

# Power distance and discipleship in a missionary's role

How do you find out what your national Christian brother is really thinking?

# A story from South Africa . . .

- What is going on here?
- Why did the petrol station attendant not tell the man he did not know where the church was? Or did he know and was unwilling to tell him?
- Possible hypotheses . . .

# What is culture?

- The set of shared attitudes, values, goals, and practices that characterizes an institution, organization, or group – Wikipedia

# William Smallman on culture



# What relationship will you have with your national brothers and sisters?

- Language and culture learner
- Employer
- Benefactor-provider
- Advocate
- Teacher

# Teacher roles

- Teacher as patron/parent
- Teacher as authority
- Teacher as outsider
- Teacher as facilitator

# Types of societies

- Consensus vs. majority
- Egalitarian, hierarchical, communal society
- Attitudes toward time

# Cultural dimensions – Hofstede model

(<http://geert-hofstede.com/dimensions.html>)

- Power Distance (PDI)
- Individualism versus collectivism (IDV)
- Masculinity versus femininity (MAS)
- Uncertainty avoidance (UAI)
- Long-term versus short-term orientation (LTO)

## Power Distance (PDI)

- This dimension expresses the degree to which the less powerful members of a society accept and expect that power is distributed unequally. The fundamental issue here is how a society handles inequalities among people. People in societies exhibiting a large degree of power distance accept a hierarchical order in which everybody has a place and which needs no further justification. In societies with low power distance, people strive to equalise the distribution of power and demand justification for inequalities of power.

## Individualism versus collectivism (IDV)

- The high side of this dimension, called Individualism, can be defined as a preference for a loosely-knit social framework in which individuals are expected to take care of themselves and their immediate families only. Its opposite, Collectivism, represents a preference for a tightly-knit framework in society in which individuals can expect their relatives or members of a particular in-group to look after them in exchange for unquestioning loyalty. A society's position on this dimension is reflected in whether people's self-image is defined in terms of "I" or "we."

## Masculinity versus femininity (MAS)

- The masculinity side of this dimension represents a preference in society for achievement, heroism, assertiveness and material reward for success. Society at large is more competitive. Its opposite, femininity, stands for a preference for cooperation, modesty, caring for the weak and quality of life. Society at large is more consensus-oriented.

