Intercultural Doctoral Studies
PhD in Intercultural Studies
"Shaping Servant-Leaders to Reach all Peoples"

— Syllabus —

COURSE NUMBER and TITLE: MC 929 Encountering Non-Christian Religions **CREDIT HOURS:** 4 **SEMESTER:** Summer 2019 **COURSE DAY/TIME:** July 15-19, 2019, 8am-5pm **LOCATION:** Room 227	**INSTRUCTOR:** Ivan Satyavrata[1] **PHONE:** 206-708-9881 **OFFICE:** None **EMAIL:** calcuttacareag@gmail.com **OFFICE HOURS:** By appointment

REQUIRED TEXT:

D'Costa, Gavin, Paul F. Knitter & Daniel Strange. *Only One Way? Three Christian Responses to the Uniqueness of Christ in a Religiously Plural World*. London: SCM Press, 2011. **ISBN-13:** 978-0-334-04400-0. pp.256.

Netland, Harold. *Encountering Religious Pluralism: The Challenge to Christian Faith & Mission*. Downers Grove, IL: IVP, 2001. **ISBN-13**: 978-0851114880. pp.348.

Muck, Terry & Frances S. Adeney. *Christianity Encountering World Religions: The Practice of Mission in the Twenty-First Century*. Grand Rapids: Baker, 2009. **ISBN-13:** 978-0-8010-2660-7. pp.385.

Newbigin, Leslie. *The Gospel in a Pluralist Society*. Grand Rapids: Eerdmans, 1989. pp. 244.

Chris Wright, The Uniqueness of Jesus. Crowborough: Monarch, 2001. **ISBN-** 0-8254-6006-9. pp.176.

Satyavrata, Ivan. *To Fulfil, Not To Destroy: Christ as the Fulfilment of Hindu Religious Experience in Indian Christian Theology*. Oxford: Regnum, 2018. **ISBN-** 1-9123-4383-6. pp.66

Note: If you have read any of the required textbooks, please select substitutes from the bibliography.

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[1] See Addendum 4.

ASSEMBLIES OF GOD THEOLOGICAL SEMINARY MISSION:

The purpose of Assemblies of God Theological Seminary is to train men and women to fulfill the mission of the Church as taught in Scripture—Shaping servant leaders with knowledge, skill and passion to revitalize the Church and evangelize the world in the power of the Spirit.

EVANGEL UNIVERSITY MISSION:

Evangel University is a comprehensive Christian university committed to excellence in educating and equipping students to become Spirit-empowered servants of God who impact the Church and society globally.

PHD ICS MISSION:

The mission of the PhD ICS is to facilitate the development and academic certification of vocations in missiological and intercultural teaching and scholarship by providing an environment and essential tools that enable research and theological reflection, creating a unique learning experience customized to each student's call, gifts, and academic interest, equipping missiologists for research, teaching, and missional praxis in an increasing complex multicultural world, and giving credible voice to scholar practitioner missionaries and national leaders before the academy and the church.

CATALOG DESCRIPTION:

In a globalized world by religious diversity, on the one hand and increasingly violent fundamentalism on the other, how should Christians present Christ's decisiveness and finality faithfully, yet sensitively? This course seeks to equip students with biblical, theological and phenomenological resources for responding effectively to the challenges presented by religious pluralism to Christian Witness in the twenty-first century

COURSE PREREQUISITES:

Background Literature: These books are standard works on missiology that are particularly relevant to this course. Ideally, you should have already read this material before beginning doctoral studies. If there are any books you have not read on this list, review them and write a summary card for later reference. Even if you have already read these books, it would be good to review them and write a summary card as well. If you will follow this practice throughout your doctoral studies, you should be prepared for the qualifying exam at the end of the core courses.

Hesselgrave, David J. Communicating Christ Cross-Culturally. 2nd ed. Grand Rapids: Zondervan, 1991.

Hiebert, Paul. Anthropological Insights for Missionaries. Grand Rapids: Baker, 1987.

Hiebert G. Paul. Transforming Worldviews: An Anthropological Understanding of How People Change. Grand Rapids, MI: Baker Academic, 2008.

Grunlan, Stephen A. and Marvin K. Mayers. Cultural Anthropology: A Christian Perspective, 2nd ed. Grand Rapids Print: Zondervan, 1988.

Hesselgrave, David J. Communicating Christ Cross-Culturally. 2nd ed. Grand Rapids: Zondervan, 1991.

Lingenfelter, Sherwood and Marvin Mayers. Ministering Cross-Culturally: An Incarnational Model for Personal Relationships. Grand Rapids, MI: Baker, 2003.

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

Nida, Eugene A. Customs and Cultures: Anthropology for Christian Missions. 2nd ed. Pasadena, CA, 1975.

COURSE PURPOSE:

The purpose of this course is to assist the student to be critically aware of and engaging to the contemporary pluralistic society from a Christ centered foundation and perspective.

