

University of Richmond

UR Scholarship Repository

Honors Theses

Student Research

2003

Cultural imposition or cross-cultural communication: an auto-ethnographic exploration of Christian missionary rhetorics

Marian Draffin
University of Richmond

Follow this and additional works at: <https://scholarship.richmond.edu/honors-theses>



Part of the [Christianity Commons](#)

Recommended Citation

Draffin, Marian, "Cultural imposition or cross-cultural communication: an auto-ethnographic exploration of Christian missionary rhetorics" (2003). *Honors Theses*. 332.

<https://scholarship.richmond.edu/honors-theses/332>

This Thesis is brought to you for free and open access by the Student Research at UR Scholarship Repository. It has been accepted for inclusion in Honors Theses by an authorized administrator of UR Scholarship Repository. For more information, please contact scholarshiprepository@richmond.edu.

UNIVERSITY OF RICHMOND LIBRARIES



3 3082 00826 2692

Rhet
Druff

Cultural Imposition or Cross-Cultural Communication?

An Auto-Ethnographic Exploration of Christian Missionary Rhetorics

Marian Draffin

*Rhetoric and Communication Studies
Senior Honors Thesis 2002-2003*

Thesis Committee:

Dr. Mari Lee Mifsud, Thesis Advisor

Dr. Archana J. Bhatt, Inside Reader

Adrienne Azhderian-Kelly, Outside Reader

Table of Contents

❖ <i>Abstract</i>	<i>Page 3</i>
❖ <i>Prologue</i>	<i>Page 4</i>
❖ <i>Chapter 1</i> <i>Global Outreach International</i>	<i>Page 33</i>
❖ <i>Chapter 2</i> <i>OMF</i>	<i>Page 58</i>
❖ <i>Chapter 3</i> <i>SEND International</i>	<i>Page 91</i>
❖ <i>Chapter 4</i> <i>Pioneers</i>	<i>Page 113</i>
❖ <i>Conclusion</i>	<i>Page 145</i>
❖ <i>Works Cited</i>	<i>Page 150</i>

Abstract

This project is a tropological and visual exploration of the rhetorics of Christian missionary culture written in an auto-ethnographic mode. The texts explored include a sample of recruitment brochures produced by mission's organizations, recorded accounts of those who were affected by missions, either as a missionary or as a member of the respondent culture, and journals and photographic images from my own short term missionary work. This exploration is driven by my curiosity about the power dynamics of Christian missionary work: Is the work of a Christian missionary culture a type of cultural imposition and domination? Can Christian missionary work be seen as a cross-cultural encounter, in which both cultures are transformed?

**Cultural Imposition or Cross-Cultural Communication:
An Auto-Ethnographic Exploration of Christian Missionary Rhetorics**

PROLOGUE

The heart of this project is a study of rhetoric and culture, specifically the Christian missionary culture and the cultures with which they purposefully come into contact, the respondent cultures. In this project I define rhetoric as a symbolic means through which relations and power dynamics are constructed. Culture consists of a series of relationships. Rhetoric and culture cannot be studied independently of one another. Relations and power dynamics do not exist in a vacuum, but rather are “culturally based,” and therefore rhetoric must be studied within the context of culture.¹

My interest in Christian missionary work derives from my own commitment to and experiences with this Christian missionary culture, in particular the interaction of Christian culture with the non-Christian respondent cultures. To study these cultures and their encounters with one another rhetorically is to study how these encounters symbolically shape cultural relations and structure power dynamics.

This study recognizes and is motivated by the possibility that the encounter of Christian missionary culture with the respondent culture may be seen not as a mutual meeting of cultures, but an imposition of one culture upon another. I want to explore and critique this possibility of a power imbalance. I see this power imbalance not only as problematic, but also as potentially unbiblical, in that it does not represent the true essence of Christianity. Additionally, I recognize and am motivated by my concern with ethnocentric approaches to rhetoric in the study of culture. In the same way in which Christian missions can be seen as cultural imposition, traditional approaches to rhetoric

¹ Oliver, Robert. “Culture and Rhetoric.” *Philosophy and Rhetoric*. 25.1 (1992): 355.

can be seen as a form of cultural domination. Traditional approaches to rhetoric direct extensive attention to verbal and literate texts. This attention privileges only cultures with a verbal and literate record, thereby marginalizing cultures which favor non-verbal and non-literate means of communication. For example, whereas ample verbal and literate texts exist to study Christian missionary culture, a serious lack of these texts exists to study the non-Christian cultures with which the respondent culture. Since there are not texts to represent the respondent culture, a need arises to re-examine what constitutes a text in the study of rhetoric and culture. As a particularly rich resource for such a re-examination, the visual constitutes a major component of the method of this study. With these motives, I recognize and hope to critique potential power imbalances.

Additionally, the traditional study of rhetoric is ethnocentric because it privileges a paradigm of persuasion which favors particular traditions, such as the Greco-Roman tradition. Moving out of this rhetoric of persuasion, towards a rhetoric of being as described by Thomas Benson allows for the discipline of rhetoric to grow and expand in such a way that will allow for other cultures to be heard. This shift towards a rhetoric of being involves moving away from a place where the members of the audience are “passive objects,”² towards a place where “a listener or reader is a who not a whom...rhetorical being is an action performed collaboratively by both speakers and listeners.”³ Directly related to the aims of this project, Benson asks the following question: “How, if at all, is it possible to describe the actions of speaker (or writer) and listener (or reader) in a way that acknowledges the extent to which the *being* of each is constituted by their interaction but which also acknowledges that both are human

² Benson, Thomas W. “Rhetoric as a way of Being.” *American Rhetoric: Context and Criticism*. Carbondale: Southern Illinois University Press, 1989. 293.

³ *Ibid*, 320.

agents?”⁴ An aim of this project is to examine whether the traditional rhetoric of Christian missions operates in a paradigm of persuasion or a paradigm of being, or other paradigms of rhetoric. Specifically, I want to engage the thoughts of Benson by asking the following: how is it possible to describe the work of missionaries that acknowledges the extent to which the missionaries and those in the respondent culture are both human agents?

METHOD SECTION:

This study critiques the rhetorics of Christian missionary recruiting texts, by means of critical tropology and visuality, in an auto-ethnographic mode. Specifically, this critique explores the post-colonial and subaltern conditions in Christian missionary rhetorics.

CHRISTIAN MISSIONARY RECRUITING TEXTS

To gain insight into the dominant rhetoric of Christian missions as missionaries self-describe their work with non-Christian cultures, I propose examining the rhetoric of recruitment to be found in pamphlets and posters. This procedure is logical, because these pamphlets and posters are some of the most significant primary documents in which Christian missions self-identify their work and theology. Studying this self-identifactory rhetoric allows for a critique of the dominant rhetoric of Christian missions from within their own voice, but these documents do not simply allow for the dominant voice to be heard; ironically they allow for an encounter with the respondent cultures for whom the missionaries speak.

Since Christianity is practiced in a multitude of different ways, a multitude of different missionary organizations and approaches to Christian missions exist. Studying

⁴ Ibid, 293-4.

all of the organizations and their rhetoric of recruitment would not be viable. In order to select a working sample, I narrowed down the number of mission organizations by considering only those listed on the Urbana website. Urbana is a triennial student mission convention sponsored by InterVarsity Christian Fellowship USA and Canada. At the most recent meeting of the conference, on Dec 27-31, 2000, 20,241 individuals, of which 18,818 were college-age, gathered at the University of Illinois, Champaign-Urbana. The gathering of individuals reflected a diversity of Christian traditions. Participants self-identified as belonging to 86 different denominations.

Several hundred missionary organizations sent representatives to the conference, and during free time the students could visit with these representatives and discuss future career options. The communication between organizations and interested individuals did not end at the conclusion of the conference. As a part of the conference website, a "Next Steps" link allows individuals to post resumes and organizations to post job openings. Links to all of the 251 organizations allow individuals to make the necessary contacts to gain needed information.

These organizations reflect a wide range of different Christian denominations and traditions. Initially, I narrowed down the organizations to create a workable sample by eliminating those who focus solely on providing physical assistance. I highlighted organizations that have a strong evangelical component in addition to meeting physical needs. From there I examined the theological stand of the individual organizations. Each organization has an "overview" page with information about their vision, staff personnel, missions, and application information. I based my decision on a series of questions under the heading of application information. I focused on the questions

concerning the public and private practice of “spiritual gifts,” occasionally labeled on the website as “charismatic gifts.”

The term “spiritual gifts” can also carry different meanings depending on the context. Many different Christian traditions recognize the spiritual gifts as listed in Romans 12:6-8. The gifts listed there are prophecy, serving, encouraging, teaching, giving, leadership, and mercy, which are not the spiritual gifts that are addressed in the questions on the website. This gifts addressed on the website, often labeled as the charismatic spiritual gifts in the United States, are listed in 1 Corinthians 12:8-10. They include word of wisdom, word of knowledge, faith, healing, working of miracles, prophecy, discerning of spirits, tongues, and the interpretation of tongues.⁵ The gift of tongues was the gift restricted the most by various organizations. None of the organizations I selected restricted the use of spiritual gifts. I make this distinction because the use of spiritual gifts can be a controversial issue within Christian communities; I wanted the organizations in this study to have similar theological perspectives.

As I critique these rhetorics of recruitment I will turn to my own experience as a missionary, my journaling and photographs on past missions trips. I critique my experiences rather than the experiences of others. I critique my own experiences, rather than the experiences of others because I cannot critique the experiences of others when I do not know the circumstances or the conditions of the interactions. The majority of my photographic images will come from my trip to Costa Rica during May of 2003. I will also use images from my past short term missions experiences, including trips to Merida, Mexico in June of 1997 and June of 1999, and to South Africa in July-August of 2001. I

⁵ Meyer, Joyce. *Filled With the Spirit*. Oklahoma: Harrison House, 2001. 100.

traveled to Costa Rica purposefully to engage in an auto-ethnographic study of Christian missions, through personal journaling and photographing my surroundings and my experiences. Therefore, a large percentage of my images and journaling will come from this trip, because this was a time when I was consciously aware of the need to engage a rhetorical critique. The difference in the images between the trips will be obvious as I engage the critique. In Costa Rica, I desired to capture the structure of Christian missions and the experiences of the people there.



These pictures differ greatly from the images of my other short-term mission trips. The mass majority of my pictures from these earlier trips simply document the experiences of



my teammates and me.

CRITICAL TROPOLOGY AND VISUALITY

This study engages critical tropology and visuality as the means of critique.

Tropology explores and critiques the verbal dimensions of texts. The verbal provides a

crucial starting point for a critical study of rhetoric. As mentioned previously, I do not want to limit my critique to the structure and use of language within the dominant structure. I want to examine the figurative elements of language, including a variety of tropes. Trope literally means “turn,” the turn of language as it shapes and figures meaning. Metaphor is one of the most frequently used tropes. In *The Philosophy of Rhetoric*, I.A. Richards discusses the importance of metaphor by saying: “It was Aristotle, no lesser man, who said, in *The Poetics*, ‘The greatest thing by far is to have a command of metaphor.’ But he went on to say, ‘this alone cannot be imparted to another: it is the mark of genius, for to make good metaphors implies an eye for resemblances.’”⁶ Richards continues by saying that metaphor is the “omnipresent principle of language. We cannot get through three sentences of ordinary fluid discourse without it...Even in the rigid language of the settled sciences we do not eliminate or prevent it without great difficulty.”⁷ Richards, like many other scholars, sees metaphor as a master trope. I do not want to disregard the importance of metaphor; however, I do not want this study only to focus on metaphor. Metaphor operates in a paradigm of assimilation, involving a “transferred meaning of some kind.”⁸ For example, in the metaphor, love is like a red, red rose, the phrase red, red rose directly replaces love.

In order to create a space in which the respondent cultures can be encountered, I cannot simply create an environment of assimilation by transferring meaning. In this situation, the dominant culture speaks for the respondent culture and the respondent culture is once again placed in a position of subordination. In order to avoid these

⁶ Richards, I.A. *The Philosophy of Rhetoric*. London: Oxford University Press, 1936. 89.

⁷ Foss, Sonja K., Karen Foss, and Robert Trapp. *Contemporary Perspectives on Rhetoric* (Third Edition). Illinois: Waveland Press, Inc., 2002. 92.

⁸ Anderson, R. Dean, Jr. *Glossary of Greek Rhetorical Terms*. Leuven: Peeters, 2000. 73.

circumstances, I use a variety of tropes and figures that do not all function in a paradigm of assimilation.

Irony is one such trope. Anderson recognizes that “as a trope it involves the use of certain words contrary in meaning to what is intended.”⁹ Irony functions on at least two levels. Predominant explanations of irony take the perspective of intentional rhetorical design, where irony functions as a form of persuasion. In this, the rhetor recognizes the irony, and uses this trope intentionally. “But the context always makes clear what is meant so there is no real pretense. As a figure ironia can be used to disguise one’s whole meaning, since the conflict is not only of words but of sense.”¹⁰ In this study, irony does not necessarily exist intentionally. I am not necessarily concerned with the intentions of the rhetoric, but rather, how irony creates meaning. For example, a brochure entitled, “Reaching East Asia’s People”, published by OMF, one of the missionary organizations I have selected reflects unintentional irony. On their page of “Frequently Asked Questions,” the answers discuss the idea of “urgently evangelizing” and “cross-cultural ministry.” Irony exists, because urgent evangelism implies an imposition of beliefs, which resembles cultural domination more than cross-cultural communication. Therefore, the use of the term “cross-cultural” becomes ironic. This irony only becomes evident during the critique of symbolic meaning making.

Metaphor and irony serve as examples of tropes already created and defined by the Greco-Roman world. As described above, tropes are principles and figures by which language turns meaning. In these brochures, language turns in ways that previously developed tropes cannot fully capture. To expand my awareness of tropes as turns in a

⁹ Ibid, 39-40.

¹⁰ Ibid, 39-40.

text, I go to Roland Barthes's *Mythologies*. In this work, Barthes identifies the principle figure through which bourgeois French culture constructs its power over the proletariat culture. In doing so, he creates his own labels for tropes, rather than relying on the traditionally codified tropes from the Greco-Roman period. I, too, identify tropes beyond the traditionally codified tropes, such as "individualism" and "transcendence."

