

HONOR and SHAME
&
ASSESSMENT of ORALITY PREFERENCE

An Annotated Bibliography

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Foreword

During July 2014, International Orality Network held a global consultation on ‘orality and theological education’ with the theme of *Honor and Shame & Assessment of Orality Preference*. Little did we know at that time that several new books on this subject matter were going to be published, nor did we know that *Christianity Today* deemed one of the topics to be so important that they devoted major coverage on the issue of Honor and Shame in the postmodern generation; nor did we know that a brand new Network relating to Honor and Shame would be formed as a direct result of this Consultation. Furthermore, at that time we also did not know the vast interests expressed through educational and theological institutions with respect to the assessment of orality preference and that of the oral preference learners. Thus, in order to serve both interests well, we have decided to expand the annotated bibliography chapter that was originally provided in the book, *Honor and Shame & Assessment of Orality Preference*. We enlarged the selection, topics, and expertise in both domains. The contributors, William A. Coppedge and Joni A. Chiang, were both participants in that defining consultation in 2014. Mr. Coppedge and Ms. Chiang are both at the University of Edinburgh.

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Part One: Honor and Shame

Anselm. 1969. *Why God Became Man and the Virgin Conception and Original Sin by Anselm of Canterbury*. Translated by Joseph Colleran. Albany, NY: Maji.

Anselm's satisfaction theory of atonement places the role of God's honor squarely in the middle of Christ's atoning work. As the Church gives fresh reflection to elements of honor/shame in scripture, theology, and anthropology, Anselm's work deserves reconsideration.

Appiah, Kwame Anthony. 2011. *The Honor Code: How Moral Revolutions Happen*. New York, NY: W. Norton & Company.

Relating directly to Aristotle's *Ethics*, Appiah addresses honor within moral revolutions (as compared to scientific ones) such as dueling and slavery.

Aristotle. 2011. *The Nichomachean Ethics of Aristotle*. Translated by William D. Ross. CreateSpace.

Aristotle's discussion of *eudaimonia* includes multiple elements, but includes the nature of honor.

Augsburger, David W. 1992. *Conflict Mediation Across Cultures: Pathways and Patterns*. Louisville, KY: Westminster John Knox Press.

Augsburger's work couples academic research with powerful illustrations taken from all over the world that give credibility to his voice. In chapter three, "The Power of Honor, Dignity, and Face," he specifically discusses issues of honor/shame within the context of cross-cultural conflict, giving attention to contemporary theory differentiating honor and dignity. His discussion strengthens the call for better understanding of the importance of "face work" (as Augsburger calls it) within so many cultures. Naturally, implications abound for conflict management and resolution as well as for those involved in assessing learners in "high-context" or honor/shame cultures.

Bailey, Kenneth. 2005. *The Cross and the Prodigal: Luke 15 Through the Eyes of Middle Eastern Peasants*. Downers Grove, IL: InterVarsity Press.

Bailey applies his invaluable knowledge and experience of the Middle East to three parables of loss, shame and redemption, providing unique cultural insight into their interpretation. This is an excellent example of culturally contextualized examination of stories, and how such an approach brings new value to both scholars and cultural communities.

Baker, M. D. and Green, J. B. 2011. *Recovering the Scandal of the Cross: Atonement in New*

Testament and Contemporary Contexts. Downers Grove, IL: InterVarsity Press.

Bammann, Heinrich. 1990. *Koinonia in Afrika: Koinonia bei Bruno Gutmann (Tanzania) und bei den Herrmannsburger Missionaren im südlichen Afrika*. Bad Liebenzell, Germany: VLM.

Barnett, Milton L. 1966. "Hiya, Shame and Guilt: Preliminary Consideration of the Concepts as Analytical Tools for Philippine Social Science." *Philippine Sociological Review* 14(4): 271-282.

Beale, Gregory K. 2004. *The Temple and the Church's Mission: A Biblical Theology of the Dwelling Place of God*. Downers Grove, IL: InterVarsity Press.

Bechtel, Lyn. 1994. "The Perception of Shame within the Divine-Human Relationship in Biblical Israel." In *Uncovering Ancient Stones*. Ed. Lewis M. Hopfe, 79-92. Winona Lake, IN: Eisenbrauns.

Beyerhaus, Peter. 1996. "Er sandte sein Wort: Die Bibel in der Mission." Bd. 1. Wuppertal: R. Brockhaus Verlag.

Bird, Michael F, and Preston M. Sprinkle, eds. 2009. *The Faith of Jesus Christ: Exegetical, Biblical, and Theological Studies*. Peabody, MA: Hendrickson Publishers.

This volume addresses one of the most puzzling questions in dealing with Pauline studies: whether the phrase *pistis christou* translates as "faith in Christ" or "faith of Christ." Bird examines this question in the wider context of evidence from biblical, historical and systematic theology.

Chin, Hsien Hu. 1994. "The Chinese Concepts of 'Face'." In *American Anthropologist* 46, no. 1: 45-64.

The concept of "face" encapsulates dynamics of honor and shame and is a significant part of Chinese culture. Familiarity with this concept is a must for anyone wishing to acquaint themselves with Chinese culture, and a deep understanding of it facilitates better communication of the gospel.

Chua, Amy. 2011. *Battle Hymn of the Tiger Mother*. New York, NY: Penguin Press.

A relatable insight into Chinese culture, as told by a mother in the form of an engaging memoir recounting the upbringing of her children.

Clinton, J. Robert. 1989. "Cross-Cultural Use of Leadership Concepts." In *The Word Among Us: Contextualizing Theology for Mission Today*. Ed. Dean S. Gilliland, 183-198. Dallas, TX: Word Publishing.

Codrington, R.H. 1891. *The Melanesians: Studies in Their Anthropology and Folklore*. Oxford,

England: Oxford University Press.

Coppedge, Allan. 2001. *Portraits of God: A Biblical Theology of Holiness*. Downers Grove, IL: InterVarsity Press.

Coppedge's chapters on *God as King* and *Implications* discuss Anselm's satisfaction theory as well as provide an interpretative grid from which one can identify scriptural roles or metaphors (e.g., honor due a King) that might most naturally communicate the gospel cross-culturally.

Costas, Orlando. 1974. *The Church and Its Mission: A Shattering Critique from the Third World*. Wheaton, IL: Tyndale.

A moving perspective on the potential damage Western mission can do if it imports its culture along with an impersonalized delivery of the gospel.

Creighton, Millie R. 1990. "Revisiting Shame and Guilt Cultures: A Forty-Year Pilgrimage." *Ethos* 18: 279-307.

DeSilva, David. 2000. *Honor, Patronage, Kinship and Purity: Unlocking New Testament Culture*. Downers Grove, IL: InterVarsity Press.

This book addresses how the dynamic of honor and shame (amongst other topics) in Mediterranean culture may have shaped the New Testament. This cultural knowledge contributes to our interpretation and understanding of the NT as well as honor/shame driven cultures that exist today.

1999. *The Hope of Glory: Honor Discourse and New Testament Interpretation*. Collegeville, MN: Liturgical Press.

A good introduction into New Testament reading in the context of Mediterranean honor and shame culture.

Dickson, John. 2005. "Gospel as News: Ευαγγέλ- from Aristophanes to the Apostle Paul." *New Testament Studies* 51: 212–230.

Donahue, John R. 2002. *The Gospel of Mark*. Collegeville, MN: The Liturgical Press.

Donahue provides a close reading of Mark, taking both an intratextual approach in order to read it from the perspective of the author, as well as an intratextual approach, linking Mark's gospel to other texts, especially the Old Testament. This is a good read for a fresh translation.

Elliott, John H. 1994. "Disgraced yet Graced. The Gospel According to 1 Peter in the Key of Honor and Shame." *Biblical Theological Bulletin* 24:166-178. Accessed April 28, 2014, from www.pas.rochester.edu/~tim/study/Honor%20and%20Shame.pdf.

Elliott's article provides a helpful introduction into honor and shame both within anthropology and biblical studies arenas. He references extensively as he initially discusses four significant elements of honor and shame within the biblical world before interpreting I Peter through the hermeneutical lens of honor/shame. While not specifically considering orality, this resource could be valuable for those learning to consider honor/shame within their own biblical hermeneutical framework.

Flanders, Christopher. 2011. *About Face Rethinking Face for 21st Century Mission*. Eugene, OR: Wipf & Stock Publishers.

Flanders discusses the sociocultural phenomenon of "face" in Thai culture and how it is relevant as a resource for mission as well as navigating how honor is presented in the Bible and through Christ.

Forrester, John A. 2010. *Grace for Shame: The Forgotten Gospel*. Toronto, Canada: Pastor's Attic Press.

An exploration of how the gospel offers grace for not only guilt but also shame. Highly applicable to contexts in which an honor/shame dynamic is present.

Garrison, David. 2014. *A Wind in the House of Islam: How God is Drawing Muslims Around the World to Faith in Jesus Christ*. Monument, WA: WIGTake Resources.

Garrison recounts how God has been at work in the lives of many Muslims, making himself known. A great encouragement and reminder of how God may work through countless ways including ourselves.

Geertz, Clifford. 1973. *Thick Description: Toward an Interpretive Theory of Culture*. New York, NY: Basic Books.

A classic reference in the field of anthropology.

Georges, Jayson. 2010. "From Shame to Honor: A Theological Reading of Romans for Honor-Shame Contexts." *Missiology* 38: 295-307. Accessed April 24, 2014, from mis.sagepub.com/content/38/3/295.full.pdf.

Georges' article deserves careful reading as he discusses theology through an honor/shame paradigm, but also boldly offers a reinterpretation of the book of Romans, generally considered the cornerstone for the Western guilt-oriented interpretation of the gospel. Standing on the shoulders of others like Anselm, DeSilva, Jewett, Malina, Neyrey, and Tennent, Georges articulates the gospel as an honorable God dishonored by shameful man who lacks his glory and needs Jesus, a benefactor who can bestow honor, remove shame, and welcome man into God's community. The power behind Georges' work lies in his experience applying this theology within a Central Asian honor/shame culture and his examples demand thought provoking consideration for the Church seeking to "do theology" within honor/shame cultures.

Green, Daniel and Mel Lawrenz. 1994. *Encountering Shame and Guilt: Resources for Strategic Pastoral Counseling*. Grand Rapids, MI: Baker.

A practical approach to a Bible-based plan for counseling.

