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Cultural Mapping with a View Towards Discipleship in Cayambe, Ecuador

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A Senior Thesis submitted in partial fulfillment
of the requirements for graduation
in the Honors Program
Liberty University
Fall 2009

Acceptance of Senior Honors Thesis

This Senior Honors Thesis is accepted in partial fulfillment of the requirements for graduation from the Honors Program of Liberty University.

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Abstract

God is a global God. He has a desire for all the nations to hear His Word. This is realized through discipleship. To effectively create disciples, it is necessary that the missionary understands the culture. Cultural mapping is a systematic way to observe and grow to understand a culture. It is beneficial to see how a model is applied to grasp this concept. This thesis examines the example of the culture of Cayambe, Ecuador, to see cultural mapping at work in an actual ministry. It will use the four layers of culture as presented by Donald K. Smith in his book *Creating Understanding*.

Cultural Mapping with a View Towards Discipleship in Cayambe, Ecuador

Introduction

Obedience to the Great Commission has taken many faithful followers of the true God to unreached people groups all over the world. They have left family, friends, jobs, and freedoms to live alongside and minister to people that otherwise would never have heard the name of Christ. What do these faithful followers of Christ do when they get to the field? How should they respond to the immeasurable differences between themselves and those to whom they minister?

Cross-cultural missionaries quickly discover that the people to whom they minister to in these unfamiliar places are different than they. They wear different clothes. They speak differently. Their music is different. Many missionaries have looked at these differences and, in a spirit of love, decided these and other cultural attributes needed to change.¹ There certainly are differences that ran contrary to the gospel, but is this the only issue at hand?

Cultural Mapping Explanation

Many of these mentioned differences are elements of culture. Culture is defined as “the integrated system of learned patterns of ideas, values, behavior, products, and institutions characteristic of society.”² To minister effectively, missionaries have two related processes they need to go through. Missionaries need to lay down some of their cultural practices and baggage³ and adopt some of the practices of those they are living among.⁴ This process is referred to as

¹ Stephen Neill, *Call to Mission* (Philadelphia: Fortress Press, 1970), 24-47.

² Gailyn Van Rhee, *Missions: Biblical Foundations & Contemporary Strategies* (Grand Rapids: Zondervan Publishing, 1996), 81.

³ See second full paragraph on page 26 for some examples of American cultural baggage.

⁴ It is readily admitted that there are elements of every culture that are sinful and need not be adopted by the missionary in the process of acculturation.

acculturation.⁵ The second process is one known as contextualization. “The essence of contextualization is that the missionary should communicate the gospel and plant churches which are untainted by the missionaries’ own culture.”⁶ To effectively carry out these two processes, it is beneficial for the missionary to understand what constitutes a culture.⁷ If a missionary avoids or short circuits this process, the result will not be church planting but church transplanting.

Many missionaries have written books to aid in the understanding of culture. One such book is *Creating Understanding: A Handbook for Christian Communication Across Cultural Landscapes* by Donald K. Smith. Smith clearly lays out a model for mapping a culture with the purpose of living among and reaching a people for the cause of Christ. Understanding a culture in this way will aid in the processes of acculturation and contextualization. While there are many other beneficial models, for simplicity’s sake, Smith’s model is what will be used in this paper to study a sample culture, the culture of the city of Cayambe, Ecuador.

Cayambe Introduction

Cayambe County is located in the northeastern corner of the province of Pichincha, about an hour from the Ecuadorian capital of Quito. It is a place of rich cultural tradition, industry and tourism. Until about fifteen years ago, the vast majority of the population was involved in dairy production and processing. Today the dairy farms in the valley have been transformed into the

⁵ Van Rheenen, 85-93.

⁶ John Mark Terry, Ebbie Smith, and Justice Anderson, *Missiology: An Introduction to the Foundations, History, and Strategies of World Missions* (Nashville: Broadman & Holman Publishers, 1998), 257.

⁷ While it is beneficial to understand culture, ministerial success is never guaranteed by acculturation and contextualization alone. Ministry is through the power of God. He alone can affect men’s hearts and draw them to Himself. These processes are what missionaries should go through as faithful stewards of His message for mankind.

rose production capital of the world. Rose plantations now dominate the landscape and are the economic engine of the area.

Cayambe is also a place for tourism. Tourists come to conquer the summit of Mt. Cayambe and enjoy the natural wonders that surround the valley. Cayambe is famous for its fiestas in honor of Saint Peter and in worship to the Sun during the months of June, July and August. The local religion is a syncretistic mix of traditional Catholicism and pagan worship of nature. Ecuador is considered 95% Roman Catholic.

About two years ago, a missionary team headed by Dave and Brenda Meyer, from the mission agency CrossWorld, started a church. After much time spent observing and researching the culture this church was founded using the methods described in this paper. We will be using the example set by the Meyers and their Ecuadorian church planting team to learn how to study a culture for the purpose of planting a church to spread the good news of Jesus Christ to those who have not heard.⁸

Case Study

The book *Creating Understanding* compares culture to an onion. When one cuts an onion, “it brings tears to your eyes, and it is hard to tell where the papery outside layers end and the fleshy, edible layers of the onion begin.”⁹ The different layers of an onion can also refer to layers of culture.

