

In Others' Words

Editor's note: In this department, we highlight resources outside of the IJFM: other journals, print resources, DVDs, web sites, blogs, videos, etc. Standard disclaimers on content apply. Due to the length of many web addresses, we sometimes give just the title of the resource, the main web address, or a suggested search phrase.

Games Might Help Us Discover Cultural Variation in Morals

In a fascinating article on psmag.com ("We Aren't the World"), Ethan Watters highlights how Joe Henrich and his colleagues at the University of British Columbia (UBC) are challenging many of the standard presuppositions of prior cross-cultural research. Henrich first used the "ultimatum game" (an economics game created to analyze core "fairness" values) among a group of Machiguenga Indians living north of Machu Picchu, Peru. He later persuaded two UBC psychologists to join him in researching small-scale societies all over the world, this time using a series of different "fairness" games. We invite you to take a look at this article, reading it with a missiological mind. Related to this issue of *IJFM*, what are the implications for understanding moralnet (Sally Dye) or conscience (Higgins)? We thank Leith and Andrea Gray for pointing out this article.

How Does Culture Change Concepts such as "Self," "Family" or "Trauma"?

Ethan Watters is also the author of the acclaimed psychology text *Crazy Like Us: The Globalization of the American Psyche* (2011), which is useful for missionaries interested in trauma and cross-cultural mental health. His themes include the dangers of exporting our assumptions about the nature, expression, and solutions to mental illness to the rest of the world. He relates that, in the wake of the 2004 tsunami in Sri Lanka, one Sri Lankan mental health professional was forced to warn his parliament about post-tsunami "parachute researchers" and "globe-trotting trauma counselors."

What is Missiology After All, and Does It Have a Future?

One highlight among the many articles reassessing missiology this year is Dwight Baker's contribution in *IBMR*'s January 2014 issue. Baker offers a significant distinction between missiology (as an "interested" discipline) and the broad field of mission studies: "Missiology as an Interested Discipline, and Where Is It Happening?" By "interested," he means that missiology should have a bias towards praxis, the achieving of something, the fulfilling of a purpose that involves reaching the nations—in short, missiology should be a discipline "with skin on it." Baker wraps much more into this original and brilliant overview of missiology. Don't miss it!

Why is Lausanne '74 So Important?

"The most important missiological breakthrough of the twentieth century was the awareness that the Great Commission texts

were about discipling entire nations and bringing the Gospel to every people group on the earth." (Tim Tennent). In an online newsletter dated July 16, 2014, the Lausanne Movement posted fourteen different resources about the original Lausanne '74 International Consultation on World Evangelization. Five of the links are to contributions from a new 2014 Regnum Publications book called *The Lausanne Movement: A Range of Perspectives*. For a simple yet elegant explanation of each of the main articles of the Lausanne Covenant, and an outstanding summary of its missiological implications, see Tim Tennent's chapter entitled "Lausanne and Global Evangelicalism: Theological Distinctives and Missiological Impact." For an excellent summary of the Lausanne Covenant's treatment of Gospel and Culture which addresses what some participants saw as lacking in Lausanne '74, see Tite Tienou's "Gospel and Culture in the Lausanne Movement." Tienou gives a nuanced understanding of the value of Western missionaries yet the inescapable influence of colonialism; he also gives us a useful and succinct history of the coining of the term "contextualization." Search for "40th anniversary" on lausanne.org for these and other documents. For the original speeches and responses, including Donald McGavran's "The Dimensions of World Evangelization" with which Tienou takes issue, and Ralph D. Winter's "The Highest Priority: Cross-Cultural Evangelism," use search term "1974."

The ISFM 2014 to Meet in Atlanta

The ISFM (International Society for Frontier Missiology) will celebrate the 40th Anniversary of Lausanne '74 at its annual meetings September 23-25, 2014 at the headquarters of Operation Mobilization, in Tyrone, Georgia (just outside of Atlanta). Everyone is invited to attend. The focus will be forward-looking as we discuss the next 40 years of world evangelization. (See ad on back cover.)

Are Islamists Just a More Violent Version of the Protestant Reformation?

In his July 14, 2014 blog (*The Anxious Bench*, patheos.com), Philip Jenkins comments on David Motadel's review of a 2013 book by James Noyes, (*The Politics of Iconoclasm: Religion, Violence and the Culture of Image-Breaking in Christianity and Islam*). Jenkins is very clear that his subject is a narrow one comparing religious violence to sacred objects but he draws a useful although uncomfortable comparison between the radical Protestant Reformers (think Calvin) and the radical Islamists (think ISIS). History at its best can be disturbing. Departing from just the treatment of sacred images in Iraq, the treatment of human beings cannot get worse. Patriarch Louis Rafael I Sako has denounced ISIS as worse than Genghis Khan (www.ncregister.com) and comparisons to holocausts and other horrific ethnic cleansings are unavoidable. See *The Anchoress* blog on patheos.com. **IJFM**

Editor's Note: This January–March 2014 issue is partly composed of material created later in 2014. We apologize in advance for any inconvenience caused by such anachronisms.