# Uncertainty avoidance (UAI)

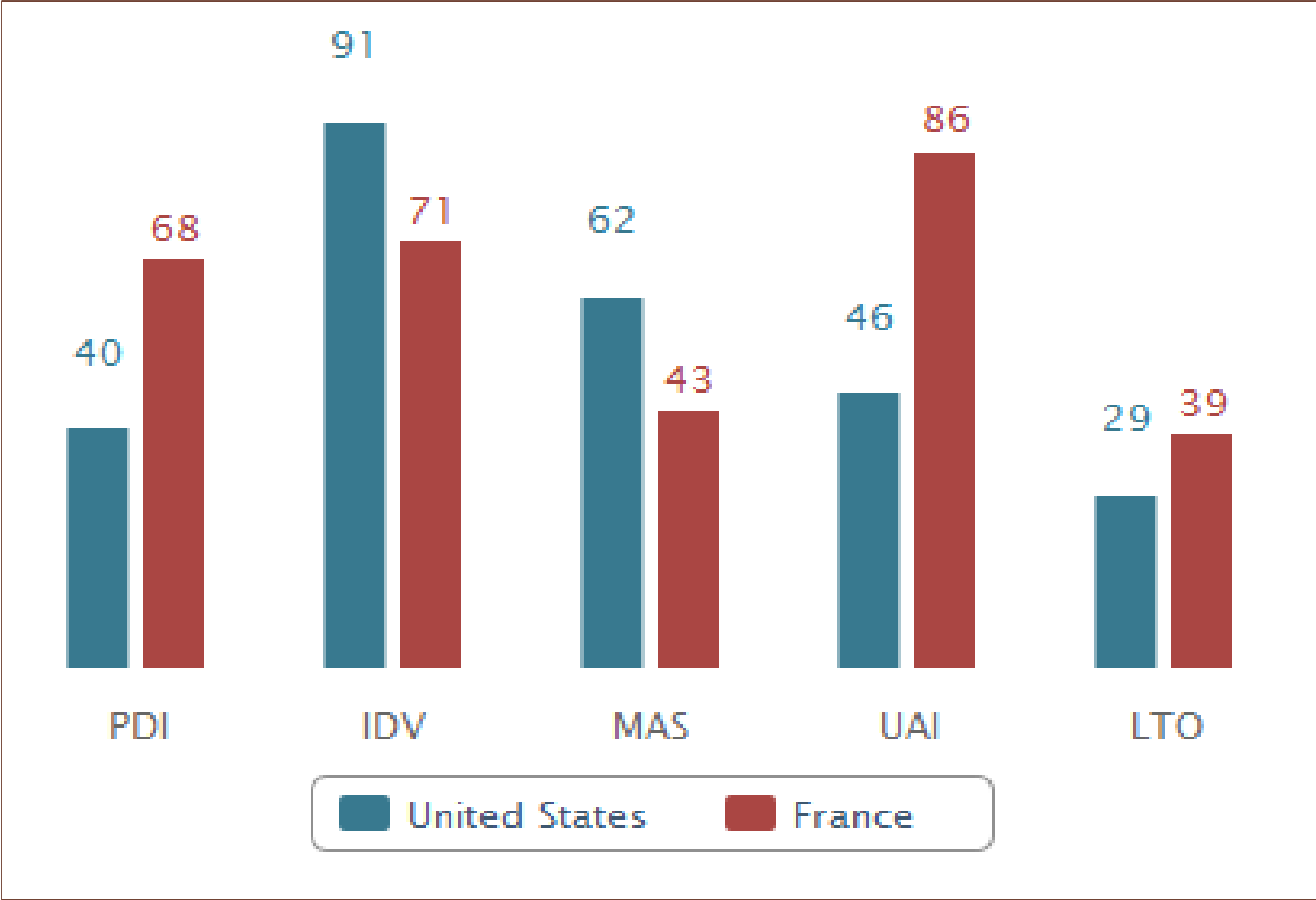
- The uncertainty avoidance dimension expresses the degree to which the members of a society feel uncomfortable with uncertainty and ambiguity. The fundamental issue here is how a society deals with the fact that the future can never be known: should we try to control the future or just let it happen? Countries exhibiting strong UAI maintain rigid codes of belief and behaviour and are intolerant of unorthodox behaviour and ideas. Weak UAI societies maintain a more relaxed attitude in which practice counts more than principles.