COURSE REQUIREMENTS:
Pre-Session:

Reading – A minimum of 1750 pages pre-session reading, including 1230 from the prescribed text-books, and an additional 275 pages from the bibliography, or relevant material from the area of the world where the student lives or works. Evidence of reading to be submitted in the form of a one page [200-250 word] reading report for each book.

Sessions:

Class Participation - An assessment of each student's class involvement based on active participation, discussion and Q&A/ feedback.

Post-Session:
Research Project - Write a research project (final assessment document) on some aspect of the class material. The paper should be 15-20 pages [3500-4000 words] in length. The paper should be modeled after a publishable, scholarly article, such as in journals such as *Missiology, International Review of Mission, International Bulletin of Missionary Research*, etc. It should reflect adequate bibliographic research, thorough dialogue with significant scholarly literature on the topic, and add a creative dimension to the issue, taking forward the discussion and adding fresh insight to what is found in the current literature. It should be relevant to your missionary work, and applicable to some concrete missionary situation.

Reflection Paper - The 4-5 page [1000-1250 word] reflection paper is designed to give the student an opportunity to reflect on and evaluate the extent to which she/he has assimilated the course. The student may select any one of the following two options:

a) Research and select the written testimony of a convert to Christian faith. Reflect and respond to his/her experience based on what you have learnt through this course. OR

b) Use the approach recommended in this course in a practical encounter with a person of another faith. Include portions of a verbatim with relevant comment in a brief report of your experience.

Take Home Exam - The final examination will be distributed on the last day of the course, with instructions on how it is to be written. It will evaluate the student's essential grasp of the main themes of class discussion and the student's ability to integrate his/her reading in a creative and reflective response to the proposal outlined in this course. While the student may consult class-notes or bibliographical sources and is encouraged to discuss the question[s] with fellow students, the final response must be his/her own synthesis.

- All assignments need to be submitted as a Microsoft Word document and a pdf format.
  - MS Word file extension: .docx and .pdf format
  - The latest version of Office is available for your personal machine. It can be downloaded without charge by following the instructions at: https://help.evangel.edu/hc/en-us/articles/201759875-How-Do-I-Get-Microsoft-Office-for-free-
- All formal papers (unless otherwise specified by the instructor) are to be formatted using the ICS doctoral template.[2]

ATTENDANCE:

Class attendance is extremely important to your success as a student. There are no excused absences unless approved by the professor, but should you be absent from class, you will be responsible for collecting the information you miss.

BIBLIOGRAPHY

Adler, M.J. *Truth in Religion: The Plurality of Religions and the Unity of Truth.* New York: Macmillan, 1990.

Ariarajah, S.W. *Hindus and Christians: A Century of Protestant Ecumenical Thought.* Grand Rapids: Eerdmans, 1991.

Barnes, M. *Christian Identity and Religious Pluralism: Religions in Conversation.* Nashville: Abingdon, 1989.

Braaten, C.E. *No Other Gospel: Christianity among the World's Religions.* Minneapolis: Fortress, 1992.

Clark, A. and B. Winter, eds. *One God, One Lord: Christianity in a World of Religious Pluralism.* Grand Rapids: Baker Book House, 1993.

Copley, A. *Religions in Conflict: Ideology, Cultural Contact and Conversion in Late-Colonial India.* Oxford: Oxford University Press, 1997.

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[2] Please go to your Course Commons dashboard to find all IDS writing helps under PhD or DAIS Program Elements, Resources, and Academic Writing Clinic.

Cracknell, K. *Justice, Courtesy and Love: Theologians and Missionaries Encountering World Religions, (1846-1914).* London: Epworth, 1995.

D' Costa, G. *Theology and Religious Pluralism.* Oxford: Basil Blackwell, 1986.

_____ *Christian Uniqueness Reconsidered: The Myth of a Pluralistic Theology of Religions.* New York: Orbis Books, 1990.

_____ *The Meeting of Religions and the Trinity.* Edinburgh: T & T Clark, 2000.

_____ 'The Impossibility of a Pluralist View of Religions,' *Religious Studies* 32 (1996) 223-232. Dupuis, Jacques. *Toward a Christian Theology of Religious Pluralism.* New York: Orbis, 1997.

Fernando, Ajith. *Sharing the Truth in Love: How to Relate to People of Other Faiths.* Grand Rapids: Discovery House, 2001.

Flanagan, K. `Theological pluralism: A sociological critique' in I. Hamnett, ed., *Religious Pluralism and Unbelief: Studies Critical and Comparative.* London: Routledge, 1990.

Heim, M. *Salvations: Truth and Difference in Religion.* New York: Orbis, 1997.

Hick, J. and P. Knitter, eds. *The Myth of Christian Uniqueness: Towards a Pluralistic Theology of Religions.* New York: Orbis, 1987.

Hughes, D. A. *Has God Many Names?* Leicester: Apollos, 1996.

Karkkainen, Veli-Matti. *An Introduction to the Theology of Religions: Biblical, Historical & Contemporary Perspectives.* Downers Grove, IL: IVP, 2003.

Knitter, P.F. *No Other Name? A Critical Survey of Christian Attitudes to World Religions.* New York: Orbis, 1985.

