

Condes
#D-412

From: Smalley, William A.
Readings in Missionary Anthropology II

CULTURE LEARNING

society, suggest some technique by which the curiosity can be satisfied, and offer some principles which may help the Volunteer make sense of what he encounters.⁴⁵

Finally, this is a struggle that is never won.

Learning must continue throughout one's stay abroad. An inquiring attitude, constantly seeking the meaning of the unfamiliar, an attitude which also looks inward is probably the best defense against the withdrawal or the irritation which follows unsuccessful contact with the new society. It is in the emotional domain in which lie some of the greatest hazards of living in another society, and it is there also that one can discover its greatest rewards.⁴⁶

A constant attitude of cultural sensitivity is an important basis for a receptive and rewarding ministry. The ideas for cultural involvement presented in this paper should be helpful for the missionary, not only during his time of language study, but also throughout his years of living in the target culture.

⁴⁵ *Ibid.*, p. 13.

⁴⁶ *Ibid.*, p. 15.

William L. Wonderly

Social Anthropology, Christian Missions, and the Indians of Latin America

Mexico has been in the vanguard, among the nations of the American continent, with respect to the application of the principles of social anthropology in the secular fields to the problems of indigenous or Indian groups. The present article attempts to summarize for English readers some of the major bases of this movement as it is being carried forward by Mexican social anthropologists of today. It then points out certain of the principles of the movement which are of special significance for the work of Christian missions among the Indian groups of Latin America, and certain points at which the movement, due to its commitment to a secular approach, needs to be supplemented by the development of a parallel Christian movement by groups who can come to closer grips with the specifically religious anxieties of the Indian peoples.

ONE of the outstanding names among the *indigenistas*¹ of Mexico is that of Dr. Alfonso Caso, director since 1949 of the Instituto Nacional Indigenista and a distinguished scholar in Middle American archaeology, anthropology, and other fields. His recent book (in Spanish) entitled *Indigenismo*² is a collection of

twenty articles and lectures, mostly published elsewhere, which have the purpose that is stated on the back cover: that of "explaining, in the simplest possible terms, the theory upon which the *indigenista* action in Mexico is based and the results which have been obtained from it."³

In the first chapter of the book,⁴ Caso attempts to define who and what are to be considered as Indian. He uses a com-

³ All quotations from Caso's book in this article are our own translation. A number in parentheses following the quotation will identify the page in the original.

⁴ The book itself, consisting as it does of separate materials published elsewhere, has a great deal of repetition; many of the chapters or articles develop in brief and interesting fashion an overall view of *indigenismo* or of certain of its aspects, but the progression from chapter to chapter is not worked out as it would be if the book had been written as a unit. Hence our presentation will not follow the order of the book's contents, but will attempt to give the materials in a somewhat rearranged form for the sake of continuity.

¹ The Spanish term *indigenismo* is frequently translated as "Indianism" and *indigenista* as "Indianist" or "Indian." These translations, however, seem to be quite inept, inasmuch as the English words are not normally used in the same sense as the Spanish terms. Dr. Gonzalo Aguirre Beltrán, in his significant treatment of "Indigenismo y mestizaje" (*Cuadernos Americanos* 15.4, July-August 1956, pp. 35-51), uses *indigenismo* in contrast with *indianismo*, which further complicates the translational difficulties. In the present article we shall regretfully use the terms *indigenismo* and *indigenista* in their Spanish form, without attempting an English equivalent.

² Alfonso Caso, *Indigenismo*. Instituto Nacional Indigenista, México, D. F., 1958. Pp. 159; 19 plates. 12.00 Pesos Mex.

bination of four criteria: biological, cultural, linguistic, and psychological. The first three are objective and accessible to the outsider; the fourth, the sense of belonging to an Indian community, is subjective and less amenable to outside investigation, but is the most important from the Indian's own point of view. Caso's primary definition is therefore a definition of the INDIAN COMMUNITY; his definition of the individual Indian is in relation to that community. We give the following translation of his definition:

An Indian is a person who feels that he belongs to an Indian community; and an Indian community is one in which non-European somatic elements predominate, which speaks and prefers an Indian language, which has a large proportion of Indian elements in its material and spiritual culture and, lastly, which possesses a social feeling of being an isolated community among the other communities that surround it, resulting in its considering itself as different from both white and mestizo⁵ peoples (pp. 15-16).

