



Supplemental Resources

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Context & Collectivism

High and Low Context Communication

In a **high-context culture**, people behave as if everyone around them understands the context of their words and behaviour (because they usually do). It respects and honours others through using shared language. In a **low-context culture**, people assume less in common between themselves and others, so more is explained. Individuality and uniqueness of the other is respected by offering explanation and information.

HIGH CONTEXT CULTURES

- “You know what I mean”
- *Context over content*
- Groups have unwritten ‘rules’
- Communication is indirect, includes story
- High use of non-verbal communication (facial expression, tone, hand gestures)
- Communication secures relationships and status within the community
- People are informed based on rank and relationship, rules do not apply equally to everyone
- *How* something is said is more important than *what* is said; oral and personal over written or digital communication
- Cultures are stable, strong in tradition and can be slow to change

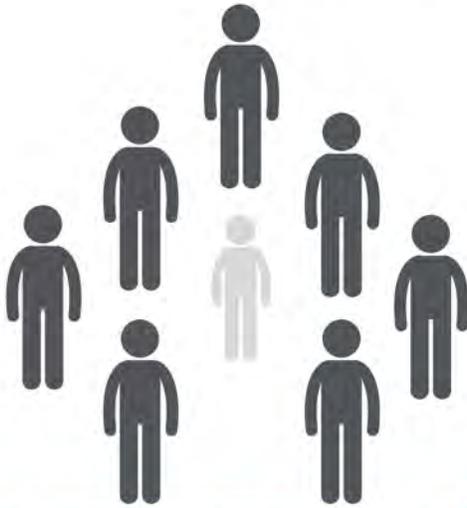
LOW CONTEXT CULTURES

- “I say what I mean”
- *Content over context*
- Rules are written, posted and followed. People expect lists and clear instructions that apply to everyone
- Communication is most often direct, concise, factual and objective
- Low use of non-verbal communication
- Communicate to accomplish tasks, provide information, exchange opinions
- All people receive the same information, regardless of rank or relationship
- Transparency is prized; people expect to know why decisions are made
- Cultures may change rapidly to respond to new information or opportunities

Historically, Canadian culture has preferred **low-context communication**, where the majority of newcomers to Canada come from **high-context cultures**.

Collectivism and Individualism

Another significant way to group cultures is to identify where groups lie on the spectrum from collectivistic to individualistic. Western nations (Canada, USA, England, Germany, Australia, etc.) tend toward individualistic cultures, whereas the Majority World is more collectivistic. Newcomers to Canada may be somewhat more individualistic than their community of origin, depending on the reasons that brought them here.



COLLECTIVISTIC CULTURES

- WE comes before ME
- I consider the expectations of others (family, community, tribe) so I can fit in
- I am responsible for the honour and harmony of my community
- obedience, unity, tradition, loyalty

VALUES

INDIVIDUALISTIC CULTURES

- I comes before US
- I must be true to myself, what is right for me
- My rights and freedoms are most important
- I am responsible for my happiness and success (following my dreams)
- freedom, uniqueness, autonomy, choice

COMMUNITY

- Interdependence understood and expected
- Cooperative
- Self changes depending on who I am with
- Conformity is respectful and useful

- Independence and self-sufficiency valued
- Competitive
- Strong sense of self
- Expressing individuality is authentic

RELATIONSHIPS

- Others are in my group or outside it
- Relationships protect me, I am loyal
- Relationships are more permanent
- Likely socialize with colleagues outside of work, may find work through friends/family
- Relationships are consulted in decision-making because the whole community is affected by decisions

- Others are individuals
- I maintain relationships if they benefit me
- Relationships are more fluid and temporary
- Work/social relationships are often kept separate with a high value on personal privacy
- Only closest relationships are consulted in decision-making, those who 'really know me'

WORK & LEARNING

- Prefer to work in groups or work with others
- Focused on group success and collective wisdom of the group to succeed
- Learning focuses on what is useful or what brings prestige and status
- Children must learn from their elders; adults do not assume the position of a student
- Does not want to be called on or singled out

- Prefer to work alone, and have a high degree of self-determination and freedom
- Focused on individual achievement
- Learning focuses on what is fulfilling, the personal journey, competency
- Speaking up and new ideas encouraged
- Students must learn how to learn, successful people are life-long learners
- Speaks out, volunteers information

Misunderstandings are common when connecting with newcomers to Canada who have come from a different culture. When we expect that others may not hold the same values or behave the same as us, we open ourselves to really knowing another person. When we let go of requiring someone to meet our unstated expectations, we can form authentic relationships.