According to Smith, culture has four layers. The outermost layer is that of external behavior. The next layer is social authority. Underneath social authority is experience. Lastly

⁸ An edited excerpt from the video narrative for the Meyer’s ministry on their website: <http://www.ecuadormeyers.com>. Produced by Katie Northey.

⁹ Donald K. Smith, *Creating Understanding: A Handbook for Christian Communication Across Cultural Landscapes* (Grand Rapids: Zondervan, 1992), 263.

experience is the core of the culture: the worldview. In this paper, we will evaluate and describe how each layer is recognized in the culture of Cayambe.

External Behavior: Communicating Effectively Within a Culture

Observing the external cultural behavior of the native population is essential in the acculturation process. In this first step of observation one is not looking for ‘why,’ rather the ‘what.’ They are identifying the cultural distinctives of the society. Researching to know what to identify is the first step. Unless one knows what they are looking for, they probably won’t see it. The second step is to allow time to observe. The third step is to adjust to these behaviors. Adjusting to the external behavior of those in a second-culture is often very stressful.¹⁰ It is important to keep in mind that discipling is not just external behavior modification. This step is merely to aid in acculturation and start gaining insights into their worldview.

Donald Smith formulated this external layer of culture observation into twelve signal systems. To qualify as a signal system, four qualifications have to be met. First, the system has to be interpersonal. Second, it has to involve “a deliberate communicative device or act, not an essentially uncontrolled general condition”. Third, it has to be “commonly accepted within a cultural grouping as conveying specific information.” Last, it had to be “composed of a vocabulary and syntax...the individual signals do not stand alone, but carry an agreed-upon meaning and are in relationship to one another.”¹¹ Smith outlined these twelve signal systems to aid cultural observation. They are arranged by decreasing consciousness of use. The first is most consciously used, while the last is the least consciously used.¹²

¹⁰ Van Rheenen, 86-91.

¹¹ Smith, 146.

¹² Smith, 162.

The first signal system is verbal. This is the spoken language of the people, which is sometimes more than one language.¹³ This is the case for Cayambe, where Spanish is the official and main language spoken.¹⁴ Yet the more traditional indigenous groups still speak Quichua,¹⁵ which is derived from the ancient language of the Incas.

The second signal system is written. This system stems from the verbal. Property defined, written is “the symbols representing speech.”¹⁶ Spanish and Quichua are the two main written languages of Ecuador.

The third system is numeric, including numbers and number systems.¹⁷ In Cayambe one sees many uses of numbers. On walls, light posts, and houses, large numbers are painted, symbolizing a particular political party. There are about sixty-five political parties and a particular number identifies each. Another use of numbers is for identifying streets. Many streets are named after specific dates: dates such as the independence of a city, province, or county. Monetarily, Ecuador adopted the dollar in 1999. They use American money but have minted their own national coins.

The next system is pictorial. These are the two-dimensional representations of culture. Pictures regularly communicate the culture and a specific message. The pictorial system can regularly be associated with the written, such as calligraphy, which combines pictures and

¹³ Smith, 146.

¹⁴ CIA Factbook, “Ecuador”; available from <https://www.cia.gov/library/publications/the-world-factbook/geos/ec.html>; Internet; accessed 21 January 2009.

¹⁵ Also spelled Quechua.

¹⁶ Smith, 146.

¹⁷ Ibid., 147-148.

letters.¹⁸ The Virgin Mary is the main use of pictures in the culture of Cayambe and all of Ecuador. Ecuadorian Catholics, which make up 95% of the population¹⁹, pray regularly to the Virgin Mary. Pictures of the Virgin outside the church are believed to have the same holiness and power as the statues of Mary within the church building. Most Catholic families have iconic pictures of the Virgin in their home and business to bestow blessings upon them.

The fifth system is artifactual, the three-dimensional representations within the culture. The everyday objects of life are included in this system. Smith breaks this method into four categories:

- 1) clothing and personal jewelry
- 2) furnishings of a room, building, or garden
- 3) transportation items
- 4) equipment/technology used.²⁰

The first of these in Cayambe clothing, a very important cultural indicator. Many traditional Quichua Indians live in Cayambe and the surrounding area. Quichuas, as stated previously, are the descendents of the Incas. To show their allegiance and respect to their cultural heritage, Quichuas wear their traditional clothing. For women this clothing consists of a dark pleated shirt, necklaces, and hat. The second category of this system is furnishings of a room, building, or garden.²¹ It is notable that many Ecuadorians have elaborate doors. Many of the houses have very little furniture inside, but they usually have a very nice entrance. As a reminder, in this

¹⁸ Smith, 148-149.

¹⁹ CIA Factbook.

