encounter another culture we find many things that confound us. Why in some countries are people so offended when we point to something with our feet or touch someone’s head? Why in some parts of the world do brides not smile on their wedding day? It is only when you understand the underlying worldview that things begin to make sense. The way we think about reality determines what we consider real.

WORLDVIEW CATEGORIES

Group the following words into larger categories. Compare with your learning group. Did you categorize them differently? Why did you choose the categories you used?

TREE	ANGEL
WOMAN	ROCK
WHALE	COW
BIRD	GIRL
LION	GOD
GRASS	FISH
DOG	MAN
BUSH	VIRUS
SAND	DEMON
ANCESTOR	MARTIAN
MICKY MOUSE	INSECT

WORLDVIEW ANSWERS THE FOUNDATIONAL QUESTIONS OF LIFE

- What is time?
- What is space and how do we relate to it?
- What is my place in society?
- Who is part of my group and who is not?
- What different kinds of beings inhabit this planet?
- How are we to live successfully?
- How can we avoid failure and sickness?
- Where do I come from and why do I exist?



Weird, or Just Different?
http://www.ted.com/talks/derek_sivers_weird_or_just_different?language=en#t-22208

LOGIC SYSTEMS

Every culture values logical thinking and speech. The categories we use to think, the way we speak, what we consider logical are all defined by our culture. People in every culture can think in different ways but a certain logic system is taught and valued by each culture. Logic is encoded by a language thus, while the following logic systems are obviously over-simplifications, they generally reflect the primary logic system valued by the cultures using the various languages.

English—linear **German—dialectical** **French—digressionary**

English values a 1,2,3 straight line logic, coolly and calmly stated.
German values a strong back and forth discussion of opposite opinions, strongly stated, in order to arrive at a synthesis which may then become the new thesis to be further argued.
French values a lengthy, learned discussion of many related (and sometimes unrelated topics) that show the speaker’s knowledge and “lighten” the presentation, e.g. French novels are often very long and weave together many stories.

Japanese—circular **Bantu—illustrative** **Mediterranean—pictorial**

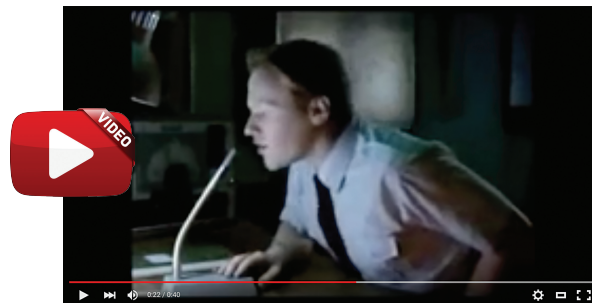
Japanese values a discussion around the issue without directly mentioning it. Explicit discussion is thought unnecessary and childish. Consensus is the goal.
Bantu languages value the use of proverbs, stories, metaphors and other illustrative techniques to discuss the issue at hand, with each speaker contributing another petal of the flower, until the leader hears a consensus.
Mediterranean languages value flowery and picturesque images that paint a picture of the issue—requires time to flesh out the entire scenario.

CASE STUDY—THE DIFFICULT BOARD MEETING

You recently became chair of an institutional board in a part of the Union where you have never lived or worked before. The board is made up of people from several different ethnic groups and nationalities. There are educated and less educated people on the board and the economic status of the board members varies greatly. The discussion at the board meeting you chaired last night did not go well. Although the matter being discussed was not particularly controversial, some people got quite argumentative while others wandered off the topic. One person kept calling for a quick vote and others seemed to talk around and around in circles. After some reflection, you begin to think cultural differences were the main cause of the problem.

Discuss with your learning group

1. What might those cultural differences be?
2. How will you go about addressing them?
3. How can you help the board function more effectively?