CONNECTING WITH COLLECTIVISTIC / HIGH CONTEXT CULTURES

CONVERSATIONS

Begin conversations by asking about topics that build connection and center on collective experiences:



- How is your family?
- Will you travel to family to celebrate the holiday?
- Our friend wanted me to say hello to you!
- Did you catch the soccer match last night?

Avoid direct communication such as:

- telling a person what they must choose or think
- requiring an immediate answer
- stating your uninvited opinion

Instead, tell stories or share about your experiences and invite dialogue

QUESTIONS



- Allow time to answer, and accept silence as an answer. Facial expressions may be offered as an answer more often. Silence or subject change may be a way of communicating an uncomfortable answer, or a 'no' to a request.
- Ask open-ended questions that invite stories rather than requiring opinions

NON VERBAL COMMUNICATION

Watch for body language communicating that someone is uncomfortable. These may be signs you are too forceful or direct:



- looking down or away / avoiding eye contact
- closed posture or protective posture
- nervous laughter

Prolonged eye-contact can feel aggressive or combative rather than friendly.

Mirror body language to show connection and use non-verbal communication when able (facial expressions, hand gestures, vocal tone) as they are valued.

HOSPITALITY



Expect a high desire for connection. Small gifts and invitations to shared meals express a desire for friendship. Accept offers of hospitality from them. Being a great guest honours them and builds relationships. Invite an entire family if possible. Don't make gestures of friendship frivolously. Relationships can become very meaningful, especially for newcomers without a wide social circle.

CONNECTING WITH INDIVIDUALISTIC / LOW CONTEXT CULTURES

CONVERSATIONS



- Begin a conversation by asking about their personal goals and individual experiences or preferences:
 - What do you do for fun? / Any plans for this weekend?
 - What do you want to be when you grow up? (youth and children)
 - Where do you hope this job will lead you?
 - What TV shows are you watching right now? / Read any good books lately?

TIME AND EXPECTATIONS



Understand that this group might feel more comfortable with firm deadlines, detailed instructions, and written communication.

Clocks dictate when events begin and precise times are followed, especially by institutions and workplaces. It is polite to arrive on time and not late. It is respectful to meet when you said you would, and builds trust within a friendship.

Be clear when you cannot meet expectations. Do not say 'maybe' when the answer is 'no'. Ambiguous language erodes trust.

BODY LANGUAGE



When you greet someone, smile and make eye contact. This indicates welcome, trustworthiness, comfort and friendship.

Close physical proximity may make some people feel uncomfortable, as it is reserved for the very closest friends and family. Avoid sitting directly beside them, or touching in any way other than offering a brief handshake.

QUESTIONS



Ask questions, especially around personal opinions but avoid topics that might appear too personal (money, household income, age, weight, health), typically only closest family or best friends know these things.

Share about your culture and customs, and ask questions about theirs. Don't be shy about expressing your culture or your preferences. Remember uniqueness is celebrated and your context is helpful for friendship!

HOSPITALITY



Be patient in building friendships. They will likely be slow to invite you into their home or to social events. If you invite them, they will often reciprocate.

Giving gifts may make people uncomfortable, unless there is a specific occasion involved. This group of people will feel bad if they did not give you a gift of equal value, so keep gifts small and infrequent.

Cultural Worldview Comparisons

Across the world, groups of people exhibit similar patterns of belief and behaviour. Some anthropologists and missiologists have called these patterns 'cultural worldviews', and understanding these worldviews is one way we can love and know our neighbours better. The groups are named for a negative attribute that the group wants to reject and a positive attribute that the group wants to pursue. The compasses show some ways a person in these groups might try to free themselves from the negative attribute to achieve the positive one. Most people are influenced by one worldview more than others.

