LDR810 Cross-Cultural Dynamics

Joseph Jay Breish

Omega Graduate School

November 10th, 2023

Professor

Dr. Brenda Davis

Assignment #2 – Developmental Readings

1. Create Developmental Readings from seminal sources and scholarly peer-reviewed journal articles. Review instructions for Assignment #3, the course essential elements, and course readings to identify selections of books and journals to create entries.

a. Refer to the “Student Guide to Developmental Readings” in the General Helps folder for updated information on sample comments, the grading rubric, and key definitions related to developmental readings.

**Source One:** Alford, K. (2021). Teaching listening as a form of empathy building. *Voices From the Middle*, *29*(1), 36–39.

**Comment 1:**

**Quote/Paraphrase:**

Classrooms That Value Listening

Establish what good active listening looks like and practice frequently

Assign active listening tasks

Provide feedback on listening that is meaningful

Create more opportunities for group and partner work

Teachers That Value Listening

Model good listening

Do not repeat themselves or students

Value teacher wait time

Do not lecture

**Essential Element:**

This relates to the course’s essential element of interdisciplinary, cross-cultural communication.

**Additive/Variant Analysis:**

Two points stand out to me: Classrooms create opportunities for partner work, and teachers value wait time. Both create empathy by drawing in and drawing on the other, in this case, students. This is additive to creating discipleship communities that heal.

**Contextualization:**

While creating a discipleship community, I must remember that how I speak, not just what I say, is critical. Furthermore, allowing space for silence, reflection, and feedback mid-discussion is important to build team unity and empathy. Jesus was never in a hurry, and neither should I be. Similarly, I need to incorporate opportunities for my students to engage in the work, not just learn about it. Building teams means each person in the room has an active role to play. This causes me to think about the preselection stage of my action research project. I need to pick people willing to go the distance and engage in the hard work of heart healing and Kingdom skill building.  More than a group that relies on the leader/teacher for direction, we need natural leadership talents to rise to the surface in each member to be self-staining.  I’ll have to think about how to do this some more.

**Source Two:** Ang, S., & Dyne, L. V. (2008). *Handbook of cultural intelligence: Theory, measurement, and applications*. M.E. Sharpe.

**Comment 2:**

**Quote/Paraphrase:**

“CQ is defined as an individual’s capability to function effectively in situations characterized by cultural diversity. Initially conceived as an individual-level construct, CQ can also be applied across levels of analysis. CQ has relevance to groups, teams, organizations, and even nations.

Cultural intelligence, defined as an individual’s capability to function and manage effectively in culturally diverse settings, is consistent with Schmidt and Hunter’s (2000, p. 3) definition of general intelligence as “the ability to grasp and reason correctly with abstractions (concepts) and solve problems.” p. 3

**Essential Element:**

CQ relates to the course’s essential element, Interdisciplinary Cross-cultural Understanding.

**Additive/Variant Analysis:**

I’m familiar with IQ, but CQ is an entirely new idea to me. This is additive as it gives me a tool to help develop cross-cultural understanding.

**Contextualization:**

As I read this book, I saw the importance of immersing oneself in the culture you’re trying to understand and communicate with.  If the topic is African missions, immersing yourself in African culture and language is necessary. If you’re trying to reach students at a Christian Liberal Arts school, understanding college life and the campus culture can be very helpful and insightful. According to this author, CQ can be enhanced by understanding cultural norms, practices, and conventions. Since I’m going to be working primarily with college students, I need to spend more time understanding what the life of a modern college student is like.

**Source Three:** Beswick, M. G. P., & McNiell, J. T. (1951). *A history of the cure of souls*. Harper Brothers Publishers.

**Comment 3:**

**Quote/Paraphrase:**

“The guidance of souls in old New England was not confined to the clergy. The leader of the Plymouth colony, William Brewster, performed, apart from the sacraments, most of the functions of a pastor, including personal counsel. During the first trying winter he ministered with the utmost devotion to the sick and dying. William Bradford praises highly these labors of Brewster, and notes that: “He had a singular good gift of prayer, both public and private; in ripping up the heart and conscience before God.” When Mrs. Anne Hutchinson began to propound her antinomian doctrines, “she had,” according to John Winthrop, the Younger, “more resort to her for counsel about matters of conscience than to any minister in the country.”” (Beswick and McNiell, 1951, p. 276)

**Essential Element:**

This connects with Interdisciplinary, cross-cultural missions in global society and principles of community development.