While I use tropology to explore and critique the verbal dimensions of the rhetorics of recruitment, I use visuality to explore and critique the visual dimensions. A study of rhetoric and culture should not be limited solely to verbal and literate texts. The scope of rhetoric in the study of culture goes beyond both the verbal and literate. Hence this project finds the recent work of noted classicist and scholar of rhetoric George Kennedy useful when he identifies rhetoric with energy:

Rhetoric, in the most general sense, may thus be identified with the energy inherent in an utterance (or an artistic representation): the mental or emotional energy that impels the speaker to expression, the energy level coded in this message, and the energy received by the recipient who then uses mental energy in decoding and perhaps acting on the message.¹¹

Although Kennedy's recent work on rhetoric holds that rhetoric is an energy, his work still operates in a privilege of the verbal and literate paradigm. My work takes this idea of rhetoric as energy further by involving the visual. This move is not meant to discredit the verbal and literate paradigm. None of these methods is the key to unlocking these spaces of transformation, but rather they simply provide a means of deconstructing pre-existing stereotypes and boundaries constructed by ethnocentric approaches to the study

¹¹ Kennedy, George A. *Comparative Rhetoric: An Historical and Cross-Cultural Introduction*. New York: Oxford University Press, 1998. 5

of rhetoric. Mirzeoff recognizes that “the emergence of visual culture as a transdisciplinary and cross-methodological field of inquiry means nothing less and nothing more than an opportunity to reconsider some of the present culture’s thorniest problems from yet another angle.”¹²

Visuality is a relatively new method within the study of rhetoric, mainly because the literate paradigm has been favored for centuries. This idea is illustrated by Gorgias’ fifth century piece, *Encomium to Helen*, which constructs a “rivalry between the irrational visual image and rational speech.”¹³ Gorgias forms this argument by drawing a connection between poetry, a verbal art, and the visual arts. “The formal qualities of visual art rejoice the eye, just as those of poetry beguile the ear.”¹⁴ Gorgias measures both the arts as against speech, which he refers to as “a powerful lord.”¹⁵

Gorgias, in his writing, acknowledges the intensity of the visual, and how it ‘delights the sight.’ In *Visual Faith*, William Dyrness discusses the intensity of the image: “Images, no matter how discreetly chosen, come freighted with conscious or subliminal memories; no matter how limited their projected use, they burn indelible outlines into the mind....images not only express convictions, they alter feelings and end up justifying convictions.”¹⁶ The intensity of the image speaks for the necessity of studying the visual. The visual can express feelings and emotions in a way which written words cannot. For example, on the front of one of the brochures produced by Send International, are the words: “It takes more than a Great Dream to do something great.”

¹² Mirzeoff, Nicholas (ed.). *The Visual Culture Reader*. New York: Routledge, 1998. 16.

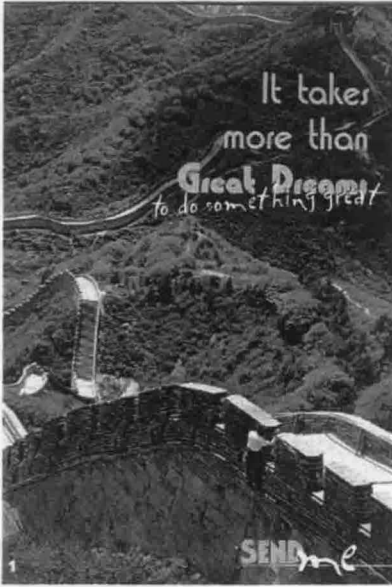
¹³ Shafer, Diana. “The Shadow of Helen: The Status of the Visual Image in Gorgias’s *Encomium to Helen*. *Rhetorica - A Journal of the History of Rhetoric*, 1998, Number 3, 243.

¹⁴ *Ibid*, 254.

¹⁵ *Ibid*, 251.

¹⁶ Dyrness, William A. *Visual Faith: Art, Theology, and Worship in Dialogue*. Michigan: Baker Academics, 2001. 32.

Below this sentence are the words: “Send me.” Behind these words is an image of the Great Wall of China. One man stands perched on the outside of the wall, mending the



structure. This image brings life to the words prompting individuals to leave their homes to go serve as missionaries.

Sonya Foss recognizes that “the image seems to have taken over the written word as we are confronted more than ever before with visuals in our everyday lives...the structure and principles of rhetoric can help us understand how these visual images function in our society and how they affect us.”¹⁷ Visual culture is a growing discipline, however, a shift needs to occur from visual culture to visual rhetoric, because as Daniel Schowalter claims: “it is only through the rhetorical dimension of these functions that we are able to better understand how the notion of ‘seeing’ becomes inextricably bound to the process of ‘meaning making’ within the context of history and power.”¹⁸ What Schowalter describes is the aim of my project: to explore Christian missions within the context of rhetoric and power.

¹⁷ Foss, Sonya K. “Rhetoric and the Visual Image: A Resource Unit.” *Communication Education*, January 1982, Volume 31.

¹⁸ Schowalter, Daniel F. *Images of Traumatic History: The Visual Rhetorics of Holocaust*. Indiana University, Dissertation, 2001, 265.

AUTO-ETHNOGRAPHIC MODE

I write this thesis in an auto-ethnographic mode. To understand this mode, I start with understanding ethnography. Ethnography “is the work of describing a culture. The central aim of ethnography is to understand another way of life from the native point of view.”¹⁹ Auto-ethnography takes a different approach, because it begins with the “assumption that ethnographers cannot stand above and outside what they study. When we produce what we call ethnography, our product can never be an accurate map because the processes of production make transparent representation impossible.”²⁰ This type of method begins to blur the distinction between “humanistic and scientific modes of inquiry.”²¹

Auto-ethnographers use personal narratives to create and convey meaning in a way that more traditional methods cannot. Personal narratives make it possible to converse about previously silenced and unspeakable topics and prepare us to appreciate and deal more humanly with the diversity of human experience.”²² These narratives, while useful, are not always pleasant. “When auto-ethnography strikes a cord in readers, it may change them, and the direction of change can’t be predicted perfectly...if you want to restrict yourself to pleasurable experiences, much of auto-ethnography may disappoint or intimidate you.”²³ This is not to say, however, that all auto-ethnography depicts traumatic events or incidents. Rather, much of “life is commonplace, so a lot of

¹⁹ Spradley, James P. *Participant Observation*. Australia: Wadsworth, 1980. 3.

²⁰ Ellis, Carolyn and Arthur P. Bochner (eds.). *Composing Ethnography: Alternative Forms of Qualitative Writing*. Walnut Creek: AltaMira Press, 1996. 19

²¹ Ellis, Carolyn and Michael G. Flaherty. *Investigating Subjectivity: Research on Lived Experience*. Newbury Park: Sage Publications, 1992. 5.

²² Ellis, Carolyn and Arthur P. Bochner (eds.). *Composing Ethnography: Alternative Forms of Qualitative Writing*. Walnut Creek: AltaMira Press, 1996. 25.

²³ *Ibid*, 23.

auto-ethnography will focus on details of everyday life.”²⁴ In these details of everyday life is where we find truth, meaning, and culture. Being exposed to the daily life of the missionary is significant in developing an understanding of the power structure surrounding Christian missionary work.

While auto-ethnographies focus on the self and personal narratives, they also “extend outward from the self to others and culture.”²⁵ Authors of auto-ethnographies create spaces of transformation by taking a risk, being vulnerable, and sharing their personal narratives. In doing this, they reach out to others and create space for the same kind of self-exploration. In the introduction of *Composing Ethnography*, Ellis and Bochner introduce their goals for their work:

Readers are encouraged to loosen the boundaries of ethnography. Don’t be afraid to make ethnography dangerous, political, and personal. Take risks. Write from the heart as well as the head. Turn the field back on yourself. Turn yourself against canonical stories. Closely examine the production of your texts and theirs. Give respect to empathy and solidarity, but try to hear Others speaking back.²⁶

As this introduction to auto-ethnography suggests, no strict structure exists. Each auto-ethnographer must create her own writing of her self. My auto-ethnographic writing is a way of writing which recognizes the role of self. As I write, I am not going to mute the “I.” In this situation, I am not in a position to mute the “I,” since I am simultaneously in a position of subject and object. To mute the “I” and to attempt to approach this from an objective position would be incoherent to this critical mode. Another risk of

²⁴ Ibid, 23.

²⁵ Ibid, 33.

²⁶ Ellis, Carolyn and Arthur P. Bochner (eds.). *Composing Ethnography: Alternative Forms of Qualitative Writing*. Walnut Creek: AltaMira Press, 1996. 42.

incoherence would be to focus my auto-ethnographic mode on just one dimension of my experience, namely the verbal. "Verbal language is essentially a linear system imposed on nonlinear experience. As a static system, its link with creativity and the dynamic process of experience is through verbal imagery, which connects it to the nonlinear systems of art and perception."²⁷ Hence, as I tell my personal narratives I incorporate my photographs to illuminate my experiences beyond the verbal, as well as to inject life into my words. My desire is to use visual images and language in such a way that engages the reader.

POST-COLONIAL AND SUBALTERN CONDITIONS

In general, this critical method engages tropology and visuality in an auto-ethnographic mode and additionally uses the lens of post-coloniality and subalternity to engage this critique. To understand my appropriation of post-coloniality and subalternity, I must turn to the place of contradiction in this project. This whole project began because of a contradiction in my beliefs. I am wholeheartedly committed to the Christian faith, and the furtherance of the Christian faith specifically through the work of missionaries. At the same time, I am committed to critiquing and dismantling the traditional approaches of rhetoric which have the potential to marginalize cultures and individuals. A contradiction arises because my work as a missionary can be viewed by others as ethnocentric, leading to what some may regard to be a form of colonialism or domination. For this reason, I wish to explore and critique the post-colonial and subaltern conditions in Christian missionary rhetorics.

²⁷ Barry, Ann Marie. *Visual Intelligence: Perception, Image and Manipulation in Visual Communication*. New York: State University of New York Press, 1997.

At the heart of post-colonialism are two central questions: “How do Western discursive practices, in their representations of the world and of themselves, legitimize the contemporary global power structures? To what extent do the cultural texts of nations such as the United States and England reinforce the neo-imperial political practices of these nations?”²⁸ These questions remain at the heart of post-colonialism, because discursive imperialism has recently been used as a form of oppression. “Whereas in the past, imperialism was about controlling the “native” by colonizing her or him territorially, now imperialism is more about subjugating the “native” by colonizing her or him discursively.”²⁹

One nation or culture can dominate another simply by developing a knowledge of their culture. By developing this knowledge, two things happen. First of all, the culture is automatically “othered”, and seen as an object that can be studied and critiqued. Secondly, “such ‘knowledge’ then provides the intellectual power to dominate it, to have authority over it,” and in the process deny autonomy to ‘it’... because it is a learned ‘field,’ the subjects who are learned about are confined to a narrow and discursive space created by the west.”³⁰

Limiting post-colonialism to a critique of Western discursive imperialism is insufficient, because post-colonialism is also about “borderlands and hybridity. It is about cultural indeterminacy and spaces in between. Resisting attempts at any totalizing forms of cultural understanding the postcolonial perspective argues for a recognition of

²⁸ Shome, Raka. “Postcolonial Interventions in the Rhetorical Canon: An ‘Other’ View.” *Communication Theory*. 6: 1, 1996. 42.

²⁹ Ibid, 42.

³⁰ Ibid, 43.

the ‘hybrid location of cultural values.’³¹ Anzaldúa illuminates the idea of borderlands by defining the terms border and borderlands:

Borders are set up to define the places that are safe and unsafe, to distinguish *us* from *them*. A border is a dividing line, a narrow strip along a steep edge. A borderland is a vague and undetermined place created by the emotional residue of an unnatural boundary. It is a constant state of transition. The prohibited and the forbidden are its inhabitant.³²

An example of a woman provided by Anzaldúa brings this definition from the abstract to the real: “be an Indian in Mexican culture, to be Mexican from an Anglo point of view.”³³ She does not deny her ancestry, nor does she simply ignore the traditions of her current home. “She learns to juggle cultures. She has a plural personality, she operates in a pluralistic mode – nothing is thrust out, the good, the bad and the ugly, nothing rejected, nothing abandoned. Not only does she sustain contradictions, she turns the ambivalence into something else.”³⁴

To stay in the borderlands, this woman “constantly has to shift out of habitual formations; from convergent thinking, analytical reasoning that tends to use rationality to move toward a single goal (a Western mode), to divergent thinking, characterized by movement away from set patterns and goals and toward a more whole perspective, one that includes rather than excludes.”³⁵ Raka Shome describes the process by saying:

The postcolonial individual is thus cultureless and yet cultured because she or he exists in a culture of borderlands. It is this that bestows on the postcolonial

³¹ Ibid, 44.

³² Anzaldúa, Gloria. *Borderlands/La Frontera: The New Mestiza*. San Francisco: Spinsters, 1987. 3

³³ Ibid, 79.

³⁴ Ibid, 79.

³⁵ Ibid, 79.

subject's position a unique ambivalence. I emphasize this ambivalence not to delineate it as a weakness; rather, this ambivalence is what makes the postcolonial perspective so significant in deconstructing grand cultural master narratives.³⁶

I have taken time to work through this idea of borderlands in order to illustrate the possibility of disrupting the canon, rather than simply disrupting it. The goal here is not to expand the borders, but to see what happens when one lives between the borders.

One final aspect of post-colonialism, self-reflexivity, must be addressed, because it expands on the idea of "homework" as introduced by Visweswaran. In order to be able to disrupt the canon, it is necessary to first understand what the constitutes the canon. As Spivak suggests, the first step in doing this is "unlearning our privilege."³⁷ The first step in unlearning "requires self-reflexivity,"³⁸ meaning "the critic also needs to examine the power relations that structure her or his own discourse."³⁹ This call for self-reflexivity is the very reason I interweave my own voice with my critique.

In her 1998 dissertation, Archana Pathak points out that "post-colonialism presumes that the colonized is a victim of the colonizer and that there is no exchange between the two." On this point, I diverge from post-coloniality. I do not wish to disregard the dynamic relationship between missionary and respondent. While Pathak discusses colonialism directly, her following argument can be extended to relate to missions:

³⁶ Shome, Raka. "Postcolonial Interventions in the Rhetorical Canon: An 'Other' View. *Communication Theory*. 6: 1, 1996. 45.

³⁷ Spivak, Gayatri. *The Postcolonial Critic: Interviews, strategies, dialogues* (Harasym, S. ed.). New York: Routledge, 1990. 9.

³⁸ Shome, Raka. "Postcolonial Interventions in the Rhetorical Canon: An 'Other' View. *Communication Theory*. 6: 1, 1996. 46.

³⁹ *Ibid*, 48.

Post-colonialism is vital in understanding the imbalance of power between colonizers and colonized. Yet, post-colonialism commits a logical error in positioning its argument as either/or. In colonialism, one is not either colonized or colonizer. Rather, the relationship between colonizer and colonized is a dynamic negotiation. In subtle, insidious ways, the colonized shape the colonizer, changing them in irreversible ways. Culture is transmitted whether the colonizer realizes it or not.⁴⁰

The respondent culture does affect the missionaries, and in this way I want to diverge from post-coloniality. Additionally, while I want to engage the idea of borderlands and explore the condition of post-coloniality within Christian missionary rhetoric, I do not want to appropriate the geo-political agenda which often attaches to post-colonial feminism. I am using post-colonialism as a lens through which I engage my critique, not as a post-colonial critique. Post-colonial feminism has a political agenda, while my project has a faith agenda. I realize that having any kind of agenda automatically politicizes my argument and this creates radical contradiction. My primary purpose of this critique is to disrupt the canon of Christian missionary rhetoric in order to critically examine whether or not the rhetoric I am deeply entrenched in as a missionary reflects a Biblical model of missions. I wish to deconstruct ethnocentrism to reach a stable truth. Once again, another contradiction emerges; I am engaging post-coloniality to seek ultimate truth. In my appropriation of post-coloniality I want to critique the power dynamics of domination and subordination not eradicate my Christian foundations.

