

Asian Mission Movements: Competition or Collaboration?

Issue 30 Editor: Kang-San Tan



The second Asian Mission Movements Consultation was held at Redcliffe College, UK, on 10-11 June 2009 where 60 participants representing 25 different mission groups gathered to reflect and grapple on the theme of the Consultation, "Asian Mission Movements: Competition or Collaboration?" The Consultation was co-sponsored by OMF, CMS, Redcliffe, Faith2Share and South Asian Concerns and papers of the consultation are now presented in this issue of Encounters.

Dr Julie Ma, President of the Asian Pentecostal Society and Tutor in Missiology at Oxford Centre for Mission Studies presented the first plenary paper, "A Critical Appraisal of Korean Missionary Work: Challenges for Western and Global South Missionaries". Participants were encouraged by the tremendous growth of Korean mission movements and the need to assess critically their strengths and weaknesses. Dr Ma provided specific statistical figures and evaluative responses, and suggested a number of implications for better partnerships. Mark Laing, former Mission Tutor at Union Biblical Seminary, Pune, India, in his paper, "Looking Back to Move Forward: Some Lessons and Challenges from Mission History" challenged participants to learn lessons from history, to read the signs of the times and embody our theology of mission in relation to issues of finance, the significance of socio-political trends, Dis-Unity between Mission and Church, and mission to the West (mission in reverse).

Participants were then given the opportunity to explore four elective workshops:

1. New and emerging mission movements and older mission agencies – is meaningful partnership possible? (led by Mark Oxbrow of Faith2Share)
2. Asian Migrant Churches in Europe, with special reference to Korean Migrant Churches. (Sung Hoon Kim of Wycliffe International)
3. South Asian Christian Ministry: A case study from Bradford, UK. (Arun John)
4. Leadership Issues in Asian Mission Movements by Kang-San Tan of Redcliffe College.

Warren Beattie, Director for Mission Research, OMF International, and Phil Simpson, Asia Director for CMS (Britain), presented case studies on Models of Mission Engagements, reflecting on the contrasting models of OMF and CMS's respective attempts to engage with the growing Asian Mission Movements. Finally, a summary report on the Consultation was presented by Canon Mark Oxbrow, of Faith2Share. We are very grateful to these speakers and facilitators, and all those who participated in this consultation. To our readers, please respond to the articles as well as suggesting issues for future Asian Mission Movement consultations.

The 3rd Consultation on Asian Mission Movements will look at the issue of "Use and Abuse of Money in Asian Mission". We welcome proposals for papers and case studies from various mission groups and new partners to explore this contentious issue.

Kang-San

Dr Kang-San Tan is Head of Mission Studies at Redcliffe College and is on the editorial board of Encounters.

- **[Article 1](#): A Critical Appraisal of Korean Missionary Work: Challenges for Western and Global South Missionaries.**
(Dr Julie Ma, 5264 words, pdf 92 KB)
- **[Article 2](#): Looking Back to Move Forward: Some Lessons and Challenges from Mission History.**
(Mark Laing, 5607 words, pdf 64 KB)
- **[Article 3](#): New and Emerging Mission Movements and Older Mission Agencies: Is meaningful partnership possible?**
(Revd Canon Mark Oxbrow, 895 words, pdf 36 KB)
- **[Article 4](#): Asian Migrant Churches in Europe.**
(Sung Hoon Kim, 705 words, pdf 47 KB)
- **[Article 5](#): South Asian Christian Ministry: A case study of Bradford.**
(Canon Dr Arun John, 1164 words, pdf 25 KB)
- **[Article 6](#): Leadership of Asian Mission Movements.**
(Dr Kang-San Tan, 174 words, pdf 28 KB)
- **[Article 7](#): Models of Missional Engagement in Asia: The experience of CMS in Asia.**
(Revd Phil Simpson, 1175 words, pdf 52 KB)
- **[Article 8](#): Asian Mission Movements: Report on a consultation held at Redcliffe College, UK, 10-11 June 2009.**
(Revd Canon Mark Oxbrow, 1141 words, pdf 32 KB)
- **[Book Review](#): The Clash Within: Democracy, Religious Violence, and India's Future.**
(by Martha Nussbaum; Belknap Press of Harvard University Press)

Go to the Encounters website at www.redcliffe.org/encounters to read what others are thinking on the Discussion Board. Use the Voice your comments form to add to the debate.

Please Note: The views expressed in articles are those of their authors and do not necessarily reflect the position of Redcliffe College.

A Critical Appraisal of Korean Missionary Work: Challenges for Western and Global South missionaries



Author: Dr Julie Ma, Research Tutor in Missiology with OCMS.

I. Introduction

When we read the Bible through the eye of mission, it soon becomes evident that God established his mission in a unique way. The fundamental element of mission was accomplished by God himself through the death of his Son Jesus on the cross. Thus, the author of mission is God and the history and the entire world are the theatre of his mission, where he selects actors and sets the whole plot. But this mission was to be wrought jointly by God and his people, so God raised up various Christian communities of men and women to fulfil his mission. It has flourished over two millennia through the work of the Holy Spirit.

We can safely say that the Lord of mission has used, in particular, the western church in the last millennium. If western missionaries had not come to our land to share the precious Word of God, there is little likelihood that any of us would have heard the good news of God's salvation message. Therefore, I want to acknowledge the critical missionary contribution of the western church not only to Korea, but to other Asian countries.

It is observed that in the last quarter of the century, God has granted his spiritual and physical blessings in a great measure upon the Korean church. It is also encouraging to observe that Korean Christians have received them with missionary consciousness. Since the late 1970s, the Korean missionary movement has grown rapidly. After a generation, Korean leaders of the church and mission communities began to reflect on various aspects of the Korean missionary movement with critical eyes. In this study, I plan to outline the scope of the Korean mission movement, study key features of Korean missionaries' engagement and evaluate their strengths and weaknesses. I will keep my eyes open to the western missionary movement for any mutual benefits to be learned.

1.1 Korean Mission Today

An annual report of the Korean World Mission Association (KWMA) reveals that in 2008, 58 denominations and 217 mission organizations sent 19,413 missionaries to 168 countries. [1] Each year of the previous four years, about 2,000 new missionaries were added. Thus, if this trend continues, by 2030, the total number of Korean missionaries is expected to reach the 100,000 mark. These statistics put the Korean church as the second largest missionary-sending church in the world. It is also revealed that the highest concentration of Korean missionaries is in Asia with close to 12,000 (or 56.2%). Within Asia, Northeast Asia (5,353) and Southeast Asia (5,337) receive the most missionaries.

In the rapid expansion of the Korean mission force, questions have been raised as to whether their effectiveness corresponds to quantitative growth. There are many positive and creative cases of mission engagement by Korean missionaries, but also an equally good number of cases with cause for concern. Naturally, questions have been raised in the areas of missionary motivation, missiological orientation, cultural adaptability and sensitivity, and so on.

Distribution of Korean Missionaries

Continent	Area	Number of countries	Number of Korean Missionaries	Percentage
Asia	South Asia	4	1,069	5.2%
	Northeast Asia	7	5,353	26.1%
	Southeast Asia	11	3,377	16.5%
	Central Asia	10	1,730	8.4%
	Sub-total	32	11,529	56.2%
Europe	Western Europe	20	992	4.8%
	Eastern Europe	23	996	4.9%
	Sub-total	43	1,988	9.7%
America	Latin America	17	807	3.9%
	North America	6	2,317	11.3%
	Sub-total	23	3,124	15.2%
Africa/Middle East	East-South Africa	20	823	4.0%
	West-Central	21	355	1.7%
	North African/ Middle East	18	729	3.6%
	Sub-total	59	1,907	9.3%
Oceania	South-Oceania	11	713	3.5%
	Sub-total	11	713	3.5%
Others	Itinerant Missionary		140	0.7%
	Under Care & Furlough		279	1.4%
	Headquarters Staff		823	
	Sub-total		1,242	6.1%
Total		168	20,503	100%

II. Key Features of Missionary Engagement of Korean Missionaries

2.1 Evangelism and Church Planting

According to statistics 53.3% of Korean missionaries (or 6,589) are involved in church planting. Presently, there are 6,585 churches in existence due to the efforts of Korean missionaries. Church planting naturally includes evangelism and thus contributes significantly to the winning of souls.

This is not to deny the importance of church planting; it is not only the preferred work among Korean missionaries, but also Western missionaries according to historical reports. I have seen quite a number of non-Korean missionaries, including Asian missionaries, who are passionately involved in planting church(s). In fact, prior to coming to England, one of our primary works was establishing churches in the northern Luzon in the Philippines, in addition to leadership development and teaching in a graduate school. We witnessed encouraging effects through this work. Below is a little piece of my article regarding church planting that reflects much of our own experiences.

“They laid rather a heavy emphasis on church planting. For various reasons, a church dedication becomes an important opportunity to encourage the local congregation to replicate the efforts. In this special and joyous occasion, the service rightly consists of lively praises, thanksgiving and a long chain of testimonies. However, in the midst of this celebration, we make it a regular habit to challenge the church to open daughter churches in neighbouring communities. In fact, our covenant with the congregation is that only through the reproducing work, will our partnership continue. This is our commitment to assist or work with them in developing new churches. Such a covenant frequently serves to motivate them to start a new house church in a nearby village where there is no established Bible-believing church. In fact, some churches, expecting our strong emphasis on reproduction, have already started new works before their church building is dedicated.”

However, this mission priority is not without problems. A heavy emphasis on this ministry, both among sending churches and organizations, as well as missionaries may be in part driven by a too-narrow focus on theology of the church. First, considering the highly local-congregation oriented ecclesiology of Korean Christianity, this may be in part viewed as an aspect of ‘church growth’ of the sending church. In many cases, church planting is carried out in communities where there have been viable congregations. We also sadly witnessed some rural churches in the Philippines named after the missionary-sending church, where the Korean name is completely meaningless to the congregation. Second, it is also possible that church planting produces a visible sign of a church’s missionary accomplishment. Often church dedications become a celebration for the visitors from the sponsoring church, rather than for the congregation. Such emphasis further reinforces building-oriented ecclesiology of many Korean Christians.

2.2 Education

Many are involved in training national leaders in Bible colleges or seminaries, often by establishing new schools; only a small number is assumed to work with existing schools. Some of them undertake further studies to qualify themselves for such ministries. This is one of the mission patterns that early Western missionaries did quite successfully in Korea, both in general education and ministry formation. Current reports note that about 1,415 missionaries from 867 denominations, that is 11.5% of the total missionary force, are involved in this ministry. This is an indication of a generally agreed notion that a good supply of qualified workers is essential in missionary work.

A focus on theological education is not restricted to Korean missionaries, as the presence of numerous Bible schools in mission fields proves. As understood, theological training is closely linked to the emphasis on church planting. Also increasing are schools for general education. In many places where quality primary and secondary education is not readily available, this is an important contribution to society and, often, although not intended as the primary goal, such ministry contributes to evangelism and church planting.

Some schools established by Korean missionaries have attained recognition by established theological associations, but the majority remains struggling to survive. Their effectiveness is often questioned, especially where there had been other similar schools in operation. Lack of

cooperation is a significant problem as some schools are staffed mainly by Korean missionaries even after decades of operation. Running a school requires a lot of detailed works for administration, staff management and financial security. This work necessitates careful guidance from professional educators and administrators to prevent any hazards.

2.3 Social Work

Social work has been relatively less popular among Korean missionaries in the past, but recently has become receptive. Perhaps, it is due to a change in mission trends and its influence upon them. Moreover, it is out of necessity in order to meet immediate felt-needs of people who suffer from hunger and sickness. There are 703 Korean missionaries who are involved in social ministries. This number amounts to 5.3% of the total missionaries. The urgent needs cause them to build hospitals, clinics, orphanages, children care centres and retirement homes. Community service also expands to HIV-AIDS ministry, skills training and agricultural development. I have seen dentists and doctors among short term mission groups who voluntarily offer their services.

