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MI 770 Christian Mission and Global Culture

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DESCRIPTION
An examination of trends and currents that are shaping today's emerging global culture and an exploration of the challenges and opportunities these provide for authentic Christian witness. Developments in science, technology, economics, philosophy, religion, and popular culture are examined for their worldview implications, and the positive and negative aspects of postmodernity are assessed.

OBJECTIVES
1. To understand
   (a) current trends of, and issues surrounding globalization (of economy, politics, religion, culture, etc.)
   (b) the nature and characteristics of emerging global culture (or cultures) and worldviews
2. To discern missiological implications of these currents
3. To explore challenges and opportunities presented for thinking and doing mission by these currents.

TEXTBOOKS


OTHER SUGGESTED READINGS & FOR REVIEWS


**STRUCTURE AND EXPECTATION OF THE COURSE**

The course, intended to be for a small-group (preferably less than ten, and not more than 15), is designed to combine a seminar-type class and a lecture-type class. Students are expected to be well-prepared for each class by reading weekly assigned readings and be ready for discussions. As a seminar class, the success of the course depends largely on the active participation of all. The discussion will combine topical lectures, review presentations, the assigned reading for the class, and thoughts and reports drawn from current events relating to the topic of the class.

There will be two papers (one minor, one major) to write and to present (and lead discussion) one of the papers (either the review paper or a summary of the research paper) in the class.

1. A critical and analytical review of one relevant book (to be selected by the candidate and approved by the instructor, see suggested books). Students are to do library research immediately (on or before the second week), select a book, and have it approved by the professor, who will assign a date for its presentation. If a book is too long, a portion or portions will be selected from the book. This paper should be about five pages (4-6) and to be submitted on the next class-day after its presentation (i.e., a week from its presentation).

2. The second paper will be a major research paper based on an in-depth research work. Choose a topic that especially interests you and that will make a contribution to your missiological preparation. Parameters:
   a. Decide on a topic in consultation with the professor and/or the class.
   b. Any topic is acceptable so long as it (1) relates to a significant global cultural trend and 2) focuses on a specific issue in Christian mission (whether evangelism, church planting, discipleship, compassion or justice ministries, urban mission, leadership training, etc.).
c. Turn in a 1 or 2-page project proposal on or before Oct. 3. The proposal should state briefly the rationale for the project, the proposed methodology, and the major resources you expect to use.

The research paper will serve as a final paper and the paper is due December 5, 2006 but may be submitted earlier. This paper should be in the range of 20–25 pages, approximately.

**EVALUATION**

There will be no final exam. Grading will be based on the major course components, as follows:

- Class participation, including input from readings: 20%
- Book review, including oral presentation: 30%
- Research Paper: 50%

**COURSE GRADING:**

The unit of credit is a semester hour, which is defined as one hour of classroom work per week for one semester, or its equivalent. The 4.00 point system is used to compute grade point standing. The grading system is:

- **A 4.00** Exceptional work: surpassing, markedly outstanding achievement of course objectives.
- **B 3.00** Good work: strong, significant achievement of course objectives.
- **C 2.00** Acceptable work: basic, essential achievement of course objectives.
- **D 1.00** Marginal work: inadequate, minimal achievement of course objectives.
- **F 0** Unacceptable work: failure to achieve course objectives.

**INCOMPLETE WORK:**

The official end of each term is 4:00 p.m. on the last day of the examination schedule. This hour is the deadline for handing in all course work. Each instructor may set an earlier deadline for submission of any or all course work. The student must petition the faculty person involved and the student’s advisor for permission to receive an “I” at the end of the semester.

A grade of “I” denotes that the work of a course has not been completed due to an unavoidable emergency, which does not include delinquency or attending to church work or other employment. If the work of a course is incomplete at the end of a term without an emergency, a letter grade will be given based on the grades of work done, with incomplete work counted as “F.”

Incomplete grades shall be removed one calendar month prior to the close of the following semester unless an earlier date is designated by the Office of the Chief Academic Officer on the individual petition. If the work is not completed by the time designated, the “I” shall be changed to an “F” unless a passing grade can be given based on work already completed or unless special permission is granted by the Chief Academic Officer.