Caso insists that the Indian problem be recognized for what it is, and reminds us of the cultural isolation of the Indian groups, especially those who are monolingual:

The Indian problem is for Mexico a fundamental one, since 1 inhabitant out of 5 is Indian as to his culture and way of life, 3 out of 20 speak Indian languages, and 1 out of 13 speaks only an Indian language⁶ and

⁵ Since the Spanish word *mestizo* has already crept into our English language and dictionaries, we use it. It should be kept in mind that it means "mixed," and is used to refer to the mixture of Indian and Spanish in both the biological and the cultural sense.

⁶ On page 52 he says that 1 out of 20 speaks an Indian language only.

therefore lives outside the culture of Mexico and the Mexican community (21).

The orientation with respect to the Indian community as a whole rather than the individual alone is an important principle, which is discussed again and again in the book. But just as the individual is not to be considered apart from his community, so the Indian community needs to be treated as part of a larger context, the INDIAN REGION, which includes both the Indian communities and the mestizo town or city with which these are in a symbiotic relationship.

... We now speak not merely of Indian communities, but of INDIAN REGIONS; that is, of more or less extensive regions that are characterized by being made up of numerous Indian or Indian-mestizo communities which depend economically, culturally, socially and politically upon a mestizo city, which we call the METROPOLIS of the Indian region in question.

This is the case, for example, with Tlaxiaco, in relation to the surrounding region of the High Mixteco, in the State of Oaxaca; and with San Cristóbal Las Casas and the Tzeltal-Tzotzil region in the State of Chiapas. . . .

On the other hand, the Indian communities themselves have a decided influence upon the METROPOLIS, giving it a character which distinguishes it from other mestizo cities of the country. Thus there is an interaction from every point of view. We may say that the METROPOLIS of a region would be unable to live without its surrounding communities, from which it gets raw materials for its sustenance, for its commerce, and for its local industries (usually carried on by small artisans); and

that the Indian communities themselves would be unable to live without the METROPOLIS, where they must go to exchange their surplus domestic produce for objects which they do not themselves produce but which they consume . . . (76-77).

The character of the metropolis, or mestizo center of an Indian region, is thus influenced by its long and intimate contact with the Indian communities, who have contributed to the mestizo population many aspects of their world view, religious outlook, folk medicine, and so on; and whom the mestizos have at the same time looked upon as an inferior group that is to be exploited for their benefit. Hence any valid approach to the Indian community must also take the mestizo center into active consideration.

Cultural Equilibrium and Acculturation

In a chapter on "Culture and Acculturation," Caso defines culture in the anthropological sense, discusses the various categories of material and spiritual culture, explains acculturation as meaning the transformation of a backward community through contact with the dominant cultural group. He points out that in this transformation the social anthropologist should be called upon to help plan and direct the acculturation process so as to avoid the disorganization of the weaker community and its exploitation by the stronger community.

He insists upon the INTEGRAL CHARACTER and the EQUILIBRIUM of the Indian culture, and the importance of an overall approach to the guidance of the acculturation process.

We consider it to be impossible to transform a community if only one of the aspects of its life is changed; for we believe that the Indian com-

munities have their own culture, and that every culture is an equilibrium in which one cannot change a given aspect without the other, unchanged, aspects of culture feeling the effect of the action on the one hand, and on the other hand acting as a brake to retard the proposed change. One cannot, for example, change the economy of a community without taking into account its taboos, its ideas of social prestige, and the ways by which it incorporates its children into the community. For this reason the policy which the Instituto Nacional Indigenista has chosen to follow is what may be called an INTEGRAL POLICY — that is, we study and modify the economic aspect and the social organization, and endeavor to accelerate, through public health, education and road construction, the incorporation of the community into the political and cultural life of the nation (65-66).

As we shall discuss below, however, one of the most important of the aspects which serve to integrate an Indian culture is the religious aspect; and it is difficult for us to agree that any approach to acculturation can, in the full sense of the word, be termed an "integral" policy so long as it concerns itself with the transformation of communities "in their economic, hygienic, educational, and political aspects" (35) but does not squarely face the full religious implications of these aspects of the culture change. This statement is not intended as a negative criticism of the indigenista movement, but rather as an indication of wherein lie some of its limitations.

