

trict of Andalusia, fell into ruinous decay; and beggars, friars, and bandits took the place of scholars, merchants and knights. So low fell Spain when she had driven away the Moors. Such is the melancholy contrast offered by her history (1920, vii-ix).

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Book Reviews

Lingenfelter, Judith E., and Lingenfelter, Sherwood G. 2003. *Teaching cross-culturally: An incarnational model for learning and teaching*. Grand Rapids: Baker Books. 134 pp.

The Lingenfelters, a husband-and-wife team, bring to this volume appropriate credentials. Both have doctoral degrees in the subject area and both are currently teaching: Judith at Biola

University, Sherwood at Fuller Theological Seminary. Both have extensive experience in cross-cultural teaching, at home and abroad. This is Sherwood's fourth book on the interplay of culture and mission published by Baker (*Ministering cross-culturally*, 1986; *Transforming culture*, 1992, revised 1998; *Agents of transformation*, 1996).

The intended audience is "the western-trained educator who is working or planning to work in a

non-western school setting or in a multicultural school or university in a major city of North America” (9). The authors set out their goals: to “help teachers understand their own culture of teaching and learning” (9), “to equip teachers to become effective learners in another cultural context” (10), and to enjoy the experience. This they do “using the perspective of Scripture and faith in Jesus Christ” (10).

Throughout the book, the Lingenfelters urge cross-cultural teachers to become “150 percent people:” 75 percent culture of birth and 75 percent culture of ministry (22-23). Telling their own story, they show how this can be done.

Each culture has its own agenda for learning. Each has its traditional way of teaching and learning. Solutions from one culture do not solve problems of another culture. What works in my group will probably not work for those, even in my own place, who have different cultural traditions. While some learn by observation and imitation, others learn by doing. For some rote learning is *the* style, while others insist on questioning and discussion. In some cultures, students learn in a group; in others learning is individual.

The definition of intelligence varies from culture to culture. In a Zambian tribal group intelligence encompasses “wisdom, cleverness, and responsibility” (62). The Lingenfelters note how Gardner’s seven different kinds of intelligence are valued differently in different cultural groups.

Teachers are variously seen as facilitators, authority figures, parents, or outsiders. But all teachers should teach for change. While we need cultural stability, as Christians “we seek to measure our lives and ministries against the standards set forth” by Jesus (89). Thus, we cannot conform to certain cultural patterns. One of the most powerful tools for achieving change is experiential learning, which involves doing and reflecting (90).

Efforts to teach well may be hindered by false expectations about resources, curriculum, testing, visual learning, status, and planning. The novice at cross-cultural teaching needs to face these and devise coping mechanisms, not judging but using “the fundamental principle of a loving relationship—ask, seek, and knock” (111).

The final chapter presents suggestions for becoming an effective Christian, cross-cultural teacher. Important among these are those that indicate ways of creating a place for oneself in the community, finding fellowship with locals, and coping with culture shock.

The book is a very readable combination of scholarship (in-text references and bibliography) and story (the authors’ own and that of others). Each chapter closes with research and reflection questions. Useful figures help to visualize information presented.

From my perspective of years of international teaching, the Lingenfelters are right on target. Those planning to teach cross-culturally--especially those who

wish to do so from a Christian perspective--would do well to carefully study this delightful and useful volume.

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Kath Donovan. *Growing through stress*. 2002. 2nd edition. Berrien Springs, MI: Institute of World Mission, Andrews University. 211 p. Price: \$15.95.

In our fast-moving world stress is one of the major factors contributing to the breakdown of organizational effectiveness, interpersonal relationships, and personal well-being. Stress comes also in other ways that are not less powerful: the death of a close companion, an unsettling misunderstanding, or the struggle with an undeserved hurt that keeps you locked in the darkened halls of low-grade depression or discouragement. The pervasiveness of stress in our lives is generating an astonishing number of news reports and research studies. Enter the word "stress" on the Google News Search site and you will get millions of citations. Amazon.com lists over 150,000 items related to stress in its online bookstore. Then why another book on stress?

For starters, *Growing through stress* is not a new book on stress. Published originally in 1991, and reprinted in 1996, the book had actually been out of print for some time. The reason for its republi-

cation and adaptation to the North-American market by the Institute of World Mission at Andrews University is to be found in Donovan's unique focus and her ability to speak to the missionary community. As the title indicates, *Growing through stress* views stress not as an enemy but as an opportunity to grow. Not always an opportunity you might chose for yourself, but nevertheless a context you can develop into an opportunity for becoming more the person God wants you to be. This focus sets the book apart from the host of books on stress management on the market today.

In the first part of the book, Donovan focuses on the nature of stress and its purpose in human experience. The value of the book begins to unfold in chapter four. Here Donovan invites the reader on a journey of discovering the deeper purposes of stress as an inevitable part of the life of a Christian: (1) preparing a person for deeper dimensions of ministry, (2) developing a wider perspective of life, and (3) deepening a person's understanding of the meaning of joy. Missionaries will be able to relate well to Donovan's arguments and experiences because they often have to be willing to bond with people of other cultures in the face of overwhelming feelings of inadequacy and challenge.

In part two, Donovan systematically walks the reader through multiple levels of coping with stress. She starts with managing the harmful effects of stress. Many good books on stress don't go