



Nazarene Theological Seminary  
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## **ICS 530 Cultural Anthropology 2012 Spring Semester (Online)**

2012-01-23

Bill Selvidge, Instructor



### ***Essential (as well as helpful) Information***

Please refer to the following resources for information essential for the successful completion of courses and degree programs at Nazarene Theological Seminary. Links to these resources are available under the syllabus link in the Moodle course. Additional information can be found at <http://support.nts.edu>.

- NTS Mission Statement & Purpose and Master of Arts in Intercultural Studies Program Objectives
- Tips for online learning success
- NTS library services
- NTS textbook information

- Online technical requirements and Moodle support information. Be sure that your email address listed for you in Moodle is current.
- NTS Student Handbook including statements on quality of work, plagiarism, and academic probation
- A Handbook for Inclusive Language

### ***NTS Library E-Book Collection***

The NTS Library has approximately 300 titles that are available as e-books. At least one of the readings for this course is available as an e-book, and is identified as such in the Course Schedule **Week 5**. In order to access the Library e-books you must first create a free account.

To create a free NetLibrary log-in, go to the NTS Library page on the NTS website <http://www.nts.edu/library>. Under LINKS click on NetLibrary account setup. Follow the instructions to enter your NTS Library ID number and PIN. If entered successfully, this will take you Database Menu. Click on NetLibrary in the upper left corner and continue to follow instructions from that point.



Nazarene Theological Seminary uses Moodle as its Internet-based course management system ([moodle.nts.edu](http://moodle.nts.edu)). The NTS Moodle website provides guidance to help you in the fullest and most efficient use of Moodle. The Moodle administrator is also available to assist you in the use of Moodle. The administrator may be contacted at <http://support.nts.edu>.

*Be sure that the email address that you have listed in Moodle is current.* (NTS faculty and staff cannot be responsible for communications you have missed due to an out of date email address, or your failure to check your Moodle account in a timely way.)

### ***Instructor Information***

Instructor: Bill Selvidge, DMiss

Direct office phone: 816-268-5492 (Voice messages left at this number will automatically be sent to the instructor's email account where they may be received.)

Edress: [bselvidge@nts.edu](mailto:bselvidge@nts.edu)

### ***Catalog Description***

An introduction to cultural anthropology. The nature of culture and cultural universals; the study of structure, customs and world view. (NTS Catalog, 85)

### ***Course Narrative and Rational***

Christian ministry occurs within the context of the peoples of the world and their cultures. Christian ministers throughout the world find their context of ministry increasingly cross-cultural. With the increasing movement of peoples from their places of origins to the urban centers of the world (large and not so large) for business, education, due to genocide and oppression, as well as for opportunity, an understanding of peoples and their cultures is fundamental to the task of participation in the *missio Dei*. From the earliest revelation, God's concern for all the peoples of the world is evident. This course introduces the student to the social science of cultural anthropology and one of its major research tools, ethnographic research. These are explored in order to help the student understand how they may help in the task of cross-cultural ministry.

### ***Degree Objectives***

While the full range of objectives/outcomes of the MA in InterCultural Studies degree program is always the background against which the courses of the program are carried out, this course particularly focuses on objectives #2 and #3. (Please see the *NTS Catalog* page 52 for the program objectives.)

2. Graduates will demonstrate the integration of theological convictions and cultural sensitivity in order to foster individual and social transformation.
3. Graduates will demonstrate sensitivity to cultural and ethnic diversity for building relationships in multicultural contexts.

## Course Outcomes

Upon successful completion of the course, you should be able to:

1. Understand the approach of the social science of anthropology to understanding peoples and cultures. (Readings, Responses, Quizzes 1-4, Assignment 14)
2. Articulate the approach of the social science of anthropology to understanding peoples and cultures. (Readings, Responses, Assignments 2-4,7,8,10-14)
3. Be conversant with key terms in cultural anthropology. (Readings, Quizzes 1-4, Assignment 11)
4. Understand the concept of *culture*. (Readings, Responses)
5. Understand the relationship between culture and the individual. (Readings, Responses, Quizzes 2-4, Assignments 10-14)
6. Recognize underlying similarities as well as the range of variability of human culture. (Readings, Responses)
7. Gain a cross-cultural perspective against which to view your own culture. (Readings, Responses, Assignments 3-6)
8. Gain a cross-cultural perspective against with which to appreciate cultures other than your own. (Readings, Responses, Assignment 6)
9. Understand factors involved in cultural change. (Readings, Responses, Assignments 4,11)
10. Have a broadened foundation of concepts and understanding upon which to build a cross-cultural perspective of Christian theology and ministry. (Readings, Responses, Assignments 2,7,14)