German Coastguard Commercial - We Are Sinking
https://www.youtube.com/watch?v=KNalxy-_SyM



CULTURE & COMMUNICATION

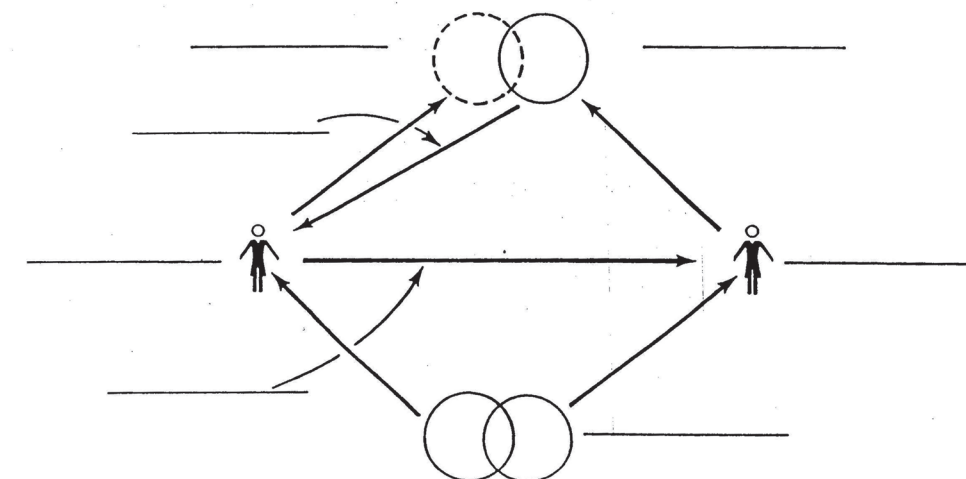
And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come. Matthew 24:14

Communication is the act or process of using words, sounds, signs, or behaviors to express or exchange information or to express your ideas, thoughts, feelings, etc., to someone else. *Meridian-Webster Dictionary*

The Communication Process

Using the words listed below, label each part of the communication process.

1. Speaker 2. Hearer 3. Message 4. Frame of Reference 5. Desired Action 6. Resultant Action 7. Feedback



FORM AND MEANING

Our culture, values, and beliefs greatly influence the way we communicate and understand each other. Cultures provide people with ways of thinking—different ways of seeing, hearing, and interpreting the world. Thus the same words or signs can mean different things to people from different cultures. Understanding how culture shapes the forms people use and the resultant meanings they receive can help us appreciate differences in cultural communication styles.

Form and Meaning

In human communication ideas are not communicated directly from mind to mind. Human communication uses **symbols** to communicate, that is, forms with meaning attached to them.

- A. **Form:** Something others can receive through their senses and attach a meaning to.
Example: Physical touch with the right hand
- B. **Meaning:** The actual content communicated.
Example: The meaning of a welcoming greeting
- C. **Symbol:** The link of a form to a specific meaning.
Example: Extending the right hand to someone means a welcoming greeting. Not accepting the extended hand may mean serious trouble. Symbols may mean different things to different people: e.g. different ways of greeting others.

A specific symbol is always part of a larger symbol system. The “Human Symbol System” chart on the next page describes 15 different ways humans communicate.

Discuss with your learning group

Using at least three different symbol systems how could you express “friendship” in your culture.