FEAR - POWER

POWER OVER NATURAL WORLD



Fear means to be at the mercy of forces and powers beyond your control and to live without security, or protection.

Power means to acquire the ability to choose a path and follow it without interference from outside forces, to be in a state of certainty, security and authority.

Fear-Power cultures long for the security and self-determination over their lives that power (or connection to a great power) gives them. Everything is evaluated on its utility to bring protection.

GUILT - INNOCENCE

EXTEND THE LAW



Guilt is the personal, objective knowledge that you have broken a law, and that confession or restitution must be made in order to satisfy justice. We believe our wrong action must be compensated for with a right one, or with due payment.

Innocence is doing right in the eyes of the law, and to have no legal charge against you.

Guilt-Innocence cultures want to be good or correct in an objective way that will protect them from punishment. They fight to win people to their way of thinking or behaving as proof that they are in the right.

SHAME - HONOUR

ATTACK OTHERS



Shame is a negative public reputation or rating that disconnects you from community and causes the belief that you are flawed, a failure and unworthy of love and belonging.

Honour is the worth or value of a person both in their eyes and in the eyes of a group or person. It is positive attention gained for meeting group expectations.

Shame-Honour cultures look for status or approval of their community that will protect them from being cut off from communally-controlled resources, loss of identity and which will preserve their life.

COMPARING CULTURAL WORLDVIEWS

RESOURCE ACQUISITION

	FEAR	GUILT	SHAME
ORIENTATION	Collectivistic (Animistic)	Individualistic	Collectivistic
HOW DO WE GET THE THINGS WE NEED?	Spirits	Institutions	Community
WHAT'S MOST IMPORTANT?	<ul style="list-style-type: none"> • Techniques and tactics to gain favour of the powerful • Hierarchy, rank, submission • Personal safety and security at whatever cost 	<ul style="list-style-type: none"> • Individual rights and freedoms • Rules, contracts, processes • Being right, doing the right thing, being 'correct' 	<ul style="list-style-type: none"> • Preservation of group honour • Relationships, roles, respect • Maintaining harmony and community ties