In fact, western missionaries were enthusiastically involved in social works. A case in point is William Carey's work with the Indian government on critical social problems, like stopping the burning of widows on the funeral pyre of their husbands. Another example is drawn from Hudson Taylor, who, being a medical doctor, attempted to seek to do what he could to lessen the suffering of people. Through his influence China Inland Mission founded 12 hospitals within the first fifty years of mission work in China.

2.4 Others Works

There are 1) discipleship (1,845 people, 14.9%), 2) Bible translation (144 people, 1.4%), 3) literature (139 people, 1.1%), 4) ministry for missionary children (104 people, 0.8%), 5) ministry for foreign workers (83 people, 0.7%), 6) broadcasting work (41 people, 0.3%), 7) children ministry and other works (652 people, 5.2%). This also includes those who are in the preparation process for missionary deployment (52 people, 0.4%).

2.5 Staff of Mission Agencies

There are 343 or 2.9% who are working in mission agencies. As staff of missionary sending bodies, their contribution to the mission movement is essential, while their accumulated experience becomes an important asset. Number of other staff members working together are 1,296. Ministries include publication (96 people, 7.4%), continuing education (55 people, 4.2%), communication with missionaries (80 people, 6.2%), mission administration (229 people, 17.7%), missionary training program (296 people, 22.8%), handling mission finance (106 people, 8.2%) and others (434 people, 33.5%).

Types of Missionary Work

Mission Works	Number of Missionaries	Percentage
Church planting	6,589	53.3%
Discipleship	1,845	14.9%
Education	1,415	11.5%
Social Work	703	5.6%
Medical Service	248	2.0%
Translation	144	1.1%
Ministry for MK	104	0.8%
Publication	139	1.1%
Visitation	52	0.4%
Broadcasting	41	0.3%
Ministry for Foreign Workers	83	0.7%
Others	652	5.2%
Headquarters Staff	343	2.7%
Total	12,358	100%

III. Evaluation

3.1 Strengths

3.1.1 Building relationship with nationals

A relationship between Korean missionaries and local people is surprisingly well-developed according to research work by Moon Sangchul. [2] This indicates that they consider building good relationships important as partners in God's Kingdom. In fact, this is the foundation for every aspect of mission works because local church leaders are essential co-workers and they have to work together. However, some unfortunately have experienced broken relationships and have internally suffered for many years.

3.1.2 Language learning

They are eager to learn local languages even if the level of proficiency may not be adequate. Often it is neither conversationally satisfactory, nor up to the level of preaching and evangelizing. However, there are a handful of missionaries who speak local languages almost perfectly. On the other hand, quite a few of them tend to lay back and never get passionate about achieving these critical skills.

3.1.3 Keeping a good contact with the sending body

Maintaining good communication with the sending church or mission agency is one of their strengths. There is a sense of flexibility against a sense of bureaucracy that is often felt from some western mission organizations. At the same time, this may also indicate instability and lack of organizational strength among many mission organizations and denominational mission boards in Korea. This is attested by the fact that quite a number of missionaries have not secured an adequate level of financial and administrative support from their sending bodies, and it is all left to individual missionaries to maintain a direct contact with supporting congregations and individual donors. (This may explain why missionaries are diligent in communication.)

3.1.4 Cultural adaptation

Those who come from a mono-cultural setting like Korea find it difficult to adapt and adjust to a new culture. One can conjecture that their firm commitment to mission enables them to overcome cultural differences and daily challenges. In fact, without going through this process of enculturation, one cannot adequately accomplish God's mission because mission is always performed in the context of a culture. It does not mean that all Korean missionaries have successfully adapted the recipient culture. It is expected that many have made countless innocent and unintentional mistakes. It is also true that, in spite of enculturated behaviours to the host culture, a deep sense of cultural superiority still remains to the home culture.

3.1.5 Spiritual life and prayer

Many of them are firmly committed to prayer, as a hallmark of Korean Christian spirituality. Conceivably this is one of their strengths and a critical element in their missionary achievement. This emphasis is seen both in private and church life. Some missionaries even dare to enter a long-term fasting prayer, for as long as forty days, which in some cases results in a critical health condition. This influences local churches to commit themselves to prayer more seriously. Most congregations established by Korean missionaries have a substantial proportion dedicated to prayer, such as daily dawn prayer meetings and the like. I have seen one mega church in the Philippines which established a Prayer Mountain, and its daily program includes prayer and fasting, as well as Bible studies and worship in morning and evening. This is almost identical to the way Korean Prayer Mountains do.

3.1.6 Spirituality

Korea's primary religions are Buddhism and Confucianism. However, the underlying religious force for all has been Shamanism, a Northeast Asian form of animism. History reveals that along the way, they were mixed with practices and beliefs of Shamanism and animism. Such religious background explains the unique spiritual orientation of Korean Christianity. Everyone begins with a keen consciousness of the spiritual world, and this contributes to the spiritual dynamic of Korean Christianity. This also significantly helps Korean missionaries to more effectively engage in the various spiritual issues of people in the mission field.

3.2 Weaknesses

3.2.1 Missionary motivation

Supposedly, a missionary's firm sense of calling and commitment to mission is his/her foundation for missionary life and work. Indeed, there are missionaries who are deeply dedicated to giving their life to the people they have adopted as their own. On the other hand, mission provides a context where daily ministry demands are significantly reduced in comparison with the Korean setting. The daily routine of an average pastor in Korea begins with an early morning prayer, numerous house visitations, sermon preparation, and others. Many missionaries find their missionary life filled with sudden 'freedom' and some have abused this, as well as the absence of a supervisory monitoring system. This in turn affects their ministries and their relationships with national partners. When a missionary fails to be a model Christian, it is difficult to persuade others to follow Jesus. This leads one to question the very motive of their missionary life. Although a call is private in nature, it is important for mission agencies to develop a process to ascertain one's genuine missionary calling.

3.2.2 Mono-cultural orientation

Normally those who come from a monolithic culture tend to view and evaluate other cultures through the standard of their own. This immediately causes some missionaries to push their values, practices and lifestyle on to the host culture. Although there is a fine line between adopting certain positive elements of the home culture and blindly insisting on it, many congregations established by Korean missionaries have adopted some elements of Korean worship. For instance, some churches use a portable bell on the pulpit to signal the beginning of a worship time. Even Korean Christians do not know where it began, and yet such a practice has been uncritically 'imported' into their mission setting.

However, a more serious challenge is the grave difficulty for the average Korean missionaries to break out of their cultural shell and get over the comfort zone of their own culture. This is clearly seen in the common practice of Korean missionaries in associating with fellow Korean missionaries regardless of their denominational orientations, while their interaction with other nationals is far less, even if they are from the same denominational tradition. A tendency is that the more they get together, the more they want to be just among themselves. Such close relationship among themselves frequently causes conflicts, comparisons, and competitions, thus, creating another form of cultural 'missionary compound.'

3.2.3 Moral laxity

Moral laxity is not a unique problem among Korean missionaries. Lack of a close organizational monitoring system may contribute to this, while a new social and cultural context may make missionaries more vulnerable to temptations. Moral laxity ranges from ministerial attitudes and financial accountability to sexual issues.

This is particularly relevant to Korean missionaries as their traditional ethics is guided by who sees you rather than what you do. This 'face' (or 'shame') cultural orientation can 'release' some from cultural 'restrictions' and give courage for them to behave laxly. And the 'shame' culture further worsens the situation when an incident occurs, as there is a strong tendency to cover up or quietly resolve the problem, instead of correcting the real issue. This is what a concerned observer of Korean missionaries sternly warned:

This [sexual incidents among Korean missionaries] is seldom discussed openly among Koreans. The result can be immense ignorance and naivety remaining as well as immorality. Some who come to Europe perceive 'the West' as a playground of immorality and a few have indulged themselves. Not reading social signs accurately has led to immense discomfort among western women missionaries who have received unwanted attention from Korean men on the team. In some cases this has led to actual sexual assault. [3]

It may be true more among short-term missionaries than long-term ones, nonetheless the observation is alarming, if it is true. This definitely requires all Korean missionaries to be culturally and personally sensitive. Further, this calls for a system of accountability both from the sending body and the closely knitted Korean missionary communities. However, more fundamentally, a good dose of cultural learning should be a part of missionary orientation.

3.2.4 Aggressiveness

Koreans in general are focused and dedicated workers. This explains the economic feat of the country in less than a generation from the rubbles of the Korean War. Their movement is swift and decision-making is often impulsive. Positively, some attribute Korean leadership in the IT industry to this instinct. However, such aggressive behaviour, particularly coupled with poor language and communication skills, can produce gravely negative effects. National partners can perceive Korean missionaries as domineering, insensitive, and even 'imperialistic.' It is with mixed emotion that I heard a comment, "The first words that national co-workers learn from Koreans are ppali ppali or 'quick, quick'." This, no doubt, contributes to impressive missionary achievements in many places; however, this has strong potential to undermine long-term effects of missionary work, relationships with national leadership, and more seriously, obsession to visible accomplishments as the goal of ministry.

IV. The Next Step Forward

Having discussed various spiritual, cultural and contemporary resources as well as shady areas of Korean missionaries, how can their experiences also be a resource for other emerging missionary churches in the global South, as well as the old (that is, western) missionary churches? And also what can the Korean missionary movement learn from the long experiences of the western churches and appropriate their resources? Then, how does the Korean experience form the shaping of our own missiology? Some are listed below.

4.1 Lessons to Learn and to Be Learned

4.1.1 Commitment and hard work

Although there are a good number of less-than-qualified Korean missionaries who may cause more problems than establishing a viable mission work, it is true that another good number are committed and dedicated to God's work, bearing marvelous fruits. I assume such is generally true regardless of the ethnic origin of a missionary group, including the western entities. However, one thing I have noticed from the church growth movement in Korea is the

sheer dedication of Koreans in general and Korean Christians in particular, and this is expressed not only in their actions but also in their prayer lives. In a way, Koreans are singly goal-oriented against a general cultural assumption that they are relation-oriented. In fact, they are both goal- and relationally oriented.

4.1.2 Cultural adaptation

As mentioned previously, those who grew up in a mono-cultural setting find it additionally challenging to adapt to another culture and cultural behaviors. Thus, it not only takes more time, but also more effort to adjust into the host culture. At the same time, Korean missionaries, like those emerging from churches from the global South, have shared cultural traits that can be readily identified in the host cultures, unless they go to the west for their missionary vocation. This proximity is found also in their economic levels, so that the Korean missionaries find it easier to associate with nationals in their own homes and communities with much adjustment, even if there is considerable poverty. The Korean missionaries' experience during the economic difficulties can be another important source of identification with the nationals. They can easily sit with locals and enjoy unfamiliar food offered with less trouble and hesitation, use their primitive toilets, and sleep on the floor offered by local members. Considering the adjustments that western missionaries have to make to establish a meaningful relationship through such participations, it is understandable to see how some Korean missionaries have been successful. The same is applied to most non-western missionaries. Also an important resource is the divided state of the two Koreas and its continuing tensions. As many mission contexts include racial and religious conflicts, they can, at least, bring empathy to those to whom they communicate God's message of reconciliation, more realistically.

4.1.3 Spiritual life and prayer

As a Korean Christian, I am truly grateful for this unique heritage. Korean Christians have learned that prayer is the most powerful resource they have, when they have no one to turn to in personal and national crises. This applies to the harsh period of the Japanese annexation of the country, the fierce Korean War when Christians were a priority target along with public servants, and the ensuing conflict across the boarder between the two Koreas. This also applies to personal and family settings during the struggling economic hardships after the war and during the recovery from the devastation. Hardships reinforced and strengthened Korean Christians' commitment to prayer life. The presence of countless prayer mountains and prayer houses throughout the country and among immigrant Korean communities attests to this. It is assumed that most missionaries continue this deep spiritual tradition in their personal and church life.