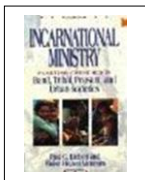
## Church of the Nazarene COSAC Competencies

COSAC is the Course of Study Advisory Committee. These are the required competencies for ordination in the Church of the Nazarene which this course addresses, although only partially in some instances.

- CP 15 Ability to think globally and engage cross-culturally for the purpose of mission  
CX 5 Ability to describe and interpret the relationship between culture and individual behavior  
CX 6 Ability to understand, appreciate, and work sensitively to explain the nature of cultures and sub-cultures  
CX 7 Ability to identify and apply the principles of cross-cultural communications

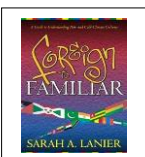
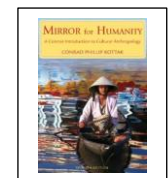
## Required Texts

1. Angrosino, Michael V. *Projects in Ethnographic Research*. Long Grove: Waveland Press, Inc. 2005. ISBN 978-1577663690. \$6.57 (Amazon.com as of 2010-10-30)



2. Hiebert, Paul G., and Eloise Hiebert Meneses. *Incarnational Ministry: Planting Churches in Band, Tribal, Peasant, and Urban Societies*. Grand Rapids: Baker, 1995. (9-78-0-8010-2009-4) \$22.74 (Amazon.com as of 2010-10-14)

3. Kottak, Conrad Phillip. *Mirror for Humanity: a Concise Introduction to Cultural Anthropology* 7<sup>th</sup> ed. New York: McGraw Hill, 2010. ISBN #978-0-07-353104-5 (You may want to refer to Kottak's fuller introduction to cultural anthropology: *Cultural Anthropology*, 13<sup>th</sup> ed. New York: McGraw Hill Companies, 2009.)



4. Sarah A. Lanier, *Foreign to Familiar: a Guide to Understanding Hot- and Cold-Climate Cultures*. Hagerstown, Maryland: McDougal Publishing, 2000. ISBN 978-1-5815-8022-8.

## ***Course Outline***

(See also the ***Course Schedule*** that is a separate course document.)

### **Week 1 – February 6-12**

Course Introduction.

### **Week 2 – February 13-19**

What is Anthropology?

Introduction to ethnographic interviewing

### **Week 3 – February 20-26**

Foundations, of ethnography and of applying anthropology to ministry

### **Week 4 – February 27-March 4**

Culture

### **Week 5 – March 5-11**

Ethnicity and Race

### **Week 6 – March 12-18**

Language and Communication

### **Week 7 – March 19-25**

Contextualization

### **Week 8 – March 26-April 1**

Reading and research week

### **Week 9 – April 2-8**

Making a living

Political systems

### **Week 10 – April 9-15**

Kinship and descent

### **Week 11 – April 16-22**

Religion

### **Week 12 – April 23-29**

Global issues

### **Week 13 – April 30-May 6**

“What I learned from ethnography”

### **Week 14 – May 7-10**

Incarnational ministry

## ***Course Assignments***

All written assignments are to be submitted through Moodle. Please see the ***Course Schedule***, a separate course document.

Resources for the course include the reading of texts and other materials, course lectures, and personal reflection. There are two principle texts (Kottak and Hiebert), two supplemental texts (Angrosino and Lanier), and supplemental readings.

1. Kottak, *Mirror for Humanity*, serves as an introductory text from the social science field of cultural anthropology. This course is based on the 7<sup>th</sup> edition of Kottak's text. **Please note:** If you are using a different edition of Kottak, be sure that you adjust your readings and assignments to follow the 7<sup>th</sup> edition.
2. Hiebert and Meneses, *Incarnational Ministry*, is an integrative text by a widely recognized missiologist and an anthropologist, a father-daughter team, who help the church in mission to understand the limitations of the social sciences, particularly cultural anthropology, in the mission of the church, but also helps us learn how to utilize the insights and tools of anthropology for the benefit of the Christian mission.
3. Angrosino, *Projects in Ethnographic Research*, introduces the student to ethnographic interviewing, the major tool of cultural anthropology, simply yet consistent with social science standards.
4. Lanier, *From Foreign to Familiar*, provides a "quick start" approach to awareness of cultural differences that values both the observer and observed. The author presents categories for relating what the student has observed.