⁴⁰ Pathak, Archana. *To Be Indian (Hyphen) American: Communicating Diaspora, Identity and Home*. Dissertation at the University of Oklahoma, 1998. 19.

On another level, an issue exists with the language of borderlands, because this idea is strongly attached to a dichotomy of center and margins. For this reason, I do not limit my exploration and critique to the post-colonial condition, but I will also engage the subaltern conditions. The late Marxist theologian, Antonio Gramsci, first coined the term “subalternity” in his *Prison Notebooks* to describe the ethnic and economic composition of oppressed classes in an industrial society.⁴¹ The term, however, has expanded, first to studies in several areas of imperial/colonial process, and then later to include groups outside of the imperial/colonial process who have also been denied a voice and a legitimized identity.

Two primary sources, Henry Schwarz’s “Subaltern Studies: Radical History in the Metaphoric Mode” and Gayatri Chakravorty Spivak’s “Can the Subaltern Speak?” shape my understanding and development of subalternity. Schwarz deals with the subaltern in terms of history and historiography, but direct connections can be made between the history of the subaltern and the rhetoric of the subaltern. This connection is even more visible in an interview Phillip Sipiora and Janet Atwill conducted with Spivak, “Rhetoric and Cultural Explanation: A Discussion with Gayatri Chakravorty Spivak”. In their discussion of the interview, they note that “Spivak’s concern with the shaping forces of race, class, and gender persistently refocuses critical attention onto to the rhetorical.” According to Spivak, rhetoric is not simply the focus of critical attention, but it also is “situated at a tactical point of indeterminacy, where it both looks backward to its resistance...and looks forward to the exploitation of interdeterminacy in discursive production.”

⁴¹ Gramsci, Antonio. *Prison Notebooks* (Joseph Buttigieg, ed.). New York: Columbia University Press, 1992.

We must explore the current problem within subaltern studies. The primary concern is the use of language when referring to the subaltern. Consider, for example, the following excerpt from Henry Schwarz's article, "Subaltern Studies: Radical History in the Metaphoric Mode."

Subaltern consciousness has never been accurately recorded by elite historians; subalterns themselves do not leave historical records that could be admitted as new evidence to the historical record; any search for subaltern consciousness must be an interested interpretation by historians committed to its recovery, and must be limited to correcting the inaccurate records of their predecessors.⁴²

The ideology of searching for the subaltern assumes that the subaltern can be *searched* for or *found*. This is a problem. As Paulo Freire's considerations of pedagogy helps us to see, any study of the subaltern that begins "with the egoistic interests of the oppressors (an egoism cloaked in the false generosity of paternalism) and makes the oppressed the objects of its humanitarianism, itself maintains and embodies oppression."⁴³ The subaltern can only be *discovered* and subsequently *encountered*, for the subaltern presently exists. The use of the word 'discover' does not imply that the 'oppressors' are finding them anew, but are discovering the subaltern in the sense of uncovering—removing the veil that has previously prevented the subaltern from being seen or heard. By allowing for this uncovering and subsequent encounter, the possibility exists for the transformation of both the dominant and the subaltern cultures.

Understanding My Own Personal Borderlands

⁴² Schwarz, Henry. "Subaltern Studies: Radical History in the Metaphoric Mode." *Writing Cultural History in Colonial and Postcolonial India*. Pennsylvania: University of Pennsylvania Press, 1997. 139.

⁴³ Freire, Paulo. *The Pedagogy of the Oppressed*. New York: Continuum, 1970. 54.

In this project, I am critiquing a sub-culture I am a part of, positioning myself simultaneously as both subject and object. Since I am not trying to mute the “I,” before beginning the critique I need to recognize and clarify my own position. Visweswaran labels this process of understanding our culture not ‘fieldwork,’ but ‘homework,’ and describes it by asking the question, “Why is it that despite recent critiques of place and voice in anthropology, we have yet to turn to our own neighborhoods and growing-up places?”⁴⁴

I begin by creating my definition of Christianity. In order to understand how my cultures contradict, I need to understand what those cultures are. Christianity is the foundation of my life; however, providing a definition for that faith proves to be very difficult. How can I give words to the very faith that shapes my life? Additionally, defining Christianity is problematic because the term Christianity has been used in many ways that to me misrepresent the heart and essence of Christianity.

It is safe to say that when we read the word *Christianity* we really read “Religious Institution” or “Crusty, Old, Outdated, Arrogant Religious Institution” for that matter. Images flash into our minds: everything from the Crusades to the perpetually complex and powerful Vatican machinery to two millennia of steeples and pews and organs, to cheesy, make-up laden televangelists who want our money. That, we say is “Christianity.” A religious institution – and a bad one at that. Surprisingly, when the word was first coined it referred to something much more simple and provocative and shocking.⁴⁵

⁴⁴ Visweswaran, Kamala. *Fictions of Feminist Ethnography*. Minneapolis: University of Minnesota Press, 1994. 104.

⁴⁵ Everts, Don. *Jesus with Dirty Feet: A Down-to-Earth Look at Christianity for the Curious and Skeptical*. Illinois: InterVarsity Press, 1999. 13.

Christianity is more shocking and at the same time is simpler than the history of Christianity reflects. Christianity is a way of life, not a religion. Christianity is about being completely devoted to following the words and teaching of Jesus Christ. Everts defines this best:

Plain old Christianity: not a set of dogmatic principles, not a life philosophy, not an outdated religious institution, but a peculiar band of people ...that's been on the move for the past two thousand years busy doggedly following this Jesus.

When you see "Christianity," read, *The Never Ending Adventures and Journeys of the Jesus Followers*.⁴⁶

This seems to be simple enough. Then why is there so much conflict over what Christianity is and who Jesus was and still is to Christians today? In many ways, Jesus opposed the religious leaders of the time. "Jesus floated on no pristine clouds. Jesus was no aloof elitist...He preferred the world of dirt and friends and handshakes. He embraced this relational life on earth more passionately than anyone ever had."⁴⁷ Jesus preached ideas that were radically different than the statues. Jesus placed relationships above strict rules. He examined people's motives, not simply their actions. He loved and spent time with those society deemed as unclean and sinful. Jesus lived a radically different life and calls people to live as he did.

How does this work? To many, the idea of God's will seems like an illusive concept that only the most holy can truly hear. In one of their recent books, Al-Anon discusses the seemingly complex, but truly simple nature of God's will:

⁴⁶Ibid, 20.

⁴⁷ Ibid, 28.

‘How do we know what is God’s will? That’s easy – just get up every day, keep moving and when you hit a wall, turn left!’ It sounded too simple, but how many times had I come to those walls and just stayed there, doing nothing? How many times did I continue throwing myself at the wall, totally exhausting myself and getting nowhere? How much easier it was to make a simple turn and keep moving forward.⁴⁸

God’s will is not an illusive concept only available to a select few. However, God is also not the website www.mapquest.com, where anyone can type in a destination and learn the exact route to travel. By this I mean being a Christian does mean giving God your starting and ending destinations and asking Him how to get there. Being a Christian means waking up everyday, actively seeking to live as Jesus did, to love a life of radical love, and to dedicate yourself to the furtherance of the Gospel of Jesus Christ.

Being a Christian is not about fulfilling individual needs. Yes, Jesus loves us and died for each one of us. He died so that we can know God. Christianity is a means for us to know and worship God. If our goal was simply to “be saved,” then would it not make sense that the moment we all devoted our lives to Christ we were immediately transported to heaven?

I apologize if this discussion of Christianity has been more confusing than helpful, that was not my intent. I experience Christianity as truly simple – my desire to live as Jesus did. While this does not involve a list of rules, a life devoted to Jesus will be marked by certain behaviors and actions. Once again this sounds contradictory, but is

⁴⁸ *Paths to Recovery: Al-Anon’s Steps, Traditions, and Concepts*. Virginia: Al-Anon Family Group Headquarters, Inc, 1997. 116.

truly very simple. Christianity is about being focused on God. Christianity is about waking up everyday and making the decision to live as Jesus would live.

Many times we rewrite Christianity to mean anything we want it to mean. In order to move this discussion of Christianity from the abstract to the real and applied, I critically examine the rhetoric of Christian missions and how that rhetoric, in my opinion, does or does not reflect Biblical Christianity. None perfectly live as Jesus did. Often because of our own cultural background or our own misconceptions we live a life that is not reflective of Biblical principles. This is why Christian community exists, to encourage one another but also to help one another see how we can live more Biblical lives. A simple metaphor to understand how this work: when you have something green stuck in your teeth – everyone can see it but you. As a Christian community, we Christians need to help one another see those faults and grow towards a more Biblical model.

In a sense all Christians are missionaries, in that I believe all Christians are called by God to share their faith. Everts describes the motivation of a missionary, by saying: “This following of Jesus proved to be such a thrilling adventure, proved to be so worth it, that the initial Jesus Followers couldn’t help but tell others about it! It had been news to them, and so once they realized just how good that news really was, they just had to tell someone else.”⁴⁹ So often the word evangelism brings with it many negative stereotypes. Rebecca Pippert points out, the very word makes everyone, both those who follow the Christian faith and those who do not uncomfortable,⁵⁰ because it carries with it such heavy negative connotations. Evangelism has become a doctrine, rather than a way of

⁴⁹ Ibid, 18.

⁵⁰ Pippert, Rebecca Manley. *Out of the Salt Shaker*. Illinois: InterVarsity Press, 1999.

life. Pippert discusses this as well, saying that evangelism is not something that one does every Wednesday for two hours, but rather is a way of life.⁵¹

All Christians have a responsibility to further the Christian Gospel; however, there are people who have devoted their lives to being full time missionaries. Missionaries are people who dedicate their lives, full time or part time, temporary or long term, to spreading the Christian Gospel. Not all the time will they overtly be attempting to spread the Christian Gospel. Many missionaries enter countries where missionaries are not allowed, under the title of a teacher or a doctor. Dr. J. Christy Wilson, Jr. was one of these. As a child of missionaries in Iran, Wilson always dreamed of being a missionary in Afghanistan. He and his wife spent twenty-two years there, but he went as a teacher, not as a missionary because Afghanistan was closed to missionaries.⁵²

Missionaries always engage in a persuasive act. Whether or not they make their intent clear to those to whom they are ministering, they are living their lives to demonstrate the love of God to others; this is persuasive. Even if in a particular interaction they are not consciously trying to convert, the whole demeanor of being a missionary and purpose of communicating the gospel in all circumstances through any means necessary makes the message persuasive. This does not mean, however, that missionaries have to be engaged in the rhetoric of persuasion rather than the rhetoric of being. Benson describes rhetoric as persuasion by saying, “Modern rhetorical theorists tend to regard as outmoded a conception of speaker and audience that describes the two as if they were made of different materials—one a manipulator, the other a passive

⁵¹ Ibid.

⁵² Wilson, J. Christy Jr. *More to be Desired than Gold*. Massachusetts: Gordon-Conwell Theological Seminary, 1992.

object.”⁵³ In missions, the missionary does not have to see the respondent culture as full of objects waiting to be persuaded. I want to move missions away from this kind of perspective. To say that missions currently engage in rhetoric of persuasion, is not to critique the motives of any missionaries involved. Our Western culture is deeply entrenched in rhetoric as persuasion, and to take a step back from that is no easy task. As we engage in this critique, my goal is to move towards a model of rhetoric as being, where the missionary community views, and has rhetoric that represents that view, that the respondent culture is filled with people who are fully respondent individuals. Being a missionary is not about creating a scorecard, but rather about building relationships. I do believe that this is the heart of all the missions’ organizations I am critiquing, but does their rhetoric reflect their heart?

There is no “typical missionary.” In my situation, the ways in which I approach my work as a Christian missionary is not solely influenced by my Christian beliefs, but rather my beliefs are conflated with other components of my culture. Part of my ‘homework’ is to develop an understanding of all aspects of my culture so that when I engage in missions, I am spreading the Christian gospel, not just my white Western culture. My Christianity is primarily conflated with my whiteness, and therefore this is where I need to begin my ‘homework.’

Frankenberg in her work, *White Women, Race Matters* defines whiteness as:

A location of structural advantage, of race privilege. Second, it is a ‘standpoint,’ a place from which white people look at ourselves and others, and at society.

⁵³ Benson, Thomas W. “Rhetoric as a way of Being.” *American Rhetoric: Context and Criticism*. Carbondale: Southern Illinois University Press, 1989. 293.

Third, 'whiteness' refers to a set of cultural practices that are usually unmarked and unnamed.⁵⁴

From her definition, two key principles emerge on which I focus this study. Firstly, I want to explore the connection between whiteness and privilege. Secondly, I want to explore how this privilege is both "unmarked and unnamed," rendering it invisible to those who engage privilege and those who are disprivileged.

Not only is whiteness prevalent in my life, and my critique of the intersection of rhetoric and culture, but in the work of other missionaries as well, as John Gration makes known during his 1982 interview. John Gration was a missionary in the Democratic Republic of the Congo, then called the Belgian Congo, and Kenya from AIM missions from 1952 to 1967. When reflecting on his experiences, he said: "The fact that we were white did carry (even in the church mission context)...a large measure of authority...an inherent submission of the voice and of the wisdom, etc, etc, of the white man...too much subjection to the opinion of the missionary." The prevalence of whiteness and the affect it has had on missions, throughout history, and in my interactions in particular makes it a pertinent area of discussion.

What is white privilege? McIntosh defines it as being "like an invisible package of unearned assets which I can count on cashing in each day...Is like an invisible knapsack of special provisions, assurances, tools, maps, guides, codebooks, passports, visas, clothes, compass, emergency gear, and blank checks."⁵⁵ While many whites acknowledge that others are discriminated against, they do not recognize the privilege

⁵⁴ Frankenberg, Ruth. *White Women, Race Matters: the Social Construction of Whiteness*. Minneapolis: University of Minnesota Press, 1993. 1.

⁵⁵ McIntosh, Peggy. *White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences Through Work in Women's Studies*. 1988. 1-2.

they possess, rendering it invisible. McIntosh hypothesizes that many “whites are carefully taught not to recognize white privilege as males are taught not to recognize male privilege.”⁵⁶ During his discussion about the respect given to whites during his work as a missionary, Gration said, “We lived there long enough to see that change.” Gration left Africa in 1957, during a time when racial segregation was a reality in the United States and in Africa. This statement alone shows the invisibility of privilege.

Whiteness is conflated with Christianity on multiple levels; however, it is not the only aspect of my culture that is conflated with Christianity. For example, my class positions me in a particularly privileged way. In the same way, my gender, as a female, positions me in particular ways in missionary work. However, my gender does not position me in a place of privilege as does my whiteness, and my class.