SOCIAL BEHAVIOUR

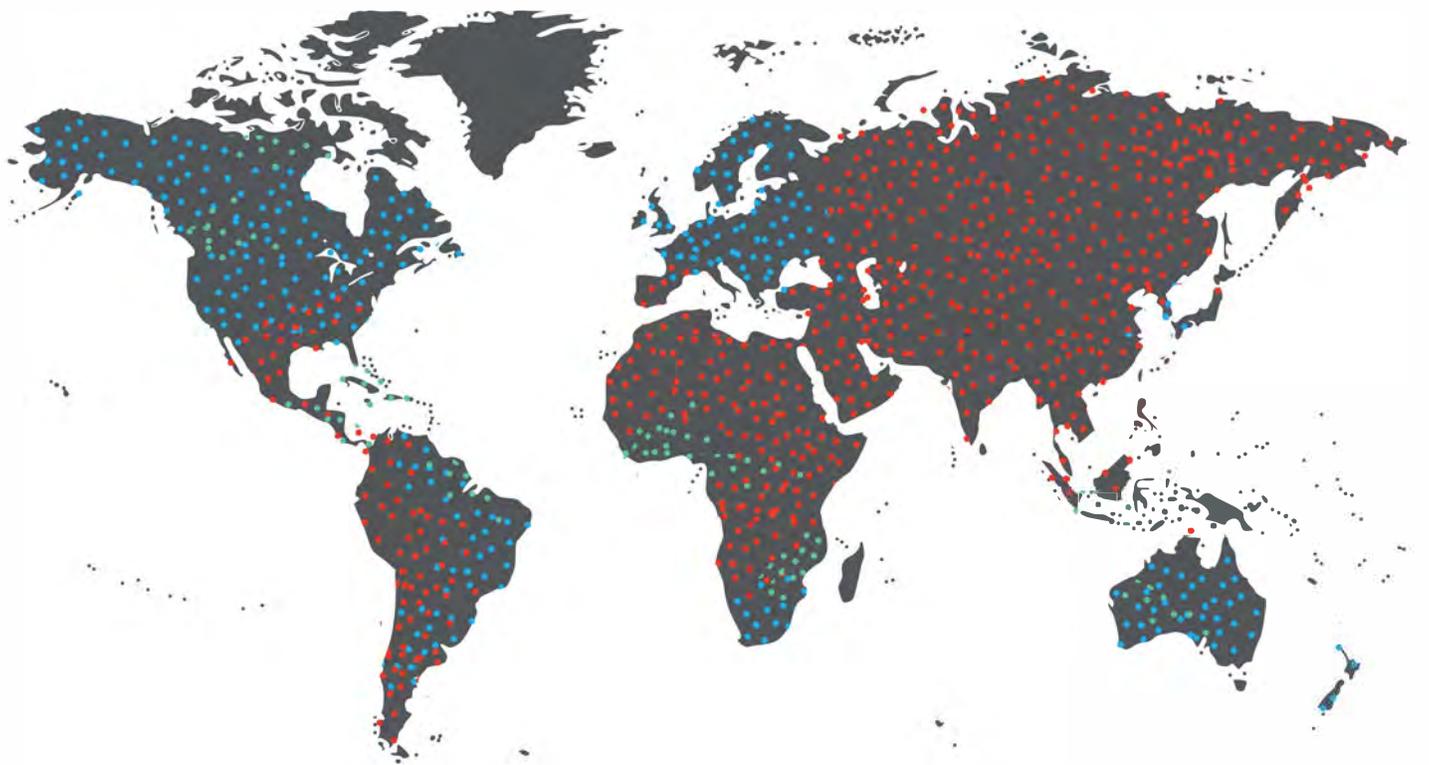
	FEAR	GUILT	SHAME
PEOPLE DESIRE	Peace and Security	Equality and Fairness	Status and Face
VALUE COMES FROM	Rank	Merit	Association
FAMILY IS	Extended Relatives and Ancestors	Immediate house/ select others	All extended relatives
CHILDREN ARE EXPECTED TO	Acquire blessings from ancestors Avoid curses, Honour elders	Be successful, be unique	Conform to society, bring honour to family and community
OTHERS ARE CONSIDERED	Higher or lower in rank than us	Individuals	Inside our outside of our group
WE MUST PRESERVE	Magical knowledge and practices	Wealth, time	Relationships, unity

SPIRITUAL UNDERSTANDING

	FEAR	GUILT	SHAME
HOW SIN FEELS	I am weak	I did a bad thing	I am bad
WHAT SIN IS	Idolatry and insubordination	Breaking laws	Dishonour/disloyalty
TO REMOVE SIN WE MUST	Acquire knowledge/power to undo curse, be set free	Confess, seek forgiveness, satisfy justice , pay the cost	Be removed from our community, cover shame, restore honour
OUR SPIRITUAL NEED	Freedom	Forgiveness	Restoration
GOSPEL METAPHOR	Military (battle between good and evil, evil is conquered and death defeated by the powerful hand of God)	Legal (we are guilty of sin and owe a debt - Jesus paid this debt for us so that we are made righteous)	Family (we were rebellious orphans without a father, but God adopted us and gave us his name and his honour)
ASSURANCE OF SALVATION	Do I have power to overcome the darkness?	Am I morally acceptable?	Am I part of the right community?
THIS NEED IN SCRIPTURE	Luke 6:19 Colossians 2:14 Deuteronomy 2:24 Ephesians 6:12 Exodus 15 Jesus's temptation Elijah Revelation Jesus's miracles of power over nature or demons	John 2:10 Romans 1:13 Romans 4:24-25 Ephesians 1:7 Psalm 19 Levitical Laws pertaining to guilt offerings 10 Commandments Jesus law encounters with religious leaders	Psalm 62:7 1 Samuel 2:8 1 Peter 2:6-10 Romans 1:23, 2:23, 3:23 Ephesians 2:9 Narratives of restoration and honour (Jospeh, Mephibosheth, Hannah, Ruth, Naomi, Prodigal Son, Jesus's Healing miracles)

Cultural Worldview Summaries

Most regions of the world express a primary cultural worldview. Many may have a secondary worldview. Because of human migration and the global spread of ideas through technology, these worldviews are not static or tied to geography - ideas that shape who we are and how we see the world increasingly transcend borders. The map below demonstrates the primary influencing worldview in that region. (Data combines information from the Interactive Global Map of Culture Types from Jayson Georges at honorshame.com with additional research. Dots are meant to give a generalization of the worldview mix in that region rather than identify a percent of population or what the cultural makeup of a specific country or city might be.)



