

The Necessity for Cultural Sensitivity in Cross-cultural Ministries in Busan, Korea

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Abstract

In the age of globalization, Korea has continued to open its door to people from diverse cultures. For the Korean church, the opportunities for cross-cultural ministries continue to emerge and the necessity to evangelize and edify such congregations into faith maturity has become an important agenda. Even though Korea has been culturally homogeneous, small to middle size cross-cultural ministries are cropping up particularly in large cities where cultural diversity is in the increase. With the growing number of foreigners studying, working or married in Korea, the potential for more cross-cultural ministries remains huge. Consequently, due to cultural differences, cross-cultural ministries or otherwise referred to as international ministries experience culture related challenges. This paper surveys the nature of cross-cultural ministries in Busan (Korea's second biggest city) and the necessity for cultural competence as a significant element in effective cross-cultural ministries.

Key words: cultural sensitivity, cultural competence, cross-cultural ministry

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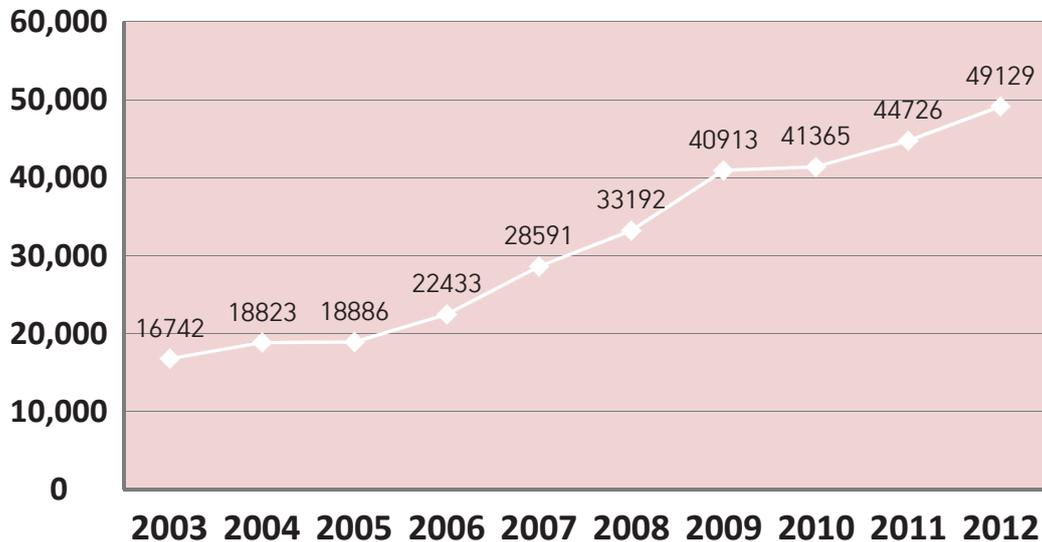
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I . INTRODUCTION

1. Context of the study

The number of foreigners in Busan has increased steadily over the recent years. According to the Ministry of Public Administration and Security (2012) there were 49,129 foreigners in Busan in 2012 (see figure 1). Latest statistics published by the same government department in 2014 showed that there were 68,719 foreign residents in Busan, an increase of 28%. This data suggest that the number of people from different cultures and backgrounds has increased significantly. In this context, Churches in Busan and particularly in the areas where the population of foreigners is relatively high such as Sasang, Haeundae, Namgu and Hadan have opened up cross-cultural ministries or incorporated translation facilities in their main church services for the benefit of the foreign congregants. While specific churches have focused on and created special services for some larger foreign communities for example Indonesians, Chinese, Cambodians, Filipinos, Srilankans, and Vietnamese, others have established English programs to accommodate English speakers from around the globe. Some of the well-known cross-cultural ministries in Busan include: Antioch International Ministry (AIM), Redeemer International Community Church (ICC), Hosanna International Ministry (HIM), Sooyoungro Church, Ellev Church, Samil International Family (SIF), and Catholic Centre.