One of the most prominent features of my culture that emerges throughout this critique is being from Western society. Throughout these critiques I examine the intersection of Western Christianity and Biblical Christianity. My Western values potentially influence the way I approach my faith. As a missionary, someone who is trying to share her faith, I need to understand the connection between my Christianity and my Western values so that I preach the Christian gospel rather than Western traditions. All of these factors must be recognized in order to understand my critique of the Christian missionary culture. I am not solely a part of the Christian culture, the culture of critical rhetoric, or the white culture, among others. Instead, I juggle these cultures. I learn to live in the borderlands that allow me to simultaneously draw parts of my identity from each one of these cultures without rejecting another. If I ignore either my critical nature or my Christian nature, I am not giving voice to who I am and would therefore

⁵⁶ Ibid, 1.

provide an inaccurate and incomplete response in the following critique. In fact, I engage my critical nature in order to become a better, more faithful Christian.

Global Outreach International



The poster specifically advertises one particular program within Global Outreach International, the Timothy Corps. Timothy Corps is designed “to provide strategic international mission opportunities for young adults” of 18-25 years of age who are willing to commit to service for four months to two years in order to give them the opportunity “to fulfill the Great Commission while growing in personal Christian maturity.” This last segment illustrates that the heart of this program is the furtherance of the Christian gospel, the fulfillment of the Great Commission. However, the rhetoric of their poster does not illustrate this. The poster is not anti-Christian, but there is nothing in the words or images of the poster that is inherently Christian. By this I mean that all of the words and images also find meaning outside of the Christian faith.

The poster breaks all the norms of missionary recruitment rhetoric – it is neither small nor packed full of information. Should I hang it? I AM drawn to the poster despite its showing no useful information and being really big. The colors leap out and grab me, along with the word ‘Soar.’ Soar, I want to soar, I want to make a difference, I want to change the world, I want to be the one who looks back at the end of her life and realizes that she did her part in making the world a better place. Despite the poster having nothing beyond the colors, the word soar, and the missionary I.D, I was persuaded.

This entire critique functions primarily through the trope of amplification, both the presence of amplification and the absence of amplification. Anderson describes amplification as: “a broad term covering various methods of promoting or conversely denigrating any given matter.”¹ Lanham elaborates on this by saying: “amplification can either elevate or diminish a subject, the success in creating a new reality would seem to make the difference between the two.”² Amplification serves as the main trope, the lens through which I approach the three specific tropes: individualism, masking, and transcendence. As a trope, individualism and transcendence elevate the subject, while masking and gifting diminish the subject.

As Barthes creates tropes to describe a certain turn of language, I create individualism, transcendence, and gifting to describe the ways in which language and imagery turns the audience in a particular direction. Masking finds its roots in the Greco-Roman tradition, specifically in the trope emphasis. According to Landham “emphasis is

¹ Anderson, R. Dean Jr. *Glossary of Greek Rhetorical Terms Connected to Methods of Argumentation, Figures and Tropes From Anaximenes to Quintilian*. Peters, 2000.

² Lanham, Richard A. *A Handlist of Rhetorical Terms* (second edition). Berkley: University of California Press, 1990. 9.

the figure which leaves more to be suspected than has been actually asserted.”³ In this work, I label this trope as rhetorical masking, because often the images and words used are not specific to Christian missions, but could be used in several different scenarios to persuade.

Individualism is engaged through the visual imagery, but also through the word soar at the top of the poster. The word soar grabs my attention, partly because the focus has been turned to me and my possible career as a missionary. As I approach graduation, I am looking for different career options, missionary trips, different circumstances that will allow me to soar into my future. I am drawn to research this organization, and in fact this is one of the organizations I am considering working with next year because of this specific program. My attention is drawn to *myself* and *my* possible career as a missionary. This is very telling, and automatically engages individualism.

Five basic definitions for the word soar: to fly aloft or about; to sail or hover in the air often at a great height; to rise or increase dramatically (as in position, value, or price); to ascend to a higher or more exalted level; to rise to majestic stature.⁴ The word ‘soar’, though once used mainly to address flight, is now being used in a score of different settings. Scores of authors have written books encouraging people to ‘soar.’ Using this title books have been written on, achieving individual success, *Soar to the Top: Rise Above the Crowd, and Fly Away to Your Dream*,⁵ alcoholism, *Soar Like an Eagle, One Day at a Time: A Portrait of an Alcoholic*,⁶ encouraging children to learn,

³ Lanham, Richard A. *A Handlist of Rhetorical Terms* (second edition). Berkley: University of California Press, 1990. 139.

⁴ Merriam Webster On Line Dictionary. <http://www.m-w.com/home.htm>

⁵ Anderson, Shawn. *Soar to the Top: Rise Above the Crowd, and Fly Away to Your Dream*. Pennsylvania: Possibility Press, 2001.

⁶ Bray, Sarah Ann. *Soar Like an Eagle, One Day at a Time*. Indiana: 1stBooks Library, 2002.

Helping Gifted Children Soar: A Practical Guide for Parents and Teachers,⁷ how to succeed on tests, *Soar to Success: Do Your Best on Nursing Tests!*,⁸ and a wide variety of other subjects. Financial success is one of the topics most frequently addressed, as in the work, *Soar With Your Strengths*.⁹

Books are not the only place this word has surfaced in society. A wide range of organizations have adopted this word as their name: The Survivors Offering Assistance in Recovery, which matches new burn patients and their families members who others who have previously been through the recovery process,¹⁰ Somewhere on a River,¹¹ a rafting company, and Sage Online Adoption Registries, an children's adoption agency.¹² Clearly the use of the word 'soar' is not surprising in today's society as a part of a piece of persuasive rhetoric. What is surprising is that the word appears on a piece of rhetoric issued by Christian mission agency. This surprises me because it turns emphasis from God to the missionary. The word 'soar' turns towards ego-centrism. Individuals, and their success, their ability to soar to the top, are of the utmost importance. The books are trying to motivate individuals and companies to reach for success, to fulfill their dreams. In their main brochure, Global Outreach describes the purpose of this poster as: "A Timothy Corp promotional poster invites young adults to 'soar' into the adventure of their life." Is the organization trying to compete with others grabbing for the attention of young adults? I understand this kind of rhetorical strategy. In many ways, the mission

⁷Strip, Carol Ann, and Gretchen Hirsch. *Helping Gifted Children Soar: A Practical Guide for Parents and Teachers*. Arizona: Gifted Psychology Press, 2000.

⁸ Rollant, Paulette D. *Soar to Success: Do Your Best on Nursing Tests!* Missouri: Mosby, 1999.

⁹ Clifton, Donald O., & Paula Nelson. *Soar With Your Strengths*. New York, Delacorte Press, 1992.

¹⁰ "Active SOAR Hospitals: SOAR National Advisory Committee." <http://www.phoenix-society.org/soar.asp>. *SOAR: Survivors Offering Assistance in Recovery*. Accessed 15 February 2003.

¹¹ "Soar Inflatable." www.soar1.com. *Somewhere On A River*. Accessed 15 February 2003.

¹² "Safe Online Adoption Registries." <http://www.geocities.com/Heartland/Oaks/3847/> *Safe Online Adoption Registries*. Accessed 15 February 2003.

trips I have been on have been life changing adventures. I will be the first to say how appreciative I am for the possibility of having these experiences. On one level, I feel guilty for critiquing this rhetoric, for I have used similar rhetoric many times. However, just because I can identify with the rhetoric does not mean that it is above critique. The goal of this is not simply to critique, but to transform. Why leave things the way they are when they can be improved?

By using this definition of the word ‘soar,’ the organization is placing the emphasis on the missionary, rather than on those whom the mission’s organization is trying to reach. By placing the emphasis on the missionary, those in the respondent culture appear only to be tools by which missionaries soar into the ‘adventure of their life.’ With this kind of rhetoric, I feel we as Christians are setting up a situation when the non-Christian cultures are projects or a tool to reach adventure, and this is so damaging! They’re not tools, nor are they projects! Yes, I want everyone in the world to have the opportunity to hear the good news of Jesus Christ, but we cannot set up a system where we simply see people as projects waiting to be ‘worked on’ so we can achieve our personal goals. Putting the emphasis on the missionary leaves the respondent culture as unnamed, this is a clear danger.

From this critique, I realize cultural domination can exist on at least two levels. The first level is unavoidable; the goal of Christian missions is the advancement of the Christian gospel, as SEND International illustrates in their mission statement: “SEND’s Primary goal is to start churches where none exist and serve the church where it does exist.” The goal of missionaries is to introduce their faith beliefs where different beliefs existed earlier.

On another level, the goal is not solely the introduction of cultural practices as well. Hesselgrave defines the task of a missionary, by saying:

Succinctly stated, the missionary task is to communicate Christ cross-culturally. This means that the missionary must interpret the biblical message in terms of the culture(s) in which it was given and, avoiding undue influence from his own culture, transmit that original message in terms that will be informative and persuasive in his respondent culture.¹³

The missionary's goal is to "avoid undue influence from his own culture." This does not mean that the missionary is separated from culture. Lamin Sanneh, a native Gambian, discusses the intersection of Christianity and culture:

A popular but erroneous view has been promoted in several quarters regarding the naturalness of separating gospel and culture, with the assumption that by that procedure Christians can get at the *gospel* pure and simple. However this is no more possible than getting at the kernel of the onion without the peel. The pure gospel, stripped of all cultural entanglements, would evaporate in a vague abstraction, although if the gospel were without its own intrinsic power it would be nothing more than cultural ideology congealing into something like 'good manners, comely living, and a sense that all was well'... The real challenge is to identify the intrinsic power without neglecting the necessary cultural factor."¹⁴

Faith transcends culture, however, faith manifests within the context of culture. Faith will manifest differently in the context of different cultures. For example, when I spent

¹³ Hesselgrave, David J. *Communicating Christ Cross-Culturally: An Introduction to Missionary Communication* (second ed.). Zondervan Publishing House: Michigan, 1991. 185

¹⁴ Sanneh, Lamin. *Encountering the West: Christianity and the Global Cultural Process*. New York: Orbis Books, 1993. 117.

two summers in Merida, Mexico, we led Vacation Bible School every night for the neighborhood children. Each year, we brought crafts. Both years I went, we brought materials to create cross necklaces. For us, as American Christians, the cross represented our faith and we saw no reason why Christians in Mexico would not feel the same way. We later learned that the protestant church in Mexico primarily uses the dove as a symbol of their faith, while the Catholic Church used the cross to identify their faith. By placing the emphasis on our culture, and our faith, we failed to recognize the ways in which the Christian faith had manifested already in Mexico. Christianity can transcend cultural bounds, but must simultaneously be embedded in culture.

This does not mean that missionaries ignore their own culture. Something I had to realize is that Western Christianity and Biblical Christianity are not synonymous. "We should note that the Christian heritage in the world is becoming increasingly a non-Western phenomenon, with over sixty per cent of those continuing to call themselves Christian living outside Europe and North America."¹⁵ I realize this use of numbers remains problematic. Cultural domination and subordination can never be expressed in numbers because the largest group, population wise, can be placed in a position of subordination. My point in bringing up this statistic, however, is not to refute the paradigm of domination and subordination, but rather to illustrate the idea that Biblical Christianity and Western Christianity are not synonymous.

"It is obvious that the 'One' gospel becomes meaningfully mediated through the 'Many' refractions of culture and historical contingency, as well as through the many and diverse channels that constitute our individual and collective gifts and talents."¹⁶

¹⁵ *Ibid.*, 185.

¹⁶ *Ibid.*, 149.

Reaching this point of allowing for God to work through different cultures may be considered a crisis of belief, not because it causes Christians to question what they believe, but how they live what they believe. I know this has been the case for me. When people outside of my Western Christian ask me why I worship a certain way, or ask me why I behave in a certain way, I cannot simply say, because my church does it that way, but rather it forces me to truly examine what the Christian scripture says. Those types of questions have forced me to examine what is tradition and what truly is a Biblical representation of Christianity.

The dichotomy of faith and culture brings to light new issues. Going back to the conversation of two types of cultural domination, this type of distinction proves to be incredibly difficult. For who can judge whether or not the act was one of introducing a faith or an entirely new culture?

The word soar is not the only aspect that places the emphasis on the potential missionary. In many ways, the visual images serve to affirm the meaning behind the printed words. As the word soar puts the focus on the individual, rather than the "other", the image places emphasis on the individual. The bodies are the central focus of the poster. In the same way, this proves to be problematic.

On another level, this poster, through the word soar and through visual imagery could also be seen as functioning in a paradigm of persuasion. Regarding rhetoric as persuasion, Thomas Benson recognizes that modern rhetorical theorists see the speaker and audience as being different, one the persuader and one a passive recipient.¹⁷ In this situation, the emphasis is placed on the individual, on the ability of the rhetoric to

¹⁷ Benson, Thomas W. "Rhetoric as a way of Being." *American Rhetoric: Context and Criticism*. Carbondale: Southern Illinois University Press, 1989. 293.

persuade. Specifically the emphasis is placed on the missionary, and on the experience and the impact the missionary will have. Rhetorical being on the other hand “has emphasized both speaker and audience as human agents.”¹⁸

Rhetoric can never be completely separated from persuasion; however the difference between the rhetoric of persuasion and rhetoric of being is the motivation behind the persuasion and the treatment of the audience. Is the rhetor simply acting “upon” the audience members, as if they were targets, or is the actor acting as if they were human agents? Should missions not fall into the category of being? When rhetoric is used to persuade, the audience is objectified and placed in a position of subordination. The rhetor on the other hand, is placed in a position of domination. When the idea of rhetoric of being is introduced, the positions of domination and subordination are resisted and brought into critical consciousness. Once again, invoking individualism creates a faceless, nameless “other.” This does not mean that the missionary does not present the gospel, but that the respondent cannot be a faceless, nameless object waiting to be persuaded.

Rhetoric of persuasion exists on another level. The poster clearly tries to persuade, but to what ends? The organization clearly tries to persuade. In many ways I want to be persuaded by these brochures. As a missionary, I want to see which organization has the most to offer. I ask myself questions such as: how does the organization care for their missionaries?

Are the young adults of today simply objects who can be persuaded by the promises of grand adventure? In some ways, the answer to that question is a resounding yes. I know I have done trips and activities because of the promise of a grand adventure.

¹⁸ Ibid, 293.

However, is this Biblical? Should our motivation for going into missions be our own desire to seek adventure? By recruiting and attempting to persuade, this type of rhetoric continually places the emphasis on the missionary, which is incredibly problematic. It is problematic because it makes missions appear as if they were nothing more than a chance for a grand adventure or an opportunity for the missionary to become a more complete person by soaring into their destiny? Placing the emphasis on the missionary is not only problematic, it's dangerous. Missions at their worst can be seen as cultural domination. Without training, a missionary will not have the proper tools to step into a new environment and be immersed in the new culture, and is more likely to engage in cultural domination, even if that is not the intention. When missionaries go over for an experience, or for the adventure of their life, they might actually be doing those they are serving a disfavor.