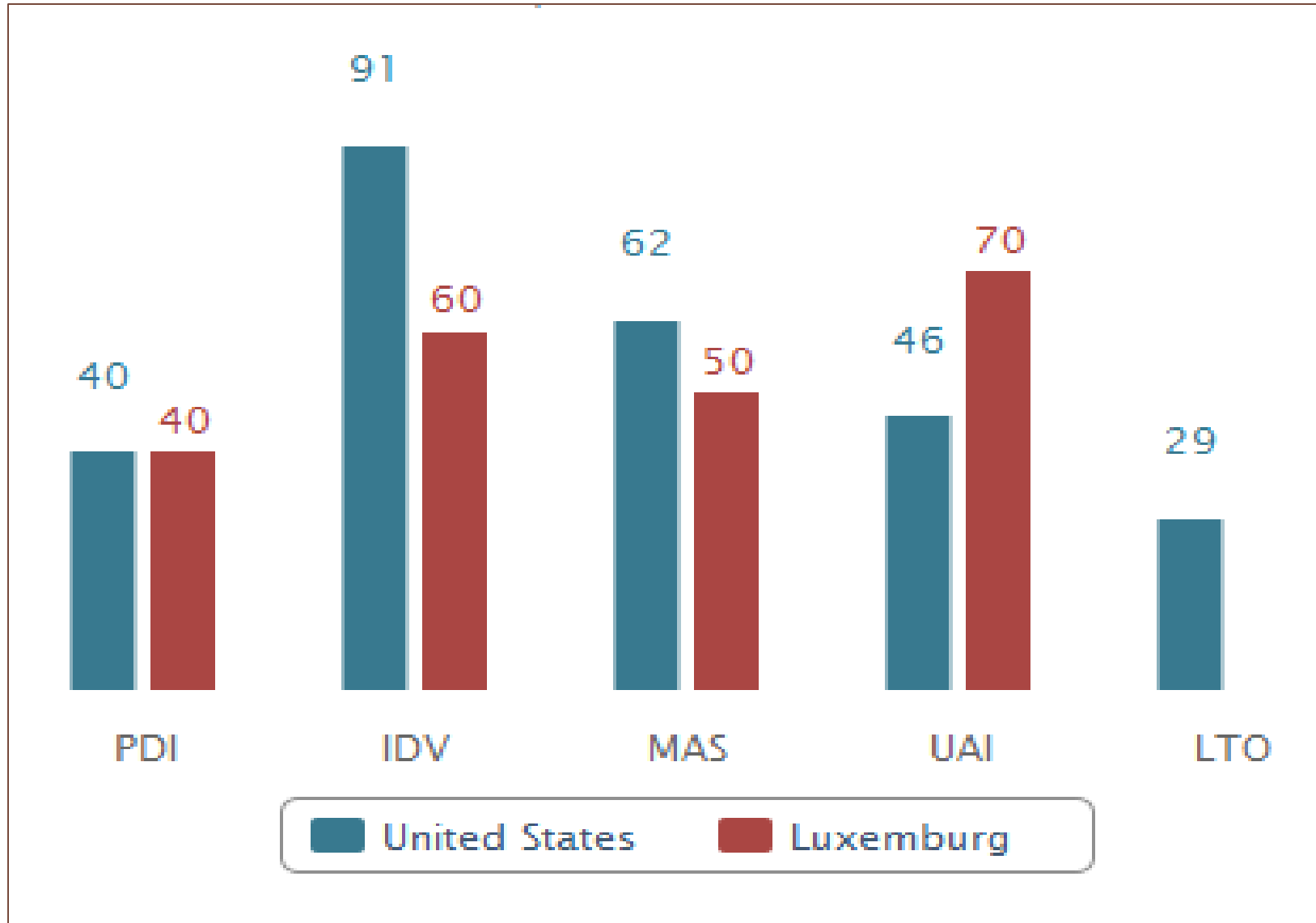
## Long-term versus short-term orientation (LTO)