²⁰ Smith, 150.

²¹ Ibid., 151-152.

observation step we do not start to evaluate or decide why this is. Transportation is mainly by bus or walking. Most Ecuadorian towns were not planned to accommodate vehicles. Few Ecuadorians actually own a car or truck. Most either walk or take the bus wherever they need to go. The fourth and final category of this artifactual system is the equipment and technology used.²² There are many Internet cafes throughout the town, since very few people own a personal computer. Most families do have a television set and multiple cell phones. In 2007 it was estimated that there were more than ten million cell phones in the country.²³ Ecuador currently has a population of around fourteen million people, which includes most the indigenous people in the Amazon rainforest.²⁴

The sixth signal system Smith suggests is audio: the use of nonverbal sounds and silence. This overlaps with the verbal system, yet makes more use of tone, accent, and silence. The two main categories within this system are those of structured use in music and those of sound symbols, such as whistles and sirens.²⁵ Accents are very distinguishable in Ecuador. The most notable accent is the coastal accent; those from the coastal region have a thick accent where they do not annunciate their consonants. Many people in the Sierra, or the mountainous region, have a difficult time understanding those from the Coast. There is also a transportation language in Ecuador, making use of whistles, beeps, honks, and songs. Trash trucks normally have their own song to play to notify the public. School buses have their own honk rhythm to let school kids know which bus is coming past, as there are many different public and private schools in each

²² Smith, 152.

²³ CIA Factbook.

²⁴ Ibid.

²⁵ Smith, 152-153.

town. Honking is also a normal occurrence for car traffic, letting the other drivers know where you are. When one is passing they usually honk to let others know.

The seventh system is kinesic: body motions, facial expression, and posture.²⁶ Native dancing is the most recognized use of this system. The fiestas in summer are mainly native traditional dances. Dancing itself is a large part of the Ecuadorian culture. Many indigenous peoples learn special dances to pay respect to their ancestors.

The eighth system is optical, involving light and color.²⁷ An example of the optical system is when black or dark blue is worn during funerals and when visiting the cemetery. As with the numeric system in Ecuador, political parties are represented by colors. Each party has a corresponding color identifying its logo. Some loyal party members will paint their home in their party's color.

The ninth system is tactile. This involves touch and the sense of feeling.²⁸ In Ecuador a kiss on the cheek is a common familiar greeting. For more formal introductions, such as in business, a handshake is common. Women routinely hold hands or link arms when walking down a street. This can make foreigners uncomfortable but it is a prime example of the struggle missionaries might encounter when two different meanings are associated with the same action in different cultures.

The tenth system is temporal, or the utilization of time. There are three categories of this system. The first is units of time named in society. Ecuador uses the same Western calculations of seconds, minutes, hours, days, months, and years. The second category is how time is used to convey information. Ecuadorians have two different concepts of time: social and business. In the

²⁶ Smith, 154.

²⁷ Ibid., 154-155.

²⁸ Ibid., 155-156.

social environment, it is acceptable that one would be about half an hour or more late to a social event. In the business sphere, punctuality is important. The third category of the temporal system is the time orientation of a culture; are they focused on the past, present-minded, or interested in the future?²⁹ Most Ecuadorians are of the immediate mindset. They go to the market or store to purchase their food daily. They almost never buy a few days in advance. This is affected by the fact that refrigerators and freezers are not very common. As a result most purchases are normally “impulse buys.” This affects how storeowners arrange their stores, with as many products in the windows to entice passerbys.

The eleventh system is spatial: utilization of space.³⁰ In terms of personal space, Ecuadorians stand much closer than many Western countries. Regarding living spaces, many Ecuadorian houses have an inner courtyard that is unseen by a person walking along the street. The houses have either large gates or walls around their property separating personal space from the public.

The twelfth system is olfactory, which includes taste and smell.³¹ If you walk down any city street in Ecuador, you are likely to smell grilling meat. Most commercial cooking, especially of meat, is done on the street to entice passerbys.

It is imperative for the discipler to recognize these different signal systems. These systems are scarcely used in isolation. Yet it is possible for one signal system to contradict another. When this occurs, usually the less voluntary system will be believed. An example of this would be when someone says (1. verbal system) that they are not cold yet they are shivering (2. kinesic system). Since the kinesic system is less consciously used, it communicates greater

²⁹ Smith, 156-157.

³⁰ Ibid., 157-158.

³¹ Ibid., 159-160.

believability. There are emotional and rational dimensions in each system listed, as humans are very complex.³² These dimensions are almost indistinguishable, but their difference is worth noting.

Social Authority

The second layer of cultural mapping is social authority. Smith defines social authority as “the approval of the group to which we belong or wish to belong.” Attempting to belong and gain favor with this group is the motivating factor behind much external behavior. As an additional note, these divisions between layers are not as distinct in real life, but are emphasized here for the sake of classification.