Green, J. B. 1997. "Jesus Cures the Gerasene Demoniac (Luke 8:26-39)." In *The New International Commentary on the New Testament: The Gospel of Luke*. Ed. Gordon D. Fee, 334-342. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.

Griffith, Henry. 1985. "We Can Teach Better Using African Methods." *Evangelical Missions Quarterly* 21: 249-253.

Hamilton Jr., James M. 2014. *What Is Biblical Theology? A Guide to the Bible's Story, Symbolism, and Patterns*. Wheaton, IL: Crossway.

A veteran to the field, Hamilton describes biblical theology as "interpretive perspective reflected in the way the biblical authors have presented their understanding of earlier Scripture, redemptive history, and the events they are describing, recounting, celebrating, or addressing in narratives, poems, proverbs, letters, and apocalypses." With an important emphasis on continuity, he discusses interrelated themes throughout this book, tying it up by capturing readers with the biblical plot.

Hesselgrave, David J. 1983. "Missionary Elenctics and Guilt and Shame." *Missiology* 11(4): 461-83. Accessed November 5, 2014, from mis.sagepub.com/content/11/4/461.refs?patientinform-links=yes&legid=spmis;11/4/461.

Hiebert, Paul. 2010. "The Gospel in Human Contexts: Changing Perceptions of Contextualization." In *MissionShift: Global Mission Issues in the Third Millennium*. Ed. Ed Stetzer and David J. Hesselgrave, 93. Nashville, TN: B&H Publishing.

Hiebert suggests four levels of contextualization of the gospel in unfamiliar cultures: none, little, uncritical and critical. He discusses striking a fine balance between resisting contextualization for scripture's sake and over-contextualizing for culture's sake (at the expense of the gospel's eternal truths). This balance is critical contextualization, where the gospel is delivered in a culture-specific way without watering down its core message. Also see Willis' response in the same publication.

_____. 2008. *Transforming Worldviews: An Anthropological Understanding of How People Change*. Grand Rapids, MI: Baker.

Change in people is sometimes evident by their behavior and expressed beliefs; however, Hiebert recommends that when it comes to conversion, another factor must be assessed: worldview. Here he presents a detailed discussion on worldview philosophy, some worldviews that missionaries may encounter, and how mission may seek to transform worldview.

_____. 1985. *Anthropological Insights for Missionaries*. Grand Rapids, MI: Baker.

_____. 1984. "Critical Contextualization." In *Missiology: An International Review* 12 (July): 287-96.

A classic discussion on how mission has dealt with cultural differences among new converts.

_____. 1976. *Cultural Anthropology*. Grand Rapids, MI: Baker.

Hiebert provides a solid Christian approach to anthropology that has endured as a reference work.

Hiebert, Paul G., R. Daniel Shaw, and Tite Tiénou. 1999. *Understanding Folk Religion: A Christian Response to Popular Beliefs and Practices*. Grand Rapids, MI: Baker.

Hiebert also helpfully discusses theological issues relevant to young churches in folk communities. He deals with practical suggestions as to how we may take a missiologically sound approach to dealing with folk traditions both abroad and at home. Particularly noteworthy is the chapter on sacred myths, showing how Indo-European folklore has influenced theologies of spiritual warfare.

Hill, Andrew E. and John F. Walton. 2009. *A Survey of the Old Testament*. Grand Rapids, MI: Zondervan.

Jewett, Robert. 2007. *Romans: A Commentary*. Minneapolis, MN: Fortress Press.

Drawing from the disciplines of rhetoric, cultural anthropology, and sociological studies, Jewett masterfully examines key passages from Romans. Particularly valuable is his discussion on Paul's use of the Old Testament. An indispensable tool for exegetes.

Jewett, Robert, Wayne L Alloway, and John G. Lacey, eds. 2011. *The Shame Factor: How Shame Shapes Society*. Eugene, OR: Cascade Books.

While there is forgiveness for shameful actions, an understanding of shame and its sources remains important. This volume draws from disciplines ranging from biblical to psychological to anthropological in order to study personal and social shame. Particularly recommended are the contributions by deSilva, Jones, Malina, and Pattison.

Keller, Timothy. 2008. *The Prodigal God: Recovering the Heart of the Faith*. New York, NY: Penguin.

Keller examines both sons in the story of the Prodigal Son, setting up a masterful discussion on the nature of sin and God-given redemption. He describes sin not only as a

violation of rules, but equally as when we fill God's role, passing judgment or crediting ourselves for our deliverance—much as the elder brother does. Considering this, it is not a moralistic rule-abiding attitude that has redeemed us, but the lavish—“prodigal”—love of God and sacrifice of Christ.

Kraus, C. Norman. 1990. *Jesus Christ Our Lord: Christology from a Disciple's Perspective*. Rev. ed. Scottsdale, AZ: Herald Press, 1987, 1990.

Lane, W. L. 1974. “The Gerasene Demoniac: the Subduing of the Demonic (Mark 5:1-20).” In *The New International Commentary on the New Testament: The Gospel of Mark*. Ed. Gordon D. Fee, 179-189. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.

Laniak, Timothy. 1998. *Shame and Honor in the Book of Esther*. Society for Biblical Languages Dissertation Series 165. Atlanta, GA: Scholars Press.

Written from an academic biblical studies perspective with an appreciation for both anthropological and psychological contributions, Laniak's work argues for interpretation of Esther through an honor/shame hermeneutic, recasting a familiar Bible narrative within the context of what he argues to be a biblical pattern: honor granted, challenged, vindicated, and enhanced. The introduction to this book provides an insightful overview of the biblical paradigms related to both categories of honor and shame, specifically drawing on biblical Hebrew language. Furthermore, Laniak's bibliography, while only through 1993, provides extensive references with an emphasis on biblical studies materials.

Lebra, Takie Sugiyama. 1983. “Shame and Guilt: A Psychocultural View of the Japanese Self.” *Ethos* 11(3): 192-209.

Lendon, J. E. 1997. *Empire of Honour: The Art of Government in the Roman World*. Oxford, England: Oxford University Press.

Lienhard, Ruth. 2001. *Restoring Relationships: Theological Reflections on Shame and Honor among the Daba and Bana of Cameroon*. Ph.D. Thesis, Fuller Theological Seminary, Pasadena. Ann Arbor, MI: UMI.

Lingenfelter, Sherwood G. and Marvin K. Mayers. 1986. *Ministering Cross-Culturally: An Incarnational Model for Personal Relationships*. Grand Rapids, MI: Baker.

While the authors do not use honor/shame categories specifically within their book, chapter seven discusses the various interpretations of self-worth. Specifically, the authors compare prestige as being attained through status or achievement with a biblical understanding of self-worth. These similar but alternative terms deserve consideration in the pursuit of a broader appreciation and understanding of honor/shame both within culture as well as scripture.

Loewen, Jacob A. 1969. "Confession, Catharsis and Healing." *Practical Anthropology* 16: 63-74. Rev. ed. (1975) in *Culture and Human Values: Christian Intervention in Anthropological Perspective*. Jacob Loewen, 287-298. Pasadena, CA: William Carey Library.

Lynd, Helen Merrell. 1958. *On Shame and the Search for Identity*. New York, NY: Science Editions, Inc.

Malina, Bruce. 1993. *The New Testament World: Insights from Cultural Anthropology*. Louisville, KY: Westminster John Know.

This work appears consistently on others' "works cited" page throughout this bibliography; by discussing first century Mediterranean culture, Malina exposes many significant insights and details that escape readers who adopt only a traditional Western lens.

. 1979. "The Individual and the Community: Personality in the Social World of Early Christianity." *Biblical Theology Bulletin* 9(3): 126-138.

Malina's article serves as a reference point for many honor/shame resources related to scripture and the New Testament world. Comparing the individualistic personality, more or less absent from NT culture, and dyadic personality, which arguably dominated the New Testament world, Malina suggests the usefulness of a three-pronged Semitic approach to interpreting the first-century person.

Mattison, Mark. 2009. "A Summary of the New Perspective on Paul." *The Paul Page*. Accessed April 30, 2014, from www.thepaulpage.com/a-summary-of-the-new-perspective-on-paul/.

Mayers, Marvin. 1982. *A Look at Latin American Lifestyles*. Dallas, TX: Summer Institutes of Linguistics.

McCord Adams, Marilyn. 1999. *Horrendous Evils and the Goodness of God*. Ithaca, NY: Cornell University Press.

McIlwain, Trevor. 1991. *Building on Firm Foundations*. Rev. ed. Sanford, FL: New Tribes Mission.

McKnight, Scot. 2011. *The King Jesus Gospel: The Original Good News Revisited*. Grand Rapids, MI: Zondervan.

McKnight addresses the reduction of "gospel culture" into a culture that revolves around salvation: "We have reduced the life of Jesus to Good Friday, and therefore reduced the gospel to the crucifixion, and then soterians have reduced Jesus to transactions of a

Savior” (119). Following on from this, he offers suggestions for how we may redress this balance and reorient our society towards a “gospel culture.”

Miller, Darrow, and Stan Guthrie. 1998. *Discipling Nations: The Power of Truth to Transform Cultures*. Seattle: YWAM Publishing.

Miller discusses the reach of God’s love and grace not only in the global spread of Christianity, but in its power to change entire societies.

Mischke, Werner. 2010. *Honor & Shame in Cross-Cultural Relationships*. Scottsdale, AZ: Mission ONE.

Mischke, Werner. “Knowing and sharing the gospel of Christ in the language of honor and shame.” Accessed 26 Sept 2013.

<http://www.slideshare.net/WernerMischke/contextualization-acmi>.

An extensive resource on contextualizing the gospel in the honor/shame language, which can often be a blind spot in the Western world.

Moxnes, Halvor. 1993. “Honor and Shame.” *Biblical Theological Bulletin* 23:167-76. Accessed November, 5, 2014, from g.christianbook.com/g/pdf/hp/1565634101-ch01.pdf.

_____. 1988. "Honour and Righteousness in Romans." *Journal for the Study of the New Testament* 10(32): 61-78.

Moxnes’ unique approach to understanding Romans, while without the benefit of Georges’ Asian experience, offers a valuable scholarly overview of honor and shame within the cultural context of Christians in Rome.

Müller, Klaus W. 1994. *Peacemaker. Missionary Practice of Georg Friedrich Vicedom in New Guinea (1929-1939): A Presentation Based Mainly on his own Writings*. Ph.D. Thesis, vol. 3. Ann Arbor, MI: UMI.

Muller, Roland. 2012. *The Messenger, The Message, The Community*. Saskatchewan: CanBooks.