One aspect of the poster contradicts the possible individualistic focus of the poster: the term 'Timothy Corps.' Timothy, one of the names mentioned on several occasions throughout the New Testament is one who lived a life of service, where the attention was not on his own actions. Timothy, in the Bible, is a friend and chief associate of Paul the Apostle, the man who is credited with writing a large part of the New Testament. Timothy accompanied Paul on many of his journeys, and also "appears as a companion of Paul during his imprisonment in Rome (Col. 1:1; Phil. 1:1; Philem. 1)."¹⁹ Paul also sent Timothy out to preach the gospel or to encourage existing churches, as he did when he was sent back "to the believers in Thessalonica to establish them and

¹⁹ *Who Was Who in the Bible: The Ultimate A to Z Resource*. Nashville: Thomas Nelson Publishers, 1999. 398.

to encourage them to maintain their faith (1 Thess. 3: 1-9).”²⁰ The Timothy Corps seems to be an appropriate name for a short term program for young adults. Timothy was an associate from Paul. He learned from Paul, but he also learned by experience when he was sent out to a variety of locations. In the same way, those participants will learn from the organization, but they will also learn from experience because they will be sent out for at least four months. The use of Timothy’s name implies a life of service and being under a higher authority. Timothy received his instructions from Paul. The Timothy Corps name seems to capture the heart of Christian mission work: serving, being sent out, and learning, both from elders in the faith and from experience. Timothy is not the focus; the attention is either turned towards Paul or the people he is trying to reach. This seems to be contradictory to the use of the word soar. In the process, Timothy might have found the adventure of a lifetime, but not because the attention was on himself or on finding that adventure. Timothy is someone I respect and admire, because he lived a life of devotion and service. The name of the project seems to echo the heart of missions more than any other word on the poster. Understanding the title of this poster makes me question whether or not there is more meaning behind the word soar than an individualistic focus. Timothy seemed to soar into the adventure of his life, and the emphasis was not placed on him. In this sense, the poster could be calling individuals to soar as Timothy did, where the emphasis was on God rather than Timothy himself.

Throughout this entire critique, individualism has been painted negatively. In many ways, this is true. However, to some extent the missionary does need to focus on personal needs. A distinction between being egocentric and caring for one’s needs appropriately needs to be made. This sounds contradictory I realize, but in order to serve

²⁰ Ibid, 398.

a missionary must be healthy and must be in a position to give, spiritually and physically. At one Christian camp I worked at, we were instructed to give from “our saucer not from our cup.” This metaphor illustrates that we were supposed to give from our overflow. That we, as staff, should be spending time with God daily, resting, and taking care of ourselves, so that our “cup” was never drained. Jesus set the model for Christians, by drawing away to pray by himself: “he dismissed the crowd. After he had dismissed them, he went up on a mountainside by himself to pray. When evening came, he was there alone.”²¹

This clearly illustrates the need for spiritually taking care of oneself, but what about physical needs? As I have looked through the brochures I have thoughts concerning health insurance and filling prescriptions, the climate of the country, and the safety of the country I would be located. I understand why the pastor in Costa Rica went to such great lengths to protect his family. The house was covered by barbed wire,

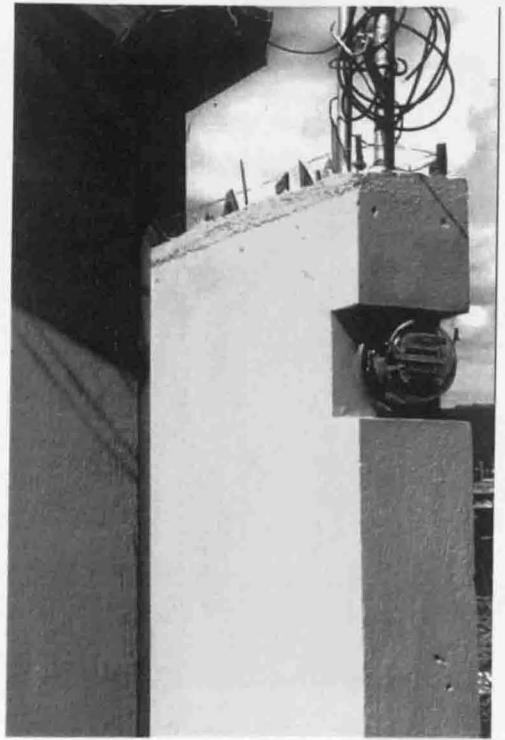
²¹ Matthew 14: 22b-23



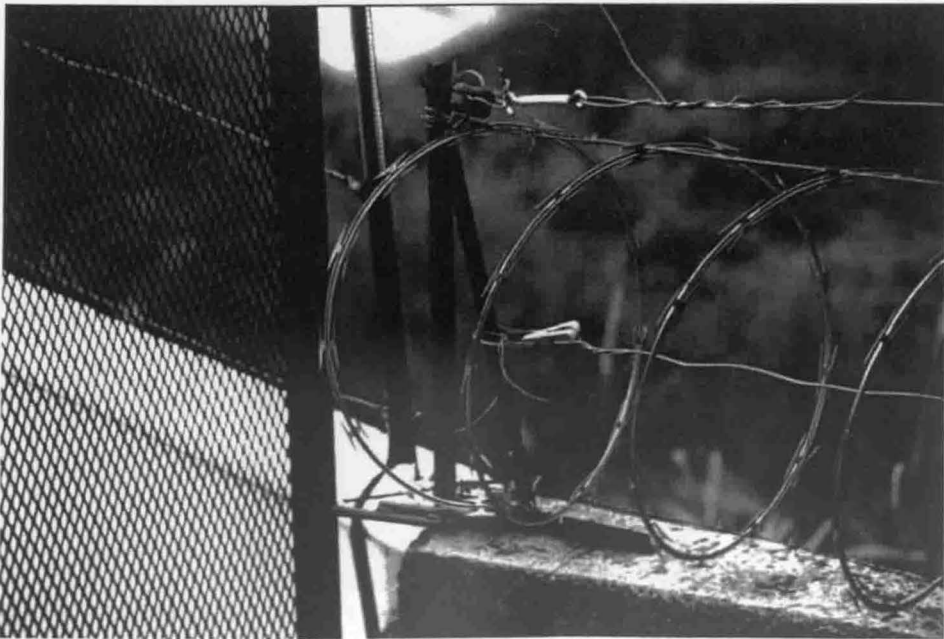
on all sides,



and on the walls ledges where barbed wire could not fit, objects such as broken glass were used to protect the house.



Through the middle of the barbed wire ran a single wire, normally used as an electronic fence by cow farmers to keep their flock from wandering.



On the garage gate, where there used to be a gap, a piece of wood was nailed in place to keep those passing by from reaching their hands in and taking stuff from the garage.



Even the backyard, where the swing set was, was protected by barbed wire.



I fully understand why such great lengths were taken in order to ensure safety.

Pastor Felipe and Edith were raising three children. No matter what country I was in, I

would want to keep my children safe. The houses that surrounded the pastor's house were also protected with barbed wire, pointed gates, or some other sharp objects. When concerned with personal physical needs, what is the line? While from the point of view of the missionary, this seems practical, but those whom the missionary is trying to reach might have a different point of view. Jim Lo, the author of the article, "Missionary, You've Been Here Too Long," asked a South African pastor, who was a part of the African Independent Church, whether or not "the missionary presence has had a positive effect on the work in Africa or a negative?" Without any hesitation an African pastor answered, 'Mostly negative!' The others, though verbally silent, affirmed his answer by nodding their heads."²² His article discusses the various reasons he was given for why these pastors thought the missionaries had a negative, rather than a positive impact.

These reasons included the following:

The first practice had to do with how more and more missionaries were buying mission homes to live in. Often the homes bought were more expensive than the homes that the national Africans were able to afford. Africans would hear missionaries talking about the sacrifices they were making but were asking themselves the question, 'What sacrifice are they making when they have such nice homes, furniture, cars, and office equipment?' Their comfortable lives were preventing them from seeing the lost to whom they still needed to minister.²³

This proves to be a difficult issue. All missionaries must meet personal needs, but honestly, the very act of meeting personal needs might affect the way the respondent culture sees the missionary. The way in which this poster focuses on the individual

²² Lo, Jim. "Missionary, You've Been Here Too Long!" *Evangelical Missions Quarterly*. October 2001, 474.

²³ *Ibid*, 477.

makes these dialogues significant. In many ways, the missionaries do need to focus on their own needs, so that they have the ability to serve and give to others. Placing the emphasis on the individual though in such a dramatic way and promising the “adventure of a lifetime” can create a dangerous power dynamic.

The emphasis is placed on the missionary, but not in an overtly Christian way. This leads to the discussion of an additional trope, masking. Masking for the purposes of rhetoric is defined as an act “to conceal one’s real personality or intentions.”²⁴ The dialogue over the use of masking as a rhetorical strategy began in the fourth century B.C.E. within the context of Plato’s dialogues. In Plato’s dialogues, the Sophists, who were regarded as the primary rhetoricians were criticized for teaching persuasion techniques without grounding these teaching in Truth, Justice, and Virtue. However, in the *Phaedrus*, Socrates himself uses masking as a strategy in a conversation with Phaedrus in order to build trust with the student: “I shall veil myself to speak, so that I may run through the speech as quickly as possible and may not be at a complete loss from a sense of shame as I look toward you.”²⁵ While Socrates judged the Sophists for masking their true intentions, he himself engages in the same practice. This raises the question of, if the overall intent is good, is rhetorical masking ethical?

Plato recognizes the means may not always remain ethical, but within the context of virtuous and just ends, this is acceptable. “And if it is argued that great harm can be done by unjustly using such power of words, this objection applies to all good things except for virtue, and most of all to most useful things, like strength, health, wealthy, and

²⁴ *The American Heritage Dictionary of the English Language*, Fourth Edition. Boston: Houghton Mifflin Company, 2000.

²⁵ Plato (trans. James H. Nichols, Jr.). *Phaedrus*. London: Cornell University Press, 1998. 38.

military strategy; for by using these justly one would do the greatest good and unjustly, the greatest harm.’²⁶

The same issues of Plato is one I continue to examine today, as I ask the following question: is rhetorical masking ethical if the ends are virtuous and just? The Timothy Corps wants to send young men and women abroad in order to spread the Christian gospel and help those who are financially struggling. The poster uses the word soar to describe the experience these young people will have. While those who participate might find their true calling, gain a deeper understanding of themselves and their faith, and dedicate their life to service, using the word ‘soar’ to describe this is making because this is not the meaning which the mainstream society has for this word. This technique may work in one of two ways. It could possibly shatter the perceptions of the word soar, by stretching the definition to include service work and not just personal success. Or, the poster could be trying to compete for the attention of young adults who are searching for a place to discover themselves. The service work of Christian missions is masked by the mainstream dream of soaring into one’s destiny. In some ways, I see missions as a calling just as many would consider medicine or teaching to be a calling. In the same ways that doctors need to be trained, qualified, and called do not missionaries also need to be trained, qualified, and called? Yes, all three professions will provide adventure, but yet not everyone could do all three.

The poster was sent to me only after expressing an interest in the program, so in this way, the document is not masked. I clearly know the intent of the document when viewing it. The masking goes beyond me understanding what it is, but rather affects the way in which I view missions.

²⁶ Ibid, 34-5.

Prior to this critique, I never stopped to think that the word outreach as being used outside the Christian tradition. When used as a noun, Merriam-Webster defines outreach as “the extending of services or assistance beyond current or usual limits.”²⁷ Christian missionary organizations are not the only ones who have made this word a part of their vocabulary. Other organizations include, Vegan Outreach, “an organization working to end animal exploitation through the promotion of a vegan lifestyle,” lunar outreach services, “bring the moon down to earth,” and Cheetah Outreach, an organization that seeks to protect the cheetah population. Penn State has named their programs that go beyond the traditional methods of education, Distance and Online Education, World Campus, Conference, Youth Programs, Customized training, cooperative extension, continuing education, public broadcasting, Outreach Programs.

Going back to the basic definition, an outreach is “the extending of services or assistance beyond current or usual limits.” The basic idea here is the act of giving. “In an entire aspect of its teachings, Christianity commanded its servants to ‘bring in hither the poor, and the maimed, and the halt, and the blind’ (Luke 14: 21) to public feasts.”²⁸ A large part of Christianity through the years has focused on outreach, giving of services and goods, but also, spreading the Christian gospel. Marcel Mauss, in his work *The Gift*, makes the claim: “The unreciprocated²⁹ gift still makes the person who has accepted it inferior.” By sending out these young adults to serve and reach out to those the poster is creating an atmosphere of giving without receiving. The young adults will ‘soar’ into the adventure of their lives, and in the process will spend time giving to others. Whether or

²⁷ Merriam Webster On Line Dictionary. <http://www.m-w.com/home.htm>

²⁸ Starobinski, Jean. *Largesse*. Chicago: University of Chicago Press, 1997. 79.

²⁹ Mauss, Marcel. *The Gift: Forms and Functions of Exchange in Archaic Societies*. New York: Norton, 1967. 65.

not the poster intends to, the use of the word outreach, while leaving those on the other side of the receiving end unnamed creates an atmosphere of domination and subordination.

I am struggling with this idea! I fully understand that those who receive a gift are placed in a position of subordination because they can never fully repay the gift. However, this is also the foundation of Christianity. God gave man a gift that could never repay. I believe that God sent His only Son to die for the redemption of sinners, that we may have an everlasting relationship with God. Titus 3: 5-7 addresses this very idea:

He saved us, not because of righteous things we had done, but because of His mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, whom He poured out on us generously through Jesus Christ our Savior, so that, having been justified by his grace, we might become heirs having the hope of eternal life.

If the aim of Christianity is to live a life modeled after Christ, and if his was a life of service, then it would seem that this would be one of the motivating forces for missionaries to go and serve others. The second primary motivation would be that Jesus' last words to his disciples were to go and spread the Christian gospel. Does this mean that the rhetoric surrounding the gift is inherent in all Christian missions? I think it does – we are called to give of ourselves as Christ gave. Then, does this mean that domination and subordination exists in all Christian missionary work? Clearly, Christ is dominant to all of us, but how then do we extend this to the mission field? We are spreading Christ. As a missionary, I do not want to spread my own culture. By spreading myself, I would

be creating an atmosphere of domination. I believe the gospel is for anyone and everyone and to think that subordination comes in the spreading of the gospel breaks my heart. I want to transcend this power dynamic

This leads to the discussion of the final trope, transcendence. The main visual element of the poster is the image of the three bodies. The three images all look as if they are transcending; their arms are like wings flying them to new heights, to new adventures. One tentatively has his/her hands raised; the second seems a little more confident. The final body stretches his/her hands to the sky with complete confidence, as if expecting to soar away. This body seems to be transcending not only physical, but emotional limitations as well. Physically the arms and legs are spread ready to fly. The face is tilted upward, expectationally.