**Additive/Variant Analysis:**

These authors discuss the Biblical idea of the “priesthood of believers,” where each member plays a role in the Body of Christ. I appreciate Brewster’s focus on prayer for the sick and dying. Jesus had a heart for the sick and brokenhearted. It is additive to my understanding that early church fathers were performing the roles of the pastor, even if they didn’t have the official position.

**Contextualization:**

Part of the outcome I hope to see from creating discipleship communities is their ability to activate each member into ministry. While they may not all become full-time missionaries, I want them to have an “all things sacred” mentality with their lives. If you can help them experience the abundant love of God and who they are as new creations in Christ, they will naturally fall in love and submit to the Holy Spirit’s leadership. To the extent they embrace His love is the extent to which they can love others. I believe that discipleship is the best form of evangelism because authentic Christian lives lived out speak for themselves. One core value of my program will be prayer and, time permitting, prayer for the sick.

**Source Four:** Bushey, J. (2023). A participatory archives approach to fostering connectivity, increasing empathy, and building resilience during the COVID-19 pandemic. *Heritage*, *6*(3), 2379. <https://doi.org/10.3390/heritage6030125>

**Comment 4:**

**Quote/Paraphrase:**

 “The act of sharing personal stories fosters connectivity across different communities, groups, and individuals. By participating in this project and knowing that the documentation would be preserved and made accessible by the Archives of North Vancouver, the storytellers (and by extension, their communities) gained a sense of belonging. The theme of fostering connectivity is found throughout each oral history, in their reports of video chatting with isolated family and friends and window visits with seniors in care homes.” (Bushey, 2023, p. 2388)

**Essential Element:**

This relates to interdisciplinary, cross-cultural communication.

**Additive/Variant Analysis:**

The idea that story-telling can foster connectivity across communities and among individuals is agreeable to my understanding of group dynamics.

**Contextualization:**

While I haven’t previously considered the word “belonging” when thinking about creating discipleship groups, it is a good word for what occurs in a well-bonded group. Belonging keeps young people coming back week after week. Nowadays, everyone is too busy with many things they can be doing. People need to feel connected and plugged in to build a valuable community. In light of this article, I’m considering adding a section where individuals can share their stories to increase group connectivity. I have a question: what do we do with people who don’t want to share? Furthermore, should we formally set time aside for this during class, or should I make this an optional homework assignment?

**Comment 5:**

**Quote/Paraphrase:**

 “These activities were necessary to combat the loneliness, anxiety, and fear that everyone felt at some point throughout the pandemic. For members of the LGBTQ+ community, the coronavirus brought back traumatic memories of the AIDS epidemic.” (Bushey, 2023, p. 2388)

**Essential Element:**

This relates to two-course essential elements: Cross-cultural understanding and principles of community development.

**Additive/Variant Analysis:**

This is additive and a good reminder of what may be happening “under the surface” for individuals in this post-COVID world. Traumatic memories and mental triggers are lurking in the souls of many Americans. Without understanding and empathy, we won’t be able to reach them on intimate levels.

**Contextualization:**

The more I think about the idea of sharing stories to combat loneliness, etc., the more I realize all course essential elements apply here. How can we reach the nations without understanding, communication, missions, and community?  We can’t. We need cross-cultural understanding to communicate effectively.

It is valuable to note that many people have underlying unresolved mental and emotional issues. As I develop a discipleship program to reach the nations, I need to build in time for identifying, addressing, and healing these unhealthy areas. We must be especially sensitive to minority communities and their emotional and social needs while not compromising the Gospel message.

I’m also reminded that empathy is built through understanding and through time. Perhaps we need to spend more time with these different subcultures, like LGBTQ persons.