4.1.4 Generosity

Korean churches are, by and large, giving churches. Korean culture in general stresses hospitality and generosity as an important virtue. Christian teaching reinforces this cultural force and, as a result, Korean Christians are known for their sacrificial giving and hospitality. And this orientation has also been characteristic of Korean mission. However, this also requires cultural sensitivity and missionary implications. Dependency has been, from the very beginning of the modern mission, the most pressing practical issue. There are many cases of impulsive giving among Korean Christians. For example, when they are impressed by the Holy Spirit or by the presentation of a need, their inner urge to give is so strong, they just

give, only to occasionally regret it later. In spite of related problems, generosity, without a doubt, is an important gift of the Korean church. I firmly believe that God blesses generous hearts, and that is what Korean Christianity practices and experiences.

4.2 Missiological Implications

Several issues are raised in the form of questions to both the traditional and new missionary sending churches. First, the very fundamental issue of definition still remains as the most important question in mission: What is mission? Without going into details, the Crusade model of mission seems to have remained consistent in mission forces, past and present. This model also assumes a definition that mission is “from the haves to the have nots.” In a practical term, the object of the “haves” is far more than the Christian gospel: economy and civilization frequently precedes the gospel. That is, a missionary from a Christian-rich African nation working in Korea, for example, is not viewed as normal. This imperialistic model of mission is dangerously widespread among the people in the pew, and the new mission churches in the global South have unfortunately repeated this. There is no doubt that such a fundamental problem in turn affects almost every aspect of missionary activities including a hierarchical relationship between the missionary and national workers. The missionaries, partly because of their relatively rich resources and more importantly because of a wrong perception of mission itself, forget that they are to be guests to the host culture. If this is a critical issue, then what has motivated the sending bodies and individual missionaries to commit to mission?

Second, what is the level of cultural adaptation that is genuine and desirable for missionaries? Do they feel comfortable with the people and culture of the host country? When they use their hands to eat, do we also use our hands or look for a spoon? Do we always bring toilet paper or bottled water, when we visit mountain villages? And how does one feel about tricky cultural negotiations? More fundamentally, how do we practice incarnational lifestyle in bringing God's good news, knowing that the messenger is the most important part of his or her message?

Third, are you a good listener to the voice of God and that of newly adopted people? What is a right missionary attitude, one who is there to minister, or also ready to be ministered to? An effective missionary work requires a good two-way communication. A common tendency is to talk rather than to listen. In the same vein, the tendency is to teach rather than to be taught. Do we impose our cultural practices and values? That is, does Korean missionary engagement smell of Kimchi? Do they approach the nationals with a big brother attitude? It is then critical to closely examine a ‘partnership’ between a missionary and nationals. Is it based on a mutual respect and appreciation of each other's gifts, resources and commitment, or a patronizing or even a hierarchical relationship? The latter two are not called ‘partnership.’

Fourth, in a lived-out setting of our Christian and missionary conviction, what is the guiding principle? Ultimately what motivates missionaries to leave their familiar environment and move to an unknown place to live among people other than their own? With no hesitation, that is love. Let me read a South African Pioneer Missionary's Translation of 1 Corinthians 13.

If I have the language perfectly and speak like a native and have not his love, I am nothing.

If I have diplomas and degrees and know all the up-to-date methods, and have not his touch of understanding love, I am nothing.

If I am able to argue successfully against the religions of the people and make fools of them and have not his wooing of love, I am nothing.

If I have all faiths and great ideals and magnificent plans and not his love that sweats and bleeds and weeps and prays and pleads, I am nothing.

If I give my clothes and money to them and have not love for them, I am nothing.

If I surrender all prospects, leave home and friends and make the sacrifices of a missionary career and then turn sour and selfish amid the daily annoyances and slights of the missionary life, then I am nothing.

If I can heal all manner of sickness and disease but wound hearts and hurt feelings for want of His love that is kind, I am nothing.

If I can write articles and publish books that win applause but fail to transcribe the word of the cross into the language of his love, I am nothing.

Fifth, what will then make it possible for missionaries from old and new mission churches (e.g., western and Asian churches) to work together? There are several areas of collaboration, and some of them are: 1) Being together for fellowship, networking and cooperation; 2) Sharing information and experiences, as the older partner comes with a rich deposit of experience, both positive and negative, while the new churches have new dynamics; 3) Bringing each other's needs, especially in mission operation, so that each other's gifts can complement each other, and ultimately the Kingdom's work; and 4) Creating spaces and occasions for both mission forces to come together for sharing with and learning from each other's experiences and traditions.

V. Conclusion

I have attempted to briefly present Korean mission with its strengths and weaknesses. However, because of its relatively short history, my observations and analysis are tentative. At the same time, the process of deep reflection is essential as the 'mid-course adjustment' should be done sooner rather than later. The list of strengths and weaknesses can continue further. Out of such an evaluative process, I have become deeply aware of God's 'risky' plan to use far-from-perfect people like Koreans and the Korean church. In humility, Korean mission communities, like many newer mission churches, have much to learn from the history of western Christian mission. Even if Christianity in general and the missionary movement in particular have consistently decreased in the west, the western church has much to offer in preparing the new churches for mission. If everyone is honest enough, sharing of the West's missionary mistakes will be especially useful, so that the new mission churches will not have to repeat them. The emerging missionary churches can assist the weakening West by bringing their spiritual dynamics to its churches. For this, immigrant communities in the West have the potential to play a critical role in the re-shaping of global Christianity. With varying sets of gifts, both the West and the 'rest' are called to closely partner for God's mission. We are acutely reminded that mission is not ours but God's, and we are simply his partners.

Although there is a good place in Christian life and mission for military rhetoric, Jesus' incarnational mission is our ultimate model, not the infamous Crusade. Jesus 'won' the adversaries not through his heavenly power but through giving himself for others. His power was closely restricted to his love and humility. "Mission in humility and hope" is a phrase used in a seminal document of Towards 2010 in centenary celebration of the Edinburgh Missionary Conference. It is important to note that this is the reflective confession of a

missionary leader of the Church of Scotland which hosted the 1910 conference. If our mission is to conquer the land and bring a victory with our own strengths and strategies, I am afraid we may never cut the unfortunate historical cycle that will haunt the church with self-crusading and self-glorifying goals.

May our Lord continue to use new missionary churches such as the Koreans, as well as the old ones, for his Kingdom. Yes, mission belongs neither to the new nor to the old church, neither to the West nor the 'rest.' It is God's. *Missio Dei*.

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Looking Back to Move Forward: Some Lessons and Challenges from Mission History

Author: Mark Laing, formerly Interserve and Union Biblical Seminary, Pune, India.

Introduction

When my children attended primary school in India they dreaded the exam period – which seemed to recur rather frequently. They would have to endure a couple of weeks of written exams. For several nights before a particular test they would memorise, verbatim, the answers for particular questions in preparation for regurgitating this in the exam. One time my son came unstuck in a geography exam, his methodology failed him. After the exam he reported, “I knew all the answers, but I forgot which answer belonged to which question!”

When I taught missiology in India I sometimes encountered students who did not want to think about missiological questions, but, like school children, wanted set answers to standard questions. I kept saying to them: “there are no easy answers. In the particular situation you will find yourself in, you need to know: what are the key questions to ask?” Only when you know what are the right questions can you then develop appropriate answers. I say this by way of introduction – and perhaps excuse – because I come to you more with questions than with answers.

In this paper I want to consider some factors which affect the future of mission organisations and thus need to be considered for determining mission policy. For each factor I will do this by moving from historical examples to then examine what questions arise for us today. In turn, I would like to consider the role of finance in determining mission policy. I do that through the example of the correspondence between Lesslie Newbigin, as a newly arrived Church of Scotland missionary to India, and the General Secretary of the organisation, based in Edinburgh.

How does the big picture of socio-political events impact upon mission? I contrast the example of the growth of Christianity in Korea versus Japan, and then explore another Indian example. How did the changing political scene at the time of Indian Independence affect the “mass movements”?

For two hundred years Protestant missionary organisations operated with an assumed direction, from the West to the majority world. I ask whether the current organisations, bequeathed to us from this movement, can effectively serve as a conduit for mission in reverse.

We are on the eve of celebrating the centenary of the World Missionary Conference held in Edinburgh, in 1910. One of the consequences of that conference was the birth of the modern ecumenical movement. In conclusion, I ask, what today does mission have to do with unity, or, more pointedly, disunity. To move forward, what are the lessons we need to learn from our recent ecumenical history?

The Role of Finance

Go ye into all the world and make disciples of all nations subject to budgetary requirements.

We are in the midst of the biggest financial crisis for at least a generation. Those of you who are involved in mission leadership will know better than I the impact the crisis is having on your organisation (Gaines 2008). Does the financial crisis require that what we refer to as the great commission to be re-written? As Bishop Newbigin once quipped: “‘Go ye into all the world and make disciples of all nations subject to budgetary requirements’. For our traditional

mode of operation, a major evangelistic opening would be a major financial disaster" (Newbigin 1960c:27). Are we right to say, "more money, more ministry" (Eskridge and Noll 2000) and consequently now – less money, less ministry.

I want to make a historical connection between our current financial woes and those of mission organisations during the late 1930s, when at that time they too faced severe financial constraints upon their operations. For my PhD research I have been studying aspects of Lesslie Newbigin's life. As a young Church of Scotland missionary in rural Tamil Nadu there is a very interesting record of correspondence between Newbigin on the field and the secretary of the Church of Scotland Foreign Mission Committee (FMC), the Rev Dr Alexander Kydd based at 121 George Street.^[1]

Kydd is the weary secretary who, year after year, presents his annual report to the General Assembly. ^[2] It is a tale of woe; the mission is in a dire financial situation, year on year the deficit is growing. In contrast the number of suitable candidates coming forward is dwindling. Kydd faces some very hard choices and the stress he is under takes a personal toll, forcing him to retire early due to ill health. The annual reports that Kydd presents to the General Assembly are not a pretty picture. From 1936 to 1945 there is retrenchment, reduced numbers of missionaries, problems in recruiting missionaries and accumulative financial deficits, which, because of their persistent nature, cause the FMC to even consider the total abandonment of one of its fields, or else across the board reduction to their work. Does this sound similar to today's scenario!? Kydd's reports continue to harken back to the more abundant years of the early 1930s trying to awaken a declining home church to the growth of the "younger churches", and the FMC's resultant responsibility.

More importantly however, these reports provide an insight into the mission policy of the FMC (particularly that expressed by the general secretary) and the adaptation of that policy to a changing context at home and abroad. As you know the world was changing very rapidly during this time with the growth of nationalism and rapid de-colonisation. Kydd's response throughout this time is to plead for more money to the assembly. If we only had more money then we could continue to do what we had successfully done in the past – run our vast array of mission institutions.

Repeatedly the FMC appeals to the Scottish churches to preserve its financial well-being, the assumption being that if the FMC can attain sound financial footing, and recruit adequate personnel, it therefore has the warrant to continue its existing mission policies regardless of the changing context on the "field". For Kydd finances rather than events on the field dictated the future direction of the FMC. If finances could be procured to avert the current crisis then the status quo of current mission policy could be maintained. The FMC's missionary endeavour remains locked into maintaining their institutional heritage, any departure from such "sound methods" being deemed "disastrous". The current role and practice of the FMC is essential to the field, and despite financial constraints should be perpetuated.

Repeated failure on both fronts eventually prepares the FMC for a more fundamental reassessment of its relationship to the "younger church". These factors, combined with a rapidly changing context during the war years, the rise of nationalism, and the growing voice of the "younger church", force the FMC to reassess its role, the rationale being that these circumstances, rather than being understood as adverse, should be perceived as being providential to guide the FMC in the evolution of its relationship with the "younger churches". This marked a fundamental change of focus for the FMC, from the past to the future, from the mission to the indigenous church.