WHERE ARE WORLDVIEWS FOUND?

FEAR-POWER

Tribal, polytheistic and animistic religious groups, Africa, some Asian regions and indigenous groups of North America. Areas with fewer reliable institutions, such as remote and rural areas. Additionally experienced by practitioners of folk religion, occult, superstition, wicca and paganism.

GUILT-INNOCENCE

Broadly North America, Western Europe, Australia, and areas formerly colonized or occupied by European nations. Additionally found in cities with strong institutions such as universities and cities with multinational organizations, or those with high levels of human migration and global tourism.

SHAME-HONOUR

Eastern Europe, Middle East, much of Asia, and some areas of South America. More common in areas with strong family systems, rural and agricultural areas. It is estimated that at least 60% of the world's population experiences this as their primary cultural worldview, as does 90% of unreached people groups.

FEAR AND POWER

DESCRIPTION

People who view the world through a spiritual lens, there is both a physical world and a spiritual world, with the spiritual world in control. In order to have peace from curses, powerful medicine rituals or rites must be observed. Ancestors, family spirits and nature can advocate for you. Life is filled with an awareness of power hierarchies and superstition. Leaders are those who can change destiny and bring prosperity. Any failure to worship or acknowledge a spirit might bring curses on you or your community. Value power, knowledge, practical and pragmatic learning, rank, allegiance and submission.

LOCATIONS

Tribal, polytheistic and animistic religious groups, Africa, some Asian regions and indigenous groups of North America. Those who practice folk religion, occult, superstition, wicca and paganism.

IN THE BIBLE

Luke 6:19 "And all the crowd sought to touch him, for power came out from him and healed them all."

Colossians 2:14 "And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross."

Deuteronomy 2:24 "O Sovereign Lord, you have begun to show your servant your greatness and your strong hand. For what god is there in heaven or earth who can do the deeds and mighty works you do?"

Ephesians 6:12 "For our struggle is not against flesh and blood, but against the rulers, against authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms."

Exodus 15, the temptation of Jesus, Elijah in 1 Kings 18, Jesus miracles with nature and demons.



GOSPEL KEY WORDS

Deliverance	Healing	Powerful	Captive	Freedom
Miracles	Darkness	Spirits	Control	Blessing
Curse	Protection	Conquer	Death	Warfare
Weak	Strong	Bondage	Authority	Idolatry

SHARING THE GOSPEL

God is sovereign and made us to have spiritual authority on this earth, ruling over creation and experiencing his blessings. Our desire for power causes us to sin and we live fearfully under the authority of Satan. The powers of darkness cause death, sin, and harm. Jesus came as a warrior to conquer death and ransom those who belonged to God from the forces of darkness. His death and resurrection defeated death and Satan, we now can live in spiritual freedom. We must trust Jesus alone for divine protection and power, and turn from the worship or service of any other power. This allows us to experience the blessings of God, and freedom from fear and uncertainty.

DISCIPLESHIP

Disciples may struggle to let go of learned rituals and superstitions taught from childhood which are idolatry. Separating their new identity and allegiance to one God from their learned reliance on manipulation of spiritual forces may mean difficulty trusting God, and the ordinary means of grace. Submission to God rather than control of God for personal gain should be addressed. Focus on obedience and worship, and God's power to overcome darkness, evil and sin. Assurance of salvation may be complicated by spiritual warfare, they must trust in God as refuge and champion. They may eagerly desire miracles and wonders to believe.

BEHAVE → BELIEVE → BELONG

GUILT AND INNOCENCE

DESCRIPTION

People who view the world through this desire to do the right thing and avoid being incorrect or guilty of sin or error. Their culture is individualistic, requiring that people act rightly out of their own conscience and motivation. They expect those in leadership to be honest and uphold the law. Respect is gained by being unique and fulfilling your calling, demonstrating ability and skill and exercising personal freedoms. They value individuality, equality and logical reasoning, as they use reason to justify actions. Arguments tend to be black and white. Contracts and direct communication come before relationships or the expectations of others.