### ***Distribution of Student Learning Hours***

	Hours
Online Participation in forums, groups, etc.	37
Reading	38
Writing	27
Other Assignments and Learning Activities (Ethnography term project)	30
Exams & Quizzes	04
TOTAL	136

### ***Form and Style Expectations***

All assignments are to be properly formatted according to Kate L. Turabian (tur-AH-be-un) , *A Manual for Writers of Term Papers, Theses, and Dissertations*. 7th edition. Formatting is an integral part of good written communication and will be considered in grading, typically up to 10% of the total grade. The following are *among* the formatting requirements. If you have questions on formatting, please don't hesitate to ask.

1. Please use the paper size that is appropriate for your location. Letter-size is the US standard. However, A4-size, standard for most of the world, is also acceptable for this course.
2. Written assignments must be typed, double-spaced, with approximately one inch margins, with pages properly numbered. (Cf. Turabian ¶ 14.6-7, p. 253 regarding pagination.)
3. Written assignments must have a title page that includes the paper's title, the course number (ICS530 Cultural Anthropology), the instructor's name, your name, and the date. (Cf. Turabian ¶ 14.18 on p. 256.)
4. For assignments of more than 1000 words, include a "Table of Contents," or "Contents," that indicates the various parts of your paper and the page number. (Cf. Turabian, Chapter 1, "Parts of the Paper.")
5. Always in any work submitted, whether an 'assignment,' or a response, cite all sources you use. In an assignment of more than 1000 words, use either a Bibliography or Works Cited page for the resources that you reference. You do not need to cite as a source in an assignment (or response) the name of the book, article, or chapter to which you are responding.

**Please note:** If these formatting expectations are not followed, the assignment may be returned to the student for correction. If returned, the assignment will not be considered submitted until the corrections are made and the assignment re-submitted

Submissions to weekly forums are not required to follow these written assignment guidelines. However, Forums ARE required to follow academic standards of spelling, grammar, and clear expression. Because

Forum entries are made in a type of online format, they may seem to be a form of informal online chatting. They are not. These are considered by me (prof) as much formal graduate writing as assignments. Please feel free to write creatively and expressively, even passionately. If you have questions, please don't hesitate to ask.

### ***Inclusive Language***

NTS is committed to the equality of women and men. Recognizing that people have often used English in ways that imply the exclusion or inferiority of women, NTS urges students, faculty, and staff to avoid sexist language in public discourse, in classroom discussions, and in their writing. All written work presented to meet course requirements must use gender inclusive language.

### ***Policy Regarding Late Work***

Students are strongly encouraged to keep pace with the reading and assignments of the course. Late work will be reluctantly accepted but with penalty. If submitted within two days of the posted schedule the penalty will be 20% of the possible grade for that assignment. After two days through seven days the grade will be reduced by 50%. No assignment will be accepted past seven days beyond the due date. Exceptions are: your hospitalization or the death of a close friend or family member that requires you to leave town. No assignment will be accepted past the last day of the online course, May 10.

### ***Additional Costs***

In order to make some materials available to students without requiring the purchase of them, the instructor will include copyright permission for materials used. Students will be asked to reimburse these costs. At the beginning of the course the amount of additional costs will be given. The total additional costs will not exceed US \$10.00. No student will be penalized in the course or prevented from fully participating in the course because of refusal or inability to pay the additional costs.

### ***Course Grading***

Please see "Quality of Work", point 8 included under Academic Policies in the NTS Student Handbook. <http://www.nts.edu/student-handbooks1>.

