

courage for a person to admit that her or his beliefs were wrong. This was possible for Poplin because of her religious experience in which she was touched by Jesus Christ which transformed her life and gave her needed impetus to expose the ideologies that were once closer to her heart. This volume is a philosophical apologetic to present the worldview of Christianity as reality. This is one such new way of presenting Christ to a scholarly mind; taking the bull by its horns. She has succeeded in telling her conversion story through philosophical frames. This volume stands as a proof for (religious) experience as a source of knowledge. Every Christian who wants to make sense of her or his faith needs to read this book. It is easily readable; although the topics are highly philosophical.

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## Education

*Beyond Literate Western Practices: Continuing Conversations in Orality and Theological Education*

Samuel E. Chiang and Grant Lovejoy (eds.)

Hong Kong: International Orality Network.

2014. 172 pp., Kindle edition, \$9.95

**Reviewed by:** Mark Wood

*Beyond Literate Western Practices* is the latest publication of the International Orality Network (ION). The book is the result of the second orality consultation on theological education sponsored by ION entitled Contextualizing Theological Education in Oral Contexts during June, 2013 in Hong Kong. The first consultation held at Wheaton in 2012 is represented in the book *Beyond Literate Western Models: Contextualizing Theological Education in Oral Contexts* (Chiang and Lovejoy, 2013).

The book is organized into two sections: part I: Case Studies and Current Innovations and part II: Conversations Impacting Orality Strategy Implementation. Within each part chapters present a unique perspective, concluding with questions and challenges that are cogent and insightful. Contributors represent Africa, Asia, Latin and North America, giving voice from many different contexts, an accomplishment for which this work is to be commended.

As the role of orality in theological education is brought into greater focus, the challenges that must be addressed are also becoming more evident. This work is evidence of how far the orality movement has come, but also of the challenges that must be addressed as it progresses. Issues from those of accreditation and academic acceptance to contextualization are described. Chapter 6 by Mark Sauter on "Theological Education for the Deaf" and chapter 9 by William C. Goold, "Integrating Theological Education and Creative Arts in the Practice of Orality" are of particular interest in showing the growing impact of orality in diverse settings. The final chapter by Calvin Chong, "Giving Voice to Orality in Theological Education: Responses

and Recommendations,” is an excellent summary and serves as a roadmap for future areas of discussion.

In anticipation of future consultations and resulting work, there are areas of improvement to consider. The title *Beyond Literate Western Practices* is incongruous with the content of the book. Contributions reveal orality is not an issue of Western or Eastern but a transforming global reality. The subtitle, *Continuing Conversations in Orality and Theological Education* better conveys the book’s essence. Furthermore, some chapters would benefit from clear citations to support their asserted claims.

*Beyond Literate Western Practices* is recommended for those interested in the confluence of orality and theological education. In particular it is a cogent call for contextualization and reform within theological education regardless of a given context. For masters and doctoral students the book is a wealth of research topics awaiting further exploration. May the conversation continue.

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## History

*The Indian Great Awakening: Religion and the Shaping of Native Cultures in Early America*

By Lindford D. Fisher

New York: Oxford University Press

2012. 296 pp., \$24.95

**Reviewed by:** John Easterling

John Eliot and David Brainerd are the two names that come to mind when assessing the early missionary attempts of the English colonists to the native peoples. In reading through Lindford Fisher’s research, I quickly realized that there were many attempts by the Congregationalists, the Baptists, the Presbyterians, and others to bring the Christian message to the Indians. Many of the attempts had little or no real success, but many did see measurable reception because of the numerous people who were committed to bring Christ to the different tribes.

Fisher is a good historian and traces step-by-step inroads made in the colonies. Although this focuses strongly on New England and Long Island, it shows an overarching theme of building spiritual bridges with the Indians. The methodology varied but often included establishing of permanent settlements, schools, churches, Bible translation, and teaching European culture and civilization.

Resistance to their mission was common and often related to the lack of true understanding and appreciation of native culture and wanting to Europeanize their society. In addition, the French and English used the Indians and their own native alliances against the different colonial powers, causing wars and preventing or at least slowing down effective missionary efforts.