Figure 1: Number of foreign residents in Busan from 2003–2012



Source: Ministry of Public Administration and Security (2012)

With the opportunity to evangelize and serve cross-cultural communities, Churches in Busan continue to put much effort to create a suitable environment for growth, both in numbers and in faith maturity. In collaboration with Christian Universities, like in the case of Kosin University, some churches sponsor international students studying Masters in Divinity (M.Div.) or Masters in Theology (Th.M) and also offer them experience in church leadership.

More often than not, intercultural challenges arise since faith is practiced in a cultural context which cross-cultural ministers are to be conversant with. Furthermore, Korean Churches with international ministries are faced with the challenge of how to create an enriching environment where people from cross-cultural backgrounds, notwithstanding their cultural and linguistic upbringings, are welcomed and supported, and provided with the most effective means to worship God. In other words, church leaders reflect on how to develop a culturally responsive ministry which minimizes the members' alienation.

2. Multicultural Tensions and Worldviews

Tensions associated with establishment of contemporary cross-cultural congregations come with real challenges. In fact, experiences of cultural tensions are not new. According to the New Testament, the early church in Jerusalem experienced a dispute between the widows of the Greek speaking Jews and the widows of the Hebrew speaking Jews over food distribution. Apparently, the Greek speaking Jews or the immigrants from the Diaspora were being left out in the distributions (Acts 6).

The history of the modern church is also marked with unresolved ethnic strains that became sources of theological and moral tensions. For example, Jenkins (2002) noted that the James-led Jerusalem church (Ebionites) which was led by relatives of Jesus until 135 AD seemed to have been in sharp tension with the Pauline led Gentile Church. Also, the East-West tensions of orthodoxy versus Catholicism, resulted in the Creeds and iconoclastic controversies. Similarly, Reformation was assisted by the existing Germanic/Nordic resistance to Roman domination. Another example of tension existed in the formation of African independent churches as a reaction to colonialism and what was perceived as overly abstract and irrelevant Western theology. More so, a number of mainland Chinese sects were formed as a reaction to 'foreign' influences in the Church. In the above illustrations, isolated ethnic groups became a breeding ground for 'innovative' theologies that served as means of maintaining psychological distance from the dominant culture (Jenkins, 2002). It should be noted, however, that 'theological innovations' may either be consistent or inconsistent with the scriptures.

In the context of a culturally diverse ministry, developing cultural competence is one of the ways of facilitating and advancing a shared vision of the ministry as well as inculcating a biblical way of seeing, interpreting and living in the world. Leaders of cross-cultural ministries have a responsibility of addressing any culture related tension through a biblical approach that admonishes believers to develop

“respect for the other as an image bearer of God” (Smith & Carvill, 2000: 57). According to Smith and Carvill (2000), the interpretation of the Tower of Babel story in Genesis, the story of Pentecost in Acts, and other OT and NT passages depict God’s delight in diversity. In Babel’s story, God’s disapproves of imperial arrogance. Thus, any celebration of cultural diversity should be for the glory of God alone.

Christians are to be discerning on their understanding of the present-day calls for embracing cross-culturalism or multi-culturalism. “Multi-cultural” and “cross-cultural” are terms used interchangeably to mean a concept that celebrates the diversity of cultures and emphasizes their contributions to society (Mouw, 1992). This definition of multiculturalism is compatible with a Christian worldview of cross-cultural coexistence. Certainly, this is what genuine cross-cultural ministry leaders’ partly focus on when establishing cross-cultural churches. However, there are two common problematic worldview perspectives at the heart of the contemporary call for multiculturalism—reductionistic view and relativistic view. Multiculturalism can be reductionistic when its definition reduces human beings to categories of race (ethnicity), gender (or sexual orientation), and class. Reductionistic view is biblically inconsistent because it places humans at the center rather than putting God at the core of all of life. By defining human beings through a narrow view, multiculturalism distorts human beings as image-bearers of God who brings unity in diversity (Engelsma, 2005).