Those who oppose to the social authority of a culture are normally rejected in some way, whether that is by sanction, expulsion, or correction. Rejection is feared to the point where the people normally change their behavior in order to gain acceptance.³³ In Ecuador, many missionaries would contend that the Catholic Church is the authority structure. As shared earlier, 95% of the population claims to be Roman Catholic.

While the Church is very important in all of Latin America, there are some notable festivals celebrated in Cayambe during the summer that are contrary to the Catholic Church. The Fiestas del Sol last for a month straight. The Fiestas involve thousands of residents dressing in native garb and dancing to Quichua folk music. The people find their identity as a people rooted in the spirit of these celebrations.³⁴

³² Smith, 162.

³³ Ibid., 254.

³⁴ Luis Guzmán, *La Imagen Milenaria de Cayambe* (Cayambe: Diabluma, 1997), 17.

The Church tried to stop the celebration of these festivals to the sun for many years. When the Church discovered they could not prevent the people from celebrating their native ways, the Church forcibly renamed the celebration. Now the fiestas are normally referred to as the Fiestas of Saint Peter.³⁵

There are many characters of the fiestas. Each character has special meaning. The most popular character is the diabluma. The literal translation of this word is “devil’s head.”³⁶ The diabluma mask that is worn has the Devil’s face on both sides with a protruding tongue. He is the leader of the group of dancers called the “aruchicos.” He only motions but never talks.³⁷ Many other characters have important parts in the fiestas, such as la chinuca, la huasicama, el taquidor, el campanillero, el payaso, el capariche, and el soldado or chapa.

These fiestas are rooted deeply in pagan traditions, as they were originally performed as worship to the sun. There are some today who still celebrate them. In light of the unsuccessful efforts of the Church to stop these celebrations, it is clear that there is something more valuable and higher in social authority in the lives of the Cayambeños than the Catholic Church. This higher authority is that of tradition. Cayambeños are proud of their heritage, as will be described more fully in the next section. Much of their external behavior is based on their ancestors and traditions passed down through the family.

In contrast to some cultures, Ecuador’s government is not the social authority. The people regularly riot when the government makes a decision that they do not like. The government is elected democratically, yet historically most Ecuadorian presidents have not finished their first

³⁵ Guzmán, 26.

³⁶ Ibid., 28.

³⁷ Ibid., 27-33.

term in office due to riots that have overtaken the government and replaced the former president with a new one of the crowd's own choosing.

In an interview with one of my close Ecuadorian friends, it was remarked that she believed the tradition was more important than the Catholic Church. "In my opinion, the most important thing between the church and tradition is tradition. We have been taught since we were young to believe in something, to believe in someone. This has been a motivation that has allowed us to arrive at religion. Our parents have taught us since we were kids to have a firm religion and to maintain our religion. If not, we will change."

In all, the tradition of the people is the highest social authority in Cayambe, Ecuador. Neither the government nor the Catholic Church is valued as highly as the traditions passed down through family and tribal lines. The history of the native tribe before the conquest of the Incas is a point of great pride for these people. To understand the social authority, the experience of the people must be defined.

Experience

Accordingly, the third layer of culture is experience. This layer has two principle components: personal and collective.³⁸

Personal experience is very powerful. Normally no soundness of argument can change what a person believes that they have experienced, as this knowledge is very emotionally based.³⁹ The only way to have an insight into personal experiences is to take the time to get to know and talk with the individual person. Intentionally spending quality time⁴⁰ shows an

³⁸ Smith, 255.

³⁹ Smith, 255.

⁴⁰ Granted each personality is different and people feel valuable in different ways as described in the book *The Five Love Languages* by Gary Chapman.

investment in the relationship of almost any culture and is the means to understanding their personal experience.

Collective experience is the history of the people.⁴¹ To understand history, one needs to research many sources. Books on the history of a nation or region will be helpful to paint a broad picture of the collective experience. Smaller books written by local historians can be valuable in understanding the heritage of the community in which you are trying to plant a church. Elders in the community are also great resources from which to learn. After studying the history of a people, it is not uncommon for the researcher to understand more about their history than the locals. While the locals might not be fully aware of what their ancestors experienced, many of their cultural beliefs and practices are heavily influenced by their collective experience.

Pre-Inca Kayambi

The Kayambi people are remembered today as the most powerful indigenous community in Ecuador.⁴² They were the leaders of a confederation consisting of four tribes: Caranquí, Cochisquí, Otavalo, and themselves. This confederation facilitated intermarriage trade of goods among many other purposes.⁴³ The Kayambi were quite advanced in ceramics and precious metal making in comparison to surrounding peoples.⁴⁴ There is evidence of irrigation channels constructed below the pyramid of Puntiatísil, within the modern city limits, constructed in 1300 AD.⁴⁵ Puntiatísil was the holy ground of the Kayambis, and possibly had a monument to the sun.

⁴¹ Smith, 255.

⁴² Milton Luna Tamayo, *Historia Del Ecuador* (Madrid: Cultural, S.A., 2002), 40.