Muller updates his work on *Honor and Shame*, but with more of an emphasis on Muslim culture.

_____. 2001. *Honor and Shame: Unlocking the Door*. Bloomington, IN: Xlibris.

Muller consistently appears in other “works cited” pages in this bibliography. He describes worldviews as consisting of three dynamics resulting from the impact of sin: honour/shame, guilt/innocence, and fear/power. By discussing these constructs, he shows how people coming from a Western context may communicate the Gospel more effectively in other cultures, particularly those in which shame/honor is most prevalent.

Musk, Bill A. 1988, 1995. *Touching the Soul of Islam*. East Sussex, England: MARC.

Nathanson, Donald. 1987. *The Many Faces of Shame*. New York, NY: Guilford Press.

An excellent resource for the concept of shame at the psychological level, where for much of the 20th century the emphasis was placed more on guilt

Naugle, David. 2002. *Worldview: The History of a Concept*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.

Netland, Harold A. 2006. "Introduction: Globalization and Theology Today." In *Globalizing Theology: Belief and Practice in an Era of World Christianity*. Eds. C. Ott and H. A. Netland, 27. Grand Rapids, MI: Baker Academic & Brazos Press.

Newbigin, Leslie. 1989. *The Gospel in a Pluralist Society*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.

Newbigin does not directly discuss honor and shame either in culture or scripture, but his thoughts on contextualization of the gospel have far-reaching implications. Jackson Wu believes Newbigin is accurate in declaring that there is no gospel without culture. If this premise, contended strongly for by these men and others like Tennant, is true, then that should validate reconsideration of the gospel within honor/shame cultures, including its presentation, actualization, and dissemination.

Neyrey, Jerome H. 2005. "God, Benefactor and Patron: The Major Cultural Model for Interpreting the Deity in Greco-Roman Antiquity." *Journal for the Study of the New Testament* 27(4): 465-492.

_____. 1998. *Honor and Shame in the Gospel of Matthew*. Louisville, KY: Westminster John Knox Press.

In the New Testament context, what worth one had hinged on a sense of honor and shame—esteem in the eyes of peers. Neyrey describes what implications this holds for the written style of the gospel of Matthew and therefore how it should be interpreted.

_____. 1994. "Despising the Shame of the Cross: Honor and Shame in the Johannine Passion Narrative." *Semeia* 68:113-137.

Neyrey suggests an ancient enculturation hermeneutic based on honor/shame. His understanding demands reconsideration of Christ's passion as well presents an exhortation for the Church to continue reconsidering traditional interpretations from within honor/shame paradigms.

Nicholls, Bruce. 2001. "The Role of Shame and Guilt in a Theology of Cross-Cultural Mission." *Evangelical Review of Theology* 25(3): 231-241.

This article calls for re-evaluation of cross-cultural mission. Specifically, Nicholls recognizes the difference between guilt conscious and shame conscious cultures and suggests the need for ongoing training to appropriately offer a gospel of integrated salvation including deliverance from both shame and guilt.

Nida, Eugene. 1974. *Understanding Latin Americans*. Pasadena, CA: William Carey Library.

Nyeste, Istvan S. 2001. "Shame, Guilt, and the Heidelberg Catechism: Proposal for a Fresh Reading." M.Th. Thesis, Trinity Lutheran Seminary, Columbus, OH.

Payne, D., A. Hall, and B. Burns. 2006. "Redemptive Themes and Story Selection." Unpublished manuscript.

Peristiany, J.G., and J. Pitt-Rivers. 1992. *Honor and Grace in Anthropology*. Cambridge, England: Cambridge University Press.

Piers, Gerhart and Milton B. Singer. 1971. *Shame and Guilt: A Psychoanalytical and a Cultural Study*. Rev. ed. New York, NY: Norton.

Pitt-Rivers, Julian. 1966. "Honour and Shame." In *Honour and Shame: The Values of Mediterranean Society*. Ed. J.G. Peristiany, 21-77. London, England: Weidenfeld & Nicholson.

Classic reference book.

Plevnik, Joseph. 1993. "Honor/Shame." In *Biblical Social Values and Their Meaning*. Eds. Bruce Malina and John J. Pilch, 94-104. Peabody, MA: Hendrickson.

Pryce-Jones, Davide. 1989, 2009. *The Closed Circle: An Interpretation of the Arabs*. Chicago, IL: Ivan R. Dee.

Pryce-Jones examines the cultural phenomena of tribalism and honor/shame as well as the perception of power in the Arab world to assess its society and politics. Not without controversy, but words to consider.

Ritual Purity in Islam. Accessed November 5, 2014, from en.wikipedia.org/wiki/Ritual_purity_in_Islam.

Riesner, Rainer. 1981. *Jesus als Lehrer*. Tübingen, Germany: Mohr.

Rosaldo, Michelle Z. 1984. "Does the Concept of the Person Vary Cross-Culturally?" In *Culture Theory: Essays on Mind, Self, and Emotion*. Eds. Richard A. Shweder and Robert A. LeVine, 137-157. Cambridge, England: Cambridge University Press.

Sa'a, Yehia. 2000. *All That the Prophets Have Spoken*. Gatineau, Quebec: Goodseed.

Schirmacher, Thomas. 2013. *Culture of Shame/Culture of Guilt*. Translated by Richard McClary. Bonn: Verlag fur Kultur and Wissenschaft. Accessed April 24, 2014, from www.bucer.org/uploads/tx_org/WoT_6_-_Thomas_Schirmacher_-_Culture_of_Shame__Culture_of_Guilt.pdf.

Drawing on a breadth of disciplines, including cultural anthropology, missiology, and psychology, Schirmacher delves right into the heart of the question: Is the gospel message oriented towards guilt or shame? His history of the development of honor and shame studies offers an invaluable initial understanding as well as identifies key players and their works. Schirmacher's in-depth treatment of the biblical material raises noteworthy questions regarding the need for a holistic orientation that incorporates both guilt and shame as the human persons seeks to glorify (honor) his God and Creator. Furthermore, compared with other bibliographies, even those listed presently, Schirmacher's extensive reference list serves as a reminder of the number of non-English resources awaiting further exploration.

Simkins, Ronald. 2005. "Honor and Shame in Genesis 34 and I Samuel 25." In *Teaching the Bible*. Eds. Mark Roncace and Patrick Gray, 104-106. Leiden, Netherlands: Brill.

_____. 1994. "Return to Yahweh: Honor and Shame in Joel." *Semeia* 68: 41-54.

Simms, S. "Demon Possessed Man." *Reaching the Oral Majority* (blog). *E3 Partners. Orality News Blog*. Accessed November 5, 2014, from www.e3partners.org/orality#!/orality/news/news-reader/article/demon-possessed-man.

Singgih, E.G. 1995. "Let Me Not Be Put to Shame: Towards an Indonesian Hermeneutics." *Asia Journal of Theology* 9(1): 71-85.

Smedes, Lewis B. 1993. *Shame and Grace: Healing the Shame We Don't Deserve*. New York, NY: HarperCollins.

Smedes leads a close inspection of the multi-faceted nature of shame before stripping its power with the freeing grace of God.

Spiro, Melford E. 1961. "Social Systems, Personality, and Functional Analysis." In *Studying Personality Cross-Culturally*. Ed. Bert Kaplan, 93-128. New York, NY: Harper & Row.

_____. 1958. *Children of the Kibbutz*. Cambridge, England: Harvard University Press.

Stansell, Gary. 1994. "Honor and Shame in the David Narratives." *Semeia* 68: 55-79.

The honor/shame paradigm suggested by Stansell not only enlarges one's understanding for David and his relationships, but it also fosters a curiosity to consider what other biblical narratives need reconsideration from within that ancient cultural context.

Stendahl, Krister. 1963. "The Apostle Paul and the Introspective Conscious of the West." *Harvard Theological Review* 56(3): 199-215. Accessed May 12, 2014, from www.dburnett.com/wp-content/uploads/2011/07/The-Apostle-Paul-and-the-Introspective-Conscience-of-the-West.pdf.

Stendahl's article stands as a substantial, albeit indirect, reference point for other resources related to issues of honor and shame in the New Testament. Stendahl raises substantial questions about approaching Pauline writing with a Western introspective conscious framework as exemplified by Luther and Bultmann.

Stockitt, Robin. 2012. *Restoring the Shamed: Towards a Theology of Shame*. Eugene, OR: Cascade Books. Kindle edition.

A must-read on the universal phenomenon of shame and its prominent position in the Bible. The discussion here empowers readers to take a theological approach to the issue of honor and shame so widespread across cultures.

Tangney, June, and Ronda Dearing. 2002. *Shame and Guilt*. New York, NY: Guilford Press.

This is a comprehensive book that draws on all the most relevant pre-existing work on shame and guilt, forming full pictures of both and distinctions between the two.

Tarnopolsky, Christina H. 2010. *Prudes, Perverts and Tyrants: Plato and the Politics of Shame*. Princeton, NJ: Princeton University Press.

Taylor, Gabriele. 1985. *Pride, Shame, and Guilt: Emotions of Self-Assessment*. Oxford, England: Clarendon Press.

Tennant, Timothy. 2007. *Theology in the Context of World Christianity*. Grand Rapids, MI: Zondervan.

While Tennant's treatment in chapter four, "Anthropology: Human Identity in Shame Based Cultures of the Far East," is not as exhaustive as say Laniak or Wu, his overview of honor and shame within Old and New Testaments is in some ways more practical. Like Wu, Tennant voices concern regarding the emphasis on guilt within the West's traditional judicial understanding of salvation. This, while valid, does not leave room for the significant elements of honor and shame within scripture. While careful to appreciate the Western tradition, Tennant is both inviting and prodding the global church to continue to explore how honor and shame can impact both the church's understanding of human identity as well as theology.

Thomas, Bruce. 1994. "The Gospel for Shame Cultures." *Evangelical Missions Quarterly* 30(3): 284-90.

Thomas' article, set within a Muslim evangelism framework, raises fascinating questions for conceptualizing the gospel to include Christ's assuming not only human depravity,

but also human defilement. Such a gospel presentation penetrates felt needs within Muslims that typical conversations on guilt over sin do not address.

Ting-Toomey, Stella. 1994. *The Challenge of Facework: Cross-Cultural and Interpersonal Issues*. Albany, NY: State University of New York Press.

A go-to resource on cross-cultural variations in the phenomenon of face, how it plays into cross-cultural and interpersonal communication, and possible directions of future research in this area.