HUMAN SYMBOL SYSTEMS

1 <i>Spoken Language</i>	Speech, radio broadcasting, spoken words
2 <i>Paralanguage</i>	Rhythm, pitch, resonance, articulation, inflection, speaking rates and pauses, emotional tones
3 <i>Written Language</i>	Writing, inscriptions, billboards, books, letters
4 <i>Pictorial</i>	Road signs, street maps, magical drawings, astrological charts, diagrams, graphs, military insignias, college decals, logos
5 <i>Kinesics</i>	Body gestures, movements of hands and feet, facial expressions, eye contact, postures
6 <i>Audio</i>	Music (hymn tunes, instrumental, etc.), bells, gongs, drums, firecrackers, gun salutes, temple horns
7 <i>Spatial</i>	Standing distances, crowding, closeness or intimacy, separation between speaker and audience, marching in rank order (sometimes referred to as “proxemics”)
8 <i>Temporal</i>	Meaning of “on time” and “late,” importance placed on time, New Year festivals, relative ages of communicators, sequence of events in rituals
9 <i>Touch</i>	Embraces, shaking hands, guiding the blind, touching one another’s feet, placing hands on one’s head, physical torture, religious flagellation
10 <i>Taste</i>	Cakes and sweets for celebrations, prestige foods, ethnic and cultural foods, peace pipes, “hot” and “cold” foods in South Asia, vegetarianism, sacramental foods
11 <i>Smell</i>	Perfume, incense, shaman’s smoke-filled hut, body odors, smell of flowers
12 <i>Ecological Features</i>	Holy mountains, sacred trees, tabooed territories, hallowed rivers, historical sites
13 <i>Silence</i>	Pauses in sentences, blank page, silence in court or temple, empty space in Japanese art, lack of response
14 <i>Rituals</i>	Rituals use many of the systems above but add another dimension of symbols, namely reenactment or symbolic performance, e.g. Weddings, funerals, ritual sacrifices, church services, Lord’s Supper
15 <i>Human artifacts</i>	Architecture, furniture, décor, clothes, cosmetics, symbols of wealth such as watches, cars, houses, hats

CULTURAL CHALLENGES IN COMMUNICATION

Plain Meanings and Associated Meanings

Different cultures may use the same forms to express different meanings

1. Plain (denotative) meanings: We say “red” to mean the color “red.” That is the plain meaning.
2. Associated (connotative) meanings: But “red” can have many associated meanings.

List with your learning group

Write down as many different associated meanings with the word “red” as you can think of in 1 minute.

Unspoken Rules

Each culture has its own protocols and rules about proper behavior that affect verbal and nonverbal communication, e.g. looking each other in the eye, the interpersonal space, direct or indirect approaches to sensitive issues, etc.



Indian Headshakes | What do they mean?
<https://www.youtube.com/watch?v=Uj56IPJOqWE&feature=youtu.be>

CASE STUDY—EARLY ARRIVAL?

John was so excited. Elder Paul from the General Conference was visiting his school and had agreed to eat dinner at John’s house that evening. John and his wife had invited several other faculty families and were in the midst of preparing a special meal when Elder Paul walked up to their front door. It was exactly 6:00 p.m., the time they had written on the invitation, but they were not close to being ready to entertain a guest. Why would Elder Paul, the guest of honor, arrive so early, far before their other less important guests would arrive?

Use your clicker to answer the following questions.

Why did the guest of honor arrive right at 6:00 p.m.?

1. Because the guest’s watch was fast.
2. Because the guest was a rude person.
3. Because of the guest’s cultural rules about time.

Why was the host upset at his guest’s arrival time?

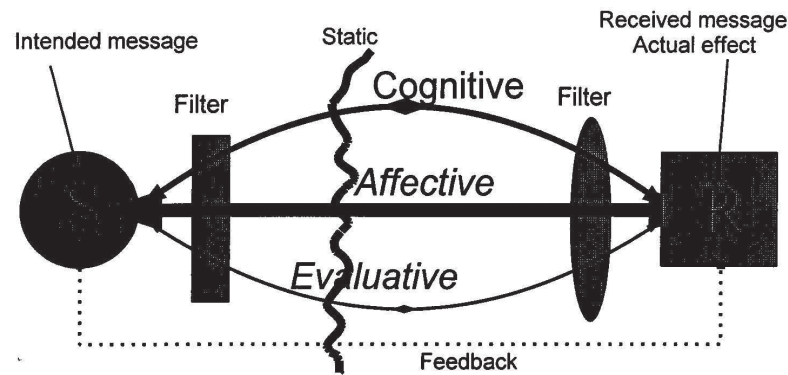
1. Because the host had not planned well.
2. Because the host was a rude person.
3. Because of the host’s cultural rules about time.

Discuss with your learning group

How might John and Elder Paul avoid such miscommunication in the future?

LEVELS OF COMMUNICATION

Communication includes more than just the words we say. Communication is also affected by our emotions and our judgment. Misunderstandings can occur at cognitive (thinking), affective (feeling), and evaluative (judging) levels.