**Comment 6:**

**Quote/Paraphrase:**

 “The act of adapting positively and learning and growing from experiences builds resilience. For many of the storytellers, the process of creating and sharing their experiences during the COVID-19 pandemic gave them a sense of purpose and helped build their resilience. The theme of building resilience is found throughout each oral history in the actions of thinking positively, having a support network, and looking after oneself.” (Bushey, 2023, p. 2389)

**Essential Element:**

This relates to principles of community development.

**Additive/Variant Analysis:**

 The idea of building resilience is new to me. I’ve heard of it in the trauma-informed context but not in the communal context. It makes sense, and it seems to be highly valuable. This is additive.

**Contextualization:**

Resilience is the ability to withstand the “storms” of life in a particular area. In the counseling and trauma-informed context, resilience is essential to work through painful thoughts and memories of the past. Resilience is the strong foundation that a person can always come back to. In the inner healing context, it is often a safe memory or place we can go with Jesus. In the counseling context, resilience might even be the counselee's relationship with the counselor. When the counselor brings up hard truths, the resilient relationship enables the conversation to continue. Resilience and these surrounding points are all relevant to community development as a community is made up of trusting individuals.

I’m reminded that I need to allow time within my discipleship groups for individuals to get to know each other and build trust. Since I want these groups to continue after I leave, relationships within the group must be strong beforehand. Likewise, I must plant a vision for the future so that these community groups will be self-sustaining.

**Comment 7:**

**Quote/Paraphrase:**

 “The act of listening to others and recognizing their emotions increases empathy towards another individual and unites communities. Every time someone watches one of the video oral histories, there is an opportunity to increase empathy. The theme of increasing empathy is found throughout each oral history in the actions of identifying with others.” (Bushey, 2023, p. 2389)

**Essential Element:**

This relates to cross-cultural communication and cross-cultural understanding.

**Additive/Variant Analysis:**

This is agreeable and additive to my understanding. I’m familiar with empathic listening, but adding the sharing of stories component is new to my understanding.

**Contextualization:**

I’ve experienced how sharing stories has built connection and empathy. I often find myself sharing my testimony within the groups I’m teaching. Students seem receptive and often reciprocate in sharing their own stories. In Bushey’s setting, they recorded videos and shared them with one another. Perhaps I can use a similar idea in the discipleship groups. Would people be willing to share as vulnerably if they are being recorded? Would they invest real time to do it, or would sharing impromptu in the group be better? I am unsure. I need some formal requirements for how to share one’s story/testimony, however.

**Source Five:** Frunza, S. (2023). Cultural Intelligence, Spiritual Intelligence and Counseling in the Age of Artificial Intelligence. *Journal for the Study of Religions and Ideologies*, *22*(64), 80–95.

**Comment 8:**

**Quote/Paraphrase:**

“First, individuals must not treat others simply as tools; in other words, they must recognize a person’s value as a human being.” (Frunza, 2023, p. 81)

“Finally, members of a community must work together to support and improve the institutions on which the community depends.” (Frunza, 2023, p. 82)

**Essential Element:**

This relates to the course's essential element: interdisciplinary, cross-cultural understanding and principles of community development.

**Additive/Variant Analysis:**

This is additive to my understanding of communities as it highlights individuals’ value and builds towards a better society through institutional improvements.

**Contextualization:**

As I develop my discipleship program, I must consider how I will recognize and invest in each individual’s value. I cannot simply teach; I need to connect with people’s hearts. This will require building in time for personalized conversation and being open to the conversation getting “off track” sometimes. At the same time, the group needs to head toward something. In my case, its vision is to help the church become healthier. More than simply becoming healthy yourself, people need to feel the call to help others with what they’ve learned on their journey. The institutions in my context would likely be churches, non-profits, families, and their workplaces.