Toorman, Alex. 2011. "Selfless Love: The Missing Middle in Honor/Shame Cultures." *Evangelical Missions Quarterly* 47(2): 160-167.

Thornton, W. Philip. 1980. *Roman Catholics Becoming Protestants in Latin America*. Doctoral dissertation. Dallas, TX: Southern Methodist University.

Upkong, Justin S. 1996. "The Parable of the Shrewd Manager (Lk 16:1-13): An Essay in the Intercultural Biblical Hermeneutics." *Semeia* 73: 189-210.

This article seeks to seriously engage a difficult parable of Jesus from an inculturated biblical hermeneutic, approaching the story from the view of exploited peasant farmers of West Africa.

Walls, Andrew. 2006. "Globalization and the Study of Christian History." In *Globalizing Theology: Belief and Practice in an Era of World Christianity*. Eds. Craig Ott and Harold A. Netland, 75-76. Grand Rapids, MI: Baker Academic & Brazos Press.

Walton, John H. 2009. *The Lost World of Genesis One: Ancient Cosmology and the Origins Debate*. Downers Grove, IL: IVP Academic.

An invaluable book guiding readers to study Genesis one as an account of functional origins rather than material origins. This, Walton, suggests, is how the ancient Israelites may have regarded the creation account, as their society would have attributed great value to knowing that God bestowed order on everything.

Wan, Enoch. 2003. "Practical Contextualization: A Case Study of Evangelizing Contemporary Chinese." *Global Missiology* 1(1). Accessed November 5, 2014, from ojs.globalmissiology.org/index.php/english/article/viewFile/441/1136.

Welch, Edward T. 2012. *Shame Interrupted: How God Lifts the Pain of Worthlessness and Rejection*. Greensboro, NC: New Growth Press.

An informative resource on identifying shame and receiving God's healing.

Whiteman, Darrell L. 2006. "Anthropological Reflections on Contextualizing Theology in a

Globalizing World.” In *Globalizing Theology: Belief and Practice in an Era of World Christianity*. Eds. Craig Ott and Harold A. Netland, 65. Grand Rapids, MI: Baker Academic & Brazos Press.

Wiher, Hannes. 2013. “Worldview and Identity across Conversion.” *Evangelical Review of Theology*. French version is: Wiher, Hannes, « Toucher les êtres humains en profondeur », *Théologie Évangélique* 12(1): 69-85 and 12(3): 61-88.

_____. 2013. “Worldview and Oral Preferred Learners and Leaders.” Paper delivered at ION Consultation on Theological Education and Orality in Hong Kong, June 7-10, 2013.

In line with Spiro and Stendahl, Wiher’s offers a valuable discussion of worldview, specifically discussing guilt-oriented and shame-oriented consciences.

_____. 2003. *Shame and Guilt: A Key to Cross-Cultural Ministry*. Germany: Culture and Science Publication. Accessed November 5, 2014, from www.worldevangelicals.org/resources/rfiles/res3_234_link_1292694440.pdf

Wikipedia contributors. “Purity in Buddhism.” *Wikipedia, The Free Encyclopedia*. Accessed November 5, 2014, from en.wikipedia.org/wiki/Purity_in_Buddhism.

Wright, N.T. 1992. *The New Testament and the People of God*. Minneapolis, MN: Fortress Press.

Wu, Jackson. 2014. “Rewriting the Gospel for Oral Cultures: Why Honor and Shame Are Essential to the Gospel Story,” in the forthcoming book from International Orality Network, *Beyond Literate Western Contexts: Honor & Shame and Assessment of Orality Preference*. Article available at: <https://jacksonwu.files.wordpress.com/2014/07/rewriting-the-gospel-for-oral-cultures-why-honor-and-shame-are-essential-to-the-gospel-story-ion-2014-consultation-hbu-jackson-wu.pdf>.

“The gospel is already contextualized for honor-shame cultures” (p1); it is from this thesis that Wu crafts a discussion on the gospel in its original context (an honor-shame audience), a re-thought approach to contextualization, and what implications all of this holds for theological education.

_____. 2013. *Saving God’s Face: A Chinese Contextualization of Salvation through Honor and Shame*. Pasadena, Calif.: William Carey International University Press.

Jackson’s Chinese approach to issues of honor and shame provide not only a credible perspective, but being his published dissertation, he reviews much of the available honor/shame material as well as provides valuable critique. Thus his bibliography, spanning multiple disciplines including anthropology, biblical studies, missiology, and theology, is an extensive 40-page gold mine of resources related to honor/shame. Furthermore, his concerns on the over emphasis of legal metaphors, the necessity of

proper contextualized theology, and the need to reconsider the role of honor/shame in soteriology are valid and well-argued considerations.

_____. 2013. "We Compromise the Gospel When We Settle for Truth: How 'Right' Interpretations Lead to 'Wrong' Contextualization." *Global Missiology* 2(10). Accessed November 5, 2014, from ojs.globalmissiology.org/index.php/english/article/view/1130/2614

_____. 2011. "Authority in a Collectivist Church: Identifying Crucial Concerns for a Chinese Ecclesiology." *Global Missiology* 1(9). Accessed November 5, 2014, from ojs.globalmissiology.org/index.php/english/article/viewFile/679/1688.

Wu, establishing himself as a credible voice on honor/shame, specifically addresses the issues of authority and the church from within an understanding of the Chinese cultural "web of relationships."

Yinger, Kent L. 2010. *The New Perspective on Paul: An Introduction*. Eugene, OR: Cascade Books.

You, Young Gweon. 1997. "Shame and Guilt Mechanisms in East Asian Culture." *Journal for Pastoral Care* 51(1): 57-64. Accessed May 16, 2014. from www.jafriedrich.de/pdf/Shame%20and%20Guilt%20Mechanisms%20in%20East%20Asian%20Culture.pdf.

This succinct article introduces basic theories on shame cultures, but argues that differentiating between a shame or guilt culture oversimplifies issues. You's strongest contribution comes in the conclusion when calling for the church to intentionally help people recover from shame.

Bibliographies Websites:

Georges, Jayson. www.honorshame.com.

Georges' blog seeks to create a conversation related to issues of honor and shame. Well categorized and easily navigable, those interested in honor and shame who do not consult Georges' extensive bibliography neglect a buried treasure.

Mischke, Werner. wernermischke.org/resources/.

Mischke's bibliography on honor and shame, while much shorter than Georges', provides helpful book annotations as well as several other alternative resources like an inductive Bible study, a "quick study," a quick reference guide to reading the Bible in the language of honor and shame, and even a honor shame skit.

Pilch, John. "Honor and Shame." *Oxford Bibliography*.

www.oxfordbibliographies.com/view/document/obo-9780195393361/obo-9780195393361-0077.xml.

Brief, but very well written, this annotated bibliography gives a clear introduction to several of the major academic works related to shame and honor.

Part Two: Oral Assessment

Abbott, Andrew. 2004. *Methods of Discovery: Heuristics for the Social Sciences*. Ed. Jeffrey C. Alexander. New York, NY: W. W. Norton & Company, Inc.

Claiming that methodology is overemphasized in social science research education, Abbott instead focuses on heuristics—or mental strategies—designed to foster ideas for new social science research. Recommended to anyone interested in matters of social science, especially new research approaches.

Abney, Lynne L. “Orality Assessment Tool Worksheet.” Accessed November 5, 2014, from orality.net/media/420.

This worksheet, standing as one of the only readily available assessment tool currently represented in this bibliography, serves as a desperate plea for the development of practical oral assessment tools.

Abogunrin, S. O. 2004. “Biblical Healing in African Context.” In *Biblical Healing in African Context: Biblical Studies Series Number 3*. Eds. S.O. Abogunrin, J.O. Akao, D.O. Akintunde, G.M. Toryough, and P.A. Oguntoye. Ibadan, Nigeria: The Nigerian Association for Biblical Studies.

_____. 2003. “Christology and the Contemporary Church in Africa.” In *Christology in African Context: Biblical Studies Series Number 2*. Eds. S.O. Abogunrin, J.O. Akao, D.O. Akintunde, and G.M. Toryough. Ibadan, Nigeria: The Nigerian Association for Biblical Studies.

Adamo, David Tuesday. 2012. “Evolving a Biblical Hermeneutics for Social Change.” In *Biblical Studies and Social Transformation in Africa*. Gen. ed. S.O. Abogunrin. Ibadan, Nigeria: Nigerian Association of Biblical Studies.

_____. 2008. “Reading Psalm 109 in African Christianity.” *Old Testament Essays*. Ed. G.F. Snyman. New Series 21(3): 575-592.

_____. 2005. *Reading and Understanding the Bible in African Indigenous Churches*. Benin City, Nigeria: Justice Jeco Press & Publishers.

_____. 2005. “The Distinctive Use of Psalms in African Indigenous Churches in Nigeria.” In *Reading and Understanding the Bible in African Indigenous Churches*. Benin City, Nigeria: Justice Jeco Press & Publishers.

_____. 2005. "The Use of Psalm in African Indigenous Churches," in *Reading and Interpreting the Bible in African Indigenous Churches*. Benin City, Nigeria: Justice Jeco Press & Publishers.

_____. 2001. *Reading and Interpreting the Bible in African Indigenous Churches*. Eugene, OR: WIPF and Stock Publishers.

_____. 2000. "The Use of Psalm in African Indigenous Churches." In *The Bible in Africa*. Eds. Gerald West and Musa Dube. Leiden, Netherlands: Brill.

_____. 1999. "African Cultural Hermeneutics." In *Vernacular Hermeneutics*. Ed. Sugirtharajah. Sheffield, England: Sheffield Academic Press.

Ademiluka, Solomon. 1995. "The Use of Therapeutic Psalms in Inculcating Christianity in Africa." *Africa Ecclesia Review* 37(4): 221-227.

_____. n.d. "The Use of Psalms in African Context." M.A. Thesis, University of Ilorin, Nigeria.

Alter, Robert 1981. *The Art of Biblical Narrative*. New York, NY: Basic Books.

Alter's academic work explores the category of biblical narrative from within a literary analysis.

Ango, Samuel P. 2010. "Towards An African Theology of Christian Education." *African Journal of Transformational Scholarship* 2(1):23.

Araujo, Alex, Mary Lederleitner, and Werner Mischke. 2010. "To Catch the Wind: A New Metaphor for Cross-Cultural Partnership." In *The Beauty of Partnership: Gain the skills to achieve successful cross-cultural partnerships around the world*. Edited by Werner Mischke. Scottsdale: Mission ONE.