Similarly, multiculturalism worldview becomes problematic when it takes a relativistic view and advances a version of tolerance in all cultures and lifestyles without a standard of truth by which one can judge cultural perspectives and worldviews. Although multiculturalism, like other secular worldviews, can sometimes bring into relief issues that need greater consideration and attention, the very real problematic values of multiculturalism cannot be overlooked (Engelsma, 2005). For Christians, all aspects of multiculturalism are to be subjected under the lordship of Christ for the idea and practice of cross-cultural coexistence to achieve

authentic unity in diversity.

A biblical perspective of multiculturalism is founded in how Jesus Christ modeled behavior profoundly different from multiculturalism's tolerance. Jesus demonstrated a great sense of community, accountability, as well as love for every person (regardless of their gender, ethnicity, or status in the society) because God created them all. To be accountable and to participate in the community of faith involve loving discipline and wise judgment based on God's holy Word.

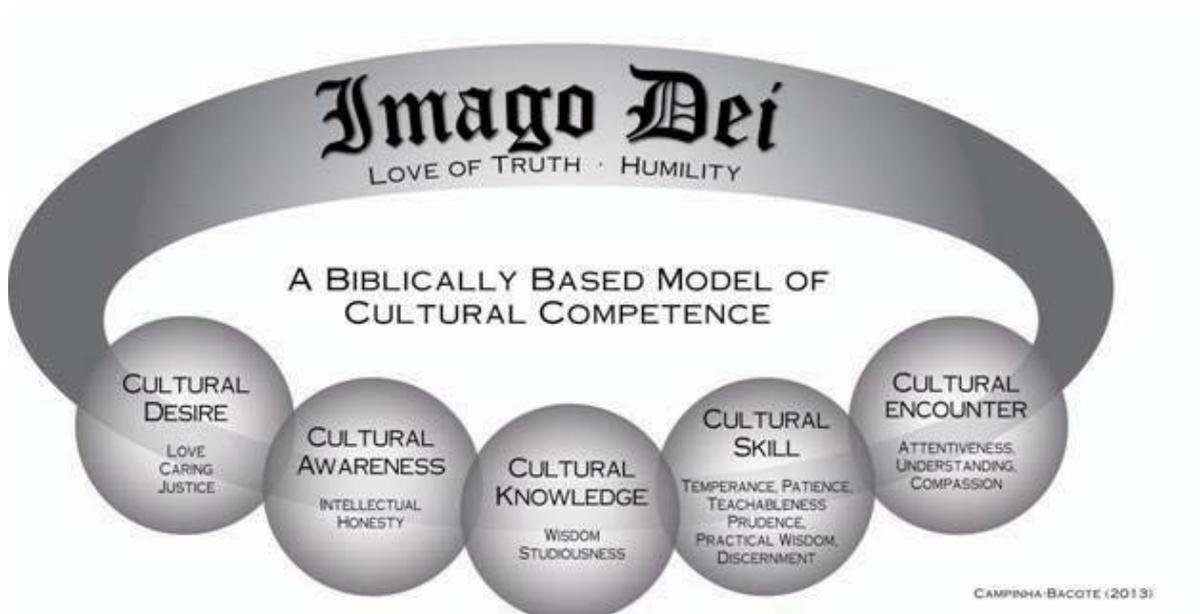
II. WHAT IS CULTURAL SENSITIVITY?

Cultural sensitivity or cultural competence can be described as having the consciousness of one's own cultural identity and the capacity to understand, appreciate, and interact with a person from a different cultural background. It also entails the ability to learn varying cultural and community customs. According to Cross et al. (1989) the term "culture" means the integrated patterns of human behavior that includes thoughts, communications, actions, customs, beliefs, values, and institutions of racial, ethnic, religious, or social groups while "competence" is a term used to suggest having the capacity to function within the context of culturally integrated patterns of human behavior defined by a group. Cultural competence is comprised of awareness, knowledge, skills, and advocacy. People who are culturally competent are also aware of their own cultural heritage and the values associated with it (Sue and Sue, 2003). This helps to develop acceptance, respect and celebration of cultural diversity.