**Comment 9:**

**Quote/Paraphrase:**

“Simultaneously, fears about job loss, ethical ambiguity in relationships with new entities, and many other concerns are part of the new register of human experiences and reflections in a digital society characterized by unprecedented Artificial Intelligence development. Moreover, a range of concerns that were once associated with religion or spirituality, such as issues regarding human identity, authenticity, and developmental dynamics, are now part of a long list of topics for reflection in the new context of Artificial Intelligence as the pinnacle of human creativity. These latter concerns are just as significant as the former and pose a significant challenge for individuals in counseling offices, ranging from psychological counseling to ethical, philosophical, spiritual, or pastoral counseling.” (Frunza, 2023, p. 81)

**Essential Element:**

This relates to interdisciplinary, cross-cultural understanding.

**Additive/Variant Analysis:**

I hadn’t previously considered how technology could impact relationships and communities, specifically artificial intelligence. I’m familiar with how social media has impacted society, but with AI, the value and purpose of the individual get called into question. Unlike social media, once AI is used globally, the individual may not have a choice to opt out of it.

**Contextualization:**

While culture is commonly thought of when dealing with different countries and their people groups, culture can be defined simply as any social group. In my line of work as a pastoral counselor, I often find myself working with different church denominations and various people therein. People most often have a strong connection to their people group, whether that be their denomination, race, home state, or even their sports team. Whatever people choose to associate themselves with, there is a strong bond. Culture appears to be the same way. I’m a Caucasian, German, middle-aged man who grew up in the suburbs of Pennsylvania. Unlike most people in my area, I chose not to associate with the Eagles football team but, instead, more strongly connected with faith. (Football is like a faith to many Philadelphians.) I conclude then that culture is both personal and corporate in nature.

Regarding this article, AI threatens to overturn existing patterns of thought and relevance in cultural terms. When an individual’s worth and cultural identity are threatened, there is bound to be a reaction. As believers, we have the opportunity to help people get rooted in their Christ-centered values and help them see themselves as a part of the kingdom of God rather than this world. As we help people find and embrace Biblical values for themselves, they will be able to rise against the fears and worries of this world and transcend into a heavenly mindset where God, the Father, provider, and protector of us all resides.

**Source Six:** Jiang, Y., & Wang, J. (2018). A Study of Cultural Empathy in Foreign Language Teaching from the Perspective of Cross-cultural Communication. *Theory and Practice in Language Studies*, *8*(12), 1664–1670. <https://doi.org/10.17507/tpls.0812.12>

**Comment 10:**

**Quote/Paraphrase:**

 “Cross-cultural communication between people of different cultural backgrounds always meets difficulties in many aspects. The two regions’ social customs, ideals and beliefs may be completely different, and it is these different factors that create potential obstacles to cross-cultural communication. Misunderstandings between them are more likely to lead to serious cultural conflicts. In order to reduce unnecessary loss, the idea of cultural empathy is imperative.” (Jiang and Wang, 2018, p. 1664)

**Essential Element:**

This relates to course essential elements of Cross-cultural understanding and communication.

**Additive/Variant Analysis:**

It is helpful to understand potential obstacles to cross-cultural communication and where misunderstandings can occur. This is additive.

**Contextualization:**

Cultural empathy is a new term, but it makes sense. It is easy to miscommunicate when your words mean something different to someone else. Likewise, if cultural values, ideals, and beliefs differ, stepping on someone else’s toes wouldn't be difficult. I recall a time when I was slightly offensive to a very conservative Amish group because I didn’t realize that they don’t allow musical instruments in their worship. Listening to a contemporary Christian song was out of place in that context. Thankfully, our relationship remained strong because it was built on compassion and a shared vision, so my offense was easily overlooked.

In my discipleship communities, it may be helpful to call out the not-so-obvious differences in the community members while at the same time encouraging differences to exist. In the past, I’ve called this “wrestling” and urged people to wrestle with different viewpoints and not simply dismiss them because they are different.

**Source Seven:** Hu, W. (2023). Rethinking Ricci’s Missionary Strategy: The Disputes between Buglio and Schall. *Religions*, *14*(9), 1122. <https://doi.org/10.3390/rel14091122>

**Comment 11:**

**Quote/Paraphrase:**

“(2) Jesuits actively established connections with the upper class to advance their missionary efforts. In their competition with Protestantism for congregations in Europe, they especially targeted the upper classes (Hartmann 2003, pp. 23–24). They built schools and cultivated highly educated individuals, exemplifying their approach. Upon their arrival in China, Ruggieri and Ricci maintained their relationship with the upper class, harboring the hope that one day the Chinese emperor could be converted. During their communication with Chinese officials and literati, the concept of “supplementing Confucianism and discarding Buddhism” (补儒易佛) gradually gained cultural consensus.” (Hu, 2023, p. 3)

**Essential Element:**

This relates to the course’s essential element: interdisciplinary, cross-cultural missions in a global society.