Healthy cross-cultural partnerships depend on the paradigm organizing our perception of ourselves, our world, and our ministry partners in the majority world. Here the authors provide a powerful metaphor to help us identify these contrasting paradigms.

Aristotle. 1997. *Poetics*. Translated by S.H. Butcher. Mineola, NY: Dover Publications.

Awobuluyi, Oladele. 1979. "The New National Policy on Education in Linguistic Perspective." Ilorin: The University of Ilorin Press.

Bamgbose, A. 1976. "Language in National Integration: Nigeria as a Case Study." A paper read at the 12th West African Languages Congress, University of Ife, Ife, Nigeria, March 15 – 20, 1976.

Bauckham, Richard. 2003. *Bible and Mission: Christian Witness in a Postmodern World*. Grand

Rapids, MI: Baker.

Bauckham addresses Christian mission in a postmodern world concerned with globalization. He describes God as simultaneously universal and particular, discussing the relationship of these two characteristics throughout scripture and how they direct present day mission: not with the motive to homogenize and wipe out diverse culture, but to see God glorified in diverse ways.

Bennett, Christine. 2002. *Comprehensive Multicultural Education, Theory and Practice*. Boston, MA: Allyn & Bacon.

A thorough, practical resource providing teachers a historical context for various cultures, thereby equipping them to 1) be sensitive to students of different cultural backgrounds, and 2) to construct a multicultural curriculum.

Berryman, Jerome. 1991. *Godly Play: A Way of Religious Education*. San Francisco, CA: Harper.

Berryman's experience is primarily with children within a Christian educational environment, yet his understanding of education, pedagogy, psychology, and theology begs a wider audience. Chapter four on the "Spoken Lesson" reminds all theological educators that their goal is not mere transference of facts. His tracing a history of media and religion provides an accessible overview of oral and literary tools within Judeo-Christian communication. Godly play may not immediately relate with the sophistication of oral assessment within formal theological education yet there is a challenge latent in Berryman's work: How will Jesus' invitation to become like little children inform the Church's assessment of adults? According to Berryman, consideration of elements such as play, imagination, space, and the spoken word all create an environment for knowing the Creator.

Bessette, Guy. 2004. *Involving the Community: A Guide to Participatory Development Communication*. International Research Development Center. Accessed May 16, 2014, from idl-bnc.idrc.ca/dspace/bitstream/10625/31476/33/IDL-31476.pdf.

Bessette's introduction to Participatory Development Communication (PDC) deserves consideration (see also Dagron), specifically relating to evaluation (assessment). The PDC approach to evaluation reminds everyone involved that the assessment should benefit not just external researchers (or educators) but the community (or learners). A reexamination of basic assumptions related to the purpose and goals behind assessment could open up fertile fields for rethinking assessment procedures.

_____. 1993. *Contextual Bible Study*. Pietermaritzburg, South Africa: Cluster Publications.

Bingham, Tony, Marcia Conner. 2010. *The New Social Learning: A Guide to Transforming Organizations through Social Media*. San Francisco, CA: Berrett-Koehler Publishers.

Many organizations class social media as “marketing tool” or “distraction,” but Bingham and Conner suggest another productive use for it: learning tool. As social—or group—learning is regarded as an effective learning technique, it is possible that social media could serve as an effective learning tool, facilitating innovation and education in a way that accommodates physical location, learning preference and age.

Borthwick, Paul. 2012. *Western Christians in Global Mission: What’s the Role of the North American church?* Downers Grove, IL: InterVarsity Press. Kindle Edition

Christianity is truly globalized, and countries that were once targets for missions have blossomed in the faith and turned the tables, sending off their own missionaries to a multitude of destinations—not excluding North America. This reality presents numerous questions such as the following: Has the Western Church become obsolete? Is it doing more harm than good, perpetuating an unhealthy West-knows-best mentality? What is its role now, and how can it be acted out appropriately? This is invaluable in addressing such questions on global outreach in the present day and cultural climate.

Bosch, David J. 1991. *Transforming Mission: Paradigm Shifts in the Theology of Mission.* Maryknoll, NY: Orbis.

Divided into three parts, this book entails 1) An examination of the New Testament and what a fundamentally scriptural approach to mission looks like, 2) A history of the Church and how it has conducted mission, 3) Thirteen paradigms of mission (mission for inculturation VS for justice VS for evangelism etc.). Such a thorough knowledge of missional history and practice should direct our efforts in the modern day.

Bowen, Earle and Dorothy Bowen. 1989. “Contextualizing Teaching Methods in Africa.” *Evangelical Missions Quarterly* 25: 270-275.

The Bowens’ experience provides tangible, practical consideration to the discussion of contextualization although the assumption that left-brain thinking is necessary to properly understand scripture deserves further consideration.

.1988. “Contextualization of Teaching Methodology in Theological Education in Africa.” A paper presented at the Accrediting Council for Theological Education Conference of Theological Educators. Kenya, June 16-19, 1988. Accessed May 21, 2014, from www.thinkagainnow.com/uploads/Field_Dependency_-Teaching_Style-Bowen.pdf.

While this researched perspective on African learning styles is over 25 years old, it provides a very accessible summary of the difference between field-dependent and field-independent learners. The Bowens challenge the stereotypical Western lecture model in theological education, and provide 18 suggestions for alternating teaching strategies. While today’s terms like oral-preferenced and print-preferenced learners would sharpen their findings, their strategies suggestions, specifically their caution of using competition within assessment for field dependent learners, remain valid today.

Branch, Robert M. 2009. *Instructional Design: The ADDIE Approach*. New York, NY: Springer.

Brown, Rick. 2004. "Communicating God's Message in an Oral Culture." *International Journal of Frontier Missions* 21(3): 122-128.

Brown's article, a highly accessible introduction to the nature of orality, provides practical "implications" of what an awareness of oral-preferenced learning would mean for presentations of the gospel. This would be an ideal piece for discussion within a university or seminary course.

Campbell, Joseph. 1968. *The Hero with a Thousand Faces*. Princeton, NJ: Princeton University Press.

Carr, Nicholas. 2011. *The Shallows: What the Internet Is Doing to Our Brains*. New York, NY: W.W.

Norton and Company.

Carr's book regarding the influence of the "Net" in reshaping the way people think is worth the time, particularly his tracing the history of writing and reading, which puts the digital era in a longer perspective. In chapter three, his treatment of orality versus literacy as represented by Socrates and Plato provides helpful background for anyone seeking analysis on how the ancient oral world transitioned into the literate world with Carr giving particular interest to how print fostered individualization and influenced the development of linear thought. If institutions are going to discuss oral assessment accurately, Carr's work reminds the Church that it will be oral assessment but within a digital context; thus, the Church needs to be ready to grapple with the reality that pure oral assessment may no longer be a viable working category.

Carruthers, Mary. 2008. *The Book of Memory: A Study of Memory in Medieval Culture*. 2nd ed. New York, NY: Cambridge University Press.

Cavalletti, Sofia. 1992. *The Religious Potential of the Child*. Mt. Rainier, WA: Catechesis of the Good Shepherd Association.

The Foundation of the Catechesis of the Good Shepherd program, this book delivers a profound message addressing how rather than "teaching children about God," we may cultivate children's private relationship with God, which is already there. Rather than dictating a curriculum, Cavalletti describes a method which is historically accurate and in keeping with Christian fundamentals.

Chiang, Samuel. 2010. "The Passion for Orality." *In Orality Breakouts: Using Heart Language to Transform Hearts*. Eds. S. Chiang, S. Evans, R. Gillchrest, M. Lawson, L. F. Nichols, and J. White, 3-8. Hong Kong: ION and LCWE.

Clark, M. Carolyn and Marsha Rossiter. 2008. "Narrative Learning in Adulthood." In *Third Update on Adult Learning Theory*. Ed. Sharan B. Merriam. San Francisco, CA: Jossey Bass.

While the authors do not specifically approach oral assessment, their appreciation of narrative as a learning strategy is worth understanding for those listening to the broader orality conversation. Regarding theological education, this introduction to narrative learning for adults provides extra-biblical affirmation that stories heard, told, and recognized are powerful pedagogical tools.

Craig, Robert T. and Heidi L. Muller. 2007. *Theorizing Communication: Reading Across Traditions*. Sage Publications.

A collection of primary source material concerning seven established practices of communication theory (rhetorical, semiotic, phenomenological, cybernetic, sociopsychological, sociocultural, critical), outlining the history and trends of each.

Cranton, Patricia. 2006. *Understanding and Promoting Transformative Learning*, 2nd ed. San Francisco, CA: Jossey Bass.

While this book, specifically chapter eight, "Fostering Critical Self-Reflection and Self-Knowledge," does not draw an immediate discernible relationship to oral assessment, its concepts regarding transformational learning (see also Marmon, Clark and Rossiter, Merizow, and Vella) call for a reconsideration of assessment by both educators and learners. While Cranton's suggestions, including crafting questions, creating intentional experiences, discussing critical incidents, and utilizing art, are intended towards self-evaluation and self-knowledge, they naturally invite educators of oral-preferenced learners to creatively utilize and adapt these concepts to think afresh regarding oral assessment.

_____. 1992. *Working with Adult Learners*. Toronto, Ontario: Wall & Emerson.

Cron, Lisa. 2012. *Wired for Story: A Writer's Guide to Using Brain Science to Hook Readers from the Very First Sentence*. New York, NY: Ten Speed Press.

Cron's work argues recent neurological discoveries regarding the human brain's innate love of story have direct relevance for writers of stories today.

Dagron, Gumucio. 2001. "Making Waves: Participatory Communication for Social Change." New York, NY: The Rockefeller Foundation. Accessed April 21, 2014, from www.communicationsforsocialchange.org/pdf/making_waves.pdf.

Due to the inter-disciplinary nature of orality, articles such as Dagron's well-researched chronicle of case studies involving participatory communication often fertilize fresh ideas of how to implement oral assessment strategies more fruitfully. Dagron's introduction includes a very accurate critique of common mistakes made in evaluation methods as

well as a stirring argument for utilizing participatory communication for community development. The continued opportunity for the Global Church will be to create synthesized dialogue between supposedly secularized theories like participatory communication and orality for the growth of the kingdom. For example, see Jay Moon's "Ritual and Symbols in Community Development" online at mis.sagepub.com/content/40/2/141.full.pdf+html.