The ability to affirm beauty in diversity takes a deliberate effort so that people are actively in the process of becoming aware of their own assumptions, biases, and preconceived notions about others. Individuals who are culturally competent are comfortable with differences that exist in terms of race, gender, and other socio-demographic variables. Cultural differences are not to be viewed in a negative light if they are consistent with biblical worldview perspective.

Campinha-Bacote (2013) utilizes a graphical representation (see figure 2) to show how key cultural constructs are interdependent. The foundational construct of “imago Dei” (image of God) continuously permeate each of the other five constructs: cultural desire, cultural awareness, cultural knowledge, cultural skill and cultural encounter.

Figure 2: A biblically based model of cultural competence



Campinha-Bacote’s biblical based model of cultural competence is for comprehending cultural context in any field including cross-cultural ministry. When all human beings are first viewed as God’s image bearers, it becomes easier to inculcate a shared vision as a community of faith. From this standpoint, an effective cross-cultural ministry can lead to a better understanding of Christian worldview—a worldview whose centrality is the preeminence of Jesus Christ. For example, a Reformed worldview (a biblically informed worldview) is a conviction of the heart and expresses itself in all of life as taught in Colossians 1:16-20. This life is godly culture, seeks the fulfillment of the cultural mandate of Genesis 1:28 as renewed in Matthew 28:20 requiring believers to observe all things that Christ

commanded.

At the core of cross-cultural ministry is the objective of developing a shared vision based on biblical worldview and devoted toward culturally competent and responsive way of faith living and engaging God's world.

III. BIBLICAL FRAMEWORK FOR CULTURAL COMPETENCE

The biblical narrative is an embrace of people of every nation, tribe, and language into God's kingdom. The mission of the kingdom of God is consistent with the intent to enfold all peoples. The call of Abraham and the patriarchs in Genesis 12:3; 18:18; 22:18; 26:4; and 28:14 reveal that election of God's people was never intended as an end in itself, but rather that they might become a blessing to the nations (Psalms 67). The book of Isaiah (56:3, 6-8; 66:18-21) and Zachariah (8:20-23) point to the day when God would gather peoples from the nations to be included in His plan for the kingdom.

In the New Testament, Jesus taught that the good news of the kingdom would be preached among all nations before He returns (Matthew 24:14; Mark 13:10). Following His resurrection Jesus commanded believers to go (in His authority) "and make disciples of all nations..." (Matthew 28:19). It thus appears that the Scriptures reflect a kingdom that is multi-ethnic in nature. As stated in Matthew 28:18-20 and Hebrews 13:5-6, Christians are called to go to every ethnic group (ethnē). God is intentionally involved across all cultures and He accompanies believers in their journey of faith.

In the book of Isaiah, the mission of Jesus Christ includes being a "light for the Gentiles" (Isaiah 42:6-7). In addition, during the Pentecost different languages were heard when "Jews from every nation under heaven . . . heard them speaking in his own language" (Acts 2:5-6).

Even when language seems to present a challenge in communicating the gospel cross-culturally, God has assured believers that His word will not return to Him

without accomplishing the purpose for which it was given (Isaiah 55:11). Our task is to use our talents and gifts to communicate the gospel to the ends of the world. At the heart of cross-cultural ministry is the need to be able to communicate the Word that brings faith multi-culturally and transculturally to the glory of God. The events at the Pentecost resulted to 3,000 receiving salvation in a context of mixed-cultures in the early church (Acts 2:41). The bible also states that the church in its final structure will include those saved by Christ's blood "from every tribe and language and people and nation" (Revelation 5:9).