Newbigin, the young, enthusiastic missionary in rural India saw things quite differently. ^[3] In his letters home and to Kydd, rather than the financial woes of the mission, Newbigin's attention is grabbed by the profound growth of the indigenous church, and what he described as the "spontaneous expansion of the church" (Newbigin 1960b). In contrast to prevalent missionary attitudes which saw the urban institutional work of the mission as being central,

Newbigin recognises that what was considered peripheral – the village work – should be given central priority to facilitate “building up the church in the only place where it is growing”. [4] Newbigin’s basic orientation was to the “only” place of church growth – the village. At the start of his tenure as a district missionary he intimated a fundamental shift away from maintaining the mission institutions, to serving and equipping the local church, in this instance through lay leadership training and developing the role of women.

Newbigin saw the financial crisis as an opportunity to realign the mission to the village church and, in so doing, jettison some institutional obligations, Kydd sees the future much more bleakly, the future of the mission being intimately bound with the future of “the country and Empire”. [5]

Kydd and the FMC did not read the situation well. Their response on how they should relate to the indigenous church which they had birthed came only when their hands were forced by financial constraints. It is easy for us to recognise the mistakes of our predecessors. To look back and say, it was obvious, they should have made those changes. The questions we face are not that same 70 years on but are we doing any better today? How are we responding to the financial crisis? What role does declining finance and recruitment have in changing our mission policy? Do we see the financial downturn not as a threat to mission operations but as an opportunity for change? And, if so, a change in what direction?

A related issue is the necessity of educating supporters during these days of change. Why do people support missions? How do we maintain the loyalty of our supporters when faced with the need to make changes? Or does the need to maintain supporters also mean that we keep doing what is expected of us?

Another important issue which arises from this historical case is the relationship between “young Turk” missionary and senior missionary statesman. How are decisions made? Hudson Taylor, with the CIM, was the first to devolve decision-making to the field, away from the UK home base. For a mission organisation to make a major change in direction are the structures there for the mission to adequately discern the voice of God? In decision making which voices have most weight?

The Big Picture: “You in your small corner and I in mine” [6]

Planning mission policy and strategizing is often done with the focus primarily on the mission agency. When this is done two important aspects are often neglected, the larger socio-political climate, and the role and place of the recipients of the gospel. The reception of Christianity is related to how it is perceived by those assessing it. Who is bearing the message, and what is their relationship to the dominant political power? What is their place in society? Concerning the big picture I want to give two examples of how context can directly impact the outcome of mission. The first example contrasts the response to the gospel in Japan with Korea; the second example is from India.

Korea and Japan

The percentage of Christians in South Korea is about 32% of the total population whereas in Japan it stands at just over 1%. [7] Why such a difference given the sincere and industrious efforts of missionaries in both countries? In comparing Korea and Japan the pre-World War II role played by America is critical. Korea was faced with the threat of Japanese colonialism. In these circumstances many Koreans discovered that Christianity “provided an ‘oppositional ideology’ for resisting the Japanese government”, with many Christians being involved in nationalist movements; in spite of the fact that the gospel presented by missionaries in Korea was “apolitical” and stressed “personal salvation and piety” (Mullins 1995:73). “

[C]ircumstances beyond the control of any mission strategist led to the positive linkage between Christianity and Korean cultural identity and provided the basis for the remarkable post-war growth of Christianity in Korea. This transformation of “perception” did not occur in Japan, because the source of Christianity was also the source of Japan’s greatest enemy” (Mullins 1995:73).

Christianity came as a friend to Korea’s liberation (from Japan), but as a foe to Japan. We can assume that the missionaries to Japan were just as spiritual, just as zealous and committed as those to Korea. But today there is a stark difference between almost a third of the population being Christian versus just over 1%. We can see with hindsight that significant to the reception of the gospel was the way America was perceived. Where we are working we need to understand the big picture today.

India and McGavran

Predating the above example is the case of the reception of Christianity by dalits in India and by the various tribes in the north east. Christians account for about 3% of the total population but, like butter on toast, they are not evenly spread across the nation. In parts of the north east, such as Nagaland, nearly 90% of the population would claim to be Christian, and about 20% in South India, but in what is known as the Hindu heartland the percentage of Christians can be less than 0.1%. Why these disparities? Most Christian communities are descended from what are referred to as mass movements. Dalits and tribal people, oppressed by Brahminical Hinduism, sought liberation and aligned themselves to the foreign occupying power and their faith, the British and Christianity. Those with most to gain embraced Christianity whilst those with most to lose, the caste Hindus, largely resisted Christianity. Christianity was – and to some extent still is – regarded as a foreign faith and the Indian Christian community were viewed as an appendage of the missionaries (Kim 2003:34). During the struggle for Indian Independence Gandhi interpreted mass conversion to Christianity by the dalits as a political act and he indicated that he would use political means to block it (Kim 2003:34-5).

“The price of gaining political freedom from the British Raj would be that religious minorities had to conform to the Hindu majority, and therefore conversion would be severely constrained”. (Kim 2003:34-5). From Independence on various laws were passed to limit or halt the mass movements.

Hindu objections to conversion have been concretized in three main ways: by the introduction of Hindu ‘personal laws’, which were disadvantageous for caste Hindus who converted to another religion (1955—6); by the limitation of social benefits for converts from Scheduled Caste backgrounds (1950s); and by the passing of the ‘freedom of religion acts’ in various states (1960s and 70s) (Kim and Kim 2008:195).

These laws worked, effectively blocking mass conversion and halting these movements to Christianity. What happened in the socio-political sphere, piloted by Gandhi, is particularly important because during that time a young American missionary, Donald McGavran, was trying to initiate a mass movement amongst the *Satnami* caste in Madhya Pradesh. McGavran wrote:

[F]or the next eighteen years I devoted myself to the evangelization of one caste, the *Satnamis*. I wish that I could record that I was hugely successful but this is not the case. Perhaps 1000 individuals were won to Christian faith but no castewide movement to Christ resulted. By 1950 accessions [conversions]

from that caste had almost ceased. True, there were fifteen new small village churches but the movement had stopped (McGavran 1986:56).

McGavran writes that out of this the basic theory and theology of the Church Growth Movement (CGM) emerged, being “hammered out on the anvil of experience” (McGavran cited by Pinola 1995:75). He claimed that “The principles underlying the Indian case histories presented are timeless and apply to many lands....Group conversion from within a people applies all round the world”. (McGavran 1973:x-xi) McGavran and the CGM persisted in arguing pragmatically that, if certain principles for creating people movements were observed, great church growth would ensue. McGavran developed his theories on the back of JW Pickett’s study (1933; 1936). But he failed to understand the big picture. Conversion had become politicized; Gandhi had shifted the goal posts to effectively halt these movements (Laing 2001; 2002). Again, with the benefit of hindsight it is easy for us to be critical of McGavran, in failing to see the bigger political picture. For us today, beyond our mission policies, what aspects of the socio-political context help or hinder people from coming to Christ? How do we develop the eyes to interpret these factors? Should mission policy be adapted in light of the socio-political context?

Mission in Reverse – Mission to the West

For nearly forty years Newbigin worked as a missionary in South India. When he “retired” to Britain Newbigin was often asked: “What is the greatest difficulty you face in moving from India to England?” Newbigin’s answer was always the same, “The disappearance of hope [from western society]” (Newbigin 1983:1).

After nearly 40 years of missionary experience in India Newbigin could say of the West, “Here, without possibility of question, is the most challenging missionary frontier of our time” (Newbigin 1985:36). Hope has disappeared and the West has rejected Christianity and turned to a form of paganism which actively resists the gospel. In the West Newbigin found “a paganism born out of the rejection of Christianity [which] is far tougher and more resistant to the Gospel than the pre-Christian paganisms with which foreign missionaries have been in contact during the past 200 years” (Newbigin 1985:36).

With over 200 years of experience in training and equipping people to take the gospel cross-culturally to others what is the role of mission societies today in reaching the post-modern, post-Christian West? Western mission societies are uniquely placed to equip the Western church which has largely failed to be missionary, but has thought of mission in terms of foreign mission. That is not a new question.

In the 1980s Professor Wilbert Shenk interviewed all the major mission agencies in Europe (including UK). He wanted to find out if the lessons learned from those 200 years of missions could be utilised for mission to the West. Shenk travelled Europe asking two questions: What was attitude of old established mission agencies with regard to mission to the West? Most had a charter for foreign mission. Did the mission agency have any training programmes in the West dedicated to training missionaries to approach modern western culture and work in their own country? All the mission agencies gave that same answer – no, we don’t do anything regarding mission to the West. Shenk’s second question was simple: Ought there to be? All said yes there should be. Shenk realized that it was a time of inertia, churches were in decline, but unsure of what ought to be done. Churches were totally unprepared. Denominations admitted they were in trouble, but had no imagination, no will to try something new. Shenk recognised the need for new missiological foundations rather than repeat the mistakes of past missionary training, which was “by the seat of your pants” (or trousers, depending on what side of the Atlantic you are on!) (Shenk 2006).

I know this is not main concern for this conference but I want to ask you the question that Shenk asked over twenty years ago – what are you doing to equip the western church to engage missiologically with western society? How are mission agencies today facilitating what missionaries referred to as the “blessed reflex”? – allowing the growth and the vitality of the church in the majority to revive the flagging Christianity of the West. As General Simatoupong of Indonesia asked, “Of course, the Number One question is, Can the West be converted?” (Newbiggin 1990:13)

In 1988, the Lausanne (LCWE European) Committee met for a conference in Stuttgart, where “All agreed that the spiritual paralysis within the churches is the greatest obstacle to the evangelization of Europe’s spiritually hungry millions”. In order to rectify this situation they gave a call, reminiscent of the Macedonian Call:

Come over and help us! We Christians in Europe confess that we need to learn from the churches in Africa, Asia, and the Americas in their unselfconscious, winsome ways of sharing the abundant life of Christ. So we invite the church worldwide to work with us in partnership for the re-evangelization of our continent and the still unreached (Cited by Glasser 1989:5-6).

We know that many missionaries have come (and are coming) to the West. But are mission agencies ready for mission in reverse; to be a conduit for mission from the majority world to the West, a complete reversal of the historical direction of Protestant mission. This is important for missionaries and for missionary training.

Training for Mission: the Unnamed from Cyprus and Cyrene

“Christianity is spread primarily by local believers and developed by them in local ways. Attention to the activities of foreign missionaries has tended to obscure this fact...”, that Christianity primarily spreads “from below” (Kim and Kim 2008:211-2). The biographies of missionaries and the histories of mission societies give us a biased account of the spread of Christianity, hogging the limelight. But it has been repeatedly attested that those most effective at propagating the faith are local believers, who are often unseen, untrained and unnamed. Paul gets the limelight in the Book of Acts. But the very significant work of crossing the huge cultural barrier, breaking out of Judaism to preach to Gentiles was by unnamed men from Cyprus and Cyrene (Acts 11:19-21). And within a few chapters in the book of Acts the centre for Christianity moves from Jerusalem to Antioch (Laing 2006:167). “Christians today move around the world as the first Christians moved around the Roman Empire – for employment, as slaves, as domestic servants and due to persecution. As they do they spread their faith. One of the unforeseen consequences of contemporary globalization may be the further spread of Christianity from below” (Kim and Kim 2008:212). What is our response to this diaspora of Christians scattered around the world, with some Christians placed in very strategic places such as in gulf countries?

Dr Walter Hollenweger was professor of mission at the University of Birmingham in Britain (1971-89), and simultaneously taught at the Selly Oak Colleges. In a personal reflection on his career Hollenweger recalled, and contrasted, his experience of training future missionaries, with that of teaching majority world students. Of the missionary candidates he wrote:

Most of them were well-meaning young people with rather weak educational backgrounds, especially regarding their language capacities, but with strong convictions about being ‘called’ to missionary work.... They believed with all

their hearts that their conversion experience and their British understanding of the New Testament were sufficient preparation for missionary work — a catastrophic misunderstanding when confronted with the situation overseas (Hollenweger 2005:87).