Kraemer, H. *The Christian Message in a Non-Christian World.* New York: Harper & Brothers, 1938.

Lightner, R.P. *The God of the Bible and Other Gods.* Grand Rapids: Kregel, 1998.

Lipner, J. *Hindus: Their Religious Beliefs and Practices.* London: Routledge, 1998.

Mc Dermott, Gerald R. *Can Evangelicals Learn from World Religions? Jesus, Revelation & Religious Traditions.* Downers Grove, IL: IVP, 2003.

Neil, S. *Christian Faith and Other Faiths: The Christian Dialogue with Other Religions.* London: Oxford University Press, 1961.

_____ *The Supremacy of Jesus.* Downers Grove, IL: IVP, 1984.

Netland, H. *Dissonant Voices: Religious Pluralism and the Question of Truth.* Grand Rapids: Eerdmans, 1990.

Newbigin, Leslie. *The Gospel in a Pluralist Society*. Grand Rapids: Eerdmans, 1989.

Pinnock, C. *A Wideness in God's Mercy.* Grand Rapids: Zondervan, 1992.

Race, A. *Christians and Religious Pluralism.* New York: Orbis, 1982.

Race, Alan & Hedges, Paul. *Christian Approaches to Other Faiths.* London: SCM Press, 2008.

Ramachandra, Vinoth. *Faiths in Conflict: Christian Integrity in a Multicultural World.* Leicester, UK: IVP, 1999.

Richard, H.L. "A Survey of Protestant Evangelistic Efforts among High Caste Hindus in the Twentieth Century," *Missiology: An International Review* 25, no. 4(1997): 419-445.

Rommen, E. and H. Netland, eds. *Christianity and the Religions.* Evangelical Missiological Society Series 2. Pasadena, CA: William Carey Library, 1995.

Saldanha, C. *Divine Pedagogy: A Patristic View of Non-Christian Religions.* Rome: Las, 1984.

Satyavrata, Ivan. *God Has Not Left Himself Without Witness.* Oxford: Regnum, 2011.

Sharpe, E. J. *Faith Meets Faith: Some Christian Attitudes to Hinduism in the Nineteenth and Twentieth Centuries.* London: SCM Press, 1977.

Stackhouse, John G. Jr., ed. *No Other Gods before Me?* Grand Rapids: Baker, 2001.

Sullivan, F.A. *Salvation outside the Church? Tracing the History of the Catholic Response.* London: Chapman, 1992.

Tennent, T.C. *Christianity at the Religious Round Table.* Grand Rapids, MI: Baker, 2002.

Zacharias, Ravi. *Jesus among other Gods.* Nashville, TN: Thomas Nelson, 2000.

COURSE OUTCOMES:

Course Learning Outcomes[3] Upon completion of this course, the student will be able to:	Program Learning Outcomes	EU20	Faith, Work & Economics Integration
1. Demonstrate an understanding of the essential impulses which have shaped the emergence of the contemporary experience of religious plurality	PHD-SLO # 1,4,5	C 4,5 E 2,3,4 I 1 G 1,3,4	Outcomes 1
2. Engage in reflecting a critical awareness of alternative responses to non-Christian religions.	PHD-SLO # 1,2,3,4,5	C 4 E 2,4 G 1,3,4,5	Outcomes 1,2,4,5,6
3. Develop an informed critical and theological response to the ideology of pluralism.	PHD-SLO # 1,2,3,4,5	C 3,4 E 2,5,4 I 1 G 1,3,4,5	Outcomes 1
4. Engage and evaluate crucial issues in the Christian encounter with people of other faiths.	PHD-SLO # 1,2,3,4,5	C 1,2,3,4 E 2,3,4 I 1 G 1,2,3,4,5	Outcomes 1
5. Develop a sound and tested theological framework for presenting Christ to neighbors of other faiths with conviction and sensitivity.	PHD-SLO # 1,2,3,4,5	C 1,2,3,4,5 I 1 E 2,4 I 4 G 1,2,3,4,5	Outcomes 1

ASSESSMENT:

All assignments are assessed using rubrics. Rubrics are attached to this syllabus (see Addendum 1) *for viewing prior to assignment submission. Points for each of the assignment categories and the grading scale for the course are shown below.*

GRADING SCALE:

A	94 to100%	C	74 to < 77%
A-	90 to < 94%	C-	70 to < 74%
B+	87 to < 890%	D+	67 to < 70%
B	84 to < 87%	D	64 to < 67%
B-	80 to < 84%	D-	61 to < 64%
C+	77 to < 80%	F	0 to < 61%

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[3] See for program learning outcomes, EU20 outcomes, and FWE outcomes: https://agts.edu/currentstudents/academic-policies/.

GRADING POLICY:

Assignment	
1. General Class Participation	5%
2. Reading Report	20%
3. Reflection Paper	15%
3. Take Home Exam	20%
4.Research Project	40%

All assignments are due before the beginning of the next session of doctoral classes in December (90 days from end of class). Any work that earns less than 80% will be returned to the student to be redone. All grading rubrics will be available before the beginning of the class.

