**PHI 923-32: Contextualization for Social Change**

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Omega Graduate School

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Assignment

### *Developmental Readings*

Review Assignment #3, the course essential elements, assigned readings, and recommended readings to identify selections of books and scholarly articles to identify and select developmental reading sources and entries.

* Refer to the “[Student Guide to Developmental Readings](https://drive.google.com/file/d/161V_FaYR2BnNGCSFUlWPjUSIQzcH04Hq/view?usp=share_link)” for updated information on sample comments, rubrics, and key definitions related to developmental readings.

**Introduction**

**Social Contextualization Requires cultural diversity and the involvement of the community**

According to the journal article ‘Optimizing the Teaching of Values Education: Strategies for Integration and Contextualization’ by Kilag, this, refers to adapting the teaching of values education to the local context, taking into account the diversity of values and cultural backgrounds within a given society. In the Philippines, with its diverse cultural heritage and regional differences, contextualization is crucial to making values education relevant and meaningful to students

**Source One:** Forster, D. A. (2019). The impossibility of forgiveness? An empirical intercultural Bible reading of Matthew 18.15-35. *Repository.ubn.ru.nl*. https://hdl.handle.net/2066/177429

**Comment 1:**

**Quote/Paraphrase:** Who we are can never be divided into isolated or separated parts. Forgiveness is not merely an aspect of theological knowledge or personal realization, it is a process of social transformation that touches on multiple aspects of our individual and collective lives. Simply stated, this research shows there can be no transformation that is not fully embodied in both a personal and a social sense.

**Essential Element:** In light of this proposition, it can be concluded that embodied human life is a cultural phenomenon, a neuro-hermeneutic system, that synthesizes and makes sense of current realities by drawing on experiences in the past and shaping the future. and so approaches to contextualization in communication, indeed, can be the best way for a role model to impact the mentored future leaders.

**Additive/Variant Analysis:** My understanding from the source is that the recognition of cultural diversity, forgiveness, and the involvement of the community further enrich values education by providing diverse perspectives and promoting inclusivity. Cultural contextualization ensures that value education reflects the unique cultural heritage of individuals of any background and fosters a deeper understanding and appreciation of their cultural values In the eyes of those values, forgiveness has to be in place

**Contextualization:**  Based on my understanding of Forster, D. A.'s (2019) research, I believe that applying contextualization is crucial when it comes to teaching values that honor diverse education in a local indigenous context. To effectively achieve this, it is important to take into account the diversity of values and cultural backgrounds within a given society and adapt the teaching approach accordingly. This would ensure that the values being taught are relevant and applicable to the local community, thereby promoting acceptance and understanding of diversity.

**Comment 2:**

**Quote/Paraphrase:** The educators acknowledged the diverse cultural contexts within the Philippines and emphasized the importance of recognizing and respecting this diversity. They highlighted the need for sensitivity and inclusivity in values education, ensuring that students from different cultural backgrounds feel represented and valued. One participant

**Essential Element:** Contextualization for Constructive Social Change would be achieved through the combination of advocacy, education, and collaboration.

**Additive/Variant Analysis**: The strategy for developing new attractors in social systems is to initiate small changes in the basic rules of interactions between people and groups, which can result in significant changes on the macro level over time without leaving participants behind. It would be slow and sustainable.

**Contextualization:** It could be possible that such seemingly irrelevant and unrelated initiatives could lead to the emergence of a new, more constructive attractor within a community. This approach may provide a valuable alternative and rationale for avoiding conflict. Sessional development to improve cultural competence among educators. We need to be aware of our own biases and constantly reflect on how we can be more inclusive in our teaching. Continuous learning and development are essential in ensuring cultural sensitivity and relevance in values education that provides power for social change.

**Source Two:** Avelino, F. (2021). Theories of power and social change. Power Contestations and Their Implications for Research on Social Change and Innovation. Journal of Political Power, 14(3), 1–24.[**https://doi.org/10.1080/2158379x.2021.1875307**](https://doi.org/10.1080/2158379x.2021.1875307)

**Comment 3:**

**Quote/paraphrase:** Understanding power in the context of social change requires understanding how knowledge in that context is utilized. Moreover, those studying social change are often part of—or have an impact on—that context. The very concept of, discourse on, and research about social change and innovation ('transitions',' sustainability','social innovation') is in itself an exercise of power and has power implications. Knowledge development and communication about or on social change is an exercise of power in and of itself

**Essential Element:** Enhancing the lives of all citizens must be the driving force behind contextualization for positive social change.

**Additive/Variant Analysis: As** psychologists, we must measure behavior in a way that is culturally appropriate and comprehend the cultural context in which it occurs to properly understand human behavior. When we lack this ability to interpret, we run the risk of making incorrect inferences about psychological processes, which leads to the development of incomplete or incorrect theories.