Regarding majority world students he recalled that “typically were better educated than the missionary candidates” (Hollenweger 2005:87). Through these and other experiences he came to the following conclusion about missionary training:

because mission is about church growth, we must invest our resources in indigenous evangelists, pastors, and theologians, who can do the job better and cheaper than Westerners. This fact is slowly but surely dawning on some mission societies. Moreover, in many places of the world the departure of missionaries has given the indigenous churches an important evangelistic impetus (Hollenweger 2005:87).

Another conclusion he arrived at was that now the West was receiving this “blessed reflex” as a consequence of the global spread of majority world Christians:

because mission has to do with our ecumenical calling, we ought to begin now at our doorsteps. The Lord has sent us hundreds of missionaries from the Third World. They are the direct or indirect product of our mission efforts. Now they come back to us in the form of immigrants, refugees, and foreign students.... They help us in understanding our ecumenical calling. They might also vitalize our worn-out Christianity (Hollenweger 2005:88).

There is opportunity and responsibility to give and receive. The western church needs humility to learn of the profound syncretism of western culture with the gospel. The combination of enlightenment ideals with Christianity has produced a church timid in its witness, relegated and privatized by society, complacent about its fragmentation into many divisions, and without the will or knowledge of how to change, how to be missionary in western society. In the West we need to relearn our ecclesiology, how the church embodies God’s mission to the world. And we can do that, not by looking back to the glory days of past Christendom, but by learning from those who come to the West from vibrant dynamic churches.

The migration of majority world Christians to the West for a variety of reasons presents us with challenges and opportunities (Hanciles 2003). Opportunities which mission agencies are more strategically placed to respond to and serve as a channel for the blessing of the churches.

First, how do we provide training for the vibrant Christians who come with a very wide range of needs and abilities? The West, with its heritage of theological education and vast resources has responsibility to provide ongoing training to the most able in the majority world. Of course there is always the danger that many trained in the West will not return to the majority world to develop theological education there. And there is also the danger notably of American colleges cherry-picking the best from the majority world to serve on their teaching faculty. The second issue concerns those from the majority world who stay on in the West. How can the Western church be renewed through them? It seems that the “mainline” churches and, for example, the African Diaspora are passing each other by, like ships in the night.

Mission and (Dis)Unity

"The ecumenical movement was in large part the outgrowth of the missionary movement" (Latourette 1954:353). "Comity, conference, and co-operation became common practice on the mission fields. And in due course this had its effect upon the sending churches" (Newbigin 1961). We are on the eve of celebrating Edinburgh 2010. In doing so we look back at the missionary conference held in Edinburgh in 1910. The very pragmatic Edinburgh conference explored avenues for better cooperation in mission. This was not from any theological impetus towards unity but from the compelling motive of evangelism, the conference delegates, under the influence of the chairman, John R Mott, adopting the Student Volunteer Movement for Foreign Missions slogan, "the evangelization of the world in this generation," as their own watchword. The main contribution of Edinburgh towards the relationship between mission and unity came from what Edinburgh constituted rather than what actually took place at the conference. In constituting a continuation committee Edinburgh "ensured that international and inter-denominational missionary cooperation should move from the stage of occasional conferences to that of continuous and effective consultation" (Newbigin 1970:67).

As a result of the ecumenical movement in the twentieth century the church underwent a major revision of its ecclesiology challenging the assumptions inherited from a defective and now redundant Christendom ecclesiology. This combined with two other factors, the demise of Christendom, and the missionary encounters of western Christianity with the non-western world, (Newbigin 1953:1-25), brought us to what was referred to as a recovery of ecclesiology. We recovered an understanding that the church has a dual calling to mission and to unity and that these aspects are inextricably bound together.

One of our biggest problems in the history of Protestant missions has been the separation of mission from the church. The church is understood as a community called out of the world to worship God and nurture believers. Mission is delegated to specialist organisations which take the gospel to the ends of the earth, and plant churches. Ralph Winter made the claim that one of the biggest failings of missions has been not to take that extra step beyond planting the church, to establish mission organisations (Winter 1978:339-340; Cf. Fung 2008:7). I think Winter is wrong in advocating that we perpetuate this dichotomy between mission and the church. The Protestant missionary movement, with the advent of mission societies is a historical peculiarity, which emerged because of the failure of the western church. Our biggest failing has been our failure to grasp that the church is God's mission to the world. We hold onto outdated, irrelevant models of the church rather than seek to embody the missionary nature of the church. And this separation between mission organisations and churches continues to be detrimental to both.

Bishop Newbigin, with many others, argued that church unity which was tangible and locally visible, belonged to the true nature of the church and the demonstration of this unity was essential for the effective witness of the church. He understood the two as emanating from the heart of the Gospel and as therefore essential to the dual calling of the church: "The connection between the movement for Christian reunion and the movement for world evangelization is of the deepest possible character. The two things are the two outward signs of a return to the heart of the Gospel itself" (Newbigin 1960a:19).

It is not possible to account for the contentment with the divisions of the Church except upon the basis of a loss of the conviction that the Church exists to bring all men to Christ. There is the closest possible connection between the acceptance of the missionary obligation and the acceptance of the obligation of unity. That which makes the Church one is what makes it a mission to the world (Newbigin 1960a:11).

That which God has joined together, let no-one separate. The whole ecumenical movement, the quest to recover the unity of the church, is a product of the missionary movement. But, as evangelicals, we have a terrible track record of holding together what God has joined together. Take for instance the mission theology of the Lausanne movement versus Geneva (the CWME), which for decades polarized thinking into either camp, one which understood proclamation as primary, the other which held to humanization. If mission and unity belong to the heart of the gospel then our effectiveness in mission is profoundly undermined by our divisions and fragmentation. Jesus, in his high priestly prayer, prayed that we might be one so that the world might believe that Christ has been sent by his Father (John 17:20-3). Near the end of his life Newbigin wrote that “nothing can remove from the Gospel the absolute imperative of unity. I am sure that, for so long as I have breath, I must continue to confess my belief that God intends his Church to be ... ‘an outward, visible and united society’”(Newbigin 1993:253).

What are the practical implications of this in our work for world mission today? Can we continue at evangelicals with our two mandate approach? We, as evangelicals, have a mandate for world mission, and ecumenicals can get on with their discussions on church unity – and neither the two shall meet. This denies our recent history, that ecumenism arose out of the missionary movement and must continue to inform it.

Conclusion

I have looked at various historical examples with the hope that rather than repeat the mistakes of history, we will learn from them. For the Church of Scotland in the late 1930s the signs of a deteriorating home church were manifest in declining interest in mission expressed by reduced giving and missionary numbers. In contrast, on the field in South India, there was tremendous growth in the village churches. But this was largely independent of a mission shackled to its institutions. The historical inertia of the Church of Scotland made it difficult to turn the juggernaut to change direction. At that time, whilst Kydd looked backwards, others, with more prescience looked forward. In preparation for the Tambaram Conference (1938) Hendrick Kraemer stated that “the Church is always in a state of crisis and that its greatest shortcoming is that it is only occasionally aware of it. The Church ought always to be aware of its condition of crisis on account of the abiding tension between its essential nature and its empirical condition” (Kraemer 1938:24-25). Kydd wanted to maintain his course, the status quo, by fine tuning the sails. But what was needed was a completely different change in tack, a fundamental change in direction. Further north, in the state of Madhya Pradesh McGavran was focused on starting a mass movement amongst the *Satnami* caste. He did not recognise the clouds gathering on the horizon which would halt the whole progress of mass conversions across India. More recently Shenk and Hollenweger highlighted that, although mission organisations recognised a crucial opportunity, they failed to capitalise on it.

For us today are we too focused on the immediate crises and demands, on our own responsibilities? Can we also see the horizon, read the signs of the times and respond appropriately (Matt. 16:2-3)? Are we seeking to hold the same course despite the weather, or is it time to change tack? Are we aware that the church “is always in a state of crisis”?

Our traditional focus on mission organisations and missionaries has obscured the fact that “Christianity is spread primarily by local believers” (Kim and Kim 2008:211). The church is the mission; the church is God’s mission to the world. How then can we heal the rift that has developed between mission and church? There is always a time-lag between our theology and the embodiment of that theology. Historically Protestant mission had a poorly developed ecclesiology. We galloped ahead of the church eager to *do* mission, without the appropriate ability to *think* missiologically.

During the twentieth century we gradually recovered the relationship between our thinking and praxis. But now we have the opposite problem. We are not galloping ahead of our missiological thinking but lagging behind it. Our structures and institutions are too static, hindering the proper embodiment of our theological formulations (C.f. Newbigin 1968:282). We are locked into particular patterns of doing mission and being church because of our historical legacy. We now have an adequate theology of missionary ecclesiology, what is required is its proper embodiment (Laing 2009). In this the role of mission organisations is critical, as bearers of the missionary impulse, to re-educate the churches and overcome this ongoing dichotomy between mission and church. Could 2010 be the opportunity for the creative advance that Edinburgh 1910 was?

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Footnotes

[1] Most of this correspondence is in Accession 7548, Box 130, of the Foreign Mission Records of the Church of Scotland, at the National Library of Scotland, George IV Bridge, Edinburgh, EH1 1EW, UK.

[2] For Kydd's annual report see the respective: "Report of the Foreign Mission Committee." In *Reports to the General Assembly with the Legislative Acts*. The General Assembly of the Church of Scotland. Edinburgh: W. Blackwood, 1936- 1946.

[3] After language study Newbigin was district missionary in Kanchipuram, Tamil Nadu, from 1936-1946.

[4] Letter, Newbigin to Kydd 27/12/1939, Acc7548/ B130.

[5] Letter, Kydd to Newbigin 3/2/1940, Acc7548/A23.

[6] From hymn, "Jesus Bids Us Shine" by Susan Bogert Warner.

[7] "South Korea" and "Japan", <http://www.operationworld.org>, accessed 1/6/2008.

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New and Emerging Mission Movements and Older Mission Agencies

Is meaningful partnership possible?



Author: Revd Canon Mark Oxbrow, International Coordinator of the Faith2Share network.

Mission agencies and churches do not have the best of records when it comes to partnership and collaboration in mission. Especially in evangelical circles we love to start our own thing and do it our own way. However the Biblical model for mission is one of collaboration and partnership.

The implications of Trinitarian theology for collaborative discipleship and mission have not always been readily understood, but in recent decades theologians such as Moltmann, Boff, Volf, and others have reminded us of the corporate, collaborative, nature of the being and life of God in Trinity and its implications for those who find themselves created in God's image. The *Missio Dei* is by definition a collaborative action by Father, Son and Holy Spirit (John 14:26) and also a divine action which invited human participation, if not collaboration. "As the Father sent me so I send you." (John 20:21) God has no necessity to engage humanity as agents of God's own mission but chooses the risky course of partnership. This point is further underlined by Jesus' own calling of disciples as co-workers to whom he eventually entrusts the task of global mission (Matthew 28:18-20). It is perhaps also significant that Jesus seems to have chosen as his co-workers a group of disciples with quite different theological and social outlooks – Zealots, Roman-sympathisers, Galileans and even perhaps those with Essene links. He saw the strength in building diversity-rich partnerships.

Paul is often portrayed as the great pioneer of mission, which he was, but he was not a 'David Livingstone, go-it-alone' pioneer. Careful examination of the text shows that he was in fact an accomplished collaborator, building networks of shared ministry. He counted among his co-workers local ministers such as Aquila and Priscilla, fellow itinerant preachers such as Barnabas and Silas, young recruits like Timothy, and many more, and took to task churches who sought to create division within the growing missional network, the church of Christ. With this foundation of Trinitarian mission, the example of Jesus and the practice of the apostle Paul, a firm pattern has been established for collaboration and partnership in mission.