⁴³ *Ibid.*, 38, 56.

⁴⁴ Gustavo Vaca Maldonado, *El Tesoro Del Padre Juan* (Quito, Ecuador: Graffin, 1999), 97.

⁴⁵ Maldonado, 96.

It was created out of clay and covered in gold and silver after being built on top of the truncated pyramid.⁴⁶ The last king of the Kayambis was Nasacota Puento.⁴⁷

Kayambi vs. Inca

Around 1475 the Incas advanced upward from Peru conquering all indigenous kingdoms. The Kayambi people, under the leadership of Nasacota Puento, resisted for 17 years.⁴⁸ They were the longest resisting kingdom in Ecuador. The leader of the Caranquis, a member of their coalition, was captured earlier. The Incas offered him food and ceremonial forgiveness. He rejected their offers and was consequently killed. His skin was made into a drum that was sent back to his tribe.⁴⁹ This was not an isolated incident, as the Incas were known to be very cruel in battle. They wore armor, helmets, and carried spears, slingshots, and shields. They attacked in battle with blood-curling cries. Prisoners from battle were taken back to their sun temple and slaughtered. The heads of chiefs were used as ceremonial drinking cups. The bodies were stuffed and paraded throughout the streets.⁵⁰ After the Incas conquered the kingdom at Cochasquí, they moved on to Pambamarca⁵¹ where the Kayambis had a fortress named Quitoloma.⁵² Quitoloma remains today, arguably, the largest archeological complex in Ecuador. Recent excavations have

⁴⁶ Beatriz Imbago, *Guía Cayambe: Hoteles, Rutas, Mapas, Restaurantes* (Cayambe, Ecuador: Oxigenio, 2005), 37; Maldonado, 100.

⁴⁷ *Ibid.*, 99.

⁴⁸ *Ibid.*, 103; Tamayo, 56.

⁴⁹ Maldonado, 108.

⁵⁰ Pam Barrett, *Insight Guide: Ecuador & Galapagos* (Singapore: Apa Publications GmbH & Co., 2000), 34.

⁵¹ Beatriz Imbago, *Guía Turística de Cayambe: Rutas a la Carta* (Cayambe, Ecuador: Oxigenio, 2007), 37; Maldonado, 104.

⁵² Imbago, *Guía Cayambe*, 8; Tamayo, 40.

uncovered many artifacts and spearheads near this site.⁵³ Experts suppose that this site was used for purposes such as a military fortress, housing, ceremonies and administration. After resisting in Pambamarca for many years, most of the remaining Kayambis fled to Yaguarcocha, which translated means 'blood lake.' Here 30,000 Kayambis fled, all of which were slaughtered.⁵⁴ The battle took three full days.⁵⁵ The Incas attacked with 1.5 million warriors and were left with only 100,000 at the end of the battle.⁵⁶ In the end more Incas died at Yaguarcocha than Kayambis.⁵⁷ With this battle, the Incas successfully expanded their kingdom at a great cost.

Inca Rule

The Incas originally lived in Peru. Under their leader, Pachacuti Yupanquí, they expanded into southern Peru, and in 1492 they expanded northward as far as Quito. Two generations of leaders later, Huayna Capac conquered the Kayambi people.⁵⁸ The Kayambi people were not easy adherents to the Inca rule.⁵⁹ The Incas employed a divide-and-conquer strategy that was used in all land captured in Ecuador. Some of the conquered people were deported to Peru while importing loyal Quichua subjects from Peru. This resulted in mixing populations and was a very effective practice.⁶⁰ At the height of their empire, the Incas controlled twelve million people over a radius of 380,000 square miles. There was a stratified

⁵³ Imbago, *Guía Turística*, 78.

⁵⁴ Imbago, *Guía Cayambe*, 8; Maldonado, 104.

⁵⁵ *Ibid.*, 107.

⁵⁶ Maldonado, 105.

⁵⁷ *Ibid.*, 109.

⁵⁸ Nicholas Crowder, *Culture Shock!: A Survival Guide to Customs and Etiquette of Ecuador* (Tarrytown, NY: Marshall Cavendish Corporation, 2006), 22; Tamayo, 52.

⁵⁹ Maldonado, 111.

⁶⁰ Barrett, 24, 34.

society consisting of an aristocracy, repressive reforms, and forced labor.⁶¹ In place of taxes, forced labor was how allegiance to the state was required.⁶² Everyone was essentially a farmer at the time.