Another type of transcendence emerges; many contradictions emerge throughout this critique, but I believe Christian missions transcends these contradictions. First of all, in speaking of the individual, I mentioned that the missionary needs to transmit the gospel and not their culture. This does not, however mean the gospel needs to be understood apart from culture. The gospel needs to be embedded in culture, the culture of the respondent in order to be engaged in a paradigm of being rather than a paradigm of persuasion.

An additional aspect of transcendence brings us back to the individual. In many ways, the background of the poster seems to “color outside the lines” and transcend the idea of a career path. The poster is simply an explosion of color. My eyes are not drawn to one particular area of the poster. The message behind this design seems to be that there is not one destination, one road a potential missionary will have to take in order to

'soar.' The possibilities are endless, in terms of location. This excites me and terrifies me at the same time. I feel as if I am supposed to have the next few years of my life mapped out, step by step. The idea of not having to stay on a rigid path, with the danger of falling off, seems exciting, comforting, and a little scary, all at the same time. I want to be free, but I feel as if I should have a plan which is why it simultaneously terrifies me.

The use of color also echoes these sentiments. There are no rigid lines or boundaries. Colors blend together; I cannot always discern where one color stops and the other begins. In the background, there is not one object that stands out above the rest; they all use the same brilliant colors and relaxed brush stroke. With no rigid lines, the message seems to be that there are no strict paths to follow or guidelines if one wants to soar. This creates an atmosphere that breaks out of a paradigm of domination and subordination, in the sense that no one path or plan is privileged. This excites me as I think of the possibilities for the future.

The very fact that the images take the same form and are moving in the same direction brings to light new issues. The bodies do not represent one race or one gender; they are bodies representing any potential missionary. The organization does not seem to be limiting who can be a part of their organization. The bodies transcend racial and gender boundaries.

The bodies, too, are all pointed in the same direction, upward. On one level, this too contradicts the focus on the individual. The hands are stretched upward, a direction I have always associated with the divine. I see bodies wanting to find adventure as a part of their journey to serve the Christian God, not simply to find personal adventure.

In this way, the foreground does not represent what the background does, that there are no guidelines, no rigid lines to follow. While there is not one way to follow God and be a missionary, all missionaries need to be focused primarily on God and this poster does just that. Only in God, I believe, do we have the ability to truly transcend the obstacles of this world. Paul addresses the need for all Christians to look upward in his letter to the Philippians: "Forgetting what is behind and straining towards what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus."³⁰ Paul addresses a similar issue in his letter to the Colossians: "Set your minds on things above, not on earthly things."³¹ For me, these scriptures only affirm the need for me to continually look upward as the images on the poster are doing. In this way, the poster reminds me of what it truly means to be a Christian missionary.

Throughout this entire critique, I felt as if I were doing something wrong critiquing the poster. I feel that as a Christian, I should be not so critical of an organization's rhetoric that was trying to promote the Christian gospel. However, the reverse is actually true. If we, referring to all Christians who are interested in promoting the Christian gospel everywhere, the best thing to do is examine the ways in which missions is being done. Until beginning this project, I never realized there was another side to Christian missions. I never realized that those in the respondent culture had a voice or opinions contrary to what I had heard. As I heard these voices, I had a crisis of faith. Not that I questioned what I believed so much, as I questioned how I live what I believe. As I saw my actions and the actions of other Christians from a non-Christian perspective I began to question whether or not my actions were truly based on Biblical

³⁰ Philippians 3:13b-14

³¹ Colossians 3:2

principles or on Western Christian principles. I still have to push away the thoughts that this is wrong, but accept that only through truly examining the way things are being accomplished can we hope to create spaces where we can encounter those voices that have been previously marginalized and be transformed from those experiences.

Additionally, I cannot push away the issues and questions brought to light by Benson's arguments concerning the rhetoric of being. I am concerned not only with the critique of the poster as an object of rhetoric, but to the missionaries work as rhetoric. Is the object to persuade? Hesselgrave introduces a new idea concerning persuasion: "Missionaries should resist any human pressure to produce results. They should humbly endeavor before God to faithfully communicate Christ and beseech men to accept him! When Christ has been truly communicated, they are successful as communicators."³² The goal is not to persuade, but to be. This does not mean that Christians do not present their message, but rather they do not do so while viewing the other person as an object who simply needs to be persuaded. This is problematic in a multitude of different ways. For the missionary, this is problematic, because this perspective is not Biblical. We as Christians to present our testimonies and to give witness to Christ, but we are not told we have to persuade. Only God can turn someone's heart. Stepping away from Christian beliefs, this attitude is still problematic, because it creates an atmosphere of subordination and domination.

The central three tropes of this critique are individualism, masking, and transcendence. The individual clearly appears to be the focus of this poster. However, as I notice their upward moment, I realize that while the focus is on the individual, the

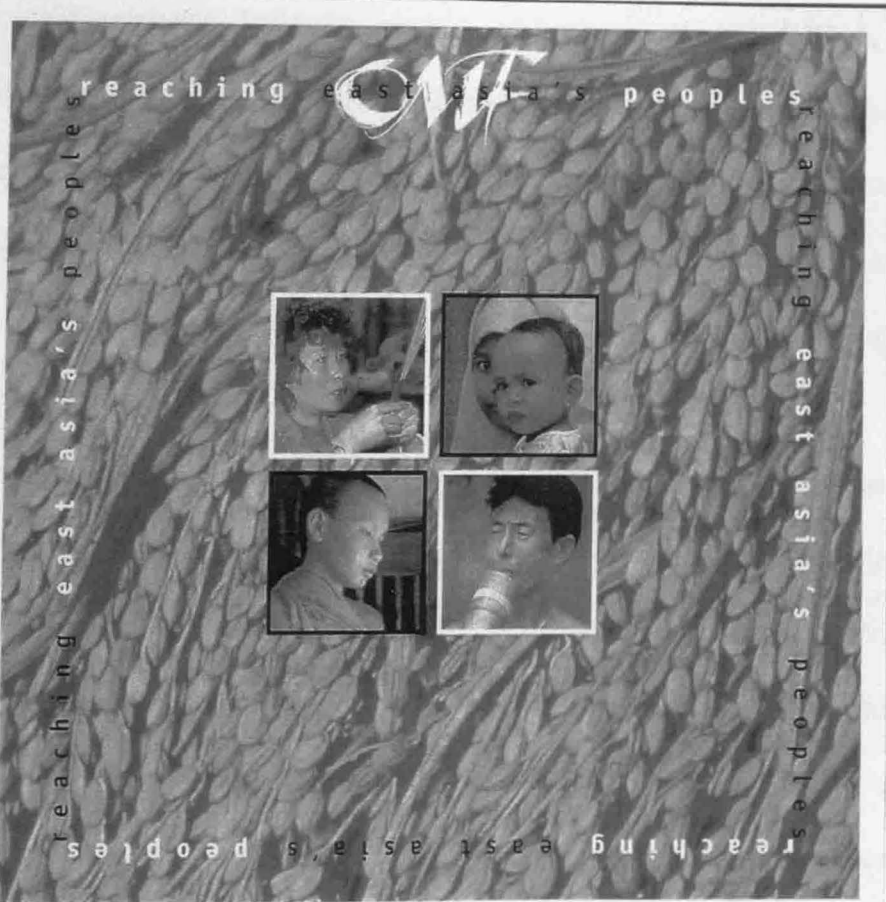
³² Hesselgrave, David. *Communicating Christ Cross-Culturally: An Introduction to Missionary Communication* (second edition). Michigan: Zondervan Publishing House, 1991. 183

individuals are focused on reaching up towards God. With this in mind, the invitation to have the adventure takes on new meaning. This is not about potential missionaries simply heading out on their own, eager for adventure, but missionaries eager to serve God and have the adventure of their lives while doing so. This is how I felt anyway, as I filled out my application to possibly work with this organization.

The upward reach of the individuals is the only part of the poster that is inherently Christian. The words of the poster are not overtly Christian, and to some extent, mask the purpose of the poster. The possibility of transcendence lingers with me as I conclude this critique is the possibility of transcendence; the possibility of transcending cultural boundaries and engaging the rhetoric of being as I learn about and share my faith in a different culture.

OMF

OMF's brochure jumps off the table, mostly because of its bright yellowy-orange color.



The brochure is not particularly large, in length or size. Including the front and back cover, OMF's square brochure, eight and a half inches on every side, is only eight pages. They strategically use the few pages they do have, filling each pages with pertinent details. The front cover is the one exception to this. Instead of being filled with pertinent details, the brightly colored cover appears to have been designed specifically to catch the attention of potential missionaries.

I experience six different tropes in this critique: metaphor, codification, masking, individualism, invisibility, and irony. Metaphor and irony roots have already been firmly

established in the Greco-Roman tradition. Metaphor, as discussed in the introduction is “a comparison made by referring to one thing as another.”¹ Irony entails “speaking in such a way as to imply the contrary of what one says.”² Masking, as discussed before, finds its roots in emphasis. Individualism and codification, on the other hand, have been created specifically for this critique. Individualism manifests differently in this brochure than in the Timothy Corps poster. However, the underlying principles of the trope remain the same. The underlying principle of codification is that language is simplified and coded to describe the respondent culture. This involves the use of charts and short descriptive sentences.

Metaphor functions because the brochure uses the rhetoric of gaming and of war to describe the work of the missionaries. This metaphor of war extends in certain ways throughout the entire brochure, beginning with the very first page. Each page of the brochure tackles a different subject heading. The first page is entitled “The Challenge of East Asia” (none of their words have any capitalization in the headings, however I feel disrespectful writing “east asia.” While “Asia” is the only word which is incorrectly capitalized, it seems disrespectful to not capitalize the name of an entire continent, thereby placing it in a marginalized position).

¹ *Silva Rhetoricae: The Forest of Rhetoric*. <http://humanities.byu.edu/rhetoric/silva.htm>. Accessed 13 April 2002.

² *Ibid.*

the challenge of east asia

Hudson Taylor first took a team of "skillful, willing workers" to China in 1856. Since then, our distinctive mission purpose, first as the China Inland Mission and now as OMF International, has been to glorify God by urgently evangelizing East Asia's millions of people. This single purpose has sent thousands of CIM/OMF members into China's inland provinces, and more recently all over East Asia from Mongolia's frozen steppes in the north to Indonesia's islands in the south.

Our work takes us into the most dramatically changing region of the world. While East Asia is changing at an unprecedented pace and becoming increasingly influential in world affairs, her spiritual needs are still as vast and as urgent as ever. Asia remains the world's least evangelized region with more unreached peoples than any other region.

As Asia changes, the context for our work changes. Our message remains timeless—the gospel is still the power of God for salvation, and the godly, Spirit-empowered life of the messenger is still essential. But our strategies for mission are changing radically to meet the challenges of change and to take advantage of the opportunities that change is bringing us.

For a closer look at the ministry challenges of East Asia, and the principles we are using to meet those challenges, visit us at www.us.omf.org/challenges, or contact us.



"I am very encouraged by the work that's going on here. We are seeing people come to Christ. We are seeing people really consider what it means to follow Jesus Christ and the implications of that for their lives." OMF missionary in Thailand

2

Once again, I want to

ask whom the picture represents? Is this a "typical" East Asian population? Is there such a thing as a "typical" East Asian population? What would a picture of a "typical" American population look like?

The page describes briefly the history of OMF in East Asia, and then describes the current situation in that area of the world using terms such as "the most dramatically changing region of the world" and "her spiritual needs are as vast and as urgent as ever." The page sets up the need for missionaries and then discusses the current "strategy." While the "message remains timeless – the gospel is still the power of God for salvation and the godly, Spirit-empowered life of the messenger is still essential." The "strategies for mission are changing radically to meet the challenges of change and to take advantage of the opportunities that change is bringing us." This language of "strategy" and

“challenge” invokes a type of mentality, that of a game. Sports teams often use the language of strategy and create extensive plays, or strategies to beat the opponent.

Having played sports since a young child, this language of strategy is very familiar to me. Each game presents new challenges. Each opponent has different strengths and weaknesses, and no two opponents are exactly alike. This metaphor creates a power dynamic of winning and losing. If the members of one team successfully complete their plan, than the other team loses. This, however, does not reflect the heart of missions, or at least I do not think it does. There are no losers in Christian missions. The goal as a missionary is not for the respondent culture to lose. The goal is for all to be transformed through Christ. This, however, can be seen as being contradictory. One could argue that the respondent culture loses by converting, because the argument could be that the respondent loses their identity and cultural heritage.

The rhetoric of gaming intimately relates to the rhetoric of war, which creates an even more dangerous power dynamic. I experienced this intimate connection the day before the state soccer semi-final my freshman year in high school. Instead of practicing and going over plays, our coach had us watch *Braveheart*, a movie specifically about war. The next day, as we prepared for the game, my coach related us to Scotland in the movie, the underdogs in war. We were the underdogs on the soccer field. Instead of viewing the game merely as a game, the soccer field in many ways became a battlefield.

This rhetoric of war appears in Rice Brooks book, *Every Nation in Our Generation*. He uses a specific slogan commonly used by the United States Army to recruit men and women: “In many cases it’s while you’re on the mission field that you’ll discover your leadership and ministry gifts. “Be all you can be” – serve the Lord on the

missions field while you still can!”³ Organizations that employ this type of army recruitment rhetoric are issuing a call to arms. Both are encouraging candidates to fight for truth and freedom. By engaging a type of rhetoric that is familiar to Americans, they are engaging a particular sense of loyalty and patriotism. This is a very particular type of persuasion, engaging familiar rhetoric to elicit a certain response.

Ironically, the United States Army no longer uses the “Be All You Can Be” slogan as a form of recruiting.

To “Be all you can be” in the Army now means being “An Army of one.” Former Secretary of the Army Louis Caldera announced the new Army slogan that underscores the importance of individuals in a unified effort and unveiled a new Army logo...during a Department of Defense press briefing at the Pentagon Jan. 10, 2001.⁴

The new official Army recruiting web page, www.goarmy.com, brings life to this slogan by providing soldier’s profile. For each soldier they provide movie clips and testimonials, among other things. Andrea Candlish, a broadcast journalist said, “The Army seemed to have the opportunities I wanted.”⁵

The rhetoric that originated from the “Be All You Can Be” slogan places the attention on the soldier rather than on the army as a whole, or on those “targets” that the United States are in battle with. This type of rhetoric seems to be in line with the “Soar” poster, and those that put the emphasis on the missionary. This does not seem to be the meaning behind the sentence, “Be all you can be” – serve the Lord on the missions field

³ Broocks, Rice. *Every Nation in Our Generation*. Creation House, 2002. 117.

⁴ “The Go Army Logo.” <http://www.army.mil/ArmySeals.htm>. *The United States Army*. Accessed 17 February 2003.

⁵ “A NEW LIGHT, CV2 Andrea Candlish..” <http://www.goarmy.com/sp/sp01/index.htm>. *US Army*. Accessed 17 February 2003.

while you still can!”⁶ However, as a Christian missionary, I want that sentence not to be ego-centered. I want that sentence to be a “call to arms” that calls the missionary to look beyond themselves and to look towards a greater cause.