A biblical framework of cultural competence begins with God's Word as the standard in regards to compassion, grace, principles, and wisdom. As Mvududu (2010) contends, Christians are to be culturally competent considering Jesus' command to believers "to love one another" (John 13:34). In loving the "other," cultural competence requires knowing that "other" person and listening to him or her. To know a person from a different culture is more than just listening to their story. "It must also mean understanding and appreciating the differences between her/his story and our own. We need to have cultural competence to love across boundaries" (Mvududu, 2010, para. 3). Churches with international ministries are to be culturally competent not because it is a good idea but a mandate for them.

Since cultural competence goes beyond 'just awareness,' cross cultural ministry workers require specific knowledge and information about the foreign congregation if they are to fellowship effectively in their biblical exploration and application. A culturally responsive ministry encompasses perspectives, understanding, and interactions shaped by love of God. From a biblical perspective, culturally responsive ministry takes a holistic approach to its congregation. It recognizes that all cultures are impacted by sin and are in need of redemption by Christ. Since most people groups bear intertwining of culture and religion, "when we become followers of Christ all cultures are suspect...and we must examine them in light of God's Word" (Woodley, 1956: 53).

Our cultural perspectives fundamentally shape our worldviews because they tend

to be liturgical in its repetitive character (Smith, 2013). For Christians, cultural perspectives must be refined only through the lens of the scriptures. In order to liberate ourselves from sinful cultural blindness it is helpful to encounter the “other” (someone from a different culture) to see our biases against others (Lingenfelter, 2008, Mvududu, 2010). Vanier (2005) suggested that “when we encounter, we come to know. When we come to know, we are able to understand. When we understand, healing and peace can really grow” (p.7). This understanding calls on cross-cultural ministry participants to be reflective in the way they serve.

IV. REFLECTING ON DEFAULT CULTURES AND SHARED VISION

What does cultural competence have to do with shared vision in the church? To see the relationship between culture, and shared vision, one has to begin with the acknowledgement that cultural practices are not neutral. Cultures reflect certain worldview assumptions about reality—including the view of man, the view of the church and indeed reality. Culture instrumentally shapes how we see, interpret and live in the world including how we worship. We are all cultural beings because every person has cultural lenses through which he or she views the world (Mvududu, 2010, Smith 2013).

Secondly, it is critical to recognize that culture is God’s gift to humanity but man’s rebellion against God corrupted the entire concept of culture and culture making processes. From this standpoint, cross-cultural ministries (including the ones in Busan) ought to seek epistemological humility—a term used in this paper to refer to an understanding of the limits of philosophical and our cultural perspectives. Epistemological humility may encompass four cardinal virtues: prudence, courage, patience, and justice (Andrews, 2013). Exercising epistemological humility in a cross-cultural ministry means that ministers and other workers, for instance, allow opportunity for learning from people with culturally diverse background or to seek their feedback on their own default culture. This aspect of

“collaborative fellowship” also enhances the idea of church as community. Lingenfelter (2008) defines default culture as “the culture people learn from their parents and peers from birth, with all the inherent strengths and weaknesses of their society”(p. 71). Understanding the vulnerability of default culture in a ministry setting can help to increase cultural competence, allow for the development of mutual respect, nurturing freedom and encouraging genuine critique on things that matter for the faith community.

C.S. Lewis, a profound thinker and writer argued that every culture has its own blind spots, its own viewpoint. And from that stance, it superficially perceives certain truths especially predisposed to make certain blunders (in Mangalwadi, 2009). Vishal Magawaldi (2009) contends that unless we see the world through others’ eyes, we may inhabit a tiny universe, one in which we will suffocate. Magawaldi’s sentiments echoes a Chinese saying that if one wants to know about water, they must not ask the fish because the fish is so accustomed to its water that it may never know when and to what extent the water is polluted. It is therefore important for cross-cultural ministries to recognize their mandate to build a culture that seeks holiness and denounces sinful lifestyles and cultural rituals.