LOCATIONS

Broadly North America, Western Europe, Australia, Cities with strong institutions such as world class universities and western influence

IN THE BIBLE

James 2:10 "For whoever keeps the whole law but fails in one point has become guilty of all of it."

Romans 2:13 "For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified."

Romans 4:24-25 "[Righteousness] will be counted to us who believe in him who raised from the dead Jesus our Lord, who was delivered up for our trespasses and raised for our justification."

Ephesians 1:7 "In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace."

Psalms 19, Levitical laws pertaining to guilt offerings, 10 commandments, Jesus law encounters with religious leaders.

GOSPEL KEY WORDS

Law	Transgression	Judgement	Right/Wrong	Rules
Penalty	Condemnation	innocence	Justice	Merit
Pardon	Wrath	Debt	Personal	Works
Guilt	Righteousness	Perfect	Forgive	Good

SHARING THE GOSPEL

God loves you and has a wonderful plan for your life. People are sinful (bad, wrong) and condemned (judged to be guilty and deserving of punishment) by God who is himself perfect and a perfect judge. Our sins (transgressions, bad actions, bad heart) create a barrier between us and the holy, perfect God. Our good works fail to reach God's standard. Our human effort is not enough, even our good works are spoiled by sin. Jesus Christ is the perfect, innocent sacrifice for our sins. Jesus took the penalty that we deserved, and bore God's wrath as a punishment we deserved. We must accept Jesus Christ as our personal saviour to receive forgiveness of sins and the reward of eternal life.



DISCIPLESHIP

Disciples may struggle to repent of their works-righteousness, or attempting goodness and perfection on their own merit and by their own effort. They desire to please God and 'earn' salvation, and will need to admit that they are sinners in need of God, that God's grace alone can save them. They must learn they are no more righteous than anyone else. All have sinned and fallen short of God's standard. Assurance of salvation focuses on God removing the sins of people and making them morally acceptable to Him, and obedience in God in all things. Will naturally want to learn, but feel inadequate to act.

BELIEVE → BEHAVE → BELONG

DESCRIPTION

People who view the world in terms of groups and relationships, who desire to belong and live up to group expectations. They want to avoid offending their community through shameful actions, and want to maintain group harmony, for the good of all. Their culture is collectivistic - the desires of the group and roles within the group come first. Identity comes from what group you belong to, to be removed from the group is worse than death. Honour is gained by knowing your place and filling your role, individual achievements contribute to group honour. Shame on one member means shame for the group. All interactions can affect status. People desire to 'save face' or preserve honour.

LOCATIONS

Eastern Europe, Middle East, much of Asia, some areas of South America. More common in areas with strong family systems, rural and agricultural areas.

IN THE BIBLE

Psalm 62:7 "My salvation and my honor depend on God"

1 Samuel 2:8 "He raises the poor from the dust, he lifts the needy from the ash heap, to sit them with princes and has them inherit a throne of honor."

1 Peter 2:6-8 "And whoever believes in him will not be put to shame. So the honor is for you who believe... but you are a chosen race, a royal priesthood, a holy nation, a people for his own possession... now you are God's people."

Ephesians 2:9 "So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God."

Narratives of restoration of honour: Joseph, Mephibosheth, Hannah, Ruth and Naomi, Prodigal Son, Jesus's Healings, Parables.