General Guidelines for Formal Writing Assignments

Each writing assignment should be typed, double-spaced in a 12-point font. It should contain your name and should conform to the IDS Turabian Parenthetical Style Guide. See Addendum 2 for good writing tips.

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COURSE OUTLINE:

This is a tentative course outline. Course outline may be changed at the discretion of the course instructor. Notice of changes will be made in class.

Class Date	Class Topics
July 15, MO AM	Faiths in Conflict in a Changing World
July 15, MON PM	Encountering Religious Pluralism
July 16, TUE AM	Alternative Responses to Other Religions
July 16, TUE PM	A Critical Evaluation of the Pluralistic Response
July 17, WED AM	The Bible and Non-Christian Religious Experience
July 17, WED PM	Jesus and Non-Christian Religions in Early Church History
July 18, THU AM	Jesus and the Non-Christian Religions in the History of Missions
July 18, THU PM	Jesus as Fulfillment: A Theological Assessment
July 19, FRI AM	The Decisiveness of Christ and the Mission Mandate
July 19, FRI PM	Sharing Jesus with People of Other Faiths

SPECIFIC DATA

Prepared by Dr. Ivan M. Satyavrata, July 2019.

ACADEMIC INTEGRITY:

As people of Christ, members of the broader academic community, and future professionals, it is incumbent upon every member of the Evangel community to employ and encourage integrity in all our academic and professional pursuits. Any and every instance of academic dishonesty compromises the mission of Evangel University and violates the standards we hold as people of Christ and practitioners within our professional fields. Students are expected to understand and avoid all forms of academic dishonesty, which includes falsification, cheating, collusion, and plagiarism.

As members of the Evangel community, students share the responsibility to deter and report academic dishonesty. Should a student become aware of a violation of academic integrity, he or she is encouraged to report the incident to a faculty member or department chairperson.

It is the responsibility of the faculty to address any and all acts of academic dishonesty. Sanctions for violations of academic dishonesty can include but are not limited to a failing grade on an assignment, a failing grade for the course, suspension from school, or expulsion from the university. Evangel's policy on academic integrity, as published in the Student Handbook, appears in Section VIII. University Policies: Academic Integrity.

ELECTRONIC DEVICES IN THE CLASSROOM:

- *It is expected that electronic devices will be used during class to support the students' learning. Any use of technology that substantially degrades the learning environment, promotes dishonesty or illegal activities is prohibited.*
- *Cell phones should only be used for academic purposes during class. It is not permissible to answer cell phones or engage in text messaging while class is in session. Should an emergency situation arise that requires you to use your cell phone, please make the professor aware of the circumstances.*

DISABILITY ACCOMMODATIONS:

Evangel University is committed to equal educational opportunities for students with disabilities in accordance with Section 504 of the Rehabilitation Act of 1973 and the American with Disabilities Act as amended (ADA). Academic Support, a division of the Center for Student Success, is the office designated by Evangel University to review disability documentation, determine reasonable accommodations, and develop plans for the provision of such accommodations.

If you have already established accommodations through Academic Support and receive accommodation memos, please meet with me to discuss the provisions of those accommodations as soon as possible (accommodations are not retroactive). If you have not yet established accommodations, but have a disability or health condition (permanent or temporary) that may have some impact on your work in this class and for which you may require accommodations, you are welcome to contact Academic Support staff in the Center for Student Success (ZM-208; 417-865-2815 x.8215) so that accommodations can be

arranged. See the Disability and Academic Accommodations Handbook for further information on the accommodations process.

This course will use *Course Commons*, Evangel's learning management system. There are links to *Course Commons* in the Student Portal and the Evangel website. The login page for *Course Commons* is https://courses.evangel.com/.
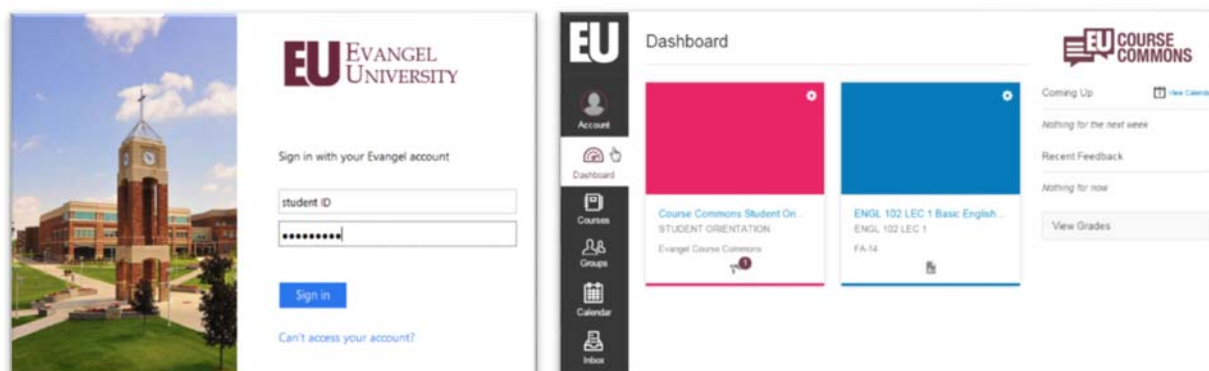
Use your Evangel username and password to login.