**Additive/Variant Analysis:**

The idea of “targeting the upper classes” is a variant to Biblical evangelism. Jesus typically worked with “the least of these,” the marginalized, rather than the rich. While there is a strategic benefit to getting buy-in from those in positions of power, this article does not mention caring for the weak or meeting people’s practical needs.

**Contextualization:**

The use of science and technology of the day to intrigue people is certainly creative. Likewise, targeting those in power to reach the emperor has strategic value. That said, using human strategies to reach the masses is divergent from how the Gospel is presented Biblically. In the Bible, Jesus and the apostles taught the need for repentance and backed up what they said by signs and wonders. The Holy Spirit's fruits and power created transformation and societal buy-in (1 Cor 2:1-5). It wasn’t through “eloquent speech” or flashy teaching tools. While those things can be helpful, we must be careful to put first things first. If our goal is to be cross-culturally relevant and reach the world for Christ, we need to follow Christ’s example. Discipleship of those who are “hungry,” ministering to the weak, and then demonstrating confirming signs is God’s methodology. Community transformation occurs when enough individuals in the community have received Christ and the Holy Spirit. You can’t legislate this world into a better world. You must work on the individual’s heart.

**Source Eight:** Pfeiffer, J., Baba Djara, M., & Gillespie, T. (2023). A University-Church-Community Look at Community Health Using Community-Based-Participatory Research. *Religions*, *14*(6), 760. <https://doi.org/10.3390/rel14060760>

**Comment 12:**

**Quote/Paraphrase:**

Paraphrase.

Local church “congregations are uniquely positioned to be a community of care.” p. 3

Few organizations have as much influence over people as a local church does. Whatever the focus that church has significantly impacts how people perceive and respond to those topics. Church leaders can promote health and, by doing so, become a congregation that is healing. p. 3

**Essential Element:**

This relates to the course’s essential element: principles of community development and interdisciplinary cross-cultural communication.

**Additive/Variant Analysis:**

This is additive and helpful to my understanding. I’ve noticed this behavior before in leadership circles, but this brings greater clarity regarding how the church influences its members.

**Contextualization:**

As a discipleship group leader, I have to realize that what I value will be directly and indirectly communicated to those in my care. As such, I need to pay attention to my values and, ideally, be forthright about them. If I value different voices and opinions and wrestling with the content, I can create an environment that promotes androgological learning and emotional/spiritual health. Conversely, I could negatively affect my students if I’m functioning from biases and prejudices.

**Comment 13:**

**Quote/Paraphrase:**

“A healthy community is one that has the ability to improve not only the physical and social environment but also enhance the quality of life and support for community members (Doyle et al., 2019). ” (Pfeiffer et al., 2023, p. 2)

“The community can foster four important facilitators of health: advancing social connection, community-based care, collaborative community partnerships, and the church as a community of care.” (Pfeiffer et al., 2023, p. 3)

**Essential Element:**

This relates to interdisciplinary, cross-cultural understanding and communication.

**Additive/Variant Analysis:**

The concept that Churches can become “communities of care” is novel to me. Additionally, while I realize the value of community partnerships, even from the church setting, I haven’t used the term “social connection” in a church setting.

**Contextualization:**

It is important to note that community health requires health on two levels: the individual and the group. Furthermore, we need to consider various aspects of health: physical, social, spiritual, etc. In Cross-cultural environments where there are sub-cultures within the larger culture, like a Church, it is essential to realize that each person may have different needs and will come with different values. By applying leadership principles to the church environment, we could promote a shared language and vision, thereby unifying distinctive sub-groups. By using empathic listening, we can engage with individuals on their perspectives and needs to jointly create something to enhance the community while not losing the individual. We must develop a joint vision for my discipleship groups while not losing sight of each individual’s journey.