Dahood, Mitchell. 1996. *Psalms 1-50, vol. 1: The Anchor Bible*. New York, NY: Doubleday and Company.

Dalkir, Kimiz. and Erica. Wiseman. 2004. "Organizational Storytelling and Knowledge Management: A Survey." *Storytelling, Self, Society* 1(1): 57-73.

DeNeui, Paul H, ed. 2013. "You Think in Lines, We Think in Circles: Oral Communication Implications in the Training of Indigenous Leaders." *Developing Indigenous Leaders: Lessons in Mission from Buddhist Asia*, 21-37. Pasadena, CA: William Cary Library.

_____. 2008. *Communicating Christ through Story and Song: Orality in Buddhist Contexts*. Pasadena, CA: William Carey Library.

Dillon, Christine. 2012. *Telling the Gospel through Story*. Downers Grove, IL: InterVarsity Press.

Drivers, Pius. 1965. *The Psalms: Their Structure and Meaning*. New York, NY: Harder and Harder.

Edwards, Kent. 2005. *Effective First-person Biblical Preaching*. Grand Rapids, MI: Zondervan.

Edwards writes a practical approach to constructing sermons in the first person narrative while maintaining biblical integrity, making situations and characters seem closer and more relevant.

Fafunwa, A.B. 1974. *History of Education in Nigeria*. London, England: George Allen & Unwin.

Fassett, Deanna L. and John T. Warren, eds. 2010. *The Sage Handbook of Communication and Instruction*. New York, NY: Sage Publications.

Federal Republic of Nigeria. 1981. "National Policy on Education." Revised. Lagos, Nigeria: NERDC Press.

Folarin, George A., Olusegun O. Oladosu, and Stephen O.Y. Baba. 2012. "Re-Interpreting the ὕδωρ Ζαω (Living Water) Metaphor in John 4 & in the Context of the South Western Yoruba in Nigeria." *Ilorin Journal of Religious Studies* 2(2).

This article helpfully reviews other authors discussing inculturated and intercultural hermeneutics, including Manus, Upkong, and West, before seeking to apply such hermeneutical method to John's concept of "living water." Its relevance to oral assessment lies in the consideration of whose hermeneutical method will be taught and evaluated.

Furniss, Graham. 2004. *Orality. The Power of the Spoken Word*. Basingstoke, England: Palgrave Macmillan.

Frye, Northrop. 1982. *The Great Code: the Bible and Literature*. Orlando, FL: Harcourt Inc.

Gardner, Howard. 2006. *Multiple Intelligences: New Horizons in Theory and Practice*. New York: Basic Books.

Describing intelligence as "an information-processing potential to solve problems or create products that are valued in at least one culture," Gardner outlines eight potential candidates for types of intelligence, ranging from logical to interpersonal to naturalistic. Covering these one by one, he suggests ways in which each may be cultivated in the workplace and educational system.

_____. 1993. *Multiple Intelligences: The Theory in Practice*. New York, NY: Basic Books.

_____. 1983. *Frames of Mind: The Theory of Multiple Intelligences*. New York, NY: Basic Books.

Persevering through Gardner's highly academic work pays dividends in his implications and application section. Chapter 13 is worth reading as he is raising very good observations about the education of intelligences, specifically he analyzes the development of skills in non-literate societies, including the education of initiation rites, bush schools, and apprenticeship systems. Chapter 14 is also fruitful as Gardner's discussion of the assessment and education of persons from within a multiple intelligence framework reminds educators of the advantage of assessment prior to the construction of an education strategy so learners "intelligence preferences and limitations" can be considered.

Gazzaniga, Michael. 2012. *Who's in Charge?* New York, NY: HarperCollins Publishers.

Gladwell, Malcolm. 2008. *Outliers*. New York, NY: Little, Brown and Company.

Glonek, Katie L. and Paul E. King. 2014. "Listening to Narratives: An Experimental Examination of Storytelling in the Classroom." *The International Journal of Listening* 28: 32-46.

Glonek and King investigate the results of presenting educational material either in an expository outline (semantically organized) or a narrative (episodically organized). Drawing from the constructionist theory of narrative comprehension and the "search for

meaning” principle, they argue narrative invites listeners to make inferences in seeking understanding whereas expository presentation does not in the same manner. Their overall findings suggest that instead of apologizing for telling stories, educators should present material in a narrative format to improve memory retention.

Gunkel, Herman. 1927. “Psalmen.” In *Die Religion in Geschichte und Gegenwart* 4. Rev. ed.

Hair, P.E.H. 1967. *The Early Study of Nigeria Languages: Essays and Bibliographies*. Cambridge, England: Cambridge University Press.

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

Hiebert, Paul. 1999. *Cultural Anthropology*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.

Hofstede, Geert. 1983. “Dimensions of National Culture in Fifty Countries and Three Regions.” In Eds. J.B. Deregowski, S.Dziurawiec and R.C. Annis, 335-355. *Expiscations in cross-cultural psychology*, Swets and Zeitlinger: Lisse, Netherlands.

Holding Esther. rivercrossorg.org/holding-esther

Hubbard, Douglas W. 2010. *How to Measure Anything: Finding the Value of “Intangibles” in Business*. Hoboken, NJ: John Wiley & Sons.

While both the business nature and highly analytical approach of this book might cause initial questions regarding its relevancy on assessment in theological education of oral-preferenced learners, it deserves consideration. While Hubbard is not wrestling with the difficulties of measuring say, spiritual maturity, he is having a hard look at common misunderstandings to measurement as well as reconsidering quantifying assumptions and observations. Hubbard’s challenge is to write down what defies measurement in one’s world and then see if quantification does not become more plausible as one works through the book; it seems a worthy challenge for those willing to consider any avenue in search of better assessment of oral methodologies.

Jagerson, Jennifer J. 2013. “Hermeneutics and the Methods of Oral Bible Storytelling for the Evangelization and Discipleship of Oral Learners.” *Great Commission Research Journal* 4(2): 251-261.

James, Maria. 2009. “Developing a Living Theory of Theopraxis.” *Educational Journal of Living Theories*. Accessed November 5, 2014, [fromejolts.net/files/journal/2/2/James2\(2\).pdf](http://fromejolts.net/files/journal/2/2/James2(2).pdf).

While the journey of development is still evident in this paper, James provides testimony of the need for a relational approach to education. Reminiscent of Feire and Vella, yet from a distinctly Christian stance, she is seeking to break out of the “one-dimensional

transmission of propositional knowledge” to create relational space for education through interaction and dialogue. The first-person transparency within the article, as well as her discussion of education as a dance between teacher and students, does not specifically mention oral-preferenced learners, yet is worth reading as a reminder of the power of relationality within education.

Jenkins, Philip. 2002, 2011. *The Next Christendom: The Coming of Global Christianity*. New York: Oxford University Press.

Christianity has expanded all across the world, but its reaches go beyond physical locations and people groups. Its expansion holds implications for many political and societal matters as well: What will the effect of Christianity be on the poor and repressed? Will it facilitate social liberation or increase divisions? What societal temperatures have led to its flourishing across the world? Jenkins addresses these questions.

Jensen, Robin. 2011. *Baptismal Imagery in Early Christianity: Ritual, Visual and Theological Dimensions*. Grand Rapids, MI: Baker Academic.

Johnson, Maxwell. 1989. *The Rites of Christian Initiation: Their Evolution and Interpretation*. Collegeville, PN: Liturgical Press.

Johnson, Todd M., and Kenneth R. Ross, eds. 2009. *Atlas of Global Christianity*. Edinburgh, Scotland: Edinburgh University Press.

The “first atlas to map Christian affiliation at the provincial level,” this invaluable tool covers regions ranging from continent to city with data analysing topics such as Bible translation and receptivity to evangelism (to name some) and also provides essays entailing the history and background of each region.

Johnstone, Patrick. 2011. *The Future of the Global Church: History, Trends and Possibilities*. Downers Grove, IL: InterVarsity Press.

Patrick’s work delivers exactly what the title suggests: through both graphics and text he covers the impact of Christianity throughout history, trends often left unrecognized, and suggestions for what the next half century may hold for the Church and the spread of Christianity.

Jonker, Louis C. 2010. “The Global Context and Its Consequences for Old Testament Interpretation.” In *Global Hermeneutics? Reflections and Consequences*. Eds. Knut Holter and Louis C. Jonker, 53. Atlanta, GA: Society of Biblical Literature.

Kafang, B. Zamani. 2002. *The Psalms: An Introduction to their Poetry*. Jos, Nigeria: Sele Computer Centre.

Karlgaard, Rich, Tom Peters, Clayton M. Christensen. 2014. *The Soft Edge: Where Great Companies Find Lasting Success*. San Francisco, CA: Jossey-Bass.

Strategy and a hard edge (execution) are integral parts to a successful organization, but Karlgaard identifies a third component not easily hacked by competitors: the soft edge. This is the expression of values (trust, smarts, teams, taste, story), and it adopts a long-term perspective. Karlgaard explains how this allows an organisation to grow and strengthen while profit-oriented short term goals might not lead to the same success.

Keathley, H. I. "Guarding the Heart." *Bible.org*. Accessed March 2, 2014, from <https://bible.org/article/guarding-heart>.

Kegan, Robert. 2000. "What 'Form' Transforms? A Constructive-Developmental Perspective on Transformational Learning." In *Learning as Transformation: Critical Perspectives on a Theory in Progress*. Eds. J. Mezirow and Associates, 35-69. San Francisco, CA: Jossey Bass.

Klem, Herbert. 1982. *Oral Communication of Scripture*. Pasadena, CA: William Carey Library.

Knowles, Malcolm. 1980. *The Modern Practice of Adult Education*. Englewood Cliffs, NJ: Prentice Hall Regents.

Knowles, Malcolm and Associates. 1984. *Andragogy in Action*. San Francisco, CA: Jossey Bass.

Kurzweil, Ray. 2000. *The Age of Spiritual Machines: When Computers Exceed Human Intelligence*. New York, NY: The Penguin Group.

Following his previous book, *The Age of Intelligent Machines*, Kurzweil weighs in on what computers—and their place in the human world—will look like in 100 years if computer power technology continues on its current trajectory of exponential advancement.

Lawrence, Randee Lipson. 2012. "Storytelling and Transformative Learning." In *The Handbook of Transformative Learning: Theory, Research, and Practice*. Eds. Edward W. Taylor, Patricia Cranton, and Associates, 471-484. San Francisco, CA: Jossey Bass.