Protection and Help, not Charity

On the matter of official Indian policy, Caso emphasizes time and again the need and justification for protective laws for

the benefit of the Indian, rather than simply considering him as having equal rights with others and as being capable of defending these rights. Just as minors, women, and the physically handicapped are possessed of certain biological limitations which prevent them from holding their own as equals with the rest of the population, so the Indian is socially handicapped and needs the protection of special laws. He is the equal of any other member of the human family as far as his racial heritage goes, but is in a position of real inferiority socially, culturally, and economically; therefore to make him the object of supposedly equal treatment for all men is to take an unrealistic attitude toward him and to actually make him the victim of discrimination. Hence the need for protection and aid, not merely for theoretical equality before the law.

But Caso insists that such protective laws, and Indian policies in general, should not be such as to keep the Indian in a perpetual state of inferiority, but that "the Indian communities should be given all the hygienic and cultural elements necessary to speed up their transformation and to bring them into step with the progress of the rest of the communities in the country" (40). In other words, the Indian communities are not to be helped or protected as if they were indigent groups in need of charity, but are to be given such technical aid as will enable them to become true participants in the culture of the nation.

The Indian is to be helped by giving him education as to hygiene, medicine, agricultural techniques, etc.; he is to be given means of communication so as to market his products; he is to be given opportunity, through radio, moving pictures, and other media, to realize that

he is part of a larger world and is no longer isolated. But all this must be done in a way that will avoid such a conflict between the Indian culture and modern culture as would disrupt the Indian culture.

For these reasons, any government action undertaken to better the condition of the Indians of our countries should be based on recommendations made by anthropologists; inasmuch as it is impossible to change one aspect of a culture without at the same time producing an impact upon all other aspects. One cannot, for example, change the economy of a community without at the same time affecting the family and social organization, the attitude of the individual toward his family and his community, and even his concept of life itself (54).

Among the positive values of the Indian culture that are to be conserved wherever possible, special mention is made of the Indian's sense of community solidarity and of responsibility for mutual help within his group, which is a feature that can be a valuable contribution to the national life as the Indian communities become interrelated with it. Emphasis is also placed upon the artistic sense of many of the Indian groups, and the popular art that is produced by them and which should be encouraged. Four chapters of the book are devoted to various aspects of popular art in Mexico, with special reference to the Indian's contribution to it and to ways of protecting and encouraging it.

The Indigenista Movement in Mexico

In one of the chapters, Caso points out that the "social transformation that is taking place in Mexico today, . . . starting with the Revolution which began

in 1910, has manifested itself in every sphere: economic, political, social and cultural" (85). He then relates to this historical development the "experiment in social anthropology" (85) that is being conducted by the Instituto Nacional Indigenista, which was established in 1948 and which has been carrying out extensive pilot projects in five regions (the Tzeltal-Tzotzil, Mazateco, Tarahumara, and two Mixteco regions). In these projects, three basic policies are observed (90): use of demonstration rather than compulsion; enlistment of the cooperation of at least part of the community prior to carrying out any action; and the use of bilingual Indians as employees and PROMOTERS to carry the action to the people and to promote cultural change.

The projects of the Institute include the promotion of economic change through securing of land, teaching of new agricultural techniques, use of better seed, crop rotation, forest conservation and use, establishment of cooperative stores, etc. They include work in public health and hygiene, and in literacy and the teaching of Spanish. With reference to religion, the approach is definitely secular; Caso indicates the policy toward religion when that it is preferable

. . . not to persecute the individual who makes offerings to the gods of the mountains or to the saints so that it may rain and so he may cultivate his maize, but to construct dams and irrigation ditches which will make constant watering possible, as a better way than that of prayers and offerings (81).

These various activities are directed toward the region as a whole and the culture as a whole:

The mission undertaken by the Institute is regional and integral. It is regional because it attacks not just

the problems of one community, but extends to the problems of an entire region that shares a language and other cultural features, and includes in its radius of action the most important cities as well, which we call METROPOLIS of the region. . . . Action is integral because it has to with all the aspects of the culture of the community (90).