This introduces the metaphor of arms. Christian scripture actually describes a call to arms in Paul’s letter to the Ephesians:

Therefore put on the full *armor* of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything to stand. Stand firm then, with the *belt* of truth buckled around your waist, with the *breastplate* of righteousness in place, and with your *feet fitted* with the readiness that comes from the gospel to peace. In addition to all this, take up the *shield* of faith, with which you can extinguish all the flaming arrows of the evil one. Take the *helmet* of salvation and the *sword* of the Spirit, which is the word of God.⁷

Paul in his letter clearly mentions defensive weaponry, the shield and helmet, as well as offensive weaponry, the sword. Against what or whom are these weapons to be used? The passage discusses “the day of evil” as well as “the flaming arrows of the evil one. The arms are not to be used against the respondent culture. This creates new issues which I will address in more depth as I detail the rhetoric of war.

How can this metaphor of war be viewed in a positive light? In many ways, I do believe that we are a part of the Lord’s army. Christians are called to advance God’s kingdom. This metaphor clearly breaks down at some point though. In some ways, I do like the idea that the army metaphor talks about individuals recognizing their dream and destiny. While this is problematic, because of the focus of the individual, the recognition

⁶ Broocks, Rice. *Every Nation in Our Generation*. Creation House, 2002. 117.

⁷ Ephesians 6: 13- 17

of individual gifts and talents remains crucial. On the page, “Why Consider OMF?” a section addresses ‘Flexibility in Ministry Style and Philosophy,’ which refers to how “the unique challenges posed by East Asia’s two billion people require many styles and types of ministry. We are committed to finding the right ministry method and style for each situation – not imposing a single ministry style or method everywhere.” This description could be read one of two ways. It could be read as a way in which the missionaries are culturally sensitive. The missionaries are aware of the cultures they are entering, and adjust their approaches to create cross-cultural communication rather than cultural imposition. The second way of reading this would be to see this as a Machiavellian approach, “by any means necessary.” This reading would see missionary work as a domination of culture, in which tactics are changed to ensure conversion. I would like to believe that this is a sign of cultural sensitivity. While in some respects, cultural imposition cannot ever be separated from Christian missionary work, just as force can never be separated from rhetoric, even when rhetoric is considered a way of being. However, in many ways Christian missions can be approached with the utmost cultural sensitivity. With this approach a relationship is formed, not enforced.

This discussion leads back to the rhetoric of persuasion versus the rhetoric of being. The rhetoric as a way of being forms, not forces. Albeit we need to recognize that when the envelope is being pushed, not much difference remains between being formed and being forced. When radical new ideas, such as that of the Christian gospel are being introduced, the rhetoric of being can be mistaken for the rhetoric of persuasion. Since the Christian gospel focuses on a message of salvation and in a way forces the respondent to make a decision, either to accept Christianity or to reject the faith, the presentation of the

gospel may be seen as persuasion. The difference is a fine line between being a passive and an active participant in the change.

Each culture must be approached with cultural sensitivity because of unique characteristics. In the same way, not every missionary will serve God in the same way. Some will be called to long-term service, others to short term service. Some will serve God by being a doctor in a foreign country, while another might teach Bible school. While we, as Christians, are all one in our faith, we come to worship Christ in different ways. The page 'Ways to Go' looks at the different ways individuals can serve Christ. There are three possible ways of going, Serve Asia (2 weeks-6 months), Short term (6 months- 3 years), Long term (3+ years). The short-term program is described as a "challenging summer program for anyone who is seeking God's will for his or her future." Instead of listing the responsibilities of the program, they describe the program in more detail by saying, "Serve Asia workers have opportunities." This language of opportunity is also used to describe the associate program. "An Associate serves in a cross-cultural ministry for six months to three years. Some opportunities include: professions to teach, do research etc.; ESL teachers;" and the list goes on." The language used to describe the Long Term Program is distinctly different. Instead of describing opportunities, it states, "OMF's members plant churches, train leaders, produce literature, teach theology, work among students, and bring the gospel to rich and poor, deprived and privileged." The list of possible jobs goes on, and then concludes by saying: "It's up to you. If you have the right skills and abilities and a sense of God's call, we can probably place you."

The brochure engages the rhetoric of war in two additional ways. First of all, the front brochure has images of four faces. Why these four images? Are these people who are specifically targeted?



I wonder, if someone were targeting the United States for a change in faith, what four pictures would they choose? What would Americans think about being pictured as such? I always get frustrated when I feel like people are judging me, placing me in a group, without getting to know the real me. I always say: I want to be known as me.

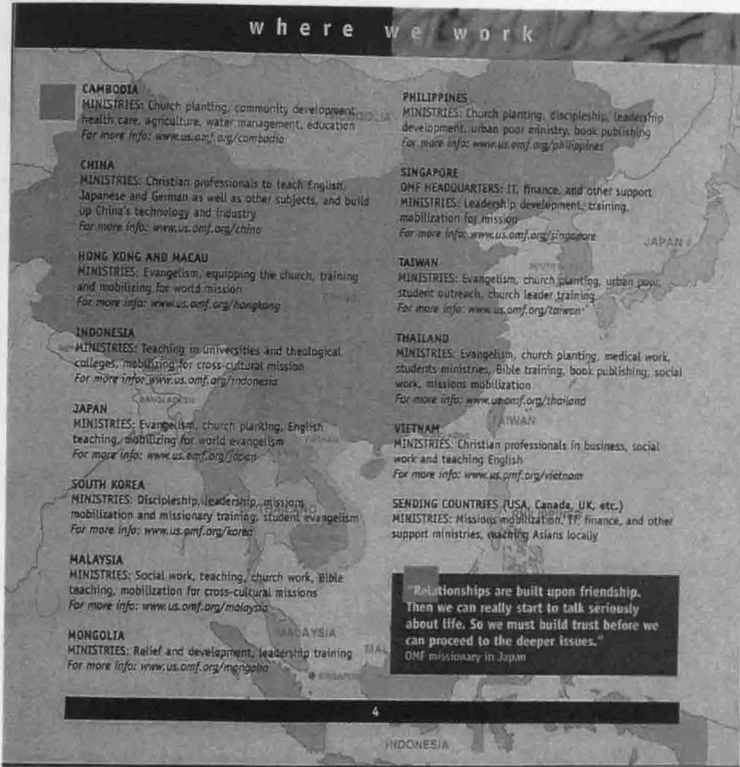
My picture does appear on one brochure, a brochure for the Summer Youth Institute at Pittsburgh Theological Seminary. That makes me so happy. I love having my face being connected with a program that changed my life. This is a different situation, however. I wonder if the people in the OMF brochure even know their pictures are on the brochure. I had to sign a sheet giving the seminary in Pittsburgh the legal right to use my image on their webpage or in brochures. I doubt that the people in the OMF brochure were given the same opportunity. I wonder how they would, as individuals and a culture, respond if they knew their pictures were on the front of an evangelical Christian brochure?

Are these pictures a representation of certain populations within the East Asian population that OMF is trying to 'target?' For example, how many young boys become monks at a young age? Were these pictures selected to create and/or affirm a certain

perception or stereotype of East Asian people? I use the term ‘target’ purposefully. This use of the word implies that people are merely targets, objects waiting to be evangelized just as countries and cities are targets in a war.

Additionally, this brochure engages a war metaphor for me in the way the brochure is laid out. The two-page spread, that examines “Where We Work” and “Missionary Opportunities,” does not seem to recognize a cross-cultural exchange, where the missionary not only affects but also is affected. Pathak details this type of cross-cultural exchange in her discussion of identity: “there is greater evidence of a dynamic relationship between colonizer and colonized.”⁸ This argument can be extended to apply to missions. Even when missions is viewed as a form of oppression, the respondent culture still affects the missionary.

⁸ Pathak, Archana. *To Be Indian (Hyphen) American: Communicating Diaspora, Identity and Home*. Dissertation at the University of Oklahoma, 1998. 18.



These pages, using a chart and

a map, provide a very strategic approach to missions work.

ministry opportunities

Country	WHAT						WHO			WHERE		HOW LONG				
	Sharing Christ	Starting churches	Serving churches	Training leaders	Meeting physical needs	Serving as a professional	Serving in support roles	Unemployed people	Urban poor	Students	NG workers in various	Churches	Urban	Rural	Some Asia (high priority)	Some Asia (low priority)
CAMBODIA	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
CHINA	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
HONG KONG	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
INDONESIA	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
JAPAN	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
KOREA	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
MACAU	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
MALAYSIA	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
MONGOLIA	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
PHILIPPINES	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
SINGAPORE	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
TAIWAN	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
THAILAND	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
VIETNAM	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•

Here codification becomes a

significant trope, for all the countries are codified and placed in a chart. The chart

consists of a list of countries on the left, and the columns on the right are WHAT, WHO, WHERE, and HOW LONG (Ironically enough, the letters are all capitalized, unlike the headings for each page, where none of the letters are capitalized). Under each larger category, there are smaller subheadings. Ironically, under WHAT, is the sub-title Sharing Christ. As servants of Christ and missionaries of Christ are not all the actions being done in order to share Christ? I have a problem with this distinction because I feel that as Rebecca Pippert's philosophy illustrates evangelism as a way of life rather than an action,⁹ a way of being rather than a form of persuasion. Is sharing Christ not an implied part of Christian missions?

Under the WHO category, I do not understand why the distinction urban poor is made. The WHERE category has three subheadings, Urban, Rural, and Tribal, so why does there need to be a separate category for the urban poor? I understand that this is a distinct group of people, but in the same respect does not a distinct rural poor and tribal poor exist? Or, are all those who live in rural and tribal settings viewed as being poor? If that WERE the case, then that WOULD show a distinct view about OMF'S assumptions about East Asia demographics, a hierarchy within the three categories of where people live. Additionally, in the same way that I questioned why sharing Christ was a distinct category, why is unreached people a separate category? Do not children, the urban poor, and students, also fall under the category of unreached?

This categorization of people strikes me funny. I am constantly saying, "I want to be known as me." While the organization might recognize that these populations are full of individuals, the categorization and chart of the different populations does not resemble this. Maybe this hits me wrong, because I personally do not like to be categorized and

⁹ Ibid.

labeled and to see this done to the people hurts me. While labeling and categorizing people is efficient and allows potential missionaries to see to whom they would be bringing the gospel, it perpetuates the idea of an ‘other.’ This categorization perpetuates the war metaphor for me, because I continue to see the respondent culture not as individuals, but as a nameless, faceless other, situated in a highly strategic plan.

As a missionary, I do understand and appreciate the chart. Different people feel most comfortable in different ministry settings, and this chart makes those differences easy to see. Some missionaries may feel more drawn to a specific country, and this codification will help them see what ministries are available in those countries. The rhetoric of war has positive attributes as well as negative attributes. However, to understand these positive attributes, studying the army metaphor in more depth is necessary. Peter Kreeft, professor of philosophy at Boston College, extends the rhetoric of war and “issues a rousing call to arms.”¹⁰ Claiming that “Christians must understand the true nature of the culture war.”¹¹ The first chapter of his book is entitled, “We Are at War: A Wake-Up Call.” He defends his point the “the theme of spiritual warfare is never absent in Scripture,”¹² and that this is the way in which we should live our lives as Christians: aware of war. He justifies his discussing scripture, such as in the following passage: “But isn’t it true that ‘God is love’ (I John 4:16)? God is a lover, not a warrior, right? No, God is a lover who is a warrior. The question fails to understand what love is – what the love that God is, is. Love is at war with hate and betrayal and selfishness and all love’s enemies. Love fights.”¹³

¹⁰ Kreeft, Peter. *How to Win the Culture War*. Illinois: InterVarsity Press, 2002. Back Cover.

¹¹ Ibid, Back Cover.

¹² Ibid, 20.

¹³ Ibid, 19.

The call to war is simply the first chapter of the book. Kreeft also identifies, “The Identity of our Enemy,” “The Kind of War We Are In,” and “Basic Training,” among other topics. The only one of these topics that must be examined in the context of this critique is “The Identity of our Enemy.” To set up those being targeted by missionaries as the “enemy” is not only biblically incorrect, it is extremely culturally dangerous. Engle and Goll in their work, *Elijah's Revolution*, written in the wake of September 11, clarifies that “institutions and industries are not the enemy” and neither are “the people who work in them. The enemy is that foul, deceptive, and devilish spirit that has gotten a stranglehold on many of them.”¹⁴ From these two examples, the rhetoric of war has clearly made its way into Christian circles.

How this rhetoric of war is used is crucial. When used inappropriately, when the enemy is seen as being those targeted by Christian missions, the stage is set for cultural imperialism. The use of this rhetoric in passing, without a thorough understanding of how it is being used can be dangerous. Kreeft makes the claim that all Christians must understand that “we are at war.” How does this mentality affect cultural relations and cross-cultural interaction on the mission field? If Christian missions are seen as a battlefield, then what role do those who are being targeted by missionaries play? Are they victims? This is where the metaphor breaks down and becomes dangerous. In a real war, the soldiers are fighting and interacting with the enemy. In Christian missions, the missionaries are fighting with the enemy but interacting with victims. How can one keep these two separate? Falling in the trap of seeing other cultures as the victims and seeking to annihilate them. This very dilemma is what has caused much of Christian missions to result in cultural imperialism. When the culture is seen as the enemy, the missionary

¹⁴ Engle, Lou, & Jim Goll. *Elijah's Revolution*. Pennsylvania: Treasure House, 2002. 66.

aims to annihilate aspects of that culture. However, that presupposes that the culture of the missionary is perfectly in line with the will of God, and the culture of those being reached by the missionaries is completely out of line with the will of God. In the midst of all the details, the overly codified information, the fact that the name of the organization is hidden is all the more striking. This introduces the idea of rhetorical masking as a trope – the organization masks its name.

Despite the existence of detailed and thorough information in this relatively short brochure, the meaning of the OMF name, appears nowhere on the brochure. Sections exist on the purpose of OMF, their history, and an entire page entitled, ‘Why consider OMF?’ If I were working for an organization, or were seriously considering working with them, I would want to know the meaning and the significance behind their name. The importance of naming in academic scholarship became known to me as I realized how several scholars do not recognize anything prior to the coining of the word *rhetorike* as defining what belongs to an official study of rhetoric and what does not.¹⁵ Schiappa in his discussion of the origins of rhetoric quotes Richard Gregg to describe the process of linguistic fixing: “Language helps fix or stabilize tendencies and processes already present in thought and experience.”¹⁶ Schiappa makes the appeal that coining the term *rhetoric* stabilized it as an art, a discipline. In his writing, Schiappa elaborates on the idea that stabilizing allows for concentrated study, which in turn leads to increased consciousness. While the naming of rhetoric introduces a different controversy than the

¹⁵ According to Cole: “Greek literature before Plato is largely ‘arhetorical’ in character: full of eloquence and argument but usually posited on the assumption of an essentially transparent verbal medium that neither impedes nor facilitates the transmission of information, emotions, and ideas.” Cole, Thomas. The Origins of Rhetoric in Ancient Greece. Baltimore: Johns Hopkins Press, 1991, X.