Lawrence, Randee Lipson, and Craig A. Mealman. 1999. "Collaborative Ways of Knowing: Storytelling, Metaphor and the Emergence of the Collaborative Self." In *Proceedings of the 40th Annual Adult Education Research Conference*. Accessed May 16, 2014, from www.thenext.ca/files/read-collaborative-ways-of-knowing-storytelling-metaphor.pdf.

This article, set within a secular educational context, serves as a good reminder for the role of storytelling and metaphor within collaborative learning.

LeFever, Marlene D. 1995. *Learning Styles: Reaching Everyone God Gave You to Teach*. Colorado Springs, CO: David C. Cook.

A must-read on individual learning styles and how a consciousness of both teachers' and students' preferences facilitates better learning.

Lingenfelter, Judith, and Sherwood G. Lingenfelter. 2003. *Teaching Cross-culturally: An Incarnational Model*. Grand Rapids, MI: Baker Academic.

Littlejohn, Stephen W. and Karen A. Floss. 2010. *Theories of Human Communication*. Long Grove, IL: Waveland Press.

The authoritative go-to for anyone exploring communication theory.

Lunsford, Andrea A., Kirt H. Wilson, and Rosa A. Eberly, eds. 2009. *The SAGE Handbook of Rhetorical Studies*. New York, NY: Sage.

Madinger, Charles. Forthcoming. "Oral Preference Scale." University of Kentucky, KY.

Madinger seeks to improve on Abney's assessment tool.

_____. Forthcoming. "Orality Framework Theory: Designing Messages for the Oral Majority." Unpublished article.

_____. 2013. "A Literate's Guide to the Oral Galaxy." *Orality Journal* 2(2):11-41.

_____. 2010. "Coming to Terms with Orality: A Holistic Model." *Missiology* 32(2): 213-240.

Mangalwadi, Vishal. 2011. *The Book that Made your World*. Nashville, TN: Thomas Nelson.

Mangalwadi's work provides a fascinating evaluation of the influence of the Bible on the Western world.

Manus, U.C. 2003. *Intercultural Hermeneutics in Africa: Methods and Approaches*. Nairobi, Kenya: Acton Publishers.

_____. 2002. "Towards an African Methodology for Biblical Research." *Orita Ibadan Journal of Religious Studies* xxxiv (1-2): 51.

_____. 1993. *Christ the African King*. Frankfurt am Main, Germany: Peter Lang.

Marmon, Ellen L. and Susangelina Patrick. 2014. "Speaking of Orality . . . Experimenting with Oral Approaches to Learning in Highly Print Based Classrooms." Paper presented at an ION Forum hosted by Asbury Theological Seminary April 2-4, 2014.

This engaging article, building on scripture, tradition, Mezirow's Transformational Learning Theory, as well as personal experience, suggests the need to reevaluate and affirm oral methodologies within graduate education. Specifically, it chronicles elements of both a professor and student's journey in learning how to extend hospitality within the

classroom toward oral-preferenced learners. This practical article highlights the power of oral methodologies even for initially skeptical graduate students.

Mayer-Schönberger, Viktor, Kenneth Cukier. 2014. *Big Data: A Revolution that will Transform how we Live, Work, and Think*. London, England: John Murray.

Big data refers to the use of vast quantities of seemingly unrelated data to detect patterns that might not appear in smaller samples. Powerful in its ability to predict and prioritize, how big data is used in language translation software may be of particular interest—although its usefulness is not limited there. This is an excellent read on the application of big data today.

McEntyre, Marilyn. C. 2009. *Caring for Words in a Culture of Lies*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.

McEntyre establishes her discussion on the thesis that we are stewards of words; language sustains society just as livestock and crops sustain populations, and therefore it requires equal care. She states, "Like food, language has been 'industrialized'. Words come to us processed like cheese, depleted of nutrients, flattened and packaged, artificially colored and mass marketed." She goes on to discuss what good stewardship of language involves, and particularly interesting is what she has to say about the importance of forming habits of speaking and listening that promote clarity.

McGilchrist, Iain. 2012. *The Divided Brain and the Search for Meaning*. Amazon Digital Services, Inc.: Yale University Press.

_____. 2009. *The Master and His Emissary*. Padstow, England: TJ International Ltd.

Meister, Jeanne C., Karie Willyerd. 2010. *The 2020 Workplace: How Innovative Companies Attract, Develop, and Keep Tomorrow's Employees Today*. New York, NY: Harper Collins.

Saturated with data analysis and case studies, Meister and Willyerd cover trends in the workplace today as well as ones they predict will arise in future. One particular interest is the overlap of current employees and the incoming Millennial generation: this new dynamic will necessitate an understanding of a new breed of workers. The authors discuss what this might involve and the results can expect to see in just a few years' time.

Merriam, Sharan B., Rosemary Caffarella S. and Lisa M. Baumgartner. 2007. *Learning in Adulthood*. San Francisco, CA: John Wiley & Sons.

Mentkowski, M. qtd. in Palomba, C. A., and T. W. Banta. 1999. *Assessment Essentials: Planning, Implementing, and Improving Assessment in Higher Education*. San Francisco, CA: Jossey Bass.

Mezirow, Jack. 2009. "Transformative Learning Theory." In *Transformative Learning in*

Practice. Eds. Jack Mezirow, Edward W. Taylor, and Associates, 18-31. San Francisco, CA: Jossey Bass.

_____. 2000. *Learning as Transformation*. San Francisco, CA: Jossey Bass.

Moon, Jay. 2012. "Encouraging Ducks to Swim: Suggestions for Seminary Professors Teaching Oral Learners." *William Carey International Development Journal* 2(2): 3-10.

Using Abney's oral assessment within graduate community, this article offers a detailed case study of how to encourage a faculty to engage oral-preferenced learners. It is full of helpful websites and ideas to stimulate alternative approaches that are oral-preferenced friendly.

_____. 2012. *Integrative Discipleship: Multi-cultural and Multi-generational Pedagogies for Worldview Transformation*. ASM series. Maryknoll, NY: Orbis.

_____. 2012. *Ordinary Missionary: A Narrative Approach to Introducing World Missions*. Eugene, Ore.: Resource Publications.

_____. 2012. "Understanding Oral Learners." *Teaching Theology and Religion* 15(1): 29-39.

Moon seeks to create a more hospitable place for oral-preferenced learners, specifically citing examples from personal experiences in the classroom. The section regarding "Suggestions from Oral learners to Educators" is particularly helpful in understanding elements of education that a print-preferenced educator may overlook.

Moreau, Scott, Gary Corwin, and Gary McGee. 2004. *Introducing World Missions*. Grand Rapids, MI: Baker.

Morrison, Gary, Steven Ross, Jerold Kemp, and Howard Kalman. 2010. *Designing Effective Instruction*. Hoboken, NJ: Wiley.

Mottet, Timothy P., Virginia P. Richmond, and James C. McCorske. 2005. *Handbook of Instructional Communication: Rhetorical and Relational Perspectives*. Upper Saddle River, NJ: Pearson.

This is a valuable resource covering the foundations of instructional communication from both a rhetorical and relational perspective, as well as how it may be practiced effectively. Relevant especially to those in human resources and academics.

Mouton, Jane Srygley and Robert R. Blake. 1984. *Synergogy: A New Strategy for Education, Training and Development*. San Francisco, CA: Jossey Bass.

Mugambi, Jesse. 2001. "Africa and the Old Testament." In *Interpreting the Old Testament in Africa*. Eds. Mary N. Getui, Knut Holter, and Victor Zinkaratire. Nairobi, Kenya: Acton Publishers.

Naím, Moisés. 2014. *The End of Power: From Boardrooms to Battlefields and Churches to States, Why Being in Charge Isn't What it Used to Be*. New York, NY: Basic Books.

Although positions of power still exist, power itself has decayed. It is more easily available, harder to wield, and more susceptible to loss. With the advent of the digital age, there are more challenges and challengers to power than ever; Naím's book provides an excellent analysis of this phenomenon, leading readers to question not so much *who* is in power, but *what* is occurring behind bodies of power.

Newbigin, Lesslie. 1986. *Foolishness to the Greeks*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.

Ngugi wa Thiong'o. 1986. *Decolonising the Mind. The Politics of Language in African Literature*. Oxford, England: James Currey.

Noll, Mark. 2009. *The New Shape of World Christianity: How American Experience Reflects Global Faith*. Downers Grove, IL: InterVarsity Press.

Noll leads a level discussion on how the American approach to the practice of Christianity and outreach have impacted mission and practice globally.

Ntreh, Benjamin Abotchue. 1990. "Towards an African Biblical Hermeneutics." *African Theological Journal* 19: 247-254.

Oduyoye, Modupe. 1995. *The Alphabetical Psalms: Systematic Instruction for a Life of Faith and Trust*. Sefer Commentaries. Binding Unknown.

_____. 1994. *The Longest Psalms: The Prayers of a Student of Moral Instruction*. Ibadan, Nigeria: Sefer Books.

Olowola, Cornelius A. 1993. *African Traditional Religion and the Christian Faith*. Achimota, Ghana: African Christian Press.

Ong, Walter J. 1982. *Orality and Literacy: The Technologizing of the Word*. London, England: Methuen.

While this influential work is familiar to many, it is helpful to consider afresh Ong's premise regarding the nature of writing to restructure the human consciousness, specifically when considering oral assessment. Ong discusses the paradox that the technologized word can only appeal to higher technology for critique, specifically using Plato's written critic of writing as an illustration. Furthermore, Ong raises substantial questions on the limitations of print-conditioned-consciousnesses to evaluate and represent oral assessment. Acknowledging literacy's influence in even raising the question of assessment, a potential question remains for theological educators within oral-preferenced communities: "Is there anything akin to assessment within the

indigenous oral culture of the learners and could that in any way inform their educational philosophy, practice, and evaluation?"

Osaji, Bede. 1979. "Language Survey in Nigeria, Publication B 13 – 81." International Center for Research on Bilingualism, Quebec.

Osborne, Grant. 2006. *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation*. Downers Grove, IL: IVP Academic.

Pagitt, Doug. 2005. *Preaching Re-Imagined*. Grand Rapids, MI: Zondervan.

Parker, William. 1980. "Cultural and Academic Stress Imposed on Afro-Americans: Implications for Educational Change" Princeton, NJ: E.R.I.C. #ED134646.
www.eric.ed.gov.

Peterson, Brooks. 2004. *Cultural Intelligence: A Guide to Working with People from Other Cultures*. Boston, MA: Intercultural Press.