. . . The clear and definite purpose that we have undertaken is that of accelerating the development of the Indian community so as to integrate it as early as possible with the economic, cultural and political life of Mexico, but without producing disorganization in the community itself. That is, our purpose is to speed up the change, which is inevitable anyway, that will lead to the transformation of the Indian community into a Mexican peasant community, as of the Indian region into a Mexican region with all the characteristics of the other regions of the country. Of course this does not mean an attempt to destroy the positive aspects that remain in the Indian cultures, such as the solidarity of the Indian with respect to his community, the use of certain regional costumes, the production of artistic objects, etc.; but it is useless to conserve outmoded ideas regarding the causes of natural phenomena and the means of utilizing the forces of nature; it is both useless and injurious to conserve the old ideas of the causes and cures of sickness, or to perpetuate backward and unscientific techniques of exploiting land and forest resources, or animal husbandry, etc. (77-78).

Use of Indian Languages in Education

With reference to the use of the Indian languages in the program of the Instituto, Caso writes, without much elaboration

In matters of education, our Indian promoters teach the children to read in their own language, as a step toward teaching them to speak, read, and write in Spanish (92).

This of course follows the pedagogical principle of beginning with the known before proceeding to the unknown; i.e. the learner is taught to read in a language that he already knows, and then his knowledge of reading helps him to go on to the learning of Spanish.

However, in the program of most *indigenistas* the teaching to read in the Indian language appears to be thought of as almost solely for this purpose of bridging the gap to Spanish. Very little basic education seems to be carried on in the Indian languages; as soon as the pupil learns to read his own language and then to read Spanish, he is expected to acquire the rest of his education in Spanish. This of course appears in keeping with the overall goal of bringing the Indian into effective contact with the cultural life of the nation, whose chief linguistic vehicle is Spanish. Yet there are two major difficulties which we may mention here, that are not discussed by Caso. (1) The Indian who learns to read Spanish at this early stage is unable to read it with comprehension unless he is already highly bilingual; reading in Spanish therefore becomes a feat whereby the Indian acquires a bit of added prestige, but does not become a tool whereby he can acquire significant information. (2) Even for the bilingual Indian who does learn to read with comprehension, reading materials in the type of Spanish with which he is familiar are sadly lacking. Very few Indians who are literate in Spanish continue as readers after they leave school.

Without belittling the importance of the use of Spanish, it would seem that

somewhat more of the basic education program should be carried on in the Indian language, as soon as the initial hurdle of learning to read in the language is passed. By so doing, reading can immediately become a means of acquiring information, thus making it an activity which is satisfying and relevant to life. And the basic information thus acquired should lead to an earlier participation of the Indian in at least certain aspects of the national culture. In terms of the work of Christian missions, it is of course especially important that the message be communicated in a form that will be intelligible to individuals within their linguistic background as well as their cultural background.

Significance of Indigenismo for Christian Missions

Many aspects of the *indigenista* movement are highly significant in relation to the development of evangelical Christianity among the Indians of Latin America. In a country where there exists this movement to effectively relate the Indian communities to the life of the nation, an obvious corollary is the responsibility for the churches and missions to relate the evangelical Indian congregations to the life of the evangelical church in its national character. If this is not done, the Indian may upon conversion end up as culturally isolated both from his community and from the nation. But just as in all other aspects of the culture the integration process needs to be carried forward, as Caso emphasizes, without disruption of the existing cultural pattern and loss of the positive values in the Indian cultures, so also in the church this integration needs to be accomplished without the cultural disorganization that will result if the Indian congregations

SOCIAL ANTHROPOLOGY IN LATIN AMERICA

are forced into the Procrustean mold of outward conformity to mestizo church patterns.

A significant experiment in integration is now being conducted among the Chol Indian churches of the National Presbyterian Church of Mexico, in which the Chiapas Presbytery has formed a "Chol Institute of Coordination," whereby the elders of the organized Chol churches compose a body authorized to discuss and decide on problems of local nature which do not involve the Presbytery as a whole. For example, cases have arisen regarding marriage of two people who although unrelated have the same surname—a matter that would hardly even be recognized as a problem if brought before the mestizo Presbytery, but which is a very real problem for Indians who carry this prohibition over from an earlier practice of clan exogamy. The Indian coordinating group may also handle problems of how to dispose of the maize received in the harvest offerings, or of how to carry on Christmas and Easter celebrations in a way which, while Christian, will still meet the cultural needs formerly met by semi-pagan fiestas. Although it is still too early to evaluate the success of this experiment, this kind of an attempt, within the organizational structure of a national church organization, to provide a way for Indian groups to work out their own special problems would seem to be highly significant.