Our workshop briefly reviewed these theological foundations for collaboration in mission and then asked what this might look like in the context of the twenty-first century, especially amongst Asian Christians.

We first acknowledged all the hurdles that exist for effective collaboration in mission, including the very words we use. The word 'partnership' is basically a good word for expressing our co-working with God and each other in mission but some felt that over the years it has become so much associated with paternalism, dependency and 'one-way traffic', that it has been rendered unhelpful today. We explored other words and concepts such as collaboration, co-working, accompaniment, and even just friendship. Some of the other barriers to effective collaboration in mission were identified as pride, lack of trust, cultural misunderstandings, power (especially financial) imbalances, different leadership styles, language, unclear expectations, etc.

Our brief was particularly to look at the dynamics between "emerging mission movements and older mission agencies" and we noted from the very start that even the title of our workshop had inbuilt assumptions of differences! Why were the newer (and by implication Asian) entities described as "movements" and the older (by implication Western) entities described as "agencies"? Is that how we see each other? Is it better to be an agency rather than a movement, or visa versa? Do movements inevitably become agencies over time? It was agreed that one of the hurdles to good relationships was how we see each other, the

values we place on 'structure' versus 'movement' and 'financial power' versus 'prayer' or 'people power'. We need to listen carefully to how others see us.

Having reviewed some of the major hurdles we face in these relationships we did, however, want to answer the question we had been posed – is meaningful partnership possible? – with a very clear affirmative. We had within our group some who could give personal testimony to this and the workshop leader was able to speak out of the experience of the growing *Faith2Share* network. This network (see www.faith2share.net) brings together 18 mission agencies and many more new and emerging mission movements from across five continents for effective collaboration in mission. It includes three major Asian agencies and many Asian mission movements.

The workshop concluded with a very useful time in which we began, in the limited time available, to spell out some of the actions which can facilitate effective collaboration. The absolute priority of deep trusting relationships was underlined and we noted that there are no short cuts to these – they take time, commitment and energy, as well as the ability to absorb hurt, reflect on mistakes and offer forgiveness. Training in cross-cultural communication was also seen to be helpful as well as a good understanding of team dynamics. Language learning can help and much care is needed when money enters into a relationship.

Also seen as being essential to effective collaboration in mission were a shared Christian worldview and core beliefs (but with some flexibility/accommodation around non-core beliefs), the establishment and regular review of partnership objectives, regular and quality communication (for all involved), and a sense of humour.

At the end of the session a number of books on partnership and collaboration (secular as well as Christian) were mentioned and a select bibliography is attached here.

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Asian Migrant Churches in Europe

Author: Sung Hoon Kim, Asian Diaspora Initiative, Wycliffe International.

Introduction

There are 8.2 million Asian Diaspora in Europe, making up 27% of total migrants in Europe.

- 111,000 Koreans, 116,000 Japanese, 1.7 million Chinese, 3.2 million South Asian, 3 million Turkish in Europe
- Among Korean immigrants, about 53,000 are in Germany, 45,000 in the UK and 13,000 in France
- About 1 million Chinese students and 123,000 Japanese students are in Europe.

The workshop focuses on Korean Diaspora. Among characteristics of Korean Migrant Churches are:

- 1st generation-led church (schism with next generations)
- Inward focused-no evangelistic or missional vision (lack of Kingdom mind)
- Culturally isolated (ghettoised)
- Denominational division or independent
- Most churches are relatively small and at survival stage
- High proportion of members are students
- Stick to strong Korean church tradition (dawn prayer meeting and house visiting etc.)

The challenges facing Korean churches could be divided into those relating to ministry:

Paradigm shift (church growth to Kingdom extension) for church leadership, extensive education unity and networking.

Partnership development and involvement in mission. With regards to education, Korean churches face the challenges of training 2nd generation leadership, issue of identity (Korean with European heritage), systematic education of lay people, relationship between generations in the church, and family matters (divorce, conflict with children). Korean churches are active in mission. There are challenges such as overcoming language and cultural barriers, cooperation with local churches, concept of business as mission, cross cultural adaptation and developing good mission resources.

Generational gap is a serious issue facing Asian Diaspora. The first generation are born in Asian country of origin and immigrated during adulthood. Therefore, they speak Asian languages and their worldviews tend to be strongly Asian and monocultural, with hierarchical leadership styles. Generation 1.5 are those who were born in an Asian country and immigrated as teenagers. As they grow up in the West, their worldviews draws from both Asian and Western values and speaks both Asian and European languages. The third group could be called, Generation 2.0, who are born in the West, with broader worldviews and could be multilingual. They are most comfortable in the Western host cultures. Naturally, the above three groups face intergenerational conflicts arising from differing worldviews, such as marriage, family expectations, respect on elders, etc.

Despite the above challenges, the following case studies illustrate the developments among Korean Migrant Churches in Europe.

- Korean Churches Together in Europe (KCTE) was formed at John Knox Centre in Geneva, June, 2001. A theological committee was formed and seeks to promote partnership between Korean churches with local (Western) churches.
- Korean Mission London Conference (KMLC). The 1st conference were held in May, 2004 with over 1500 participants. Subsequent conferences were held in 2005, 2006, and 2007. The purpose of the conference is to promote unity, challenge for world mission, sharing mission resources, and developing mission strategy.
- London Mission School was started to conduct follow-up program of mission conference. It provides mission orientation about Biblical, historical, cultural and strategic perspectives for mission candidates.
- Eurovision Forum. The 1st forum was held among Korean church leaderships at Darmstadt in April 2007 and the 2nd forum was held at Hamburg in April 2008. The forum would be an advocate for world mission among Korean migrant churches. It's goals are: ministry, education, mission and partnership with local churches.
- Wycliffe UK organised a leadership consultation in June 2005, attended by about 50 church leaders. It offers the Perspectives on World Christian Movements study program designed by USCWM. Wycliffe Europe may offer this program to Korean church leaders in Europe

Other Korean partnerships worldwide such as Baltimore Forum (Korean Diaspora church leadership), KODIMNET (Korean Diaspora Missions Network) and KOSTE (Korean students in Europe) were highlighted.

Among strategies discussed at the workshop are:

- Research for migrant churches in Europe
- Assist church planting for Asian ethnic groups by platform churches like Korean and Chinese churches.
- Strengthen local partnership among mission agencies and denominations.
- Cooperate with KDI, KODIMNET, Eurovision forum in strategic plan

The following are Action Plans:

- Opening Diaspora Student Mission conference in connection with action groups in Europe
- Planning a Mission Training Program for young candidates (especially Asian youth) and church leadership
- Establish an institute for Asian Diasporas.

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South Asian Christian Ministry

A case study of Bradford

Author: Canon Dr Arun John.

Introduction

The information gathered in this presentation is based on my journey with South Asian Christians in West Yorkshire and beyond in the North of England.

This presentation will focus more on the need of understanding the importance of South Asian Christian presence (predominantly Christians from Pakistani Background) for the church at large in North part of UK.

I am sharing some information through our News letters about our approach and strategy in initiating Asian Christian ministry. (if you want to receive the News Letter – please email ajohn419@btinternet.com)

Our Reasons for initiating Asian Christian ministry

We never wanted to establish a separate Asian Church. Rather we provided South Asian Christians in the North a space and opportunity to come together to worship in their language every last Sunday of the month. There have been two fold reasons for this: First to create an opportunity for them to discuss their challenges and guide them to integrate with their local parishes intelligently and secondly to express and live their Christian faith in UK without forgetting their language and culture.

To a very great extent we have achieved our purpose at least in Bradford where many of our Asian Christian families are embedded effectively in their local churches. They play crucial role in terms of sharing their testimony of conversion and act in the society as 'the wounded healers'.

Please refer to the Diagram: you will find that when we initiated Asian Christian Ministry we tried a model where the energy spreads out from the Centre, building confidence and a sense of identity among the scattered but faithful Asian Christian Community of West Yorkshire.

However you will see in the diagram that we were not able to pursue formal links about Asian Christian Ministry with the surrounding Anglican Dioceses. And yet we keep receiving Asian Christians from Leeds and Wakefield in our services.

My observation and proposal

During the last five years of my journey with the South Asian Christian community in UK (particularly in North of England) At times I have been quite encouraged and some times quite bewildered. I can find enormous potential with which South Asian Christians have entered in this country. However I am not sure to what extent Asian Christians have been able to share the same with the wider society particularly with the mainline Churches in England?

It is quite possible that in the South of England the South Asian Christians are better organized and have been able to develop ways and means to express themselves more intelligently. But in the North of England we seem to be quite spread and unorganized. However in the same breath I will not undermine the labour of some of them who are constantly busy in building the profile of the South Asian Christian Community in this part of the country.

I find that the issue of persecution of Christians in Pakistan is raised very well at various fronts both nationally and internationally. This is an important issue and needs attention.

But there are also important issues about the presence and engagement of South Asian Christians in this country. On 14th June 2008 a select group of Asian Christian leaders were invited from the North of England (about 38 people) which included some white local leadership and a considerable presence of Asian Youth and few elderly Asian people to focus on some of the real issues faced by Asian Christian families particularly the young generation in the UK. In this meeting the following issues and concerns were raised:

- (1) Their identity as Asian minority Christian ethnic group. They find themselves a minority within minority as Church at large is diverting a lot of time in relating to different faiths communities. The minority ethnic Christian Communities particularly South Asians feel quite depressed about being ignored.
- (2) The dual life style of the Asian Christian youth who are born in the UK: (Out side the home they have to follow popular British Youth Culture and back home Asian customs Do's and Don'ts). Language is a big issue. They don't find much support in mainline Churches but do get attracted to different Evangelical fellowships. – Need to acknowledge youth's potential and their role in the Church.
- (3) Fragmentation and lack of leadership among South Asian Christian Community in the UK. They feel attention is diverted more on strengthening Muslim leadership in this country. They feel even Church has not thought of them as potential mission partners by the main line Churches in the UK.
- (4) Importance of family life and role of the mainline Churches: Church must use their testimony of faith in this country more effectively and work towards building their confidence.
- (5) Youth need Bilingual services with good music in English and Punjabi and not exclusively Urdu.

Our Parish Council decided to divert more energy in focussing on South Asian Christians in the North and bring to surface the ongoing Asian Christian ministry in the North of England.

We are intending to undertake the following tasks

- (1) We intend to produce a six monthly News Letter focussing mainly on Asian Christians in North, gathering their stories and highlighting their life and presence in the UK. This gathering of stories will also collect information about their understanding of Christian faith and the way they testify it.
- (2) This will involve visitation and Networking with both local Churches in different areas of Asian Christian Presence in the mainline Churches and independent Asian Christian Groupings.
- (3) We intend to build Asian Christian Youth net Work in the North and create opportunities for them to mingle with Christian Youth of different ethnical backgrounds.

I have already been doing networking. Being an Indian I have been treated as Neutral partner amongst Pakistani Christians and I am quite pampered by their love and confidence in me. However I strongly feel that a proper focus with wider Church body will help on the one hand in raising their profile and on the other hand helping them to integrate with wider

Christian community in the UK with more confidence. They are very effective tools for the mission of the Church in the UK.

Implications of this proposal

Obviously it will require financial assistance as well as partnership. At St. Paul's with our limited resources we have done well so far. But we are now facing a situation where we can not financially support this initiative.

We need prayer support, partners with some financial assistance for meeting the cost:

For travelling as we meet people and gather their stories;

We need support to produce the collected information for wider use;

We need support to hold events e.g. workshops, seminar, conference etc.

It is quite possible that the collections of information may turn out to be a helpful document to be shared with the wider Church in UK. Those who intend to help us out in this and become partner in this ministry: Please do get in touch with us through our Administrator:

Carmel Dylek: Email info@manningham.bradford.anglican.org

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Leadership of Asian Mission Movements

Author: Dr Kang-San Tan, Head of Mission Studies, Redcliffe College, and Editor of Encounters.