The religion of the Incas was a mix of animism, fetishism, and worship of the nature gods. Everyone in the empire was required to worship the sun god: Inti. Viracocha was their creator god and Apu Illapu was their rain god.⁶³ The Incas introduced many new products to northern Ecuador: sweet potatoes, cocoa, peanuts, and llamas.⁶⁴ In 1527 Huayna Capac died and left his land divided between his two sons. The northern section was given to Atahualpa, his favorite son who was only half-Inca, and the southern section was given to Huáscar, his other son who was full-Inca and thus the legitimate heir to the throne.⁶⁵ Eventually civil war broke out between the brothers.⁶⁶ In 1532 the war ended when Atahualpa triumphed over his half-brother.⁶⁷

Spanish Conquest

About three months after Atahualpa defeated his brother, the Spaniards invaded the Inca Empire.⁶⁸ The Spaniards had first landed near Esmeraldas, Ecuador in 1526, where they observed people laden with gold.⁶⁹ This brought many other gold-hungry explorers from Spain.

⁶¹ Crowder, 22.

⁶² Barrett, 35.

⁶³ Crowder, 23; Tamayo, 51.

⁶⁴ Barrett, 24, 34.

⁶⁵ Crowder, 22.

⁶⁶ Barrett, 24.

⁶⁷ Ibid., 25.

⁶⁸ Ibid., 35.

In 1530 Francisco Pizarro landed near Manabí.⁷⁰ He was the mastermind behind the 1532 meeting with Atahualpa. In this meeting the priest welcomed Atahualpa and thousands of his Inca warriors. The priest explained the tenets of Catholicism and asked for allegiance to the Spanish crown. Atahualpa protested, going so far as to throw the priest's Bible on the ground. Instantly the hidden Spanish descended and many Incas were slaughtered. Atahualpa was captured but was treated well. According to reports, he was educated in Spanish, writing, chess, and cards.⁷¹ The Spaniards demanded a room filled with gold for Atahualpa's release. The Incas ended up filling one room with gold and two with silver but Atahualpa was never released.⁷² Pizarro later baptized him as "Francisco" before murdering him.⁷³ In 1534 Simón de Benalcázar defeated the Incas of Quito.⁷⁴ Rumiñahui, the Inca leader of Quito destroyed and abandoned the city before the Spanish could conquer it.⁷⁵ In 1549 the Spanish conquest was considered a victory.

Spanish Rule

In 1554 the Spanish crown stepped in and established a formal government.⁷⁶ Haciendas were created. A Spaniard or criollo ran each hacienda. The land and Indian workers were given to the hacienda owners at no cost. In return, the hacienda owner was in charge of converting all

⁶⁹ Ibid., 24, 37.

⁷⁰ Ibid., 24.

⁷¹ Barrett, 37.

⁷² Crowder, 25.

⁷³ Barrett, 37.

⁷⁴ Ibid., 24.

⁷⁵ Ibid., 38; Crowder, 25.

⁷⁶ Ibid., 26.

their Indian workers to Catholicism.⁷⁷ Pragmatically, many Indians supposedly converted.⁷⁸ The church would ensure that all converts stayed true to their ‘new faith.’ If a convert faltered, they were imprisoned, flogged, and their heads were shaved. Shaved heads were, and still are in many Indian communities, a sign of great dishonor. Upon the death of a criollo, many haciendas were given to the Catholic Church in a last attempt to gain a place in heaven. At this time the Catholic Church became more powerful than the government.⁷⁹ The Church was the principle landowner of the country.

The Spaniards taught their Indian workers different trades. In Cayambe, the Indians were taught how to make bizcochos, a type of oven-baked pastry that is served for breakfast. The town of Cayambe is currently best known for these bizcochos.⁸⁰ Africans started to be shipped in to work on sugar plantations. The society consisted of a hierarchy of Spaniards, criollos, mestizos, Indians, and blacks.⁸¹ In 1570 Cayambe was named “Nuestra Señora de la Pura y Limpia Concepción de Cayambe” by Simón de Benalcázar.⁸² Scientists from Paris came and visited Cayambe in order to mark out the equator, which runs through the town.⁸³ Just as under the Incas, the Kayambi people were very resistant to Spanish rule.

⁷⁷ Barrett, 39.

⁷⁸ Ibid., 40.

⁷⁹ Barrett, 24; Crowder, 28.

⁸⁰ Imbago, *Guía Turística*, 31.

⁸¹ Crowder, 29.

⁸² Imbago, *Guía Cayambe*, 8.

⁸³ Ibid., 18; Maldonado, 119.

Fight for Independence

In 1810 riots broke out sporadically throughout the country.⁸⁴ Finally in May of 1822, Antonio José de Sucre defeated the Royalist army in the Battle of Pichincha, thus liberating Quito. Simón Bolívar, a revolutionary Venezuelan native, arrived in Quito.⁸⁵ He dreamed of a nation called Gran Colombia consisting of Ecuador, Venezuela and Colombia. That dream became a reality in 1823.⁸⁶ Bolívar aimed to incorporate Peru into Gran Colombia. To finance this Peruvian campaign he imposed a 30% tax on Guayaquil's cocoa exports.⁸⁷ Gran Colombia only lasted for seven years largely due to this heavy tax.⁸⁸ On May 13, 1830, General Juan José Flores, a general in Bolívar's army⁸⁹, announced the Republic of Ecuador. Sucre, Bolívar's chosen successor was assassinated and Bolívar later died in exile⁹⁰ of tuberculosis.⁹¹

Republic of Ecuador

Five months after declaring independence, Flores took control of the presidency of the country.⁹² When much fighting took place between conservatives and liberals, he negotiated with a popular leader, Vicente Rocafuerte, to alternate the presidency. However, when his term of

⁸⁴ Crowder, 34.