**Contextualization:**  According to Laura M. Brady, Stephanie Fryberg, and an APS Fellow in their journal ‘The Importance of Cultural Context’: Expanding Interpretive Power in Psychological Science, it is suggested that cross-cultural interactions also provide an avenue for increasing interpretive power. Both psychological institutions and individual scientists can build trusting, mutually beneficial relationships with diverse communities, many of which the field has historically mistreated, misunderstood, or ignored. In building these relationships, psychological scientists can work to reserve judgment and design research to address the communities’ concerns and needs.

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**Essential Component:** Cultural Contextualization: a talent that all civilizations share, the contextualized church is a gift to the world that benefits the community as a whole with every contribution it makes.

**Additive/Variant Analysis:** A range of social, cultural, and historical experiences can, in my opinion, influence a person's cultural identity. It is a fluid procedure. Some people experience more shifts in their cultural identity than others; those who experience fewer shifts tend to have a more stable cultural identity. This means that they have a dynamic yet stable integration of their culture. However, those who undergo more cultural identity changes are more flexible to change than those who don't.

**Contextualization:**  I have, through the years, experienced and interacted with different cultures and learned that different cultures do different things in different ways to display the beauty of creation. This is probably often because of shared qualities like birthplace, traditions, practices, and beliefs. Art, music, and food also shape cultural identity. This understanding helps me appreciate the reality that if I want to know who I am, I need to go back and look at myself in the lives of those people that I can identify with. I have strengths as well as weaknesses. God would use anything to achieve his purpose, even some of my weaknesses, depending on his will for my life.

**Comment 5:**

**Quote/Paraphrase:** In the case of social values, people seek to behave according to the norms of the social system to which they belong, suggesting that a change in these values will lead to a change in these people's behavior ([Manfredo et al., 2016](https://www.sciencedirect.com/science/article/pii/S0883902620306728?via%3Dihub#bb0335)). Thus, social change and social values are intertwined. Several studies show that values shape, legitimate, and embed change, thereby both enabling and constraining change efforts

**Essential Element:** The history of cultural Contextualization is part of cultural intelligence

**Additive/Variant Analysis:** Cultural intelligence starts with the drive that leaders must try and adapt to a culturally different environment.

The cultural intelligence drive involves the enjoyment a leader gets from cultural differences, the tangible benefits they receive, and the confidence they have in approaching these situations. This cultural intelligence drive helps leaders desire to fit in well in their new culture for successful services locally and internationally

**Contextualization:** educators must be aware of cultural integration and how different cultures bring different knowledge and skills to the work environment. The knowledge element of cultural intelligence means leaders understand how culture shapes a company and how cultures vary between teams and departments. Between being able to look at cultures in different contexts as well as general information about cultures, the knowledge aspect of cultural intelligence can help leaders learn how to work with their employees and win. Awareness inthe organization is also a great part of cultural contextualization; it all starts with being aware that different countries have different ways and times of doing things. My way is not the way (and neither is theirs). As in marriage, a common culture is to be developed over the years. This takes time, patience, and mostly the will to truly understand what drives the person or people you are dealing with for better results or sustainable outcomes.

**Comment 6:**

**Quote/Paraphrase:** Concepts such as sustainability, participation, and engagement are critically interrogated, attending to the strategic deployment of culture by power elites to consolidate power and material wealth. The chapter wraps up with a critical interrogation of the cultural turn, devoid of analyses of power and materiality.

**Essential Element:** Approaches to contextualization are the responsibility of the church organization through the efficiency of communication

**Additive/Variant Analysis:** The way people communicate varies widely between, and even within, cultures. One aspect of communication style is language usage. Across cultures, some words and phrases are used in different ways. For example, even in countries that share the English language, the meaning of "yes" varies from "maybe, I'll consider it" to "definitely so," with many shades in between. Every culture responds to the same thing differently. Another major aspect of communication style is the degree of importance given to non-verbal communication. Non-verbal communication includes not only facial expressions and gestures; it also involves seating arrangements, personal distance, and a sense of time. In addition, different norms regarding the appropriate degree of assertiveness in communicating can contribute to cultural misunderstandings.

**Contextualization:** Therefore, the good news of God’s communication within cultures is that we human beings, who cannot stand outside of human culture, can understand what God is saying to us. The words we use, the ways we think, the things we do, the assumptions we make, the loves we cherish—all of these reflect our own cultures. So, it’s good that God speaks within culture, in words and ways that we can understand. So, if God speaks to us in different languages that each one of us will understand, who am I to not embrace all cultures that God speaks their languages to? And my heart, body, soul, and spirit are all sold out for the cultural God. My prayer is to see the world shaped by the love and grace that I have found as the defining characteristics of my relationship with God, and I would want nothing more than to see everyone else acting and behaving according to my religious understanding of the value of human life, our eternal nature, and the flaw in all humanity.