As Engelsma (2005) asserted, whatever culture, however decent and humane it may be, does not confess and obey Jesus Christ as Lord of the culture is cursed. The only culture that pleases God is the godly way of life. The reality of such a culture and the manner of the building of this culture, and the way of life of this culture are the biblical teaching about the sanctified life of the church—the body of Christ. The church whose culture is founded in Christ pleases God because this way of life is God’s own work by the Spirit and grace of Jesus Christ. Thus examining one’s own cultural milieu in the light of scriptures is vital for developing a biblical view of culture and cultural competency. Such a reflection places the scriptures above our cultural perspectives and not the vice versa.

One way that Korean culture may constrict cultural competency is by its heavy reliance on Confucian worldview in various aspects of life including church

ministry. Due to the Confucian influence Korean society is radically hierarchical and the elderly or the clergy is often perceived as the main custodian of knowledge and wisdom. The opinion or feedback of the ‘younger followers’ may neither be sought nor considered. This is also reflected in educational setting as Yook and Albert (1998) note: Instructors in Korea are highly respected and are never contradicted. Students often expect the professor to initiate communication, and they speak only when asked to by the instructor. Even if the instructor says something the student does not understand, learners view it as inappropriate to ‘interrupt’ the instructor. While this model of teaching is accepted in Korea, foreigners accustomed to Socratic way of learning i.e. question-answer-discussion model may find it difficult to study or interact from a Korean approach. Also, foreigners may easily be interpreted as being rude or disrespectful if they kept asking questions or challenge the position of the professor in a given subject. Correspondingly, non-Korean instructors and learners may use their cultural assumptions (sometimes based on ignorance) leading to adverse judgment of Korean way of life and ministry practices. Such a situation is likely to distract the vision of the cross-cultural ministry.

Understanding the place of cultural competence in cross-cultural ministry is thus paramount in shaping the vision of the congregation. Christ-centered view of culturally responsive congregation is a critical necessity. Lingenfelter (2008) points out that Biblical principle “transcend both our human sinfulness and the prison of our culture” (p. 9). To achieve competency, it would be helpful if international ministry approach a given cross-cultural community from a Christ-centered approach where all church activities are aimed at leading hearts to Christ, and where believers’ experiences, background, gifts, and talents are holistically accommodated and celebrated as one body of Christ.

V. BUILDING A CROSS-CULTURALLY COMPETENT MINISTRY

International ministries in Busan share a common desire to building communities of faith based on a biblical foundation. They also seek a holistic biblical approach of diversity in the church. For these ministries, developing cultural competence is instrumental to building trust within a relational community since the church is profoundly a relational entity. The vision of any church group requires proper comprehension of a biblical worldview so that it may remain rekindled. In other words, the ministry's vision must be culturally relevant and compelling for the glory of God.

In a setting where a biblical vision is shaped and developed, cultural competence can be understood “operationally” as the integration and transformation of knowledge and experiences into a specific view of life—a Christian worldview. Such an integration can effectively lead a cross-cultural ministry to live up to its vision. Diversity can be celebrated genuinely when cultural backgrounds are explored, accepted, and respected from a biblical viewpoint. One step towards understanding a cross-cultural congregation is to be aware that different cultures may exist in one country. For example, it would be incorrect to assume that all Africans have shared cultural backgrounds. The Hausa and Yoruba of Nigeria or the Kikuyu and Luo of Kenya, for instance, have serious and significant cultural differences. It cannot be assumed, likewise, that South Asians share similar cultural perspectives. A group may share common historical and geographical familiarities yet individuals may share nothing beyond similar physical appearance, language, or spiritual beliefs (Cross et al., 1989).

