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Rynkiewicz Chapter 10

In Chapter 10 of *Soul, Self and Society*, Rynkiewicz discusses colonialism, neocolonialism and postcolonialism, and provides some important context as it relates to missions. He states, “the missionary movement of the church...was revitalized as the Age of Colonialism matured.” (Rynkiewicz, p. 264) Rynkiewicz uses the history of colonialism to raise an important inquiry of the dominance of the Europeans during this missional movement, stating that the answer is “searching the hearts and minds of the Europeans.” (Rynkiewicz, p. 290) He ties this to his thesis, and that is the misuse and misinterpretation of the biblical text in colonial situations, whereby “some call for a rejection of the text...others call for a revision of the text...” (Rynkiewicz, p. 290)

Rynkiewicz now focuses on modern colonialism- which includes military conquests, economic exploits and cultural imperialism- as well as neocolonialism, which “is, in theory, independent and has all the outward trappings of international sovereignty.” (Rynkiewicz, p. 303) The relation of these historic and modern forms of colonialism to missions is evident as he cites Albert Memmi’s critique to Christian mission- “the same goes for the indisputable hold of a deep-rooted and formal religion.” (Rynkiewicz, p. 309) In this postcolonialism era, Rynkiewicz refers to it as colonialism of the mind, whereby missionaries deal with the aftermath of colonialism of the past. He further states, “missionaries have been used by colonialist interests, and then discarded when the hegemony is in place...postcolonial people who have been on the receiving end are suspicious of Christian mission and ministry.” (Rynkiewicz, p. 321) One must keep this in mind when it comes to missions work. Two questions for further discussion: 1. How does one work through the traumas of colonialism in the postcolonialism era? 2. What can be an effective approach of the missionary to spread the gospel given the history?