Caso's concept of the Indian region as a whole, with its mestizo center, has implications that are of great importance for the development of the church in such regions. The writer of the present article spent a number of years in the mestizo-Indian town which serves as a center for part of the Zoque region in Chiapas. He now feels, in retrospect, that

one basic reason why no effective evangelical witness resulted from his work there, either among Indians or mestizos, is that almost all his efforts were directed toward the Indian people in isolation, failed to realize the importance of interrelationship between the Indian mestizo people, to whom the former lost for much of their leadership and who the ones through whom the Indians expect cultural innovations to enter the region. (In support of this thesis, it may be said that during the same period Seventh Day Adventists were successfully developing a work which did include the region as a whole, beginning with Spanish-speaking nuclei and embracing both mestizos and Indians indiscriminately).

The recognition of the Indian community as forming part of the large mestizo-Indian region has a significance bearing upon the missionary's concept of the indigenous church. Most Indian groups are at some stage or other in the process of becoming peasant groups, i.e. they are no longer primitives living in complete cultural isolation, but are people who, although they conserve basically their own way of life, exist against a background of the mestizo culture and the urban way of life that they know exists "out there." They recognize their outside culture as having certain values to which either they or their children should aspire, and they seek to find points of contact between their own group and the mestizo group. To the degree which this is true for a given community the indigenous church goal should not be an isolated Indian church. If the church in an Indian community is to be really indigenous (that is, if it is truly "belong" in the community), it should in such cases function against

background of the evangelical church in its national character to a degree comparable to that in which the community in general functions against the background of the national scene as a whole. This of course does not mean absorption of the Indian church by the national church to the point that the former loses its identity; but it does mean that the Indian church should be so organized as to be constructively related to the national church. To effect such a relationship will not always be the easiest way of organizing a church; it may involve tensions and problems of leadership personnel and of organizational patterns. But it is important that such problems be faced realistically and not with what Caso terms an "erroneous attitude [of] a false and romantic *indigenismo* [which] considers that it is best to leave the Indians alone and isolated" (100).

A further significance of Caso's concept of the Indian region with its *mestizo* center is that the evangelical church in the center needs an educational program that will help its own constituency to understand the problems of the Indian churches in the region. The church in the center needs to cease thinking of Indians as second-class brethren and learn to appreciate the Indian culture and the positive values it can bring to the church as a whole. It then needs to seek ways in which it can help in integrating the Indian churches with the national church life, while at the same time maintaining the cultural integrity of the Indian groups and giving them the effective content of the gospel message by using, wherever necessary, the native language for the proclamation and teaching of the Christian message. No project of Christian work among an Indian group can be

said to have been adequately undertaken until these aspects of the problems are squarely faced.

There also exists a need for communicating these concepts to the wider protestant constituency in Latin America, and especially to the leaders of the evangelical movement who are responsible for guiding the development of the national churches in their relationships with the Indian groups. Caso's book itself sets an instructive example of a scholar's endeavors, through lectures and journal and magazine articles, to "sell" the generally educated public on the importance of an anthropological approach and to communicate to them something of its basic principles. Similar efforts need to be made to communicate, to the general protestant constituency, the basic principles of social anthropology as applied from a Christian standpoint to the problems of the Indian groups.

Need for a Christian *Indigenismo*

As mentioned earlier, *indigenismo* as it is being developed at present in Mexico is committed to a secular approach. This is in part due to the ideologies of the men who are developing it, and is justifiable on the official level because the organizations concerned are connected with a government which, under its national constitution, does not and cannot maintain any connection with religious organizations or movements. But whatever may be the reasons and justification for a secular approach, the fact remains that the Indian outlook on life is not secular but religious. Agriculture, medicine, social organization—all are permeated with religious attitudes; and any attempt to guide acculturation without taking these into consideration is seriously hampered from the outset. It

is hardly accurate to say that such an effort "has to do with all the aspects of the culture of the community" (90).

Furthermore, religion is one of the major stabilizing factors in the maintenance of a cultural equilibrium and of the integral quality of an Indian culture. Granted that our western culture, toward which acculturation is directed, is highly secularized; but the Mexican peasant way of life toward which the Indian groups are actually moving is much less secularized than is our urban culture. The Indian in process of culture change needs, perhaps more than ever before, a faith which will enable him to meet the changing situation and around which he can build his new way of life without the moral chaos and social disintegration that can result if he loses faith in his old beliefs but remains unable to cope with the new anxieties that accompany what we call civilization.