**Source Nine:** Pipas, C. F., & Pepper, E. (2021). Building Community Well-being Through Emotional Intelligence and Cognitive Reframing. *Family Practice Management*, *28*(1), 23–26.

**Comment 14:**

**Quote/Paraphrase:**

 “3. Manage emotions. As we gain insight into the “why” and the fear behind negative emotions, we tap into each other’s stories, which plants the seeds of empathy. We find out that “they” are not bad people, but people who have had bad experiences. We can then effectively manage our emotions, instead of just acting on them, and change our interactions.” (Pipas and Pepper, 2021, p. 25)

**Essential Element:**

This relates to the course’s essential elements of Cross-cultural understanding and principles of community development.

**Additive/Variant Analysis:**

It is helpful to recognize what is behind people's actions; “the why” may be negative emotions. Their words and responses may have nothing to do with you. This is additive to my understanding.

**Contextualization:**

In a community, whether large or small, there is a tendency to offend or hurt each other. Therefore, having tools to help respond appropriately rather than react negatively is very helpful. Here, we learn that people aren’t “bad” because they have negative emotions. This ties into my training on Identity in Christ. We also learn that emotions are behind our responses, which ties into my training on feelings and beliefs. As we learn how the soul functions, we can respond in love to others and manage our thoughts and emotions more effectively. Inner-Healing prayer is a great tool to help do this, and in my experience, it leads to greater empathy for one another.

**Comment 15:**

**Quote/Paraphrase:**

“When “they” show up in conversations, an “us vs. them” mentality arises, which destroys trust. As fear grows in a community, so does division. As fear spreads in the health care setting, professional behaviors erode and health outcomes diminish.” (Pipas and Pepper, 2021, p. 25)

**Essential Element:**

This relates to principles of community development.

**Additive/Variant Analysis:**

This is additive and helpful on a few fronts. 1) Fear leads to division. 2) Fear can erode “health outcomes.” 3) “Us vs Them” mentalities destroy trust. These are beneficial insights.

**Contextualization:**

I’ve seen the “us vs them” mentality show up when I worked in residential ministry. It's easy for young adults to blame parents for a child’s shortcomings. In some ways, the parents did negatively influence their children. At the same time, children don’t need to be victims of their parent’s poor parenting. They, too, have decisions to make. Our free will is a gift that must be stewarded well.

Building empathy is essential to prevent the “us vs them” mentality. Praying together, taking communion, and worshipping are all ways we can help combat clicks and divisions. As love grows, it will cast out fear (1 John 4:18). I think it’s safe to say that as love grows, so does our ability to care for others and spread the Gospel.

**Comment 16:**

**Quote/Paraphrase:**

 “The “Thomas theorem,” the idea that what we believe becomes our reality, delineates the same tight connection between our experiences, thoughts, emotions, actions, and outcomes. ” (Pipas and Pepper, 2021, p. 25)

**Essential Element:**

 This relates to Interdisciplinary Cross-cultural understanding.

**Additive/Variant Analysis:**

The “Thomas theorem” is a new term for me. Yet, it integrates nicely with three key ideas in my dissertation research: Biblical Identity, Cognitive Behavioral Therapy, and Inner-Healing Prayer. This is additive.

**Contextualization:**

The Thomas theorem, in short, states that what you believe impacts your reality. “If men define situations as real, they are real in their consequences.” In a way, this overlaps with Biblical faith. God “Calls things as though they were not” (Romans 4:17). That is, His words enact change. In Proverbs 18:21, we read, “Death and life are in the power of the tongue.” Similarly, we see God spoke the world into existence. Clearly, what we say has an impact on this world.