COURSE COMMONS STUDENT ORIENTATION

All Evangel students have access to the Course Commons Student Orientation. If you are new to *Course Commons* you are encouraged to take advantage of this excellent resource. As part of your course preparation, this will help you make the most of the features that are available to you as a student.
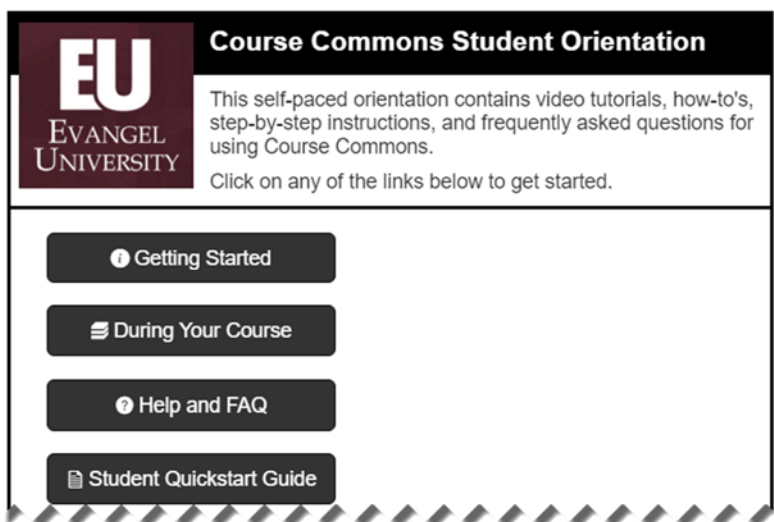
ACCESSING THE COURSE IN COURSE COMMONS

Access your courses list by clicking on the Courses icon on the Global Navigation menu on the left of the screen. You can also click on the course card on the Dashboard.

To customize your Courses list, see the following Help Guide: How do I customize my Courses list?

Students will have access to this course in *Course Commons* seven (7) days before the official beginning of the semester. Students have until seven (7) days after the semester begins to complete financial registration. If financial registration is not completed by the seventh day, course access will be revoked.

After the end of the semester, students will have read-only access to the course through *COURSE COMMONS*. Only access to already submitted work, course resources and grades will be available.
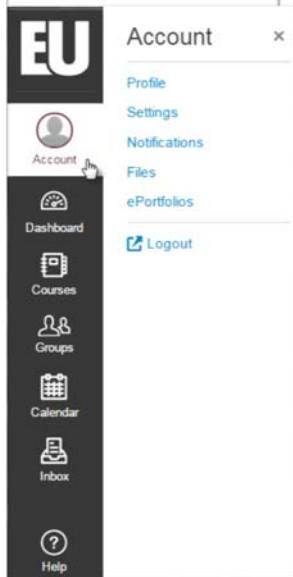
ACCESSING COURSE CONTENT IN COURSE COMMONS

The professor controls the availability of course content and features. Some items may be unavailable until a date set by the professor.

You can navigate the course content and features using the Course Navigation menu on the left. This menu can be customized by the professor, so it may differ from course to course, depending on what features the professor has chosen to make available.

You can collapse the Course Navigation menu to focus on the page content. Click on the menu icon in the upper left (which looks like 3 lines). You can expand the menu by clicking on the menu icon again.

All course content (syllabus, modules, course materials, assignments, online quizzes, online discussions, grades, etc.) can be accessed using the links in the Course Navigation menu.Students can adjust their personal settings in *COURSE COMMONS*. Click on the Account icon to access the Account menu.

On the **Profile** page, you can add a profile picture to your account. You can also edit your display name, which will show to your instructor and peers throughout *COURSE COMMONS*.

The **Settings** link allows you to add additional contact methods (personal email or cell phone number for text message alerts) to your account. You can also add external services, like Twitter, Skype or Google Drive.

The **Notifications** link allows you to customize *what* notifications you receive from *COURSE COMMONS* and *how* and *when* you receive them. This is a student-centered feature that allows you to optimize your notifications to help you stay connected to what is happening in all your courses.

For more information, see the following pages in the *COURSE COMMONS* Student Orientation: How to Update your Profile and Settings and How to Update Your Notifications Preferences.

ACCESSING GRADES IN COURSE COMMONS

All course grades will be recorded and shown through *COURSE COMMONS*. Simply click the "Grades" button on the lower right of the Dashboard to access your grades for all courses. You can also use the Grades link in the Course Navigation to access your grades for this course.

For more information on how to check your grades and what you can do from the Grades page, see the following page from the *COURSE COMMONS* Student Orientation: How to Check My Grades.

HOW TO GET HELP WITH COURSE COMMONS

Help is never more than a few clicks away! You can access the Help menu from any page in *COURSE COMMONS*.