⁸⁵ Barrett, 25; Crowder, 34.

⁸⁶ Barrett, 25.

⁸⁷ Crowder, 35.

⁸⁸ Barrett, 45.

⁸⁹ Crowder, 35.

⁹⁰ Barrett, 25.

⁹¹ Crowder, 35.

⁹² Crowder.

service was finished, Rocafuerte would not yield back power to Flores. He therefore was subsequently bribed into exile while Flores once again resumed the presidency until 1845.⁹³

A year before Flores was thrown out of power, he established a tax on every person aged 23-35. In Cayambe, a German named Adolfo Klinger had recently purchased the Hacienda Guachalá. He was in charge of enforcing the tax by Flores. Yet the people of Cayambe did not want to submit to this tax. Therefore they killed Klinger with a shovel in central park.⁹⁴ Flores was soon thrown out of power and for the next fifteen years Ecuador saw eleven governments and three different constitutions.⁹⁵ In 1859 there were four separate governments for each of the four sections of the country.⁹⁶ The country became relatively stable in 1860. Gabriel Garcia Moreno, elected in 1861, was a harsh dictator. He set up a state that held Catholicism as the established and only religion.⁹⁷ From 1925 until 1950, twenty-two different presidents governed the country.⁹⁸ One of these presidents was Neptalí Bonifaz Ascáubi. Bonifaz was actually a Peruvian citizen. Fighting broke out due to his Peruvian citizenship after his inauguration. Fighting lasted from August 27th until September 1st. Two thousand people died in this three-day battle.⁹⁹ Many of these and other battles took place in Cayambe.¹⁰⁰ Many Cayambeños lost their

⁹³ Barrett, 46.

⁹⁴ Imbago, *Guía Cayambe*, 25.

⁹⁵ Barrett, 46.

⁹⁶ Ecuador – A World Apart, “List of Presidents of Ecuador”; available from <http://ecuaworld.com/discover/president.htm>; Internet; accessed 21 January 2009.

⁹⁷ Barrett, 46.

⁹⁸ Ecuador, a World Apart (online).

⁹⁹ Maldonado, 144.

¹⁰⁰ *Ibid.*, 128.

lives in these battles. During this time of government instability, José María Velasco Ibarra, a populist president, served five different terms.¹⁰¹

In 1855 Cayambe was declared a county under the government of José Maria Urbina. Luis Cordero established the parishes of the county in 1883. Fourty four year later, Juan Montalvo was declared a separate parish.¹⁰² Many mini-revolts took place in Cayambe until the Indigenous organization was developed in 1920.¹⁰³

From that point the government experienced many more presidential oustings. There have been twenty constitutions since 1830¹⁰⁴ with more than seventy presidents assuming power.¹⁰⁵ In a six-day stretch of time in 1997 there were four different presidents. Cayambe has never existed within a very politically stable country and most likely never will. The dying words of Simón Bolívar were, “South America is ungovernable.”¹⁰⁶ His quote has shown to be quite accurate. This unquenchable spirit of resistance against outside conquering forces affects the job of the missionary. They must not appear to have come to conquer the people religiously, but must come in a humble manner sharing truth.

Core

¹⁰¹ Barrett, 25.

¹⁰² Imbago, *Guía Cayambe*, 9.

¹⁰³ Maldonado, 119.

¹⁰⁴ Crowder, 46.

¹⁰⁵ Ecuador – A World Apart (online).

¹⁰⁶ Crowder, 35.

The core of an onion shapes the rest of the layers.¹⁰⁷ The core of a culture affects everything in that culture. Yet people are rarely aware of the core presuppositions and worldview. They take such for granted, as they have been taught their worldview since birth. This makes the core the most difficult layer to understand. It normally takes much time, careful observation, and many conversations to get a grasp on the core of any second culture.¹⁰⁸

This innermost layer consists of many ideas: the nature of reality; the nature of God; the nature of humankind; the nature of the universe; and the relationships between God, the universe, and human beings. These ideas provide the framework for a people to understand what happens around them in the way of life, death, and eternity.¹⁰⁹

Smith suggests a list of four ideas that are at the core of the culture of the United States. The first is that the universe is mechanically conceived or fully understood. The second idea is that man can master the universe. The third idea is that men are equal. If this presupposition is questioned in America, the questioner will normally be considered foolish at best and be completely rejected at worst. The fourth idea of the core of American culture is that men are perfectible.¹¹⁰ Many Americans believe that humans continue to grow in moral goodness and should try to aid the perfection of others from different countries. It is obvious that these American beliefs do not line up entirely with revealed truth from Scripture. Nevertheless, these four ideas will inevitably affect how an American missionary relates the gospel to a different people.