Watch the Tibetan Lamas skit (the script begins on the next page) and then with your group **write down** the communication misunderstandings, the filters or static, you observed for each level.

1. Cognitive (thinking) level
2. Affective (feeling) level
3. Evaluative (judging) level

Discuss with your learning group

What did John and Vivien need to do in order to communicate the gospel well to the Tibetan Buddhists?

WITNESSING TO TIBETAN LAMAS

Scene 1

Narrator: A Tibetan lama, sitting with two monks, is being visited by John and Vivien, missionaries who have come to live in the community.

John: "Eminence, we want to share with you the story about the God we worship. He is the infinite God who has always been, and who is a very personal God with whom we can converse each day, each moment."

Vivian: "This is the God who created the world and all that is. He created the first people who then disobeyed him, bringing sin and degradation into this world."

John: "When these first people sinned they passed their sinful nature and death on to all their children and so we are all sinners and we all die. But God loved the world so much that He sent His only Son into the world to suffer and die for mankind's redemption."

Vivian: "So now everyone who turns from sin to His Son Jesus can receive God's forgiveness and salvation. It is a free gift, not a matter of working for it. Saved by the grace of God and the blood of Jesus, sinners can enjoy eternal life in fellowship with our God."

John: "Please accept this copy of our holy writings and consider what we have said"

Lama: "I will consider what you have told me."

(continue on pg 26 – Scene 2)

Scene 2

Narrator: Some days later the lama and monks are discussing the missionaries' visit.

Lama: "Let me tell you, I listened very carefully, yet I found their words very baffling and annoying. Only my monastic training prevented me from showing it."

Monk #1: "They spoke of Buddha, his body and his word creating the world. This makes no sense at all. Buddha taught that the world had no beginning and was not made by anybody."

Monk #2: "They used our Tibetan word for 'god', which means Buddha, but I wonder what they meant by it. To us, this word means Buddha, his body, and his teachings."

Lama: "Then these strange visitors said that all men were sinners. This is plainly not so, since lamas have no sin."

Monk #1: "The lama is right. He canceled all his sins long ago through the merit of his religious practices."

Monk #2: "But the missionaries used our word for sin, which means something that is a moral fault. That has nothing to do with offences against a holy and righteous God."

Lama: "These people spoke of their god having a son, which I cannot understand at all. Perhaps they meant that their god came to earth in a mystical body, as we lamas do. Or maybe he was a bodhisattva, or a reincarnated saint. But in that case, why did their god's son suffer so much? Had he committed great sins in his previous lives?"

Monk #1: "How could we believe in a religion that is based upon such sufferings?"

Monk #2: "They spoke of salvation as a 'free gift'. But why follow this strange path when anyone can earn liberation through the practice of religion?"

Monk #1: "Clearly the end of the Buddhist path and the end of the Christian path *must be* one and the same. But why would we want to be liberated from the process of rebirth?"

Lama: "Perhaps they meant that I could be delivered from rebirth by believing in Christ. They left me their book, but when I read it I was shocked to find detailed instructions about the killing of animals, instructions for this god's chosen people to go to war, and a god who is described as 'angry' and 'jealous'. In the second part of the book I read that it was the head lamas who condemned this Jesus to death in each of his four re-incarnations."

Monk #2: "This is incomprehensible."

Monk #1: "As I read their gospels, I realized that the Christians base their religion on a blood sacrifice, which is deeply offensive."

Monk #2: "This ended long ago in the Tibetan Buddhist world. No, I would never again open their book."

Scene 3

Narrator: John comes home with a sad look on his face.

John: "Vivian, I have just heard of the lama's reaction to our visit. He has rejected everything we told him."

Vivien: "We must pray, and urge our friends to pray, for his 'hardness of heart'."

RECEPTOR-ORIENTED COMMUNICATION

Communication cannot be measured by the words we send, only by the message received. Therefore, our communication must be “receptor-oriented.”