Click on the Help icon in the lower left corner of the screen. Because the *COURSE COMMONS* is powered by the Canvas Learning Management System, all help guides and helpdesk tickets will reference Canvas.

From the Help menu, you can send a message to your instructor, search the Canvas Help Guides, or report a problem.

You can browse and search the Help Guides using the following link: https://community.canvaslms.com/community/answers/guides/.

COURSE COMMONS TROUBLESHOOTING

Do you have a question about a quiz, an assignment, or another item in the course? Contact your professor.

Are you having technical problems with COURSE COMMONS? Click the Help icon, click "Report a Problem" and complete the form to file a ticket for a personal response from the support team. Please be sure to include a thorough description of the problem.

Are you having trouble with your Evangel account (username and password)? Contact the IT Helpdesk at 417-865-2815 ext. 8368 (phone), helpdesk@evangel.edu
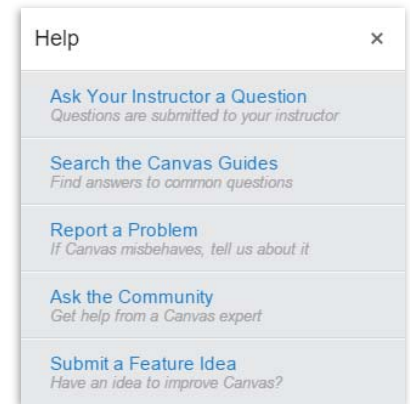
AGTS (GMD) RUBRIC FOR THE EVALUATION OF THE QUALITY OF STUDENT WRITING

The quality of a student's writing will be assessed using the following rubric. Each element will be assessed on a 5-point scale where 5 represents superior work, adequate for publishing. A score of 1 would signify that the work requires significant re-writing and a score of 3 reflects adequate, passable quality.

	5	4	3	2	1
A. TOPIC SELECTION/RATIONALE FOR STUDY 10%					
1. The student gives a clear, cogent rationale for the choice of the subject 2%					
2. The chosen topic is important (worthy of study), relevant, and/or serves to contribute to the knowledge in the field 2%					
3. The research and/or content goals are clearly stated (what data or information they intend to acquire) 2%					
4. There's evidence that the student has read widely enough to identify the major issues 2%					
5. The student understands the issues and is able to critically reflect on their relevance to the chosen topic 2%					
B. RESEARCH DEVELOPMENT AND ORGANIZATION OF THE TOPIC 40%					
1. The student has chosen a research methodology that is adequate to the stated goals of the study 10%					
2. The outline and content of the paper reveals that the investigation of the topic is comprehensive and covers the topic adequately 20%					
3. The outline of the paper is coherent and provides a logical development from concept to concept 10%					
C. CRITICAL THINKING SKILLS 30%					
1. The student has engaged a broad spectrum of views related to the chosen topic 10%					

2. The student demonstrates an ability to critically assess the strengths and weaknesses of differing views or positions 10%					
3. The student shows evidence of independent thinking which evaluates objectively differing views or positions before declaring their own position 10%					
D. BASIC WRITING SKILLS 20%					
1. The paper is mechanically sound in terms of word usage and selection, spelling, punctuation, capitalization, syntax and grammar 5%					
2. The appropriate style format was used (Turabian or APA) 5%					
3. The writing style is clear, straightforward, and easily understood 5%					
4. The development of thought is aided by well-constructed paragraphs, transitional sentences and summations that facilitate the flow of thought 5%					

ADDENDUM 2

TIPS FOR WRITING BETTER PAPERS

The principles below should be applied to the preparation of the papers.

TRUISMS

1. Reading and re-reading the instructions aid in the preparation of superior papers.

2. A good research paper requires hard work. Within five minutes or less of reading a paper, a professor can spot poor work.

3. Writing skills improve with more writing; there are no shortcuts.

WHAT PROFESSORS EXPECT IN RESEARCH PAPERS

1. Solid research in primary sources

2. Familiarity and interaction with secondary sources

3. Logical organization

4. Original analytical reflection

5. Integrity in writing

6. Consistency in following the designated style manual (e.g., APA, Turabian, etc.)

WHAT STUDENTS EXPECT OF PROFESSORS

1. Clear instructions about the nature of the paper

2. Explanation of research methodology for the particular area of study

3. A clear rationale for the grade should be provided through comments written on the paper

4. The weight of the grade based first on the content of the paper, secondly on the mechanics.

NOTE: This does not minimize the problem of mechanical errors, typos, etc., because they interfere with the logical argumentation of the paper. If the number of mechanical problems and typos on a paper exceed the number of pages, the grade will likely be reduced by one grade point. This represents a fair approach to grading. If more than one mistake on the average appears on a page, then the paper has been poorly prepared both mechanically and analytically*.*

GUIDELINES:

1. Before writing, prepare a detailed outline of what you intend to address; this will prevent rambling and guarantee logical development.
2. Somewhere on the first page, a clear statement of purpose needs to be given, one that explains the nature of the paper and what it intends to achieve. The conclusion should then link closely with the statement of purpose.
3. Write in good written, not spoken English. All sentences should be complete and coherent. Most people, especially preachers, write like they talk. (Of course, profs remain immune to

such temptations!) This means that redundancies redundancies will inevitably appear in the text. While repetition and alliteration may be effective in the pulpit, such devices can be unnecessary and distracting in print. Avoid constant repetitions of proper names (use pronouns), expressions, etc. Also, use adjectives, adverbs and emphasis words (such as "very") sparingly.