The following criteria are employed in evaluation and grading:

- "A" (100-90)** The student engages with excellence all aspects of the course as shown by engaging *in* and learning *from* her/his cultural context, promptness in submission of assignments, and online discussion and involvement. Written work is superior in every way – writing is clear, essentially without errors in form, grammar, syntax, word usage, spelling, etc. Content evidences careful reflection, insight, and originality.
- "B" (89-80)** The student's engagement with all aspects of the course (as described in "A") is above average. Writing is generally clear, with few errors of form grammar, syntax, spelling, word usage, etc. Content evidences careful preparation and meets the expectations of the assignment.
- "C" (79-70)** The student's engagement with the course, including the student's context, (see "A") is average. Written assignments are adequate, but may have errors. Content is adequate, meets the minimum expectations of the assignment, but lacks insight and originality.
- "D" (below 70)** The student hardly engages the course, including failure to engage in and learn from his/her cultural context, and most assignments are below average. Writing is poor, marred with frequent errors. Content evidences lack of insight or lack of understanding of assigned materials.
- "F"** The student fails to do satisfactory work. Work evidences haste, lack of careful preparation, lack of basic understanding of the assigned material or of the purpose of the assignment.

### Course grade components

1. Reading		10%
2. Kottak Quizzes		10%
3. Assignments		30%
4. Online Forums		25%
5. Family Descent diagram		5%
6. Ethnography		20%
Written term project	15%	
Field notes	5%	
<b>TOTAL</b>		<b>100%</b>

### Class attendance

As an online course there are no class attendance expectations or requirements. However, all students are expected to be prompt in submitting assignments and responding to online participation. Observe due dates as these often impact the ability for other students to respond to what you have submitted. (See "Policy regarding late work" above.

### Summary of assignments

Week	Learning Activity	Description	Degree Objectives	Course Outcome
1	Reading	Lanier, Preface, Intro, and Chaps 1-3 (pp 7-39)	3	5
	Assignment #0	Personal bio		
	Assignment #1	Questions that cultural anthro may help answer	2	7
	Forum Week 1	Response to Lanier, <i>Foreign to Familiar</i> , P, I, and Chaps 1-2	2	2
2	Reading	Kottak, <i>Mirror</i> , Intro and Chapter 1 (pp 1-22 + 5)	3	1,3
		Angrosino, Chapter 1 (9 pp)	3	1,5
		Moschella, Chapter 1 (25-45, 21 pp)	2	1,5,7
		Whiteman, Incarnational Connection (13 pp)	2	1,10
	Assignment #2	Whiteman article, Incarnational Connection	2	2,10
Forum Week 2	Response to readings	3	1,2,4	
3	Reading	Angrosino, Chap 2, Chap 4 (18 pp)	3	1,5
		Kottak, <i>Mirror</i> , Chap 3, Chap 12 (50pp)	3	1,3
		Hiebert & Meneses, <i>IM</i> , Chap 1 (29pp)	2	1,3,5,6,10
	Quiz #1	Kottak Chap 1 What is Anthropology?	3	1,3
	Assignment #3	Report on a friendly conversation	3	2,7
	Forum Week 3	Role of participant observer	3	2,5
4	Reading	Kottak, <i>Mirror</i> , Chap 2 Culture (23pp)	3	1,3,4
		Lanier, <i>Foreign to Familiar</i> , Chaps 4-6 (30pp)	2	2
		Hiebert & Meneses, <i>IM</i> , Chap 4 Tribal Societies (58pp)	2	5,6,10
		Angrosino, Chap 5 Ethnographic Interviewing (9pp)	3	1,5
	Assignment #4	Enculturation, acculturation, ethnocentrism (500wds)	2	2,7,9
Forum Week 4	Observation in a public place	3	7,8	
5	Reading	Kottak, Chap 11 Ethnicity and Race (35pp)	3	1,5,7,8
		TIME article (1p)	3	5,9
		Paris, Race: Critical Thinking (14pp)	2	1,5,9
	Quiz #2	Kottak, <i>Mirror</i> , Chap 11, Race and Ethnicity	3	1,3,5
	Forum Week 5	Response to Paris' chapter (250wds)	2	2,9
Assignment #5	Using descriptive questions (500wds)	3	7,8	
6	Reading	Kottak, <i>Mirror</i> , Chap 4 Language and Communication (25pp)	3	1,3
		Lanier, <i>Foreign to Familiar</i> , Chaps 7-8	2	5,6
		Hiebert & Meneses, <i>IM</i> , Chap 6 Peasant Societies (48pp)	2	5,6,10
		Riggins, Paper (2pp)	3	5,8
	Assignment #6	Ethnography – structure and contrast questions	3	7,8