The quality of Asian mission leadership will be crucial given the shift of Christianity to the Non-Western world.

- The Quality of 22nd Century Christianity is dependent on how Non-Western Christianity develops in this century (Andrew Walls)
- “I have seen slaves on horseback while princes go on foot like slaves” (Ecclesiastes 10:7). The danger of poor leadership with impact of mission policies and strategies.

The workshop discussed various “critical issues” facing leadership of Asian mission movements:

- Growing pains of emerging mission movements
- Indigenous Leadership in Asia (self-governing)
- Need for new models of mission
- Under-representation of Asian Mission Leadership in UK Mission Agencies
- Questions were raised whether some weaknesses among Asian styles of leadership (hierarchical and authoritarianism) had been addressed.

Further discussion from participants related to the following areas: how Westerners could work under national, Asian leadership, different styles of leadership, cultural misunderstandings and what realistic contributions can a network of “Friends of Asian Mission” in the UK make towards addressing the issue of Good Leadership in Asian Mission.

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A brief history of CMS

CMS was formed in 1799 out of the evangelical, pietistic & abolitionist movements, with notable reformers like Wilberforce, Newton, Shaftesbury. The mandate was abolitionist (anti-slavery); creating civil society ('reformation of manners') - as well as evangelistic ('conversion of the heathen' in 'Africa and the East'). A former General Secretary of CMS, Max Warren, (1957) identified 3 main stages of CMS history, each of 50 years:

1. **Fly-casting** – '**pioneering**' of individuals trying out new places, often the missionaries following in the wake of military and merchants
2. **Scaffolding** – '**planting**' as missionaries developed mission stations in mission fields.
3. **Institutional** – '**professional**' phase, when the 3 big mission institutions were the backbone of mission work – Churches, Hospitals and Schools

This was followed by

4. **Independence** – '**partnering**' when the churches became independent and started running their own institutions and a new relationship of partnership was established.

So the question remains what is the next stage all about

5. **Networks** – '**participating**' I would suggest that it is about Network Mission, a more global co—created reality, where the key word is participation [1].

The starfish and the spider

In thinking about this future, we have been influenced by an organisational development book - '*The Starfish and the Spider*' [2]. The central image is that just a single amputated leg of a starfish, unlike a spider, it can re-grow to a complete starfish. And this power of decentralisation is illustrated by the Apaches who resisted the Spanish army because they were highly decentralised, whilst the Incas and Aztecs, both highly centralised, hierarchical societies, were annihilated by Conquistadors.

These illustrations are extended to organisations of our time – Alcoholics Anonymous (AA), Wikipedia, Craig's List, al Qaeda and Skype. They talk about the 5 legs of a "Starfish-type" organization:

1. Circles – Starfish organizations are made up of an infinite number of circles of participants.
2. A Catalyst – All organizations need a "Craig" or other instigator, even if they don't opt for the spotlight.
3. Ideology – note that they use this word and not "mandate" or "mission statement."
4. Pre-existing Network – Sometimes the network forms before the idea for the company.
5. A Champion – every great idea needs someone to relentlessly promote it.

The characteristics of the 2 types of organisations are very different

‘SPIDER’ organisations	‘STARFISH’ organisations
person in charge & headquarters	no one person in charge, no HQ
clear division of roles	no clear division of roles
rigid organisation	Flexible organisation
Knowledge/power concentrated	Knowledge/power is distributed
No. of participants/employees known	No. employees/participants not known!
working groups centrally-funded	Working groups self-funded
Communications through intermediary	Direct comms. between groups

The changing face of mission

I am very grateful to Mark Laing for his article [3] which explores the shift in Global Christianity. 4] He talks of the new Global South – the ‘Third Church’ and ‘*non-Christian West: non-Western Christianity*’. ‘Tri-continentalism’ recognises Africa, Asia, Latin America as the new centres of the faith. It is as if the global balloon is being squeezed in the North, yet is expanding elsewhere. Laing suggests 3 fundamental responses for Western Missionary Agencies WMAs:

- (i) *Benign neglect*: ‘Emu-thinking’ business as usual, sending from ‘the west to the rest’, as if nothing has changed.
- (ii) *Internationalisation*: taking on International staff, changing location, becoming more global, but still fundamentally a WMA, with no real shift in institutional power.
- (iii) *Task-orientated partnership under southern leadership*: with WMAs taking on the ‘role of consultant’, and western missionaries as ‘temporary, secondary and advisory’.

Strategically a fundamental shift is required to support new, ‘indigenous’ mission movements in a globalised multidirectional ‘everywhere to everywhere’ world emphasising the mission of every believer in ‘mission-shaped church’ [5]

In Asia CMS, we see the vastness Asia as overlapping circles of Influence (like the Olympic logo), representing sub-regions within Asia, with various centres or hubs on this network. We are in the middle of an appreciative inquiry [6] process of exploring with partners what a more Networked mission might look like.

And picking up on the 5 legs of the starfish (slightly adapted), we are exploring

1. Catalytic Leadership style - facilitative, enabling
2. Circles of participants: self organising ‘Communities of Practice’ around mission themes
3. Core Ideology: e.g. ‘missio Dei’ Kingdom of God, integral mission
4. Connections:- using Pre-existing Networks and partnerships
5. Champions – Initially the current staff, key partners & CMS people in mission.

We maintain a strategic focus in Asia

1. Support emerging and established Asian Mission movements
2. Leadership and discipleship development
3. Development of new paradigm of Quadruple Bottom Line (QBL) [7] businesses
4. Holistic, transformational, integral mission focused on poor and marginalised
5. Faith sharing and interfaith engagement in multi-faith contexts

In terms of key partners let me mention three

- **Asian Outreach**, based out of Hong Kong under the leadership of Francis Tsui. We work together through Action Love Limited in Singapore on various projects, particularly the development of business as mission.
- **Anglican Church in Korea**. Our CMS Seoul office is having a catalytic effect in Korea with the small Anglican Church, and we are seeing Korean Anglicans going out to N Cyprus, India, Philippines, China, Mongolia.
- **Presbyterian Church of Mizoram** A strategic partnership was formed with the Mizo church to co-send some of their missionaries to other partners in India (e.g. CNI) and beyond, as what we call 'Co-Mission partners'.

As one of our partners said in the interviews as part of our enquiry process

+ Pradeep Kumar Samantaroy, Bishop of Amritsar, CNI

*If Indian churches get together, then there is no need to look elsewhere.... Our people are encountering Missionaries from South India. We see their dedication and are challenged Now the CMS Networking is creating a new task force. We are excited, because we thought the Missionaries left after independence. Now people see the link being renewed through visits by CMS and the Mizoram placements. ... CMS has adapted to the changing situation, doing mission with the locals. This will require structural changes too, but how far will this networking go?... Now God has opened a door. **It is a new Avatar** (incarnation) **an Indian CMS, an Asian entity with a new face.***

DWYSTFD

These are exciting days of change. God is up to something new in mission. Our job as mission agencies is to keep up with the Spirit. Mission is about DWYSTFD - not a place in Wales ! - but 'doing what you see the Father doing'

Let me finish with the CMS Community prayer

Lord, as you have entered into our life and death. And in all the world you call us into your death and risen life, forgive us our sins; and draw us we pray, by the power of your Spirit, into an exchange of gifts and needs, joys and sorrows, strengths and weakness with your people everywhere; that with them we may have the grace to break through every barrier, to make disciples of all nations and to share the good news of your love with everyone for your glory's sake. Amen

Footnotes

- [1] Participation is a key concept in Clay Shirky 'Here Comes Everybody: the power of organising without organisations' (Alan Lane/Penguin, 2008)
- [2] Ori Brafman and Rod Beckstrom 'The Starfish and the Spider: The unstoppable power of leaderless organisations'
- [3] Mark Laing: The changing face of Missions
- [4] See also www.uscatholicmission.org/files/upd2006w.pdf ; www.fondazioneecrui.it/e-learning/data/allegati/links/1193/Virtual2_complete.pdf ; www.gbhem.org/ResourceLibrary/GSAddress2006.pdf ; <http://www.div.ed.ac.uk/studpublications.html>
- [5] Archbishops Council (2004) 'Mission Shaped Church: church planting and fresh expressions of church in a changing context' Church House Publishing
- [6] See for example Susan Hammond 'The Thin Book of Appreciative Inquiry' Kodak/CSS 1996 Also Charles Elliott (1999) *Locating the Energy for Change: An Introduction to Appreciative Enquiry* IISD
- [7] QBL economic, social, spiritual and environmental

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Asian Mission Movements

Report on a consultation held at Redcliffe College, UK,
10-11 June 2009



Author: Revd Canon Mark Oxbrow, International Coordinator of the Faith2Share network.

Asia is a big place!

Asia is changing very fast

Asia is experiencing real growth in Christian discipleship

Asia is economically, socially, culturally and missionally, the place to watch in God's world today.

These were just some of the challenges which confronted, stretched and excited the 60 people from 25 different mission groups who met in Redcliffe College for two days in June, 2009. Church and mission leaders, Asians and Europeans, diaspora Christians and missionaries, worked together to discern more clearly the hand of God in Asia and how each of us is called to serve in His Asian mission.

***Through all the ages to come, the Indian Church will rise up in gratitude to attest
the heroism and self-denying labours of the missionary body.***

You have given your goods to feed the poor.

You have given your bodies to be burned.

We ask for love.

Give us friends.

These are words spoken a century ago by one of the very few Asian Christians invited to attend the Edinburgh Missionary Conference of 1910. Vedanayagam Samuel Azariah worked as an evangelist with the YMCA in India, helped to found the Indian Missionary Society and the National Missionary Society and was the first Indian to become an Anglican Bishop (of Dornakal). I use this quotation at the start of this report because it reminds us of the centrality of love and friendship in Christian mission. One hundred years later the mission movements of Asia (including the IMA and NMA to which Bishop Azariah's vision gave birth) are some of the strongest in the world and lead the way in innovative mission. In a sense those of us meeting in Redcliffe College could only stand 'at a distance' from the heartlands of Asian mission but nevertheless our 'friendship' is still valued and we, in this post-Christendom continent of Europe, certainly need evangelising friends from Asia to be with us.

Koreans everywhere!

At the start of our consultation we were privileged to hear from a seasoned Korean missionary, representing the third largest mission sending nation after the USA and India. Dr. Julie Ma is President of the Asian Pentecostal Society and tutor in missiology at the Oxford Centre for Mission Studies. Speaking out of her own experience (planting 130 churches in the Philippines), current research and her wide networking within Korean mission movements Dr. Ma gave us not only a powerful description of one of the more significant missionary movements of our time, but also an honest appraisal of some of the challenges, weaknesses, strengths and missiological implications of this powerful movement.

Two important characteristics of Korean mission are the background that most Koreans have in a shamanistic world view with the immanence of the spirit world, and their strong mono-culturism. The former gives them a distinct advantage over rational secularists from the West as they encounter the spirit worlds of Africa, Asia, Latin America and the jinns of Islam. During discussion a questioner described Korean mission as often appearing to be very 'modern' – rational, focused on objectives, and perhaps not well placed to address the growing number of post-modern mission contexts of the 21st. century. This, and Korean mono-culturism, can make cross-cultural mission more of a challenge, a challenge which is often overcome by their commitment to hard work, the focus on relationships and hospitality as well as strategic goals and unique heritage in prayer and fasting. Other issues raised in discussion were the place of Korean power structures, leadership patterns and identity consciousness within the church, and the effects on Korean missiology of the recent taking hostage of Korean missionaries in Afghanistan.

Dr. Ma ended her presentation by looking at the challenges for Korean and Western (and by implication African, other Asian, and Latin American) missionaries working together. Time given to fellowship, prayer together and an attempt to learn from each other's traditions are all essential if God's mission is to move forward through the participation of all God's people.