4. *After completing the first draft, look carefully through the paper and eliminate unnecessary sentences; continue this approach with later drafts. "What?" you ask, "more than one draft?"*

5. *Keep a sharp eye on paragraph development. The topic presented in the opening sentence must govern what follows. If a paragraph becomes a collection of several unrelated thoughts (e.g., the last sentence has no connection to the opening sentence), then the logical argumentation has broken down. Furthermore, make certain that the paragraph properly fits into the development of the section.*

6. *Following the introduction of a person's name (e.g., Harry Jones), only use their last name and/or pronouns afterward. Do not use the person's first name in subsequent references; this would imply that you are a personal friend of the person cited.*

7. *Minimize the use of verbs of being: am, is, are, were, and being. They are are are usually overworked. Regular active verbs make stronger sentences.*

8. *If in doubt about a long sentence construction, break into two or more sentences.*

9. *How should you refer to yourself in the paper? I suggest the occasional use of the pronoun "I." Referring to yourself as "this writer" or "this author" or "he or she who scribeth this paper" appears awkward in my estimation. At the same time, avoid using the first person plural ("we," "us," "our") and the second person singular and plural ("you"). Refer to others in the third person singular or plural. Consistency avoids confusion and keeps the reader on course.*

10. *Use direct quotations sparingly. A direct quotation should only be used when a source says something of such importance that the reader would be deprived by not being aware of it. The frequent use of direct quotations and especially block quotations indicates that the writer has not adequately digested the material; long or frequent quotations then serve as "stuffers" in the text.*

11. *Documentation: How many references numbers should be used? How many sources listed in a bibliography? Arbitrary numbers for these questions represent an artificial methodology, irrelevant at the graduate level. Review the rationale for references. Use the best sources, the number of which will vary with any given paper.*

12. *The bibliography should be strongly represented in the references notes. Avoid "stuffing" the bibliography with little used resources.*

13. *Beware of plagiarism. A safe rule of thumb is that only three to five words from a source may be used without quotation marks and a reference number. Plagiarism is the theft of resources written by other people.*

14. *Use headings, as well as sub-headings (if necessary). Do not use "chapters"; those would be for theses and dissertations.*

15. *Proofread the paper carefully and by all means use a spell-check. Have someone else—"THE HONEST FRIEND"—or several people read the paper to look for typos, mechanical errors, and especially for clarity and logical development. Learn from their suggestions, but don't accept them uncritically.*

16. *THOU SHALT NOT (1) justify the right margin; (2) use large or very small fonts.*

17. *Gender inclusive language should always be used except when referring to the members of the Trinity.*

Research Paper

INSTRUCTIONS FOR RESEARCH PAPER:

Choosing topics from the interview sheets given in class, conduct 6 interviews with a person from another culture. Using this information, analyze the culture of your "Teacher". From this analysis, identify a biblical theme that you feel needs to be communicated to your teacher's people group and formulate a culturally appropriate method to communicate the message to your teacher.

The paper must fulfill a number of objectives. First you must show how the theoretical material from your reading and class discussions have influenced you in the gathering and the presentation of your data. Data always reflects the selective observation of the researcher; therefore it is essential to make explicit how and why you have selected from the interviews what you present.

In addition you must present this material in such a way that your reader will understand what it is that you have done, why you have done it, and what you hope to accomplish through the process of this research and writing.

You must also learn the conventions of scholarship, including the organization of material, summary of data in charts and tables, citation of sources in the text, references, and appendices of data not directly used in the presentation.

As a guide to help you in planning the organization of your paper, follow the broad outline below:

1.	*INTRODUCTION:	Address your introduction to an audience such as the mission board or to your lead pastor if working with a particular group in a church.*

1.The introduction should include a brief background and cultural setting of the topic you have chosen to focus on and convince the reader of its importance to the mission/ministry world.

2. A statement of the basic assumptions you have made about the importance of the study of anthropology as foundation for cross-cultural communication.

3. Explicitly state your problem statement or thesis for this paper. What is it that you are preparing to study, prove, explore, etc.

4. Give a brief review of the theoretical perspectives that have been most helpful in your research and analysis and the questions arising from this theory that you have asked and hope to answer in this paper.

5. Discuss the method you are going to use in order to accomplish the purpose of the paper.

6. Explain the biblical concept that you would hope to communicate to this particular people group on the basis of what you and the back ground as to why you think that this topic is important to explore cross-culturally.

2.	*RESEARCH DESIGN: In this section of the paper you should discuss who you have chosen to interview, the background of your informants/teachers and the basic plan that you followed in doing your research. In your plan of research you might explain briefly the types of data that you have collected, the number of people that you interviewed, and the limitations and strengths of your research activity.*

3. THE DATA: You are now ready to present the main body of data from your paper. In preparing this you will want to organize that data into the units that are most meaningful to you in terms of communicating what you have learned to your audience.