	Forum Week 6	Language learning	2	2,5
7	Reading	Whiteman, contextualization article (6pp)	2	1,5,10
	Quiz #3	Kottak, <i>Mirror</i> , Chap 4 Language and Communication	3	1,3,5
	Assignment #7	Response to Whiteman article (500wds)	2	2,10
	Forum Week 7	Follow up ethno with structural and contrast questions	3	2,5
	Assignment #8	Submit topic for major ethnography project (1 pg)	3	2
8	<i>Reading and Research Week</i>			
9	Reading	Kottak, <i>Mirror</i> , Chap 5 (24pp) and Chap 6 (26pp)	3	1,3
		Hiebert & Meneses, <i>IM</i> , Chap 8, Chap 9 (105pp)	2	5,6,10
		Angrosino, Chap 7 (4pp)	3	1,9
	Assignment #9	How people make a living		
	Forum Week 9	Describe major type in your society (250 wds)	3	2,7
	Assignment #10	Update on ethnography project	2	2,5
10	Reading	Kottak, <i>Mirror</i> , Chap 7 Families, Kinship, Chap 8 Gender	3	1,3
	Quiz #4	Kottak, <i>Mirror</i> , Chap 7 Family, Kinship, and Marriage	3	1,3,5
	Assignment #11	Family descent diagram		2,3,5,9
	Forum Week 10	How do people in your context define family?	3	2,8
11	Reading	Kottak, <i>Mirror</i> , Chap 9 Religion	2	1,3,7
	Forum Week 11	How do Christians in your context observe Easter?	2	2,4,6
12	Reading	Kottak, <i>Mirror</i> , Chap 10 World System, Chap 13 (45pp)	3	1,3,9
		McCrummen, "What is an Illegal Alien?" blog	3	1,3,9
	Forum Week 12	Immigration issues in your context	3	2,8
	Assignment #12	Ethnography term project	2	2,5
	Assignment #13	Ethnography term project field notes	2	2,5
13	Forum Week 13	How will ethnography inform your ministry?	2	2,10
14	Reading	Hiebert & Meneses, <i>IM</i> , Chap 10 (18pp)	2	5,6,10
	Forum Week 14	How will the incarnation inform your ministry?	2	2,10
	Assignment #14	Hiebert and Meneses, Chap 10 Incarnational Ministry	2	1,2,5,10
	<i>END</i>			

## Bibliography

### Ethnographic Research

Angrosino, Michael V. *Doing Cultural Anthropology: Projects for Ethnographic Data Collection*. Prospect Heights: Waveland Press, 2002.

Introduces ethnographic research through essays by a variety of writers. Each essay concludes with a guided project to accomplish in order to gain experience in the specific type of research.

Bohannon, Paul, and Dirk van der Elst. *Asking and Listening: Ethnography as Personal Adaptation*. Long Grove, IL: Waveland Press, 1998.

Good introductory text to the approach of ethnographic research. A brief book – only 107 pages – but succinct with 26 chapters, and very readable.

Spradley, James P. *The Ethnographic Interview*. Belmont, CA Wadsworth Group/Thomson Learning, 1979.

A near-classic text in the approach of ethnographic interviewing with 12 steps clearly explained. Illustrative material is drawn from two in-depth ethnographic projects of the author.

Spradley, James P. *Participant Observation*. Belmont, CA: Wadsworth/Cengage Learning, 1980.

A somewhat updated, mostly briefer form of Spradley's classic, *The Ethnographic Interview*. Recommended!

Weiss, Robert S., *Learning From Strangers: The Art and Method of Qualitative Interview Studies*. New York: The Free Press, 1994.

Introduction to ethnography as qualitative (in distinction to quantitative) research. In Chapter 5, Issues in Interviewing, gives examples of good interviewing drawing on actual transcript notes.

Wolcott, Harry F. *Ethnography Lessons: a Primer*. Walnut Creek: Left Coast Press, Inc. 2010  
The author draws on his many years of working with ethnographic research to guide the beginner in understanding the approach of this research methodology. Personal, very readable, and highly recommended for the person new to ethnography.

### 1. Books

The following books may be helpful in some of the areas studied in this course.

Elmer, Duane. *Cross-Cultural Servanthood: Serving the World in Christlike Humility*. Downers Grove, Illinois: InterVarsity Press, 2006.