Discuss with your learning group the implications of receptor-oriented communication for—

1. Bible translation
2. Sharing the gospel across cultures
3. Your work as a church leader



CULTURE, COMMUNICATION & CHRISTIAN COMMUNITY

*By this everyone will know that you are my disciples,
if you love one another.* John 13:35

Communication does not happen in a vacuum. Cultural values and worldview, logic systems and cultural communication “rules” impact our patterns and expectations of communication. When we encounter cultural differences in communication we often experience discomfort, misunderstanding and, sometimes, conflict.

Communicating Across Cultures



Cultural Training: Americans and Indians Communicating Across Cultures
<https://www.youtube.com/watch?v=UimqMmMq9C0>

Discuss with your learning group

1. What is causing misunderstanding in the video?
2. Have you experienced a similar cross-cultural conflict? Describe.
3. What attitudes of incarnational service would diminish the misunderstanding displayed in the video clip? Would such attitudes have made a difference in your personal experience?

NON-VERBAL COMMUNICATION

For Christian community to flourish an understanding and acceptance of cultural differences in non-verbal, as well as verbal, communication is necessary. Cultural differences can cause misunderstanding when people don't share or understand the 'rules' of a particular culture. The 'rules' of how you behave have to do with what people expect you to do in certain situations. Cultural values and beliefs lead to expectations and 'rules' about how people behave. When people break behavioral rules, customs, and expectations, misunderstanding and conflict can occur.

Discuss with your learning group

Identify the cultural mistakes from each person's perspective that might be causing conflict in the six labeled areas shown in the picture.

- Personal space
- Eye contact
- Cultural interpretation of social issues
- Non-verbal communication
- Cultural responses to emotions
- Use of silence

HIGH CONTEXT vs. LOW CONTEXT COMMUNICATORS

Being aware of the differences between high context and low context cultures may smooth communication and help to lessen or prevent conflicts.

Generally, low-context communicators interacting with high-context communicators should be mindful that—

1. Non-verbal messages and gestures may be as important as the words said.
2. Status and identity may be communicated nonverbally and require appropriate acknowledgement.
3. Face-saving and tact may be important, and need to be balanced with the desire to communicate fully and frankly.
4. Building a good relationship can contribute to effectiveness over time.
5. Indirect routes and creative thinking are important alternatives to problem solving when obstructions are encountered.

High-context communicators interacting with low-context communicators should be mindful that—

1. Things can be taken at face value rather than as representative of layers of meaning.
2. Roles and functions may be separated from status and identity.
3. Efficiency and effectiveness may be served by a sustained focus on tasks.
4. Direct questions and observations are not necessarily meant to offend, but to clarify and advance shared goals.
5. Indirect cues may not be enough to get the other's attention.

Discuss with your learning group

Look at the chart on page 11. Yesterday you marked where your home culture is on the continuum, now mark where you are personally on that continuum.

1. Do you differ from your home culture? Why?
2. Do you tend more towards the high context or the low context side?

DIRECT vs. INDIRECT COMMUNICATORS

In the event of a conflict arising, high context cultures tend to use indirect, non-confrontational, and vague language, relying on the listener or reader's ability to grasp the meaning from the context. Low context cultures tend to use a more direct, confrontational, and explicit approach to ensure that the listener receives the message exactly as it was sent.

Case study—Are They Communicating?

Dr. Mark and Mr. Saul work in the same church department. Listen to the conversation between the two colleagues (text below). Using receptor-oriented communication and an incarnational attitude suggest how this conversation should have gone so as to avoid conflict. Write your suggestions in the spaces below each sentence.

Dr. Mark: It looks like we need to meet on Sunday to finish putting together this report.

Mr. Saul: I see.

Dr. Mark: Can you come in on Sunday?

Mr. Saul: Yes. I think so. (With a hesitant tone)

Dr. Mark: That'll be a great help.

Mr. Saul: Yes. Sunday's a special day, did you know?

Dr. Mark: How do you mean?

Mr. Saul: It's my daughter's birthday.

Dr. Mark: How nice! I hope you all enjoy it very much.

Mr. Saul: Thank you. I appreciate your understanding.