Furthermore, what we think has importance in our lives. In the Beatitude passage in Matthew 5 + 6, we see Jesus condemning even “looking at a woman lustfully” because in doing so, we’ve already acted on it in our hearts. I see an overlap here with CBT as it seeks to reshape how we think and perceive different life situations. In counseling terms, we call this “reframing.” Inner-healing prayer accomplishes something similar through the wise counsel of the Holy Spirit. As God speaks to a person's heart, He reveals lie-based beliefs and replaces them with truth. When this occurs, the person thinks, feels, and behaves differently. A simple belief like “I am wrong” can have much power over someone. When God says, “I made you good,” there can be significant transformation in that person’s life. I see truth and value in the Thomas Theorem to what I’m doing.

**Source Ten:** Rommen, E., & Corwin, G. (Eds.). (1996). *Missiology and the Social Sciences: Contributions, Cautions and Conclusions*. William Carey Library.

**Comment 17:**

**Quote/Paraphrase:**

“Reflections on Mission Research:

Two decades of mission research for mobilization and strategy have revealed that it has many faces. It can be good. It can be bad. And it can be, well, aesthetically challenging to coin a politically correct euphemism. What is the measure of each description? The point of view of this paper is that it is good when it is well-grounded theologically, it is methodologically is appropriate, it reflects God’s passion for taking the Gospel to the lost, and it actually furthers the cause of world evangelization, particularly to the least reached.

It is bad when it is based on assumptions that are weak theologically and/or logically, when it projects wrong motives on others without first walking in their shoes, or when it actually discourages the pursuit of Biblical mandates because they are not one’s own particular priorities.” p. 19

**Essential Element:**

This relates to interdisciplinary, cross-cultural missions in a global society.

**Additive/Variant Analysis:**

These authors provide a good summary of the good and bad of mission mobilization. Critical to my learning is understanding what is not appropriate for cross-cultural missions. The authors have identified that assumptions and projecting wrong motives make for bad missions. This is additive.

**Contextualization:**

I’ve seen bad missions play out when conservative, mostly white American churches try to push the Christian American sub-culture on foreign people. The assumption is that the way we “do church” is the gold standard. Our worship and preaching styles, coupled with Sunday morning format, are assumed to be the ideal, when in fact, it is just how we choose to do things. Actual missions require us to master the culture we are trying to minister to. Consider Paul in 1 Corinthians, who became “all things to all men,” or how he understood Greek culture enough to speak about their “unknown God” in Acts 17.  Before we speak, we need to listen and listen to understand. This is a good reminder of the work I’m doing.

# REFERENCES

Alford, K. (2021). Teaching listening as a form of empathy building. *Voices From the Middle*, *29*(1), 36–39.

Ang, S., & Dyne, L. V. (2008). *Handbook of cultural intelligence: Theory, measurement, and applications*. M.E. Sharpe.

Beswick, M. G. P., & McNiell, J. T. (1951). *A history of the cure of souls*. Harper Brothers Publishers.

Bushey, J. (2023). A participatory archives approach to fostering connectivity, increasing empathy, and building resilience during the COVID-19 pandemic. *Heritage*, *6*(3), 2379. <https://doi.org/10.3390/heritage6030125>

Frunza, S. (2023). Cultural intelligence, spiritual intelligence and counseling in the age of artificial intelligence. *Journal for the Study of Religions and Ideologies*, *22*(64), 80–95.

Hu, W. (2023). Rethinking Ricci’s missionary strategy: The disputes between Buglio and Schall. *Religions*, *14*(9), 1122. <https://doi.org/10.3390/rel14091122>

Jiang, Y., & Wang, J. (2018). A study of cultural empathy in foreign language teaching from the perspective of cross-cultural communication. *Theory and Practice in Language Studies*, *8*(12), 1664–1670. <https://doi.org/10.17507/tpls.0812.12>

Pfeiffer, J., Baba Djara, M., & Gillespie, T. (2023). A university-church-community look at community health using community-based-participatory research. *Religions*, *14*(6), 760. <https://doi.org/10.3390/rel14060760>

Pipas, C. F., & Pepper, E. (2021). Building community well-being through emotional intelligence and cognitive reframing. *Family Practice Management*, *28*(1), 23–26.

Rommen, E., & Corwin, G. (Eds.). (1996). *Missiology and the social sciences: Contributions, cautions and conclusions*. William Carey Library.