Flemming, Dean. *Contextualization in the New Testament: Patterns for Theology and Mission*. Downers Grove: InterVarsity Press, 2005.

Gannon, Martin J., and Rajnandini Pillai, eds. *Understanding Global Cultures: Metaphorical Journeys Through 29 Nations, Clusters of Nations, Continents, and Diversity*. 4<sup>th</sup> ed. Los Angeles: SAGE Publications, 2010.  
From the back cover: In *Understanding Global Cultures*, Fourth Edition, authors Martin J. Gannon and Rajnandini Pillai present the cultural metaphor as a method for understanding the cultural mind-sets of individual nations, clusters of nations, and even continents. The fully updated Fourth Edition continues to emphasize that metaphors are guidelines to help outsiders quickly understand what members of a culture consider important. This new edition includes a new part structure, three completely new chapters, and major revisions to chapters on American Football, Russian Ballet, and the Israeli kibbutz."

Grunlan, Stephen A. & Marvin K. Mayers. *Cultural Anthropology*. Grand Rapids: Baker, 1987.

Hall, Edward T, and Mildred Reed Hall. *Understanding Cultural Differences: Keys to Success in West Germany, France, and the United States*. Yarmouth, Maine: Intercultural Press, Inc. 1990.  
Identifies key concepts to use in comparing cultures, then looks at how those concepts are specifically carried out in these three cultures. Helpful for those traveling and/or doing business among these cultures.

Harrison, K. David. *When Language Dies: the Extinction of the World's Languages and the Erosion of Human Knowledge*. New York, Oxford University Press 2007.  
A linguistic anthropologist addresses the issue of the dying out of languages. "The last speakers of probably half of the world's languages are alive today. (Paraphrasing Michael Krauss) Includes a number of case studies.

Hiebert, Paul G. *Anthropological Insights for Missionaries*. Grand Rapids, Baker Books, 1985.

\_\_\_\_\_ *The Gospel in Human Contexts: Anthropological Explorations for Contemporary Missions*. Grand Rapids: Baker Academic, 2009.

Hesselgrave, David J. *Communicating Christ Cross-Culturally*. Grand Rapids, Zondervan, 1978.

\_\_\_\_\_ *Missiological Implications of Epistemological Shifts: Affirming Truth in a Modern/Postmodern World*. Harrisburg, Penn.: Trinity Press International, 1999.

Hiebert, Paul G. & Frances F. Hiebert. *Case Studies in Missions*. Grand Rapids: Baker, 1987.  
A series of case studies developed by Paul Hiebert and his wife Frances. The case studies are open-ended for the reader to indicate a proper response.

Hunsberger, George R., and Craig Van Gelder, eds. *The Church between Gospel and Culture: The Emerging Mission in North America*. Grand Rapids: William. B. Eerdmans Publishing Company, 1996.

Hunsberger and Van Gelder are two principal writers in the Gospel and Our Culture Network that seeks to help North American churches develop new approaches to incarnational living of the gospel in a Western culture.

Kohls, Robert L. and John M. Knight. *Developing Intercultural Awareness: A Cross-Cultural Training Handbook*, 2<sup>nd</sup> ed. Yarmouth, Maine: Intercultural Press, 1994.

Kottak, Conrad Phillip. *Cultural Anthropology*, 13<sup>th</sup> ed. New York: McGraw-Hill, 2009.

An excellent text from a long time anthropologist at the University of Michigan. Serves as an introduction to the discipline. Users of the text, and especially purchasers, have a variety of online helps available to them. Expensive but very well done. (See Kottak's related volume, *Mirror for Humanity: a Concise Introduction to Cultural Anthropology*.)

\_\_\_\_\_. *Mirror for Humanity: a Concise Introduction to Cultural Anthropology*. 7<sup>th</sup> ed. New York: McGraw Hill, 2010.

Kraft, Charles H. *Anthropology for Christian Witness*. Maryknoll: Orbis Books, 1996.

\_\_\_\_\_. *Christianity in Culture: A Study in Dynamic Biblical Theologizing in Cross-Cultural Perspective*. Maryknoll, N.Y.: Orbis Books, 1979.

\_\_\_\_\_. *Culture, Communication and Christianity*. Pasadena: William Carey Library, 2001.