A practical approach to working cross-culturally.

Plueddemann, James E. 2009. *Leading Across Cultures: Effective Ministry and Mission in the Global Church*. Downers Grove, IL: IVP Academic.

This work brings experience and perspective to what is the future of missions.

Pocock, Michael, Gailyn Van Rheen, and Douglas McConnell. 2005. *The Changing Face of World Missions: Engaging Contemporary Issues and Trends*. Grand Rapids, MI: Baker.

The authors identify trends in 21st-century mission, evaluating each scripturally with a practical response in view.

Rah, Soong-Chan. 2009. *The Next Evangelicalism: Freeing the Church from Western Cultural Captivity*. Downers Grove, IL: InterVarsity Press. Kindle edition.

Though not the first person to make this observation, Rah offers a convicting critique of the American Church: so closely tied to traditional Western culture that it may be growing obsolete in the multicultural environment that Christianity exists in today. Rah discusses where the American Church may be headed as well as where Christianity is growing out of most today.

Richards, E. Randolph, and Brandon J. O'Brien. 2012. *Misreading Scripture with Western Eyes: Removing Cultural Blinders to Better Understand the Bible*. Downers Grove, IL: InterVarsity Press.

O'Brien and Richards examine nine areas in which modern Western patterns of thought may lead to mistaken textual inferences when reading Scripture. Additionally, they

discuss the helpfulness of understanding other cultures in existing as part of the global culture Christianity encompasses today.

Runyon, Daniel. V. 2014. *Tribal Bible: Stories of God from Oral Tradition*. Spring Arbor, MI: Saltbox Press.

Runyon, Leilah. E. 1962. *I Learn to Read about Jesus*. Cincinnati, OH: Standard Publishing Co.

Rushkoff, Douglas. 2013. *Present Shock: When Everything Happens Now*. New York: Penguin.

The 21st century is obsessed with the present, resulting in the “diminishment of anything that isn’t happening right now,” as Rushkoff puts it. The new normal is everyone being “plugged in” all the time, scrambling to keep time with instant tweets, Facebook statuses, viral videos and more—even when real physical people are available to speak to. This constant torrent of “now,” however, is an illusion; “live” updates on social media, for example, are in and of the past, and there is no way we can participate in them. Rushkoff discusses the implications of this perpetual game of catch-up that we call “now,” from how narrative has given way to reality TV and our inability to discuss long-term issues.

Ryken, Leland. 1974. *The Literature of the Bible*. Grand Rapids, MI: Zondervan.

Sabourin, Leopold. 1969. *The Psalms: Their Origins and Meaning*, vol. 1. New York, NY: Albe House.

Saiyasak, Chansamone. 2012. “The Adaptation of Buddhism and Christianity to Asian Soils.” In *Discern What is Right: Seoul Strategic Forum 2011*. Edited by David Hartono and Greg Young Paek. Pasadena, CA: East-West Center for Missions Research & Development.

An informative read for anyone interested in or preparing to enter a region where Buddhism is the primary religion.

Scarborough, Lynn W. 2009. *Talk like Jesus*. Mumbai, India: Jaico Publishing House.

Shaw, Daniel. 1988. *Transculturation*. Pasadena, CA: William Carey Library.

Schmidt, Eric and Jared Cohen. 2013. *The New Digital Age: Transforming Nations, Businesses, and Our Lives*. New York, NY: Knopf Doubleday Publishing Group.

An insightful read on the far-reaching implications of Internet expansion into the future.

Siegel, Daniel. J. 2012. *The Developing Mind*. New York, NY: Guilford Press.

Smith, James K. 2009. *Desiring the Kingdom*. Grand Rapids, MI: Baker Academics.

Snyder, Howard A. and Daniel V. Runyon. 2002. *Decoding the Church: Mapping the DNA of Christ’s Body*. Grand Rapids, MI: Baker.

So, Damon. 2013. "How Should a Theological Institution Prepare Students/Leaders Who Will Go Out into the Field to Train Local People (Storytellers) to Tell Bible Stories Effectively?" In *Beyond Literate Western Models: Contextualizing Theological Education in Oral Contexts*. Eds. Samuel E. Chiang and Grant Lovejoy, 29-38. Hong Kong: International Orality Network.

Sogaard, Viggo. 1986. *Applying Christian Communication*. Ann Arbor, MI: University of Michigan Microfilms.

Sternberg, Meir. 1987. *The Poetics of Biblical Narrative*. Bloomington, IN: Indiana University Press.

Stetzer, Ed, and David Hesselgrave. 2010. *MissionShift: Global Mission Issues in the Third Millennium*. Nashville, TN: B&H Publishing. Kindle Edition.

An insightful collection of various authors' essays discussing and critiquing one another's stances on global mission in the present day.

Sweet, Michael and Larry K. Michaelsen. 2012. *Team Based Learning in Social Sciences and Humanities: Group Work that Works to Generate Critical Thinking and Engagement*. VA: Stylus.

Taiwo, Cornelius O. 1980. *The Nigeria Education System*. Lagos, Nigeria: Thomas Nelson Limited.

Tennent, Timothy C. 2007. *Theology in the Context of World Christianity: How the Global Church is Influencing the Way we Think about and Discuss Theology*. Grand Rapids, MI: Zondervan.

An informative resource on the subject of theology in the Majority world and how insights from these areas can and should be integrated with the West.

_____. 2010. *Invitation to World Missions: A Trinitarian Missiology for the Twenty-first Century*. Grand Rapids, MI: Kregel.

Mission is a fundamental part of Christianity grounded in the Trinity: the Father is both the origin and objective of mission, the Son is the realization of God's redemption, and the Spirit is God's presence that accomplishes the new creation. Tennent structures his book following these three roles and relationships, discussing practical suggestions as to how we may live accordingly.

Thomas, Rosalind. 1992. *Literacy and Orality in Ancient Greece*. Cambridge, England: Cambridge University Press.

Rosalind is a substantial scholar working specifically in issues related to literacy and orality in the ancient world.

Tienou, Tite. 1970. *The Theological Task of the Church in Africa*. Ghana: African Christian Press.

Tyler, J. and A. Swarz. 2012. "Storytelling and Transformative Learning." In *The Handbook of Transformative Learning: Theory, Research, and Practice*. Eds. Edward W. Taylor, Patricia Cranton, and Associates, 455-469. San Francisco, CA: Jossey Bass.

Ukpong, Justin S. 2006. *African Interpretation of the Bible: A Reader*. Atlanta, GA: Society for Biblical Literature.

_____. 2002. "Inculturation Hermeneutics: An African Approach to Biblical Interpretation." In *The Bible in a World Context, An Experiment in Contextual Hermeneutics*. Eds. Walter Dietrich and Ulrich Luz. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.

_____. 2002. "The Story of Jesus' Birth (Luke 1-2): An African Reading." *The Bible in a World Context: An Experiment in Cultural Hermeneutics*. Eds. Walter Dietrich and Ulrich Luz. Grand Rapids, MI: Wm. B. Eerdmans Publishing Company.

_____. 2000. *The Bible in Africa*. New York, NY: E.J. Brill.

_____. 1995. "Rereading the Bible with African Eyes: Inculturation and Hermeneutics." *Journal of Theology for Southern Africa* 91: 3-14.

Vella, Jane. 2001. *Taking Learning to Task, Creative Strategies for Teaching Adults*. San Francisco, CA: Jossey Bass.

Vella, Jane and Paula Berardinelli and Jim Burrow. 1998. *How Do They Know They Know*. San Francisco, CA: Jossey Bass.

Vella, Berardinelli, and Burrow's educational theory and practical steps incorporate evaluation into the learning process so learners *know that they know when they can do*. Vella challenges the stereotypical conceptions of teaching which can feel threatening, and her whole dialogical education system requires substantial work on the part of the educator yet it respects the role of the learner, holds the educator accountable to actually teach, and can produce learners who are confident in their mastery of the material. Within the context of oral-preferenced education, such immediate and concrete learning has the potential to be highly effective.

Waltke, Bruce K. 2007. *An Old Testament Theology: An Exegetical, Canonical and Thematic Approach*. Grand Rapids, MI: Zondervan.

Weaver, John B. 2008. "Narratives of Reading in Luke-Acts." *Theological Librarianship* 1(1): 22-37.

West, Gerald. 2008. *Biblical Hermeneutics of Liberation: Modes of Reading the Bible in the South African Context*. Pietermaritzburg, South Africa: Cluster Publications.

Examining a variety of liberationist approaches to the Bible—such as those by feminist, black and Latin American liberation theologians—West endeavors to show readers the hermeneutical that connects them: one which is committed to the oppressed.

Wilken, Robert. 2004. “Christian Formation in the Early Church.” In *Educating People of Faith: Exploring the History of Jewish and Christian Communities*. Ed. John Van Engen, 48-62. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.

Willard, Dallas. 2002. *Renovation of the Heart*. Colorado Springs, CO: Navpress.

Willis, Avery T. Jr., and Mark Snowden. 2010. *Truth That Sticks: How to Communicate Velcro Truth in a Teflon World*. Colorado Springs, CO: NavPress.

Wright, Christopher J.H. 2006. *The Mission of God: Unlocking the Bible’s Grand Narrative*. Downers Grove, IL: InterVarsity Press.

In Wright’s words, “The Bible contains a number of texts, which happen to provide a rationale for missionary endeavor but . . . the whole Bible is itself a missional phenomenon” (p.22). Following on from this, Wright covers a number of key topics necessary to an understanding of the Bible as having a missional basis: God’s identity and his goal to be known, what it means to be God’s people, and how we fit into his mission.

Yorkes, Gosnell. 1995. “Biblical Hermeneutics: An Afrocentric Perspective.” *Journal of Religion and Theology* 2(2): 145-158.

Zahniser, Mathias. 1997. *Symbol and Ceremony: Making Disciples across Cultures*. Monrovia, CA: MARC.

Ceremonies, rituals, and symbols are powerful tools within all cultures and Zahniser strongly urges the Church to consider how disciple-making could take advantage of such tools for God’s redemptive purposes, specifically because God created culture and is still active in cultures today. While specifically recognizing the inherent danger of syncretism, he draws from Buddhism, Judaism, and Islam. He offers suggestions in how to infuse other religious ceremonies and symbols with Christian meaning. Zahniser’s ideas necessitate substantial investigation by educators within oral-preferenced communities as they consider the role of elements such as ritual and symbol within assessment.