Big Pictures and History

Mark Laing has taught mission at Union Biblical Seminary in Pune, India, but has a broad experience of mission in Asia. Taking a historical perspective Mark helped us look at the role of finance in mission, the significance of socio-political context, the rise in 'mission in reverse', and the shame of disunity in mission.

Looking carefully at socio-political contexts helped several of us present to solve a mystery! Why, with equal mission efforts have been applied over many years, had the church in South Korea grown so amazingly and yet the church in Japan remains so frail? We can understand this dynamic, Mark suggested, if we see how Christianity came as a 'friend in adversity' to Korea, it came to strengthen the culture of opposition to Japanese imperialism. In Japan, on the other hand, Christianity has always been identified with foreign powers if not enemies.

In looking closely at 'mission in reverse' (a term disliked by many because of its derivative nature) Mark encouraged us to reflect more on 'involuntary mission' than 'official mission'. We were reminded of Kirsteen and Sebastian Kim's assertion that "Christianity spreads from below" and Walter Hollenweger's injunction "invest in local evangelists" – refugees, migrants, students, business travelers and the like. The issue of the day is how we train and resource involuntary missionaries.

The discussion after Mark spoke led us into questions of conversion (is it to the church or to Jesus?) and ecclesiology (do we need new forms of church and have some Korean and other Asian missionaries simply adopted, or adapted, an inappropriate Western model of church?).

South Asia, Korea, Leadership and Partnership

Elective seminar groups allowed participants to reflect further on the missional role of South Asians in Europe (through a case study from Bradford, UK), trends in Korean Mission, leadership patterns and development within Asian mission movements and how meaningful partnerships can be developed between Global South and Global North movements (using as a case study the Faith2Share network).

Partnership was also very much on the agenda as two mission leaders, Warren Beattie of OMF and Phil Simpson of CMS reflected on how their more traditional mission agencies are changing in response to many of the issues outlined earlier. Warren spoke of partnering with

Asian mission movements whilst Phil focused on catalytic leadership and the development of communities of mission praxis. Both agreed that the key is to focus on the development of people who share a common core ideology and agreed mission objectives. Networks increase capacity as has been so well illustrated in Clay Shirky's "Here comes everybody"

Don't forget Mongolia

Half way through our consultation we were privileged to hear from, and be led in prayer by, Mr. Mojic Baldandorj, leader of the Evangelical Alliance in Mongolia. Here is an Asian church which doesn't know how to be church without being missional. How did the rest of us forget?

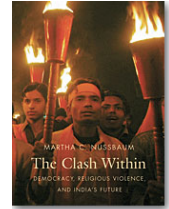
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The Clash Within: Democracy, Religious Violence, and India's Future

by Martha Nussbaum



Review by Rabbi Jayakaran, recent MA student at Redcliffe College.

Martha Nussbaum, in this penetrating look at India today, establishes that the forces of the Hindu right pose a disturbing threat to its democratic traditions and secular state. The book is written for the Western audience, though relevant to others too. The intended aims of this book as stated by the writer are:

1. To bring to the attention of the Americans and Europeans a complex and chilling case of religious violence that does not fit contemporary stereotypes about the sources of religious violence.
2. To use this case to study the phenomenon of religious violence and, more specifically, to challenge the popular 'clash of civilizations' thesis, notably articulated by Samuel Huntington, according to which the world is currently polarized between a Muslim monolith, bent on violence, and the democratic cultures of Europe and North America.

She does emphatically convey both these aims through the book. The book clearly communicates to the readers albeit through an oriental example, the fact that threat to democracy comes not from Muslims or from any 'clash' between European and non-European civilizations, but from a romantic European conception of nationalism, based on ideas of blood, soil, purity, and the *Volksgeist* (a German term for folk or national spirit). She argues at length that the greatest threat comes not from between civilisations, but from a clash within each of us, as we oscillate between self-protective aggression and the ability to live in the world with others. India's story is a cautionary political tale for all democratic states striving to act responsibly in an increasingly dangerous world.

Nussbaum presents to American and the European audience, the details of the Gujarat pogrom 2002, with a good deal of historical and legal background about the Indian democracy. Through the study of the case of the Gujarat Pogrom 2002, its historical background, and the ideological debates surrounding it, Nussbaum argues 'that the real clash is not a civilizational one between 'Islam' and 'the West.' Instead, the real clash is *within* virtually all modern nations - between people who are prepared to live with others who are different, on terms of equal respect, and those who seek the protection of homogeneity, achieved through the domination of a single religious and ethnic tradition.

Nussbaum's argument is focused on India, but it is also pertinent to other countries. She quotes Nehru saying, 'all the nations and peoples are too closely knit together today for any one of them to imagine that it can live apart'. Thus this book though about India also suggests a way to see America - both America as it faces outward, relating to a world in which cultures are complex; and America in relation to itself. She hopes that America, that has for long imagined that it can live apart, will it not merely see India's complexities, but also attend to its own. Nussbaum breaks the simplistic assumptions by the Americans though inapplicable to India, that 'religious extremism in the developing world is entirely a Muslim matter, and that if there is religious tension in a nation, Muslims are the ones to blame.' She says this is exactly what the leading members of the Hindu right want Americans and other Westerners to think.

Nussbaum well emphasises the problem of religious nationalism in today's world. This book is a story of democracy's near-collapse into religious terror and of democracy's survival - a story that has important lessons to offer to all nations with problems of religious extremism. In the few years prior to 2004, the right-wing Hindu nationalists controlled the central government in India. They condone and in some cases actively support violence against minorities, especially the Muslim minority. They seek fundamental changes in India's pluralistic democracy. Despite their electoral loss, political groups and the social organisations allied with them remain extremely powerful. Democracy and rule of law have shown impressive strength and resilience, but the future is unclear.

On one hand, the writer dwells in detail on the religious animosity that has threatened this great nation of India and on the other hand bears witness to the democratic character that demonstrates people's resilience and their deep commitment to pluralism, triumphing over a monolithic ideology based on homogeneity and fear. The thesis of this book is the Gandhian claim that the real struggle that democracy must wage is a struggle within the individual self, between the urge to dominate and defile the other and a willingness to live respectfully on terms of compassion and equality, with all the vulnerability that such as life entails.

The writer gathers various debates within India generated by independent journalists and scholars and gives a detailed analysis of the events leading to 2002 Gujarat violence. She highlights the manner in which the State machinery was held captive by the Hindu-right while in a premeditated manner they violated precious lives, property and places of worship of Muslim community, not even sparing women and children.

The writer clarifies that she is not anti Hinduism or Hindu tradition as such by saying, 'What happened in Gujarat was not violence done by Hinduism; it was violence done by people who have hijacked a noble tradition for their own political and cultural ends.' Piety and spirituality seem to play less or no role in the choices of Hindu-right politicians; nationalism plays an all-important role, and religious ideas and images are reconstructed to suit nationalist purposes. She gives details of how the use and abuse of religion for political gain has become a threat to pluralistic democratic India.

Lack of education about religions in the post independence India, marginalization of religion that began after the partition, led to religion being equated with extremism and played into the hands of religious extremists who monopolised this important domain of human life. In Gurucharan Das words, 'our secularism has failed to stem the tide of intolerance because most secularists do not value the religious life. In well meaning efforts to limit religion to the private life they behave as though all religious people are superstitious and stupid.'

The writer's interview with four prominent members of the Hindu-right and her analysis of their views about the Gujarat pogrom very creatively present the spectrum of thoughts about the forces that threaten democracy in India. She makes a distinction between the motive of religious devotion, and the motive of ethnic and cultural terms that is an inspiration to these leaders.

She unpacks two strains of vision for India that exists and the resultant clash due to this. One that sees India as a pluralistic nation, built on ideas of respect for different regional, ethnic, and religious traditions, and united by a commitment to democratic and egalitarian norms. The other believes that this morally grounded unity is too fragile, that only the unity of ethnic homogeneity can really make a strong nation.

The writer looks at the history of the Indian independence struggle through the careers of three great 'founders' – Tagore, Gandhi and Nehru. This gives insight into how this democracy has sustained itself despite varied pressures and threats mounted against it. Nehru ignored the nation's need for the legacy of Tagore – for a public education that would

nourish critical freedom, and for a public poetry of humanity that would use art, emotion, and the humanities to construct a pluralistic public culture. In the place of this legacy, the Hindu-right went to work at the grassroots level, creating a public culture of exclusion and hate.

'Nehru's failure to acknowledge the importance of religion and emotion in civil society was to great extent offset by the well-designed governmental framework he helped to institute.' The two areas such as affirmative action and the personal law have fuelled opposition to Nehru's legacy, aiding the rise of the Hindu-right. The rise of the Hindu-right is well covered with adequate details and this has enabled the readers to understand the background while grappling with the complexities of Gujarat pogrom 2002 and at the same time to stretch ones creative imagination towards formidable prevention of such violence in the future.

Nussbaum in her analysis has extensively dwelt upon the nature and forms of violence inflicted particularly on women – sexual atrocities. She draws on philosophical accounts of the emotions, on cultural history of the emotions, and to some extent on (philosophically examined) psychoanalytic materials, although her arguments are independent of the psychoanalytic materials. The writer brings out the contradiction in the thoughts of the Hindu-right, where on one hand the symbolic association between a woman's body and the body of the nation lead to veneration of women and delicate treatment like in the case of worshipping 'Bharata Mata' and on the other hand they brutally and sadistically killed Muslim women during Gujarat massacre. The writer dwells deep into the deep-seated emotions of shame, disgust, humiliation and revenge that perhaps are a result of accumulated catastrophe of being subjugated for many centuries, first by the Muslims and later by the British, now once again by the richer nations of the world.

The 'clash' appears to be a clash between two different sorts of democratic citizens, employing different versions of the Hindu tradition- one who do not fear difference, who seek peaceful relations with people from other religions and ways of life, and who see democratic institutions as strong enough to provide the groundwork for a future of mutual respect. The other are those who fear religious and ethnic differences as a deep threat to order and safety, who have learned to hate people who insist on living in a way that sets them off from the majority, and whose anxious desire for control leads them to legitimize violence. The second 'clash' is a clash inside the person, between the forces of fear and reactive domination and the forces that lead to compassion and respect - a 'clash' that must be mediated through effective education and a decent public culture.

The writer pursues the question, 'what subverts democracy, and what preserves it?' consistently and comprehensively digging deep the historical evolution of contemporary India. The chapter *Human Face of the Hindu Right* is a valuable one as it sets a strong basis for the analysis of the spectrum of Hindu thought. The face-to-face interview with KK Shastri, Devendra Swarup, Arun Shourie and Gurucharan Das, and juxtaposing their thoughts and responses with the historical and legal background of democratic India, seems to give a greater authenticity to the vision of the Hindu right as perceived by the author.

In addition, *Fantasies of Purity and Domination* is a valuable chapter that analyses the violence directed against women, which I consider is very important while seeking to deal with the brutality of violence, healing and prevention. The writer's drawing attention of the readers to Tagore's education model as highly appropriate to the formation of citizens who respect differences is another strength of the book, as this has been a lacunae in the post independent India. However, in the context of the Hindu right being powerful in the grassroots through various frontal organisations as well as emerging stronger in the premier research and educational institutions, I find the space and resource for the implementation of the Tagore's model remains scarce. However, in my understanding, the need for innovation and creative ways of peace-building processes and strengthening pluralistic nature of Indian society becomes inevitable. This is applicable to the West also.

Affirmative action related to the caste and the personal laws based on religion could have been dealt with in more detail as they are some of the most sensitive issues that are related to large-scale poverty in India and inter-religious relationships.

The author has remained focused on and has well pursued the aims as stated in the beginning of the book. Overall, it is a very enriching book, a must read for students of international relations, philosophy & religion, social workers & counsellors, peace activists, aid workers, administrators, teachers & educationists etc in the context of ever growing intolerance and violence around the world.

Author: Martha Nussbaum

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