INDIVIDUALIST vs. COLLECTIVIST COMMUNICATORS

In individualist cultures, individuals are independent and expected to succeed by themselves whereas in collectivist cultures, success and identity depends on the group.

Case study—Who Invited You?

Brother Joseph, his wife, and their two children just moved from a collectivist culture to join an ADRA office in an individualist culture. Elder Matthew, president of the local conference, invited the Josephs for dinner as part of their welcome into the local church community. The Matthews are a family of three. The Matthews prepare dinner for their four guests and the three of them, a total of seven persons. Everything is set in sevens—plates, cutlery, glasses—and food is cooked for seven people. The Josephs ask two newly made friends from their home country to accompany them for this big dinner. The Josephs and their entourage arrive right on time since they have heard that in this culture time is important. Upon answering the door Elder Matthew looks very surprised and distressed.

Use your clicker to answer the following question

Elder Matthew is unhappy because

1. His guests are not wearing the right outfits for dinner.
2. He does not like the guests Joseph brought.
3. He feels it is rude for someone else to invite guests to his house.

Discuss with your learning group.

1. What is the cultural problem here?
2. What communication principles could help the Matthews and the Josephs avoid such cultural miscommunication in the future?

METHODS OF CONFLICT MANAGEMENT

How many of the conflict management methods listed here do you employ in the process of resolving conflict management in your local church, conference or church office where you work?

Use your clicker to answer YES or NO

- a) Go-betweeners – using a mediator to help resolve a conflict
- b) Silence – saying nothing
- c) Passive voice – using impersonal words rather than personal pronouns
- d) Stories—telling a story about a similar situation to make the point
- e) Parables—telling a short, allegorical story to point out a moral truth
- f) Proverbs—repeating a pithy saying commonly used in the culture
- g) Inaction—absence of action, does nothing, inertia
- h) Misdirection—giving an incorrect answer to deflect conflict
- i) The indefinite person – using the words everyone, all, someone, etc.
- j) The “relational yes” – agreeing to carry out a particular task but not really intending to do it
- k) The “one-down” approach – taking blame on oneself even if it is not your mistake
- l) Confrontation – discussing a conflict pointedly and directly, often forcefully
- m) Questioning—asking a non-judgmental question about the issue
- n) Accommodation—willing to help or oblige or give up one’s rights
- o) Compromise—settling an issue by both parties making concessions
- p) Withdrawal—retreating or staying detached from the issue

CONFLICT MANAGEMENT IN THE BIBLE

Read these biblical examples of dealing with conflicts or “sinful” situations. What variety do you see in the Bible? Draw a line to match the Bible situations with the various approaches. All approaches may not be used.

God, Adam and Eve (Genesis 3:8-13)	Go-betweeners
Abraham and Lot (Genesis 13:8-9)	Silence
The Hebrew midwives (Exodus 1:8, 9, 19)	Passive voice
Let my people go (Exodus 8:20)	Stories
Abigail and David (1 Samuel 25:23-25)	Parables
Nathan and David (2 Samuel 12:1-12)	Inaction
Absalom, Joab, and David (II Samuel 14:1-24)	Misdirection
The Psalmist’s advice (Psalm 4:4)	The indefinite person
Jesus’ advice (Matthew 18:15-17)	The “relational” yes
Jesus and the Scribes (Mark 2:15-17)	Proverbs
Jesus and the Pharisee (Luke 7:36-46)	The “one-down” approach
Jesus and Peter (Luke 22:60-62)	Confrontation
The woman caught in adultery (John 8:1-11)	Questioning
Jesus and Judas (John 13:18-30)	Accommodation
Paul and Barnabas (Acts 15:36-40)	Compromise
Peter and Paul (Galatians 2:11)	Withdrawal

Discuss with your learning group

1. Describe a cross-cultural conflict you have witnessed. How was it resolved?
2. Look at the list above. What methods work best in your home culture? Describe.

SCRIPTURAL GUIDELINES FOR BUILDING CHRISTIAN COMMUNITY

Read the following texts and identify the principles they teach us about dealing with conflict and cultural differences so as to build Christian community. What do they indicate is very important to God?

