

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. Finally, please note that this April–June 2016 issue is partly composed of material created later in 2016. We apologize in advance for any inconvenience caused by such anachronisms.

Historic Globalization Backlash Parallels To Today?

An interesting post from *The Economist* entitled “[Globalization Backlash Revisited](#)” (September 20, 2016) takes a historical look at the backlash to globalization in the late 1800s and draws comparisons with today: the rise of terrorism, restrictions on immigration, industrial agitation, and the rise of giant corporations. Are these parallels missiologically significant?

For example, why do some waves of immigrants assimilate, while others do not? What impact does this ultimately have on a democratic society? On freedom of religion? Or on the reception given to refugees? These questions and more are examined by looking at both France and Israel in an interesting August 31st article: “[France's Multicultural Dystopia](#)” in *The American Conservative*.

A Post-Postmodern Missiology?

The July 2016 issue of *EMQ* contains a short article by George Yip entitled “[Introducing Post-Postmodern Missiology](#).” In just a few paragraphs, Yip introduces readers to a flurry of newer anthropological terms and concepts. This necessary attempt to critique an essentialist view of culture and people groups issues an important call for more nuance across the board. Still, some of Yip's assessment is surprisingly reductionist: Can one really blame foreign missionaries for the emergence of a “lost tribes of Israel” theology in a Krygyz church because of an overemphasis on contextualization and essentialized culture?

More Refugee Trauma—and a Conference About Refugees and the Church

Here are three follow-ups to IOW's focus on refugees in *IJFM* 33:1. [The Economist](#), September 10, 2016, relates that

When the Soviet Union invaded Afghanistan in 1979, it triggered one of the largest refugee outflows since the second world war. For every year after until 2014, Afghanistan was [the world's biggest source of refugees](#). Most of those who fled crossed the border into Pakistan. By the end of last year 1.5 m Afghans were living in Pakistan. Only Turkey hosts more refugees. Now Pakistan's government wants to send the Afghans back.

Christianity Today (August 22) paints a vivid picture of the deteriorating Syrian refugee situation in Lebanon, where

one out of every three persons is now a Syrian refugee (1.5 million out of Lebanon's total population of 4.5 million): <http://www.christianitytoday.com/ct/2016/september/grapes-of-wrath-syrian-refugees-lebanon-bekaa-valley.html>.

“[Evangelicals Ignore G.O.P. by Embracing Syrian Refugees](#)” is an encouraging article from *The New York Times* (September 6th) on the response of American evangelicals to the thousands of Syrian refugees finally arriving on US soil.

“[The Refugee and the Body of Christ](#),” a consultation held this past June in Beirut and sponsored by the Institute for Middle East Studies, has some thoughtful responses from participants to the event. Also, check out the other perceptive blogs on [the IMES website](#).

New Book About Diaspora Missiology Just Published

On his [Borderless](#) blog, Cody Lorange calls our attention to *Scattered and Gathered: A Global Compendium of Diaspora Missiology*. This April 2016 publication, which is filled with practical ideas and the biblical theologies that underpin them, contains many presentations from the March 2015 Lausanne Movement's Global Diaspora Forum in Manila. You can peruse [the table of contents](#) at amazon.com.

Is Religion Just a Post-Enlightenment Construct?

In Warrick Farah's most recent post on [Circumpolar](#) (August 12, 2016), he mentions the dialogue surrounding the concept of religion as a post-enlightenment construct, superimposed on ancient peoples and traditions. He refers to Brent Nongbri's 2013 book called *Before Religion* (Yale University Press). [Read Nongbri's excellent introduction free online](#). Farah also suggests H. L. Richard's recent *Missiology* article “[New Paradigms for Religion, Multiple Religious Belonging, and Insider Movements](#)” as well as Richard's earlier article in *IJFM* 31:4 called “[Religious Syncretism as a Syncretistic Concept: The Inadequacy of the 'World Religions' Paradigm in Cross-Cultural Encounter](#).”

The Image of God in an Image-Driven Age

[Indigenous Jesus](#) blog discusses Victoria Emily Jones' review of *The Image of God in an Image-Driven Age*. Missiologists will find Philip Jenkins' essay of particular interest:

Drawing its title from [the Dutch Calvinist word for the iconoclastic riots of the sixteenth-century](#), “The Storm of Images: The Image of God in Global Faith,” (chapter 12) by Philip Jenkins touches on visual images of the divine but is more broadly about conceptual understandings of God and their dependency on culture. “The task for theologians in the modern world,” writes Jenkins, “is to strip away the Western accretions to recover a gospel in its natural social setting. Put another way, we are, in our specific culture and cultures, made in God's image” (253). **IJFM**