¹⁰⁷ Smith, 256.

¹⁰⁸ Ibid., 257.

¹⁰⁹ Ibid.

¹¹⁰ Smith, 263.

The culture of Cayambe, Ecuador has a contrastingly different core than that of the United States. Cayambeños are present-oriented. When the dollarization happened in 2000, most people lost almost all the wealth they owned. Even today people do not normally put their money in banks or the stock market. They usually keep everything in cash, which is spent almost as soon as it is earned. They are also very relationship minded. Families and friends get together often to spend time. Their noonday meal, referred to as “almuerzo,” normally must be eaten while sitting down at a table with friends or family. This is a time to bond and share each other’s lives. The possibility of skipping an almuerzo is normally an offensive thought, as that would sacrifice a relationship in their minds. Churches must account for this strong relationship component. Merely meeting for one hour then going separate ways will not show compassion in the Ecuadorian culture. As a whole, the people are more practical than theoretical. In schools, children are taught to copy down what is on the board or in the book. They are not taught to think critically about what is heard or discussed. Therefore most people do not practice any theoretical thinking but rather live in the practical. Because of this, within Bible studies and Sunday messages, it is important to give concrete examples of how to apply what was discussed.

The Ecuadorians believe that the earth is a living organism. Even the very well educated hold to the belief that the lake swallows up those who do not respect it. The mountain is said to intentionally cloud over whenever a tourist comes. The earth is believed to be living and therefore they need to take care of it so it will be kind to them. This is a carry-over from their ancestors’ animistic religions. The pagan religions have become largely synchronized with the Catholic Church. Missionaries should be careful of possible syncretism of Christianity with these pagan beliefs.

Understanding the core of a culture takes time. Once a missionary starts to grasp the underlying reasons and beliefs of the people, true change can occur. Christianity will necessarily contradict some of their beliefs, and they will have to decide which they are going to follow. The power of the Truth will be able to work in their hearts toward salvation. This is the true goal of cultural mapping.

Influence of Cultural Mapping on the Ministry in Cayambe

David and Brenda Meyer arrived in Cayambe in 2006. Their goal was to plant a church in the city of Cayambe that would be a starting point for the gospel in a valley that had not yet been reached. To accomplish this purpose, the Meyers set out to study this area and the people. They did many survey trips to study the geography, demographics, history, and spiritual condition of the area. On their website they have a brief summary of their findings.¹¹¹ Their time spent in study has been invaluable in their ministry, as they have formed deep relationships with many in the community due to their desire to understand and relate to the people in a way they felt comfortable. Their national counterparts and early Christian believers assisted in making most of the decisions about how the church was to be conducted on a daily basis, in order to make their church culturally-sensitive.

Nationalization Process

Church-planting missionaries normally do not plan to stay in one location for their entire life. They study a culture, disciple believers, to plant a church, and let the local church take the lead of evangelism of their area. Discipleship and church planting is about training and equipping believers for the goal of global missions. After the new converts are sufficiently grounded in their faith, the missionary needs to train the new Christians on how to plant churches.

¹¹¹ The Meyer's website: <http://www.ecuadormeyers.com>.

David Meyer is working with the Ecuadorian association of churches (AIEBE) to train national missionaries. He regularly teaches at the Jovenes Bereanos Misioneros. JBM is comprised of young Christians who are interested in becoming national missionaries. Dave teaches many cultural mapping techniques to these Ecuadorians who will use them to plant churches in other parts of the country. Training nationals to understand Christ within the context of their own culture allows them to start churches that are relevant and meaningful to the people they are trying to reach.

At a meeting of JBM, some of the members were interviewed describing what they have learned from the Meyers. “Something I learned from what Brother Dave has been teaching is about communication.” “That we aren’t to only give a message but to communicate a message.” “One of the teachings that I have kept in my heart is about sharing with unbelievers but not only preaching the gospel directly, but we also need to involve ourselves in ordinary things they do.” “Before going to talk to someone about Jesus Christ, we should demonstrate that we love this person; that we are their friend.” “Not only transmitting a message without communicating it with love. I believe that Brother Dave has made a great ministry, not only arriving as a missionary to Cayambe but demonstrating in Cayambe that he can serve in the different areas the community needs.”

Conclusion

The benefits of cultural mapping are vast. The missionary will be greatly aided in the dual processes of acculturation and contextualization of the gospel. The gospel is an offense, but the task of the missionary is to remove any additional barriers we might put up due to our own culture. Understanding the true gospel, void of outside cultural preferences, allows us to see the true nature of God clearly. God is not just the God of America. He is the God of all that is living.

He can be worshipped in any culture, yet, before He can be worshipped, He needs to be communicated clearly in each culture. This is the task of the missionary. For this reason cultural mapping is a very helpful tool in church planting cross-culturally.

“Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

- Matthew 28:19-20 (NIV)

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