Kraft, Charles H., ed. *Appropriate Christianity*. Pasadena: William Carey Library. 2005.

Kras, Eva S. *Management in Two Cultures: Bridging the Gap between U.S. and Mexican Managers*. Boston: Intercultural Press, 1995.

Levine, Robert. *A Geography of Time: the Temporal Misadventures of a Social Psychologist, or How Every Culture Keeps Time Just a Little Bit Differently*. New York: Basic Books (Harper Collins Publishers), 1997.

Liu, Dilin. *Metaphor, Culture, and Worldview: the Case of American English and the Chinese Language*. Lanham: University Press of America, Inc., 2002.

The metaphors one uses to describe the world reveal much about how a culture sees the world.

Americans use metaphors from sports and business while Chinese often use metaphors from the family and eating. An interesting look at worldviews from as seen from language usage.

Livermore, David A. *Cultural Intelligence: Improving Your CQ to Engage Our Multicultural World*. Grand Rapids: Baker Academic, 2009.

Luzbetak, Louis J. *The Church and Cultures: New Perspectives in Missiological Anthropology*. Maryknoll, N.Y.: Orbis Books, 1988.

Mayers, Marvin K. *Christianity Confronts Culture*. Grand Rapids: Zondervan, 1974.

Nicolae, Valeriu, and Hannah Slavik, eds. *Roma Diplomacy*. Malta: The DiploFoundation, 2007 (New York: The International Debate Education Association, 2007). With origins in India but identified as from Egypt ("Gypsies"), the Roma of Europe are outcasts in every country in which they exist. This book addresses the prejudice against the Roma in business and seeks to develop understanding, recognition, and rights for this fascinating cultural group. Includes case studies.

Niebuhr, H. Richard. *Christ and Culture*. San Francisco: Harper Collins, 1951.

Pollock, David C. and Ruth E. Van Reken. *The Third Culture Kid Experience: Growing Up Among Worlds*. Yarmouth, Maine USA: Intercultural Press:1999.

Priest, Robert J., and Alvaro L. Nieves, *This Side of Heaven: Race, Ethnicity, and Christian Faith*. Oxford: Oxford University Press, 2007.

Nussbaum, Stan. *A Reader's Guide to Transforming Mission*. Maryknoll, NY USA: Orbis Books, 2005. (A concise, accessible, companion to David Bosch, *Transforming Mission: Paradigm Shifts in Mission Theology*.)

Salzman, Carl Philip and Patricia C. Rice, eds. *Thinking Anthropologically: a Practical Guide for Students*. 2nd ed. Upper Saddle River, New Jersey USA: Pearson Prentice Hall, 2008.

Sanneh, L:amin. *Translating the Message: the Missionary Impact on Culture*. Maryknoll: Orbis Books, 2009.

Shaw, R. Daniel R., and Charles E. Van Engen. *Communicating God's Word in a Complex World: God's Truth or Hocus Pocus?*. New York: Rowman and Littlefield Publishers, 2003.

Turabian, Kate L. *A Manual for Writers of Research Papers, Theses and Dissertations*. 7th ed. Revised by Wayne C. Booth, Gregory G. Colomb, Joseph M. Williams and the University of Chicago Press Editorial Staff. Chicago: University of Chicago Press, 2007.

Whiteman, Darrell L., and Gerald H. Anderson, eds. *World Mission In the Wesleyan Spirit*. Franklin, Tennessee: Providence House Publishers: 2009. (ISBN 978-1-57736-424-5)

**2. Journal articles.** The following journal articles may be helpful in some of the areas studied in this course.

Paul G. Hiebert, "Critical Issues in the Social Sciences and Their Implication for Mission Studies" *Missiology* XXIV 1:65.

Meneses, Eloise Hiebert, and John E. Stapleford. Defeating the Baals: Balanced Christian Living in Different Cultural Systems. *Christian Scholar's Review*. XXX, no. 1:83-106.

Yoshiyuki Billy Nishioka "Worldview Methodology in Mission Theology: A Comparison between Kraft's and Hiebert's Approaches" *Missiology: an International Review*, XXVI:4, 457.

James Peacock, "Anthropology and Missionaries" *Missiology: an International Review*, XXIV 2:163. An editorial that briefly reviews the history of the use of anthropology by missionaries.