Professors are required to give either a grade or an “I,” if approved, to each student registered for credit in a course. Students with Incompletes in two or more classes will not be allowed to enroll in a new semester or term without permission from their Dean.
SCHEDULE AND ASSIGNED READING

SEPT. 5 – Introduction to, and Overview of the Course

Readings: Snyder, 21-45
           Schreiter, 1-27.

SEPT. 12 – The Accelerated Globalizing World Today- from 11/9 to 9/11 to the Present

Readings: Friedman, 3-49.
           Rifkin, 3–29

SEPT. 19 – Science and Technology and the Global Communication Superhighway

Readings: Friedman, 50-150
           Snyder, 88-115

SEPT. 26 – Globalization of Market Economy (democratic capitalism)

Readings: Friedman, 150 – 200, 234 - 275
          Snyder, 46-63
          Rifkin, 30-95

Review Report:


Readings: Snyder, 64–87
          Friedman, 101–42
          Rifkin, 96–133

Review Report: on Global Environment

OCT. 10 – Trends in Global Cultural Exchanges
1. The Emergent Capitalist “Third Culture”: Convergence, Integration or Homogenization

Readings: Snyder, 116–50
          Rifkin, 137-185
          Schreiter, 46-61

Review Report on Jonathan Friedman’s Cultural Identity & Global Processes (or related one)

OCT. 17 – Trends in Global Cultural Exchanges
2. The Resurgence of Fundamentalism and Culture/Ethnic Clashes
Readings: Pachuau (Hand-out)  
Rifkin, 218 – 266.


OCT. 24  **Global Worldviews**

Readings: Snyder, 152–212

OCT. 31 – **Postmodernity as a Missional Context**

Readings: Snyder, 213–46  
Rifkin, 186 – 217.

NOV. 7 – **Christian Responses to Global Trends**

**Anti-Globalists’ (or Skeptics’) Missiology**


NOV. 14 – **Christian Responses to Global Trends**

**Engaging and Utilizing Globalization in and for Mission**

Readings: J. Ingleby, “Globalisation, Glocalisation…”  

Netland’s in Barnett & Pocock, 121-161

Review Report:  

NOV. 21 – [READING WEEK – NO CLASS]

NOV. 28 – **A Theology of Global mission: Interculturality and Reconciliation**

Readings: Pachuau (hand-out)  
Schreiter, 116-133

DEC. 5 - **FINAL PAPER DUE**

**A Theology of Global mission: The Postmodern Jesus, the Universal Christ.**

Readings: Snyder, 231–306 (esp. 231-246, 291-306)  
Larkin’s in Barnett & Pocock, 101-117.
The history of Christian mission provides a useful framework for grasping the meaning of Christianity as a multicultural global religion by demonstrating a unique characteristic of the Christian faith: that it is universally applicable and locally inclusive. It is important to note that Christianity was a global faith rooted in the Middle East, Asia, and North Africa even before it became a Western religion in the medieval period. As a result of this cross-cultural diffusion, Christianity becomes a progressively richer entity. The East African Revival in the 1930s and 1940s is a good example that illustrates the sophisticated relationship between mission history and World Christianity. The Mission drive unit's powerful motor system utilizes electrical dynamic damping - resulting in extended low frequency response, exceptional linearity, enhanced power handling and minimal Doppler distortion. The dome high frequency unit is oil-cooled and damped for smooth response and increased saturation threshold. The crossover incorporates unusual and advanced components and the enclosure is visco elastically damped. The 770 also utilizes our unique frequency selective dispersive membrane. In brief, the 770 is designed to reproduce the depth, feeling, emotions, drama and intelligence Christian missions is an intentional effort to lead others to a saving faith in Jesus Christ. It is the primary task given to believers by Jesus, and all believers are charged to participate. The word "mission" comes from the word "to send," and most Christians who are involved in full-time missions are sent to another location. All missions include the idea of leaving the comfort of the fellowship of other believers to engage with those who do not know Christ. This may be across town or on the other side of the globe. Christian missions began with Jesus' Great Commiss
An excellent infographic on the state of the church and mission in Japan from TEAM mission workers, Caleb and Beth Trim’s blog: “As missionaries we give a lot of presentations, and we get asked a lot of questions about Japan and the current state of evangelical missions in the country. Sometimes, it is hard to...”