John 15:17;1 John 4:8; 2 Corinthians 13:11

Matthew 7:1; James 4:11

John 17:11, 20, 21, 24; 1 Corinthians 1:10-13

Ephesians 4:1 - 6

Romans 14:1

Matthew 6: 12,14,15; Colossians 3:13

John 13: 3-5, 14-15; Philippians 2:5 - 8

Conclusion

Building Christian community and resolving communication problems caused by cultural differences requires patience, understanding, and respect. As leaders, missionaries, and church workers our goal when dealing with others must always be to use communication styles and conflict management methods that are receptor-oriented, appropriate to the context, and—

- Preserve unity
- Express acceptance
- Act redemptively
- Convey worth
- Ensure God is glorified

2015 LEAD CONFERENCE APPRECIATION LIST

Presenters

Gary Krause
Geoffrey Mbwana
Rick McEdward
G. T. Ng
Karen Porter
Claude Richli
Ella Simmons
Artur Stele
Galina Stele
David Trim
Ted N.C. Wilson

Institute of World Mission Team

Cheryl Doss
Karen Glassford
Enid Harris
Ronald Kuhn
Oscar Osindo

The “Cancunites”

Lisa & Frank Beardsley-Hardy
Billy & Nita Biaggi
Nelu & Viorica Burcea
Estera & Eduard Burcea
Zeno & Anita Charles-Marcel
Austin Charles-Marcel
Abner & Leticia De los Santos
Linda & Oliver Koh
Samuel & Terecia Lumwe
Carolyn & Elizabeth Lumwe
Almir & Wiliane Marroni
Pako & Ayakha Mokgwane
Hensley & Valerie Mooroooven

Tania & Amadine Mooroooven
Willie & Elaine Oliver
Magdiel & Susan Perez
Karen Porter
Katia Reinert
Kaarina Sand
Gerson & Leila Santos
Ella & Nord Simmons
Heather-Dawn & Joseph Small
John-Wesley V & Miriam Taylor
John & Nancy Thomas

Choir Director

Meredith Herzel

AAA International Singers

(Students from grades 2-6)

Spanish:

David Powell
Gabriella Dugre
Scarlett Lopez

Amharic:

Rebecca Berhanu

Portuguese:

Felipe Agacs
Gui Grandini
Gui Viera
Iker Santos

Bulgarian:

Emma Korff

Korean:

Ella Kim
Joseph Shin
Joshua Song

Sign Language:

Jade Kimbrough

Atholton Adventist Academy Select Choir

(Students from grades 5-10)

Alicia Broomfield
Ashlyn Wilhelm
Brianna Nangle
Benyam Berhanu
Caleb Berhanu
Camilla Pionatto
Cheyenne Hyde
Christina Gibbs
Clayton Potts
Darlee Peigne
Dawson Smith
Dean Caleb
Dillon Smith
Elizabeth Rivera
Faith Alexander
Hannah Perez
Ian Santos
Isabella Errico
Jehlyssa Kennedy
Jessa Kinney
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NOTES

[illegible]

NOTES

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and extend across the width of the page. At the bottom left corner, there is a light blue triangular shape pointing upwards. At the bottom right corner, there is a light yellow triangular shape pointing downwards. The rest of the page is empty except for the ruling lines.

The people of every country have their own peculiar, distinctive characteristics, and it is necessary that men should be wise in order that they may know how to adapt themselves to the peculiar ideas of the people, and so introduce the truth that they may do them good. They must be able to understand and meet their wants.

