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In Chapter 2 of *Soul, Self, and Society*, Rynkiewicz focuses on perception, cognition and emotion as they relate to our reality, hence one's soul and self. Rynkiewicz brilliantly begins by explaining in scientific terms, stating that at the "neural level, information travels along several pathways, through networks linked with various emotions and memories" (Rynkiewicz, p. 33) and the different ways in which humans perceive being known as anthropology. This was an important term mentioned by Rynkiewicz as it is a segway to the concept of culture, which he defines as "a more or less integrated system of knowledge, values and feelings that people use to define their reality..." (Rynkiewicz, p. 42) Furthermore, Rynkiewicz uses the concept of culture to relay the important topic of ethnocentrism, which is one's way of using his/her culture, values and feelings in order to explain the difference from another culture- in a prejudice sense. Lastly, Rynkiewicz dives into cultural relativism, which is the concept that each culture is unique and appreciated within its own context, with parts that can be interrelated with other cultures- nevertheless, each culture is unique.

Reflecting upon this, I can't help but think how the concepts not only relate to one another, but also represent the trickling effect of one to another. Rynkiewicz brilliantly illustrates it as such. Beginning with the concept of culture, Rynkiewicz states that it is a "toolkit for cobbling together responses to what other people do..." (p. 46) This is important to realize as Rynkiewicz specifies that the behavior is not culture, but rather the aftermath and byproduct due to the individual's perception/reality of his/her environment. Equally interesting was how Rynkiewicz tied this concept into ethnocentrism using the example of the Greeks calling other people barbarians "because, to the Greeks, their language sounded like someone babbling 'bar-bar-bar'." (Rynkiewicz, p. 52) As Rynkiewicz brings this into full circle in regards to our view of the gospel, Rynkiewicz argues that the answer is in contextualization, which he argues is the opposite of ethnocentrism. He further states that "the gospel must be communicated in symbols, metaphors, words, and deeds that convey God's intentions to a local population." (Rynkiewicz, p. 77). From here, two questions are raised for further discussion: 1. Is the initial population in which the gospel was contextualized the superior (i.e. "first the Jew, then the Gentile")? 2. With contextualization of the gospel, how thin is the line between gospel and culture?