GOSPEL KEY WORDS

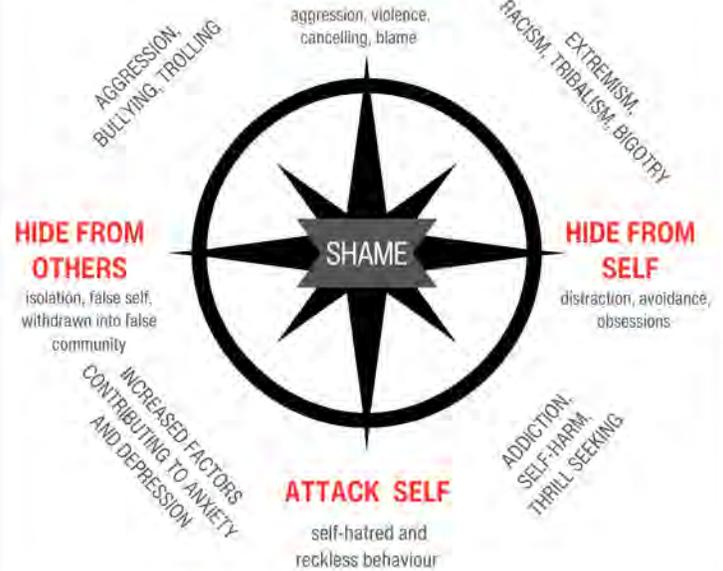
Family	Respect	Honour	Reputation	Face
Father	Belonging	Outcast	Dishonour	Adoption
Loyalty	Allegiance	Patron	Community	Harmony
Inheritance	Name	Purity	Defilement	Glory

SHARING THE GOSPEL

God created you with honour, to be a part of his family and kingdom. But we dishonored God by our disloyalty and shameful behaviour. We sought our own honour rather than the honour of being God's child. Our rebellion disgraces God and produces shame, a shame we cannot cover. This shame means we have no home, no name, no face before God. But Jesus who was the glorious son of God chose to take on our shame and cover it. He died a shameful death, he left the presence of God for us - but his glorious resurrection is the proof that God restored his honour - and with it the honour of all those who belong to Jesus. When we give allegiance to Jesus we receive his honour for ourselves. We look for our honour in God's Kingdom rather than the world, and enter into God's family. We receive sonship, inheritance, honour and a good name as God's beloved child, welcomed back from shame into honour that cannot be taken from us.

ATTACK OTHERS

aggression, violence, cancelling, blame



HIDE FROM OTHERS

isolation, false self, withdrawn into false community

HIDE FROM SELF

distraction, avoidance, obsessions

ATTACK SELF

self-hatred and reckless behaviour

DISCIPLESHIP

Disciples may struggle to repent of their systems of achieving worldly honour - such as that which comes from family or national identity. They must learn that there is honour in God's Kingdom, but in order to receive it they will face worldly shame and rejection. Seeking worldly honour is sinful and Jesus equated it with disbelief. Entry into the community of faith is necessary, as is seeing one's identity in Christ first. Assurance of salvation focuses on understanding they belong to the right community and knowing Jesus bears all their shame. Will be most interested in behaving honourably, must learn that loyalty requires obedience.

BELONG → BEHAVE → BELIEVE

Worldviews in Worship

Worship is the title we give to activities that we do to praise God, obey God and express our faith. In Canada, we often use this term to refer to a category of music or an activity that a group of Christians participate in together. Our worship is influenced by culture (which is good - because culture is part of who we are!). A typical worship gathering in Canada might include announcements, three songs, a prayer, a sermon and two more songs to close. The songs are also of a similar sound - either hymns or modern Christian popular worship. Around the world, this pattern is different. And as our churches in Canada change, these patterns may change here too!

FEAR - POWER

Central purpose: **Praising.** *We express our gratitude and proclaim our submission to God in order to gain power to overcome sin and darkness*

Primary activity: **Music and Expressive Worship** *We gather to proclaim God's greatness and seek blessings*

Other Expressions: Wider range of worship arts, dance, banners/flags, instruments, visual art and drama, storytelling, testimony, prophecy, prayer, anointing, verbal expression such as shouts of 'amen!', welcoming of the miraculous, addressing the spiritual world, extended or spontaneous prayer

Music: may be more spontaneous, organic or unscripted, choirs and performing groups, invoking the power of the Holy Spirit

- I declare... I have been set free... Blessings are mine...
- God you are powerful... God can do it... Holy Spirit come... In the presence of my enemy...darkness will flee...

Additional Considerations: open to a flexible worship gathering that begins and ends as needed, open to the Spirit of God directing the activities of the worship gathering. Wiser/older people speak, more of the congregation may be involved, and visuals and symbolism are important.