**Comment 7:**

**Quote/Paraphrase** Cultural variation exists in both space and time. Just as cultures vary across geographical regions, they also change over time. Recent research has amassed evidence for cultural change in an increasing number of national cultures and advanced our understanding of the social, economic, and ecological driving forces of cultural change.

**Essential Element:** Approaches to contextualization include faith love connectivity and identification with society

**Additive/Variant Analysis:** Paul adopted a servant posture of servant leadership toward nonbelievers. He didn’t impose unnecessary cultural barriers but sought to connect with people where they were. It means serving and engaging with people who have not yet accepted Jesus Christ as their Savior in our society. Rather than imposing one’s beliefs or cultural norms, a servant of nonbelievers seeks to understand their context, build relationships, and demonstrate love and compassion.

**Contextualization:** Paul gave up his valid rights. In 1 Corinthians 9:12, he emphasizes advancing the gospel above all else. He willingly sacrificed personal rights (such as eating meat, taking along a believing wife, or receiving monetary support) to avoid hindering the gospel’s spread. His background as a Jew in culture, If any culture ever had the right to consider itself intrinsically godlier than all others, it was Jewish culture. Paul certainly had a “right” to maintain his Jewish cultural heritage. At the same time, Paul had been set free from the burden of the law. Yet with Jews, he acted like a Jew, and with Gentiles, he acted like a Gentile. With the weak—those with extra-biblical scruples and hang-ups—he lived within their scruples. He became all things to all people so that, by all means, he might save some. He identified with the people he was trying to reach. He adapted his lifestyle to theirs in anything that might hinder them from hearing the gospel. He valued the gospel more than his rights, more than his comfort, and more than his own culture. If there was any offense in his presentation of the gospel, he wanted it to be the offense of the cross, not the offense of foreignness.

Source Three: Dutta, M. (2020). Culture and social change communicate. *Palgrave Studies in Communication for Social Change*, 101–191. [https://doi.org/10.1007/978-3-030-26470-3\_](https://doi.org/10.1007/978-3-030-26470-3_4)

**Comment 8:**

**Quote/paraphrase:** The relationship between culture and social change communication. After attending to the historical context within which culture emerged into social change communication, attention is paid to the reworking of culture into the development, implementation, and evaluation of development communication interventions

**Essential Element:** Approaches to contextualization in Paul's ministry never compromised biblical truth or commands. Scripture served as his standard, guiding his contextualization efforts.

**Additive/Variant Analysis:** The community is no longer the passive victim of the past but rather the active offender. Every remembering community is thus responsible for the history it passes on and for the patterns of identification, it offers to its members. Identity is socially constructed via narration. For this reason, familiarizing the group members with the group’s history to incorporate them into the group is a spatial task of every remembering community.

**Contextualization:** According to Paul's example**,** contextualization is both inevitable and good. The gospel can and should be home for every culture. We must identify with those we are trying to reach and adapt to their culture, no matter what discomfort it causes us. However, the gospel also challenges and condemns every culture at some point (including our own). Where the Bible draws a line, we must draw a line. The goal of contextualization is not comfort, but clarity. The gospel will never be comfortable with any fallen society or with any sinful human being. Our goal is to make sure that we do not put any obstacles in the way of the gospel ourselves, that the only stumbling block is the stumbling block of the cross, and that the meaning of that cross is clear to all.

**Comment 9:**

**Quote/Paraphrase:** The good news is that social memory theory has finally found its way into Biblical studies. The bad news is that it is often unclear what social memory is really about. Biblical scholars often import social memory theory into their work without being aware of the theoretical concept on which it is based. You cannot have social memory theory without a constructivist worldview accompanying it in diverse dialogue and involvement

**Essential Element:** Diversity Dialogues serve as one example of how both individuals and the local church can be involved in radical identification for social change

**Additive/Variant Analysis:** I want to believe that This social framework consists of a collective memory in which the individual has to localize his/her memory to be able to understand, explain, and communicate it and thus build up his/her identity

**Contextualization:** According to Chatterjee in the paper ‘The role of practices in shaping values and negotiating change', I agree with the research on social change that is said to have tended to focus on outcomes related to behavior modifications rather than on the more deep-seated change in beliefs and values that must accompany sustainable societal transformation. This must be true in the context of social change because swift behavior is more effective in impacting change. The same must apply to us. Every human culture reflects common grace, but every culture also reflects the fall. Therefore, we don’t adapt to that which contradicts Scripture.