Establishing cultural competency entails a deliberate integration of cultural awareness programs which bear opportunities to develop cultural competency in the church. Samil International Family (SIF) for example, established a program in which each people group shared their cultural aspects and how these aspects are similar or different from Korean cultures. Other cross-cultural ministries like Hosanna International Ministry (HIM) conduct ‘international festivals’ where they celebrate diversity. These programs are often aimed at equipping leaders and

congregants with the understanding that people from culturally diverse background can joyfully participate in building a community with a compelling vision of faith. However, when these multi-cultural programs take a reductionistic view, like some of them do, little is achieved in terms of genuine celebration of diversity.

One distorted way in which foreign residents in Korea are viewed from a narrow perspective has to do with the idea that all foreigners especially from the developing nations are largely “beneficiaries” of benevolence and who exist to be helped. This notion as Kamary (2013) noted, reflects dominant portrayal of foreigners aired by the mainstream media. The media habitually cover stories of minority when they are involved in legal tussles, domestic violence or as victims of some sort. It is also common to see news in the media about foreign minorities receiving goodwill from generous Korean individuals, churches or companies. Although acts of generosity are to be appreciated, emphasis on particular portrayals of foreigners can potentially reinforce a misconception that this group of residents is underprivileged or deeply in need rather than a demographic part which can share in a meaningful coexistence. Experiences resulting from a constricted perspective may also limit reflective critique of lifestyle and spiritual growth within a cross-cultural ministry because such a view imparts inferiority complexes instead of freedom. Thus, cultivating cultural competence that propagates a common vision that recognizes all humans as image bearers of God is desirable. As Lingenfelter, (2008) noted, leading cross-culturally is to inspire people from different backgrounds to participate in the empowerment as a community, to achieve a captivating Christ-centered vision.

Cross-cultural ministry provides opportunities for cultural engagement. The term “cultural engagement” is used in this paper to mean a process of active interaction in one’s own culture or a new culture. Cultural engagement involves a deliberate, thought-out, philosophically-consistent actions aimed at reflecting a biblical perspective on cultural issues people encounter (Edlin, 2011). Christians are called to engage cultures by acting as agents of redemption seeking to subject everything

under the lordship of Christ. Cultural engagement is a crucial process of life-long learning and enables one to love God by knowing and loving God's work (Plantinga, 2000). It can also be understood as an involvement in a local culture in order to reach out to the community to share the truth of the gospel. Although cultural engagement may improve relationships between individuals and groups of people, Christians must reject and abandon any evil cultural practice that contradicts the gospel (Edlin, 2011).

Involvement in cultural activities is a daily experience regardless of one's theological or doctrinal locus. However, for a Christian ministry, cultural engagement is not about confronting other cultures but attempting to answer 'Francis Schaeffer's Question': how should we then live [in response to God's truth]? Cultural engagement also involves the activities that people participate in, relationships they form, and the direction of the world in which they have influence including work, education, behavior, activities, economy, politics, schooling, entertainment, community, social networking, meeting friends and so on. Cross-cultural ministries are called to inform, shape and explore cultures through communication, community, and sharing of new life in Christ.

VI. CONCLUSION AND RECOMMENDATIONS

This paper has reflected on the issue of cultural competence and its place in cross-cultural ministry in Busan. The study has explored the necessity for churches with cross-cultural ministries to respond to the call of evangelizing to and spiritually nurturing foreign residents through efforts that promote capabilities to understand and interact with diverse cultures. The study affirms the need to develop cultural competence from a Christian worldview in order to carry out culturally responsive ministries through which shared Godly vision can be realized and cross-cultural conflicts minimized. Since there is no culture that is superior to another, all cultures are to be redemptively respected and approached from a

biblical perspective. Sinful behaviors are to be condemned and evil cultural practices rejected. The more cultural competence is developed in a ministry the more it becomes easier to minister and serve. Ultimately, all cultures, cultural aspects, and ministry activities are to be subjected under the Lordship of Christ for them to be consistent with the scriptures.