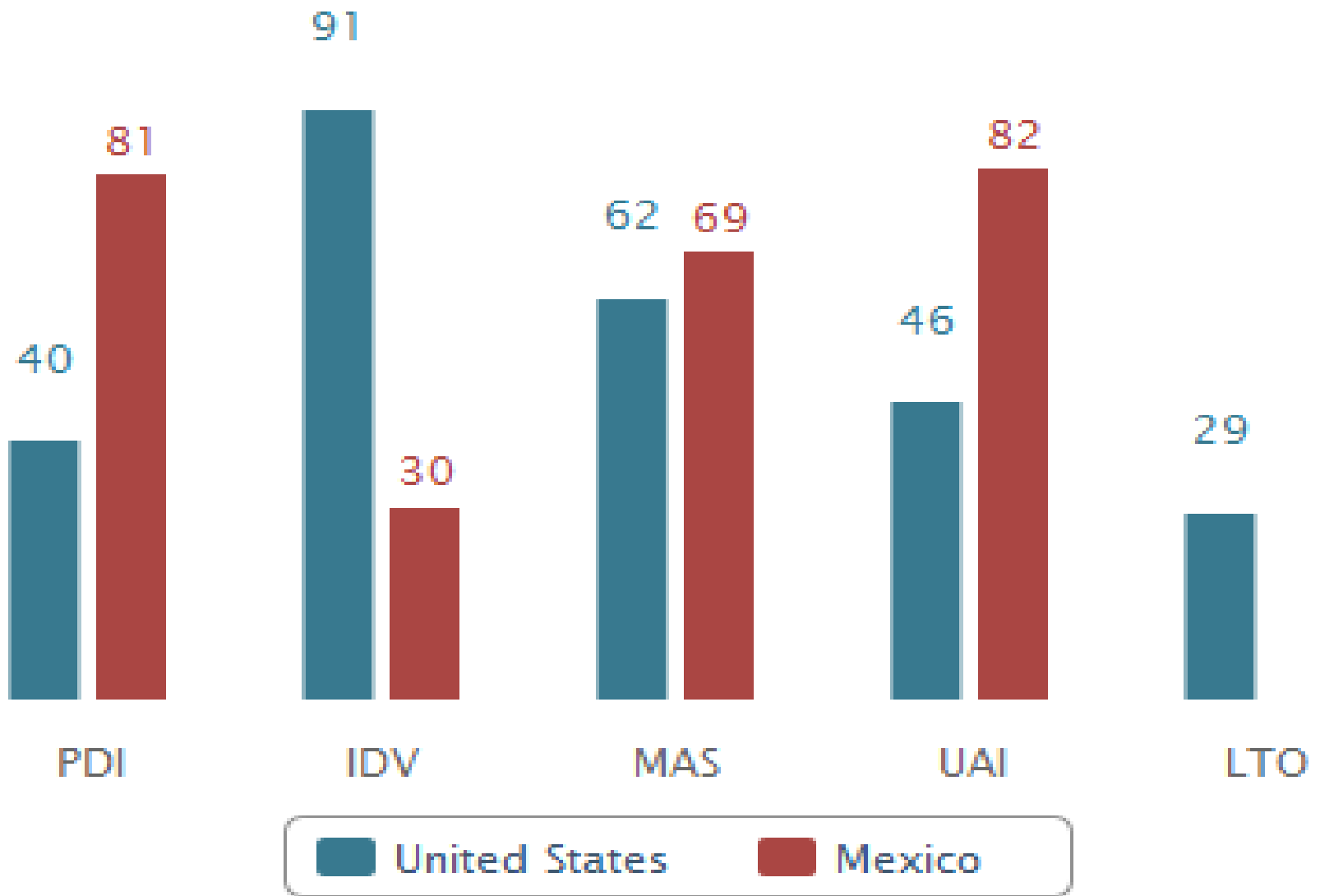
- The long-term orientation dimension can be interpreted as dealing with society's search for virtue. Societies with a short-term orientation generally have a strong concern with establishing the absolute Truth. They are normative in their thinking. They exhibit great respect for traditions, a relatively small propensity to save for the future, and a focus on achieving quick results. In societies with a long-term orientation, people believe that truth depends very much on situation, context and time. They show an ability to adapt traditions to changed conditions, a strong propensity to save and invest, thriftiness, and perseverance in achieving results.