GUILT - INNOCENCE

Central purpose: **Learning.** *We gain the right information so that we can live rightly*

Primary activity: **Sermon / Bible Teaching.** *We gather to hear exposition of the Word of God and learn how God wants us to live.*

Other Expressions: Bible Study, apologetics classes, discipleship or accountability groups, prayer meetings, conferences/retreats

Music: may have great focus on correct doctrinal expression or learning theology, appreciates novelty, may include performance music or solos, lyrics feature individualistic language

- I want... I will (trust, follow, walk, obey)... I sing... I believe...
- My heart's desire... your plans for me...I know you are with me.. I've been made new...
- You are my king, I am yours and you are mine,

Additional Considerations: may be more hesitant to worship along with groups who express worship differently, likely to have a rigid structure to gatherings, small team of people in charge, distinct line between leadership and congregation, and authority to teach is determined by merit and adherence to correct beliefs. Church communities may be in competition with one another, both correct doctrine and innovation are valued.

SHAME - HONOUR

Central purpose: **Sacraments.** *We remember what God has done and commit our allegiance through communion, confession, ritual and liturgy*

Primary activity: **Communion.** *We gather to glorify God and remember our salvation*

Other Expressions: Confession, baptism, ordination, may also include confirmation, blessing and anointing, reading of the Word of God, collective repentance and lament, recited prayers and creeds, serving others, testimonies

Music: tradition over novelty, designed to be sung or performed communally, choirs, reference scripture/ shared history, not personal experience

- what you did for us... Jesus is our King... you give us a new name... blessed be your name...glory to God in the highest
- we confess... we believe... we are your church...we are your children...

Additional Considerations: tends to be more focused on hierarchy, honouring elders and fulfilling roles in the community. While Catholic and Orthodox churches have traditionally expressed some aspects of a shame-honour culture, there is far less representation in protestant groups (even those engaging in traditional missions and cross-cultural work within the shame-honour world today), a sense of history is important.

Recommended Resources

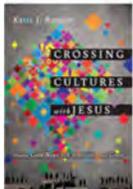
There is a lot to learn about crossing cultures! If you want to explore further, we recommend the following resources. Find updated resource lists and links at www.culturecross.com/resources



1. **The 3D Gospel: Ministry in Guilt, Shame and Fear Cultures**

by Jayson Georges

Ideal starting place to learn about the three cultural worldviews and begin to apply these ideas. A short easy read with charts, diagrams and ideas that are applicable to many contexts.



2. **Crossing Cultures with Jesus: Sharing Good News with Sensitivity and Grace**

by Katie J. Rawson

A good entry point into cross-cultural ministry, exploring how we can be communities that share the good news with all people and understand the East/West cultural divide. Written for young adults embarking on a cross-cultural trip or engaging in student ministries.



3. **Misreading Scripture with Western Eyes**

by E. Randolph Richards and Brandon J. O'Brien

An engaging and accessible book about how cultural worldviews affect our reading and teaching of the Bible. A great place to start understanding the honour-shame world of the Bible and how new perspectives on the ideas of time, patronage, face and identity deepen our understanding of the story of God.



4. **No Longer Strangers: Transforming Evangelism with Immigrant Communities**

Edited by Eugene Cho and Samira Izadi Page, Forward by Ann Voskamp

A vital collection of essays by diverse voices exploring better ways to invite immigrants to experience and know Jesus. These essays encourage evangelism and discipleship that moves away from strict formulas and transactional thinking to sharing the Gospel in a way that leads to healing, mutuality, reconciliation and transformation.



5. **Building a Multi-Ethnic Church: A Gospel Vision of Love, Grace and Reconciliation in a Divided World.**

by Derwin Gray

While primarily focused on the American context, this important work explores how bringing cultures together is not just a social issue but a theological one, and a beautiful portrait of the Gospel. A book that doesn't shy away from difficult issues but brings hope and practical ideas for local churches to lead change in North America.



6. **Ministering in Honor-Shame Cultures: Biblical Foundations and Practical Essentials**

by Jayson Georges and Mark D. Baker

For those in vocational cross-cultural ministry or who love learning more, this academic work explores the complexity of ministry in an honour-shame context along with modern-day ministry strategies.

honorshame.com

A website featuring blog posts, articles and resource links about cross-cultural ministry, specifically to groups with a cultural worldview that is primarily honour-shame.