The awareness that cultures form cultural identity is an important factor in developing a collective self-consciousness and reflection. As Stephen Bochner (1973) noted, the cultural identity of a society is generally defined by its majority group, and this group is usually quite distinguishable from the minority sub-groups with whom they share the physical environment. This concept describes a context in which the emphasis is often upon the dominant group (in this case the Korean culture) and also embodies the idea of nationalism. This reality may result to culture related conflicts that may hurt the growth of a ministry since we still live in a world impacted by sin as tolerated by some cultural norms. For example, practices such as pride and deep-seated nationalism can be sinful because they could potentially shelter human rights abuses in the name of universal human rights.

It should be recognized that leading a cross-culture ministry is not an easy task. Multicultural ministry is a challenging vocation. To engage in multicultural ministry sometimes means that one is going to hurt somebody else's feelings or have their own feelings hurt. Since different cultures have different pressure points that are often unknown to those on the outside, conflicts are inevitable. But when culture related conflicts occur as they always do, Christians are called to engage in true reflection, repentance and collectively seek understanding of what it means to be the body of Christ.

To contribute towards the idea and the practice of culturally competent cross-cultural ministry with inspired vision, the author recommends the following strategies from his experience as a coordinator of a cross-cultural ministry in Busan:

- i. Administrative feature: The church with cross-cultural programs should continuously create awareness among its administrators who handle culturally diverse groups. Administrative structure should focus on culturally sensitive communication, service and other interactions in order to create a culturally responsive environment. Training workshops or festivals on cultural competence are helpful forums.
- ii. Reflective feature: The leaders of cross-cultural congregation can begin by exploring their own personal histories, customs, and experiences and reflect on how that relate to their service. This aspect may involve reflective thinking and interactions where feedback is sought and improvement encouraged.
- iii. Learning cross-cultural perspectives: Since “our cultural assumptions are credibly useful in one context and misleading in another (Lingenfelter, 2008: 59),” it is important for foreign community to learn basic constructs of Korean culture as a way of promoting cultural competence. Learning various cultural perspectives involves building awareness of basic history, dominant worldview structure (i.e. Confucianism) and cultural expectations is key in effective international congregation.

As Cross and et al. (1989) also note, it is also important for any institution (in this case the church) to be culturally competent by embracing (1) value diversity, (2) have the capacity for cultural self -assessment, (3) be conscious of the “dynamics” inherent when cultures interact, (4) institutionalize cultural knowledge, and (5) develop practical adaptations to reflect an understanding of diversity between and within cultures. This way, multicultural ministries in Busan can achieve invaluable experience as a result of developing cultural sensitivity.

“This article has not been published or applied to publish in other academic journals.”

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부산지방에서의 타문화목회에 있어서 문화적 민감성의 필요성

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국문초록

세계화 시대에 한국은 계속하여 다양한 문화의 사람들에게 그 문을 열고 있다. 한국교회에서는 문화를 넘나드는(cross-culture) 사역에 대한 기회들이 계속하여 생겨나고 있고 다양한 문화의 사람들을 전도하고 그 믿음이 성숙해지도록 도와주는 것이 하나의 목표가 되고 있다. 비록 한국은 단일 문화이지만, 문화의 다양성이 증가하고 있는 대도시에서 특히 작은 크기부터 중간 크기의 문화를 넘나드는 사역들이 성장하고 있다. 많은 수의 외국인들이 한국에서 공부하고 일하고 결혼을 하고 있다는 사실은 더 많은 문화를 넘나드는 사역들이 생겨날 가능성을 보여준다. 하지만 문화적 차이로 인해 문화를 넘나드는 사역 또는 국제 사역으로 명명하는 사역들이 문화와 연관된 어려움을 경험한다. 이 글은 한국의 두 번째로 큰 도시인 부산의 문화를 넘나드는 사역들의 성격과 한국 교회에서의 효과적인 문화를 넘나드는 사역을 위해 중요한 요소로 문화적 이해의 필요성에 대해 조사하였다.

주제어: 문화를 넘나드는, 문화 역량, 다문화 교회