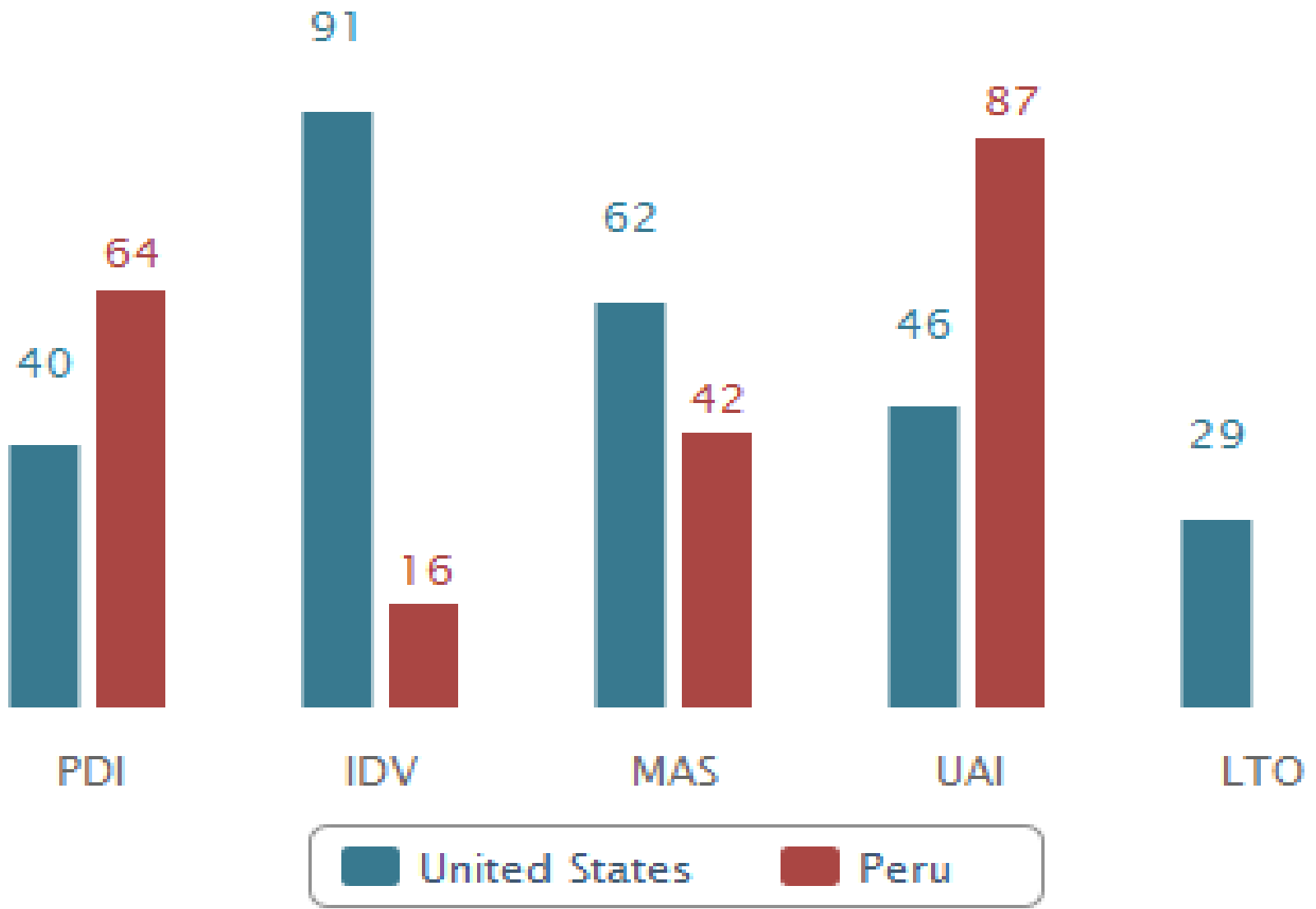
# Countries with the most/the least

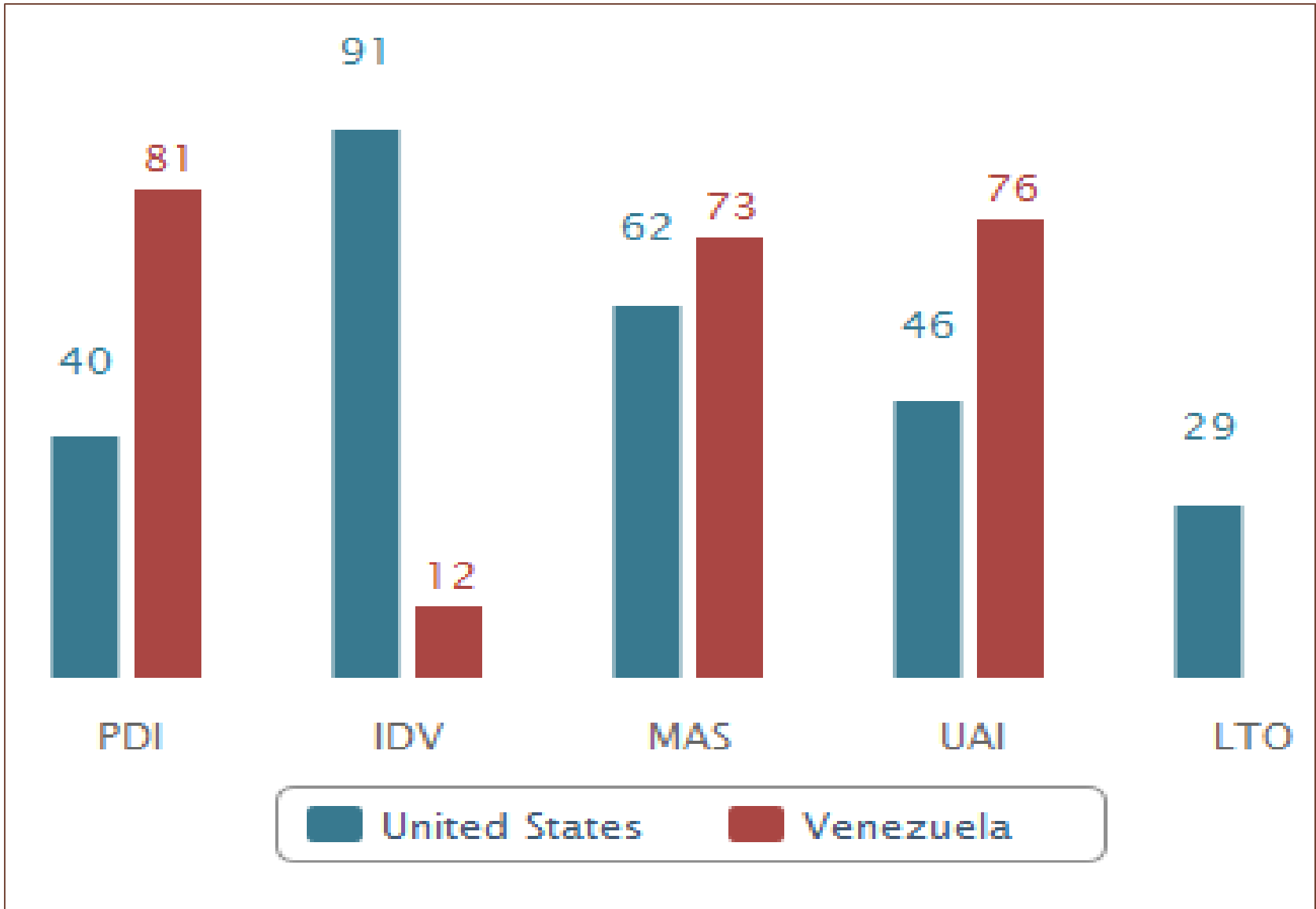
- PDI Malaysia-104 Austria-11
- IDV United States-91 Guatemala-6
- MAS Slovakia-110 Sweden-5
- UAI Greece-112 Singapore-8
- LTO China-118 Czech Republic-13