Of course we are not hereby suggesting that the government-sponsored agencies, which in Mexico and some other Latin-American countries, even as in the U.S.A., are committed to separation of church and state, try to direct the religious acculturation of the Indian communities. What we are trying to say is (1) that there does exist a process of religious acculturation which, due to the very cultural equilibrium that Caso mentions, inevitably accompanies the changes that take place in other aspects of the culture; (2) that if left unattended this process may lead to loss of confidence in the old values and failure to discover new ones; and (3) that in order to avoid this creation of a moral and religious vacuum it is important that other agencies, which are specifically committed to a religious approach, develop an *indigenismo* that can supplement in a positive way what is

being done in the secular field. Such a Christian *indigenismo* need not be in competition with the secular age, nor should it get involved politically; its purpose should be to make the Biblical message relevant in terms of the changing Indian culture, and thereby to give a spiritual basis to the new way of life that the older religion, geared as it is to the older technologies and forms of social organization, is incapable of giving.

A Christian *indigenismo* will seek to discover those aspects of the Biblical message which most directly relate to the anxieties of the Indian group and to the tensions that are created by the process of change. It will endeavor to find the most effective ways of communicating this message, whether by the use of the Indian language or by the cultivation of Christian practices to replace pagan ones, and in either case it will be concerned to put into the message such content as will be meaningful in terms of the cultural situation.

This orientation in Christian work

⁷ Manning Nash (*Machine Age Maya: Industrialization of a Guatemalan Community*, American Anthropologist Memoir 87, 1937) found that in the industrialization of a Q'eqchi' Indian community the people have continued to maintain their thinking, maintaining older religious practices (with some modification) with respect to their agriculture and family life but not effectively relating religion to their factory experiences or labor union organizations. He suggests that the basic religious attitudes have been left unchanged by the advent of the textile factory but thinks the lack of change may be at least partly because the factory is institutionalized and beyond the immediate control of the Indian, who works as an employee but has no responsibility for the management of the industry. Hence the situation described by Nash is not entirely parallel to the introduction of modern technologies into the average Indian community.

also give due recognition to the fact that, in many of the Indian groups, the younger generation's ambitions and outlook upon life are no longer limited to the horizons known to their elders. The recognition of this fact will call for the preparation of Christian Indian leaders who not only are oriented toward the Indian cultural background but who are also equipped to face those aspects of the modern world that are even now affecting the life of the young people in their churches. This ability of the Christian leaders to face both ways, as it were, is an especially important qualification in situations where a church has become established and the children of the originally converted group are growing up as "second-generation Christians."

Although there is still much to be desired and much left to accomplish, we believe Caso to be correct when he affirms that "Mexico can be justly cited as the country that has made the greatest effort to solve its Indian problem" (21). But the very fact that this is true in the secular sphere makes it incumbent upon the churches of Mexico to bring their

own country's progress to bear upon the problems of the Indian groups for whose spiritual welfare they are responsible, and thereby to help in the establishment of patterns for church development among Indians elsewhere in Latin America as well. In other Latin American countries there is also progress in *indigenismo*, and in each situation the churches and missionary organizations should recognize their responsibility (1) to relate these developments to the growth of the Indian churches and the meaningful proclamation of the Biblical message and (2) to help the Indian groups maintain, in the face of cultural change, a sense of direction and spiritual stability which is necessarily outside the domain of the secular *indigenista* movement, due to the very nature of the latter.⁸

⁸ Since this paper was written, there has come to the writer's attention a brief but informative report in English on the work of the Instituto Nacional Indigenista, in the following two articles: Alfonso Caso, "Ideals of an Action Program," *Human Organization* 17, Spring 1958, pp. 27-29; and Julio de la Fuente, "Results of an Action Program," *ibid.*, pp. 30-33.

ABOUT THE EDITOR

William A. Smalley is at present a research consultant for Societies, studying problems of translation, the linguistic course, and related questions. For many years he was a translator in Southeast Asia, and still undertakes some responsibility in Asia from time to time. Dr. Smalley is the author of several books and articles, and has edited several volumes, largely in the field of linguistics, translation, and cultural anthropology as applied to the communication of the Christian faith. For several years he was the editor of *Anthropology*, a periodical designed to make the insights of the social sciences of use to people involved in cross-cultural communication.