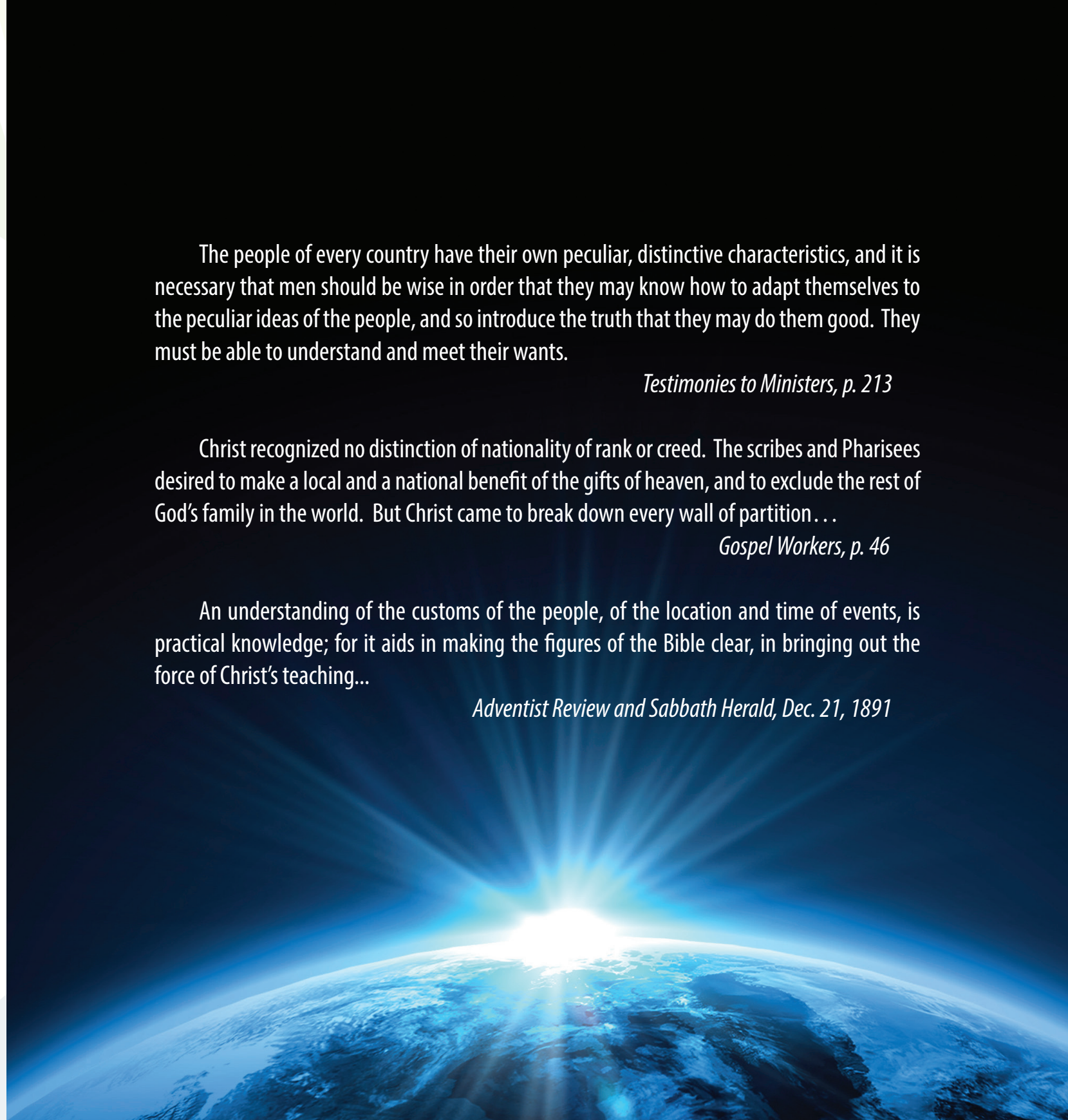
Testimonies to Ministers, p. 213

Christ recognized no distinction of nationality of rank or creed. The scribes and Pharisees desired to make a local and a national benefit of the gifts of heaven, and to exclude the rest of God's family in the world. But Christ came to break down every wall of partition . . .

Gospel Workers, p. 46

An understanding of the customs of the people, of the location and time of events, is practical knowledge; for it aids in making the figures of the Bible clear, in bringing out the force of Christ's teaching...

Adventist Review and Sabbath Herald, Dec. 21, 1891



LEADERSHIP EDUCATION AND DEVELOPMENT