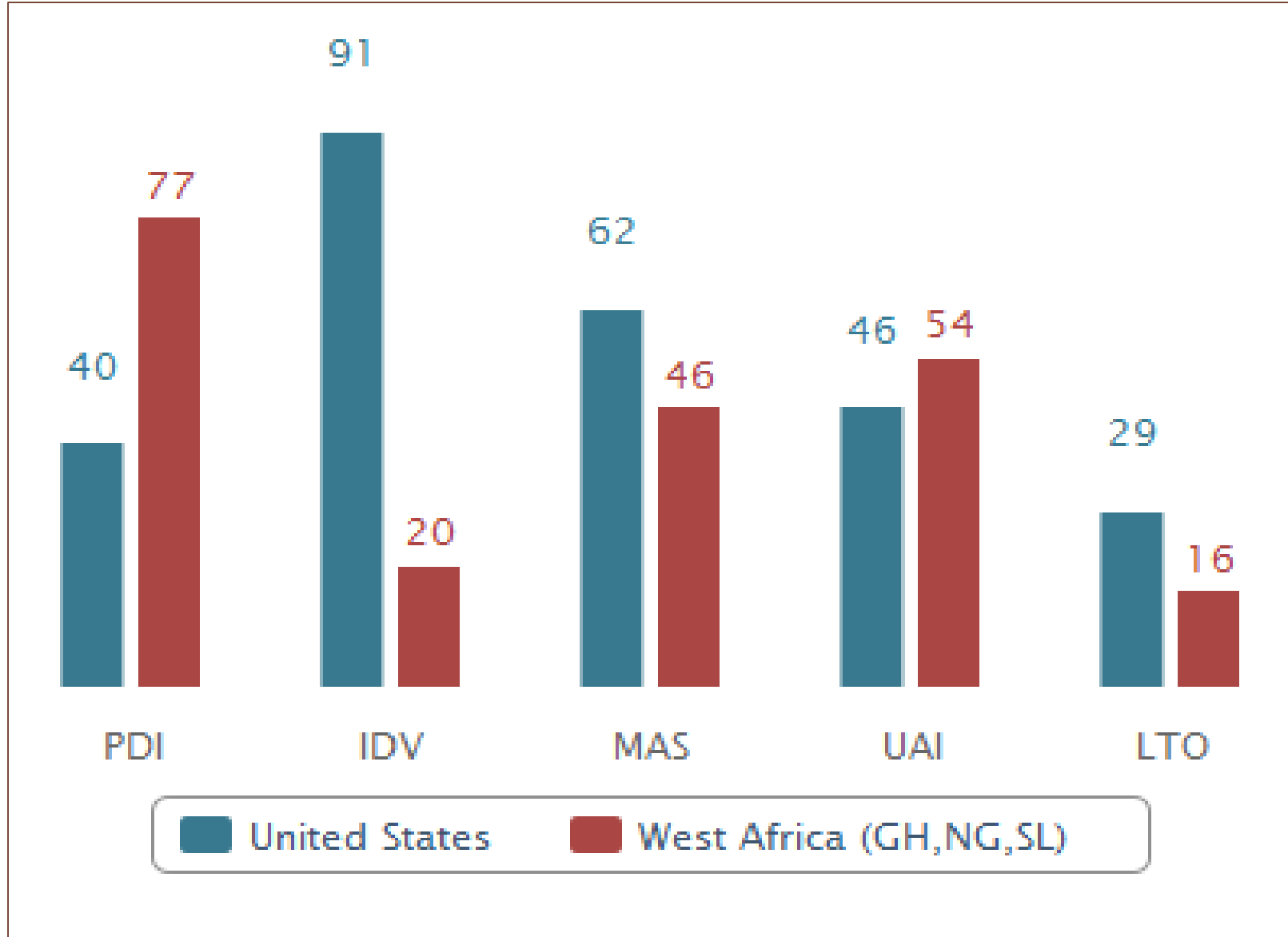


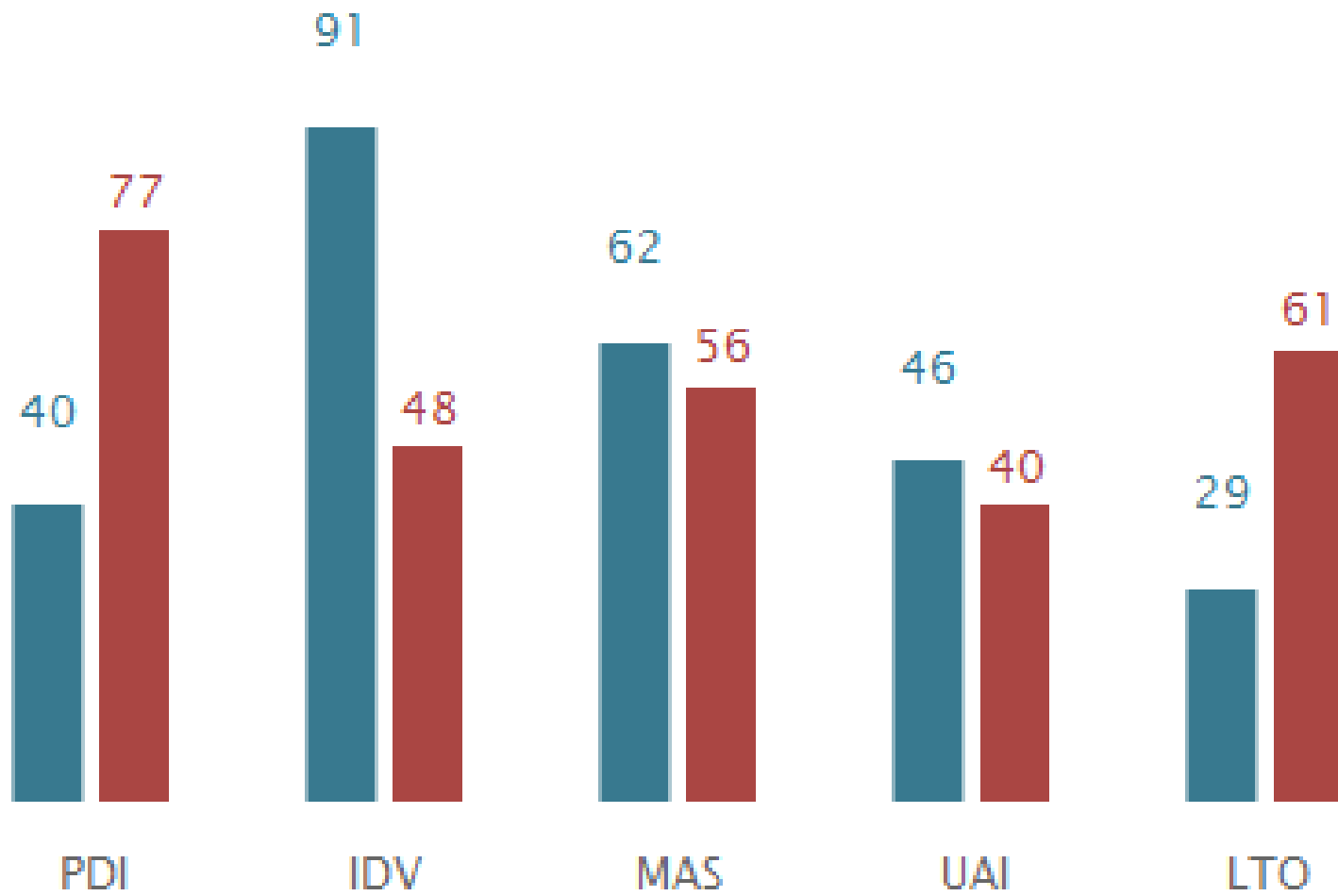












# 1 Cor. 9:19-23

<sup>19</sup> For though I am free from all *men*, I have made myself a servant to all, that I might win the more;

<sup>20</sup> and to the Jews I became as a Jew, that I might win Jews; to those *who are* under the law, as under the law, that I might win those *who are* under the law;

<sup>21</sup> to those *who are* without law, as without law (not being without law toward God, but under law toward Christ), that I might win those *who are* without law;

<sup>22</sup> to the weak I became as weak, that I might win the weak. I have become all things to all *men*, that I might by all means save some.

<sup>23</sup> Now this I do for the gospel's sake, that I may be partaker of it with *you*.

# 1 Cor. 9:19-23 (discussions issues)

- How does this fit with being “not ashamed of the Gospel”?
- Is the Bible to be understood culturally or on the basis of unchanging principles?
- Confrontation concerning sin, church discipline, treatment of women and children, honesty, fiscal responsibility, and more
- African story of the friend at night with the bloody hands