**Source Four:** Huebenthal, S. (2023). Social and cultural memory in biblical exegesis: The quest for an adequate application. *Brill | Schöningh EBooks*, 3–21. <https://doi.org/10.30965/9783657790814_002>

**Comment 10:**

**Quote/Paraphrase:** Biblical scholarship is only now starting to work on this project and one of the most urgent tasks is to appropriate the theoretical foundations laid down in the interdisciplinary discourse of neurosciences, sociology, psychology, history, and cultural sciences and to coin the terms, techniques, and methods necessary for a fruitful application to Biblical Studies

**Essential Element:** Approaches to cultural contextualization include identification and adoption

**Additive/Variant Analysis:** Paul became all things to all people, hoping that by all means, he might save some. He identified with the people he was trying to reach. He adapted his lifestyle to theirs in anything that might hinder them from hearing the gospel. He valued the gospel more than his rights, more than his comfort, and more than his own culture. If there was any offense in his presentation of the gospel, he wanted it to be the offense of the cross, not the offense of foreignness.

**Contextualization:** I would agree wholly with the subject matter on discipline by Sandra HueHuebenthal. The statement on discipline on change means not only that each discipline should benefit from the ideas and results of the interdisciplinary discourse; it also indicates the need to model the discussion in each discipline in a way that relates the specific ideas and discussion results to this interdisciplinary discourse. Perspectives and methods will differ between the different fields of research, but there is no such thing as a memory theory worked out only for history or cultural science

**Comment 11:**

**Quote/Paraphrase:** In social entrepreneurship settings, the social entrepreneur is often confronted with a paradox: he or she must align organizational values with existing community values to mobilize support for change while simultaneously stimulating the re-evaluation of these very values to trigger progressive, beneficial societal change

**Essential Element:** Correlates with the constructivist approach to Cultural Studies and its effects on memory, communication, and re-presentation of memory

**Additive/Variant Analysis:** As an example of social change, biblically, we see the Apostle Paul becoming one of them to be able to win some. **“**To the Jews, I became a Jew to win Jews. To those under the law, I become one under the law (though I was not myself being under the law) so that I might win those under the law. To those outside the law, I became one outside the law (not being outside the law of God but under the law of Christ) so that I might win over those outside the law. To the weak, I became weak, thinking that I might win the weak. I have become all things to all people, and weak thinking means I might save some. I do it all for the sake of the gospel, that I may share with them in its blessings” (1 Cor 9:19–23)

**Contextualization:** Consequently, God has paradoxically taught us what it means to be human by setting an example of how God revealed himself in Jesus to demonstrate to us how much he cared for all of humanity by coming to live among us and die on our behalf. Our faith in Jesus requires us to "walk just as He walked," or to be like Him (1 John 2:6). This suggests a similar dedication to being present, to being with people, and to being able to be used by God, among other things. The example of Jesus fundamentally calls upon us as Christians to become missional-incarnational agents of healing and restoration, bringing light where there is darkness, life where there is death, meaning where all meaning is lost, and hope where there is no hope

**Comment 12:**

**Quote/Paraphrase:** The good news is that social memory theory has finally found its way into Biblical studies. The bad news is that it is often unclear what social memory theory is really about. Biblical scholars often import social memory theory into their work without being aware of the theoretical concept on which it is based. You cannot have social memory theory without a constructivist worldview accompanying it. Similarly, they are often unclear about their definitions. This last problem, of course, is not simply a problem for biblical scholarship; it is found in many other disciplines as well. The reception of the notions of memory and remembrance often “suffers from a remarkable lack of a theoretical foundation." Thus, working on these theoretical foundations will be a major task for biblical studies in the years to come.

**Essential Element:** The process of social contextualization through engagement, adoption, and identification has become an essential element for communities that want to preserve their living memory in a more endurable form. Without it, the risk of losing this valuable knowledge increases significantly.

**Variant/Additive Analysis:** Paul demonstrates through the example of biblical leaders like Jesus that social responsibility and missions can only be comprehended in the context of the invasion of history by the Kingdom of God in Jesus Christ, which is both a future hope and a present reality, an "already" and a "not yet." God's redeeming power, therefore, brought good news to the poor, freedom for the imprisoned, sight for the blind, and release for the oppressed, thereby setting history free.

**Contextualization:** According to Lumintang (2015) and Nababan et al., as I learn more about socio-cultural changes and their impact on society, I realize that it is crucial to create positive social change that benefits all members of the community. I am passionate about creating a more equitable and just society that provides equal opportunities for everyone, regardless of their race, gender, or socioeconomic status. To achieve this goal, I am committed to understanding the nuances of socio-cultural changes and their impact on different communities. I believe that this requires a deep understanding of the cultural and social dynamics of the community, as well as the factors driving socio-cultural changes. By gaining this knowledge, I can create effective strategies for social change that are tailored to the specific needs of the community. I am motivated to make a difference in people's lives by using my skills and knowledge to create a positive impact. I believe that social change requires collaboration and cooperation, and I am committed to working with others to create a better future for all. I am excited to apply what I have learned about socio-cultural changes to create positive change in my community and beyond, and I am confident that my efforts will contribute to a more equitable and just society.

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