4. ANALYSIS OF DATA: Using the theoretical framework that you have studied in class, analyze the interview findings. Hofstede, Lingenfelter, Rynkiewich, Shaw, etc. What is the social organization or the cultural nature of the society in which your interviewee lives?

CONCLUSION AND APPLICATION:

a.   After you have completed the presentation of your data you should present for your   reader a concluding discussion of the missiological significance of your research.

*   Show in specific detail how the critical features of this case study will have direct impact on communicating your topic to people such as the ones you have interviewed.*

5.   BIBLICAL STUDY OF THE TOPIC: Using appropriate methods of hermeneutics and exegesis, explore the Biblical topic you would like to communicate to the people group you are working with. (leadership, community, gender, family, etc.) Remember to apply the anthropological tools we discovered in class (Lingenfelter, Douglas, Hiebert) to see the text through cultural lenses. Develop a biblical basis that should be communicated and finally…

*   Explore an appropriate means of communication for this culture.*

*   For instance: a devotional prepared specifically for a need you discovered among peoples such as your teacher. Include: Describe why this particular passage of scripture would be key to the needs of this people group? What cultural characteristic does it touch? How does it bridge to social pressures and obstacles to faith?*

*   Or a blog, Or a skit*

I expect an average of at least one reference per page. You will find that when you are discussing your cultural findings, you will have fewer references—but make sure you refer to the interview (you didn't get this information out of thin air!), and in the biblical study and theoretical development and analysis you will have more references.
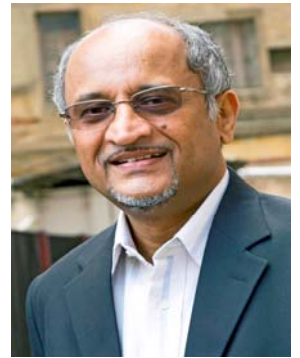
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Rev. Dr. Ivan Satyavrata

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Bachelor of Theology [1980]: Southern Asia Bible College, Bangalore, India

Bachelor of Divinity [1985]: Union Biblical Seminary, Pune, India

Master of Theology [1991]: Regent College, Vancouver, Canada

M. Th. Thesis title: 'Lord and Life-Giver': A Comparative Evaluation of Teaching on the Personhood of the Holy Spirit in Early Patristic and Indian Christian Theology with special reference to Justin Martyr, Irenaeus, Tertullian and Origen, and to Brahmabandhav Upadhyay, Vengal Chakkarai and Raimundo Panikkar.

Doctor of Philosophy [2001]: The Oxford Centre for Mission Studies, Oxford, U.K. [British Open University]

Ph.D. Thesis title: *"God has not left Himself without Witness": A Critical Examination of the 'Fulfilment' Concept in the Christian Understanding of Other Religions in Indian Christian Thought, with special reference to the Contribution of Krishna Mohan Banerjea and Sadhu Sundar Singh to Protestant Fulfilment Theology.*

Ivan Satyavrata spent the early years of his ministry as a pioneer pastor in downtown Bombay, active in street evangelism and outreach in the city slums. He served on the teaching faculty and in various administrative capacities at Southern Asia Bible College, Bangalore since 1985, prior to his appointment as President in 1998. Since April 2006 he has been serving as Senior Pastor of a multilingual 5000 member congregation in the city of Kolkata [Calcutta] in east India. The Church serves as the hub for a mission to the wider region, with a social outreach that provides a free mid-day meal, education and basic health care for over 2500 children, and in addition a feeding program for over 7500 people from the streets and slums of Kolkata.

An ordained minister of the Assemblies of God, Ivan is also deeply engaged in a variety of compassion and development ministries, as Board Chairman of Bombay Teen Challenge, a Christian NGO involved in the rehabilitation of street children, drug addicts and commercial sex workers in the city of Mumbai [Bombay], and also serves as a Board member of World Vision India as well as on the World Vision International Board. For many years he played an active role in evangelical and Pentecostal theological education in India, including serving as the President and Board Chair of the Centre for Global Leadership Development, Bangalore, India. Ivan had his early education in India, did his Th. M. at Regent College, Vancouver, Canada, and his Ph.D. through the Oxford Centre for Mission Studies, Oxford, U.K.

In addition to a number of articles, he has published three books: *The Holy Spirit: Lord and Life-Giver* [IVP, 2009], *God Has Not Left Himself Without Witness* [Regnum, 2011], *Pentecostals and The Poor* [Wipf & Stock], and *To Fulfil, Not To Destroy* [Regnum, 2018]. His chief interests include Christian witness to people of other faiths and the Christian response to social issues, especially human trafficking. The Satyavratas are a close-knit family: Ivan's wife Sheila [Elizabeth] partners closely together with him in their ministry, and she and their sons, Rohan and Rahul & his wife, Phengsy, and grandchild, Maia are the pride and joy of his life.