According to Schiappa: “The coining of *rhetorike* enabled rhetoric to become what Foucault calls an object of discourse.” Schiappa, Edward. *The Beginnings of Rhetorical Theory in Classical Greece*. New Haven: Yale University Press, 1999, 26.

¹⁶ Ibid, 25.

one I am addressing here, this example illustrates the importance of naming. Whether or not this is an ethnocentric view, the truth of the matter is that a name, whether of an area of inquiry and practice, or a book, an organization, or a person, speaks volumes.

As I look through the brochure, I honestly spent a considerable amount of time wondering about this decision to mask the meaning of OMF. What does their name mean? Why are they not revealing what the letters stand for? What are their motives for masking? I cannot seem to identify them as I could with the other masking tropes in the brochures. With the 'Soar' poster, the organization wanted to focus the attention on the individual missionaries and the adventure that might be awaiting them rather than the work they would be doing as a missionary. But what could the motivation possibly be for masking the meaning of the name of one's organization? The name must have been carefully chosen, because the name evolved from China Inland Mission to OMF International. If the name were so carefully chosen, then why does it not appear anywhere on the brochure? I am not expecting a large detailed section on the history of the name, but simply a sentence supplying the name would suffice, as we saw in the previous poster with a clear identification of "Timothy Corps."

One of the negative consequences of the masking of the name is that it de-emphasizes the organization, thus turning the focus to the individual. I name this trope individualism. The third trope engaged is individualism. Individualism is engaged not only through the words, but also through the visual images. On the "Ways to Go" page, there is a description of the three different types of trips available to potential missionaries. Additionally, there are two pictures, one of which clearly engages individualism:



The picture portrays seven white missionaries, enjoying their boat trip while in the back one can make out an East Asian who is not looking at the camera or making a face for the camera, because he is focused on driving the D boat for the missionaries. If the point of missions is for the missionaries to go serve, this picture represents the opposite of that goal, because the missionaries are actually the ones being served in this photograph. Looking back at my pictures from my short-term trips, the majority of my pictures are of my American teammates or of me. I have pictures of us at every step of our journey, everything from eating in a restaurant in Bloemfontein, South Africa to working on a construction project in Rocky Mount, North Carolina.



The only trip where the majority of my pictures are not of my teammates or myself are from my recent trip to Costa Rica. Not all American missionaries take pictures of

themselves. My dad just returned from a recent trip to Mexico, and on the three rolls of film he took, he did not have one image of himself. He did, however, have many images of his fellow travelers. I have the occasional picture of a small child,



however, for the most part, my pictures are all of my teammates.

Missionaries going on short-term excursions looking for opportunities and adventure can be incredibly dangerous. As discussed when referring to the “Soar” poster, this is problematic because the missionary is more concerned with his or her own experience and culture than about being culturally aware of the culture they are entering. The long term program seems to recognize the needs of training and selecting missionaries who are not only skilled but who are going because they feel a call to be there, and not solely because they are looking for adventure.

I am not trying to make the claim that these trips are all fun and adventure. We worked hard, as have thousands of other missionaries. The trips often require intense physical labor, but also, a definite emotional investment.



The previous photo was taken during a weeklong trip to Merida, Mexico in the summer of 1999. The group of us spent our days doing heavy construction, working mostly with cement, while our evenings were spent working with the children at the church leading vacation bible school lessons. This picture is a brief glimpse into the type of work we did. The work was challenging, physically and emotionally. I show this picture, because I recognize that mission trips are not all about enjoying a boat ride, but are challenging experiences. I wonder about why my own images reflect the times when we were on boat rides or simply having fun amongst ourselves.

The picture in the OMF brochure also brings new issues to the forefront, the issues of discrepancy in wealth which renders the man in the back of the boat invisible. Invisibility then becomes another trope at work. The man in the back of the boat is serving those who are enjoying the boat ride. What kind of discrepancy in wealth and power exists between the man and those being served? This issue of a discrepancy in monetary wealth is one I witnessed first hand. In Costa Rica, when a few times a week, I

would walk the Pastor's two eldest children down the street, parallel to the river, to an nice eight lane swimming pool.



From the swimming pool's parking lot, one simultaneously had a view of the nice cars driven by the parents of swimmers and of the houses that lined the hill across the river.



The river served as a clear dividing line between different financial classes.

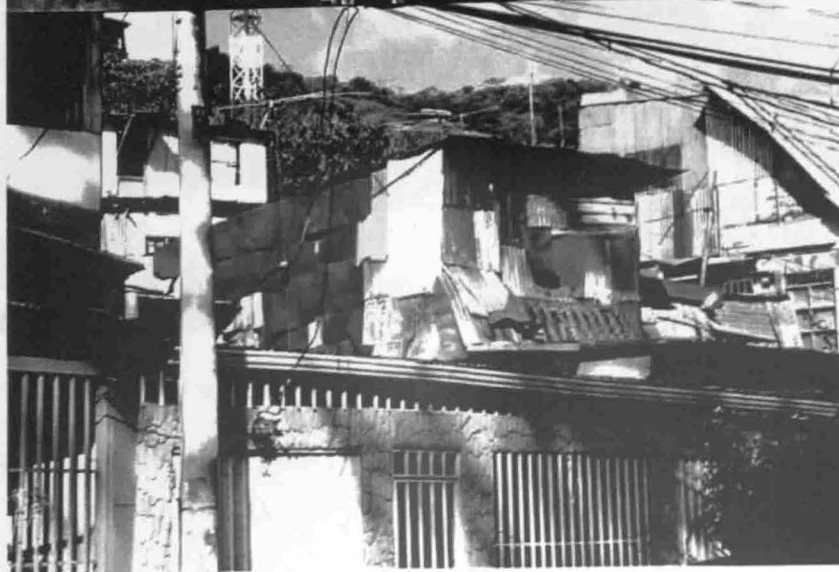


Every morning I would go for a walk with Sylvia, the pastor's wife. Sylvia and her husband Julio were in the process of moving to Costa Rica in order to take over the roll of head pastor. We would walk between the ornately decorated houses, many which were in the process of being built. From where we walked we could see across the river, we could see the ways in which people lived. One morning, however, we walked across the bridge. We saw the ways in which we lived, and then we could look back across the river and see where we had the opportunity to live.

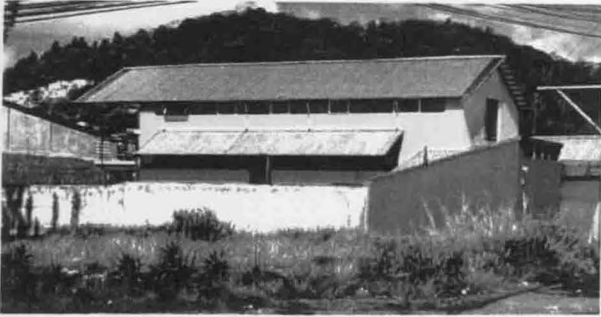








The discrepancy in wealth was one of the main reasons Costa Rica proved to be a difficult experience for me. I spent my days painting the pastors house, as they were getting ready to move back to the United States.



When I stood on the back porch of the house, this was the view that greeted me:



John Gratton, who served as a missionary in Zaire, then called the Belgian Congo, and Kenya with AIM missions from 1952 to 1967, said in a 1982 interview:

There was no way that I could ever get down to their level economically, and they knew it. I could help them, and again this sounds terribly paternalistic, but I couldn't help them if I was on their level. I don't think the African were as desirous of my taking off my shoes and walking barefoot with them as they were interested in my helping them to get a pair of shoes in one way or another

...they also expected me to use what I had been given, the fact that I had a car and none of them did meant that I had a responsibility to them to that car in their service...and not to see it as our private privilege possessions...it got down to how to use my goods, how do I consider them what is my attitude towards them.¹⁷

Gration in his interview illuminates in several specific points. Primarily he recognizes that this argument sounds paternalistic. While he does not name his argument as such, he highlights the ideas of the rhetoric of gifting. Gration also speaks for the respondent culture: "I don't think the African were as desirous of my taking off my shoes."¹⁸

How does the trend towards short-term missions affect this power dynamic of monetary differences and reinforce individualism? How is the respondent culture rendered invisible by this discrepancy in wealth? Travel is more available due to the advancement of aircraft. These advancements allow for teams of Christians young and old simply to enter another culture for a short period of time with the goal of spreading the Christian gospel. While these teams might not own their own permanent structures, in my past experiences, I have always been incredibly well treated on short-term mission trips. In many ways, I experienced more luxuries than most of the individuals I had come to "serve" or share the gospel with. This creates an entirely different power dynamic.

¹⁷ Gration, John. Personal Interview. 18 November 1982.

¹⁸ Ibid.

The individuals coming to work as missionaries clearly have the economic capabilities to travel, and to take enough time away from work or studies in order to invest in missions. This creates a power difference between the missionary and respondent culture. I do not want to discredit the work of short-term missions; however, I think they present a whole new type of monetary concerns. I think the trend towards short-term missions is interesting. I sense a connection between the methods of recruitment, such as the Soar poster, and the trend to short term missions. Missions is simply another option from which young Christians can chose. Does placing the emphasis on the missionary continue the trend towards short-term missions? Individuals can now fit missions into their schedule, or even their summer vacation. Many people make sacrifices to go on these trips, but are they a vacation for others? I know the first time I went to Mexico, I did not have an in-depth understanding of the construction work I was doing. Not until I returned did I realize the significance of this work. Though my pictures from this trip portray mostly the pictures of my friends, the trip represented a significant change in my outlook towards life. Though I am thankful for these trips, they reinforce individualism.

One event in particular, from my June 1999 trip to Merida, Mexico showed me how much our needs were put on the forefront, even over the needs of those we had come to "serve." Every day while in Mexico, the women of the church we worked for cooked us breakfast, lunch, and dinner. We would return from a day of construction, only to have a hot meal awaiting us. One day during lunch, the women had made us sandwiches. All of the sandwiches had a mayonnaise like spread. Several of our group members, for a variety of different reasons, did not want the mayonnaise, and asked if there was more bread to replace the pieces with mayonnaise on them. We did not know that all of the

bread had been used to make our sandwiches. Instead of telling us this, the women simply sent one of the men to walk to the local market and buy a new loaf of bread. They served us and cared for our needs in ways of which we were not even aware.

If the trip is an opportunity, then how are constructing the people with whom we are going to be interacting? Does it render them invisible? Are they simply a part of the opportunity that will help individuals grow and change? The women expressed joy in having us there. And when we thanked them, they would express that it was a joy to serve us; this was a part of their act of worship. More than anything, those women, who cooked for us, portrayed a Biblical model of love. They showed me a picture of God that I had never before seen.

All this dialogue more than anything makes me look back at my past trips to Mexico, South Africa, West Virginia, Virginia, North Carolina, and wonder how I interacted with people. Did my lack of training cause harm? I've gone to Merida, Mexico twice on short-term mission trips. Both times, we helped build crosses with the little kids at the Vacation Bible School. We did not know this was culturally inappropriate. For us, the cross was a symbol of our Christian faith, and we assumed it would be for them, too. However, in their culture, the cross is a symbol of the Catholic Church while the Protestant Church uses the dove or the fish as a symbol more often. Not until my second mission trip to Merida did I learn of this cultural difference. I could say, we were only building crosses with little kids, we did not do any permanent cultural damage. However, the potential to do that damage was there. Honestly, I do not know the results of those crosses. To say that no adverse affects emerged would be all too easy, but likely not honest.

Another example of individualism occurs on the “Frequently Asked Questions” page (I am going to continue to capitalize the words throughout the brochure), however, now I want to examine it in more depth. The four questions being addressed are, “What is OMF’s purpose and how do you fulfill it?” “Do you work in teams?” “How are the children of OMFers educated?” and “How are OMFers cared for?” The questions for the most part focus on the missionaries, what type of work they would be doing, and how their families would personally be cared for while working for OMF. The answers do reflect that the missionaries are not only well cared for, but are trained as well. However, the training referred to in the brochure does not deal with issues of cultural sensitivity but rather issues that the missionaries will face as individuals. I do not want to belittle these services in any way. After having been on short-term assignments, I understand how necessary feeling as if you are being cared for is. The OMF Member Development Program “addresses the issues of new worker development, personal growth and maturity in ministry effectiveness, leader development for potential and current OMF leaders, and professional development to enhance ministry skills and strengthen professional qualifications.” While I do not want to belittle these services, because they are crucial in mission’s organizations, I find ironic the absence of dealing with issues of cultural sensitivity or adjusting to new cultural climates. The whole purpose of this organization is to reach those who are not Christians, yet this appears nowhere on Frequently Asked Questions page. John Gration, in his interview touches on this very subject and illustrates this ironic moment:

We were deep into the word. The Lord had given me a good background theologically and biblically...yet we didn’t have the anthropological orientation

and sensitivity towards culture. I would say as a missionary I was deeper into scripture than I was into their culture. There's a sense in which they themselves take scripture and apply it and contextualize it. As I look back... We could have been far more of a catalyst and a facilitator in permitting the word of God to penetrate to the worldview level... all too often we were content with a conversion that resulted in the change of the outward behavior.

While the missionaries' primary focus does need to be on God and on the Christian scriptures, there is a sense which Gration recognizes of also engaging in the respondent culture rather than trying to cling to our own. Gration went on in the interview to say: "With great regret... I had a relatively superficial understanding of what they ever believed... I knew far more of Christian theology than I came to know than I ever knew of African theology."¹⁹

This leads me to a discussion of the trope of irony. The back cover engages the conversation of rhetoric of persuasion and rhetoric of being, but it also brings up the use of unintentional irony. The vision states: "Through God's grace we aim to see an indigenous church movement in each people group of East Asia, evangelizing their own people and reaching out in missions to other peoples."

The vision in many ways is ironic, and contradictory to much of the rhetoric that fills the brochure. For example, sectioned off at the top of the "Ways to Go" page is a quotation: "We long to see many workers sent out to East Asia, men and women of faith, on fire for God and consumed with a passion for His glory and effective in His service. Here are some ways you can go to East Asia with OMF." This quotation excites me. It talks about men and women of *faith* not religion. Additionally, I love the use of words

¹⁹ Ibid.

passion and service. The quote takes the emphasis off of the potential missionary, and places the emphasis on God, “his glory,” and “his service.” This makes my heart smile. That is the purpose of missions, service for the glory of God. The use of the word passion also makes my heart smile. They are not talking about people who are simply being persuaded to go, but they have a heart passionate for the Christian gospel.

As much as this quotation excites me, it seems to contradict the idea of an “indigenous church movement.” Their short-term goal might be to send workers to train indigenous leaders, while their long-term goal might be to have those leaders train and lead others so that the need for OMF missionaries would eventually dissipate. This is ironic, because the short and long-term goals do not necessarily match up at first sight.

This ironic rhetoric does two things. First of all, it functions in the paradigm of gift giving. The missionaries are giving the people, the entire continent for that matter, a gift, by training them to lead as Western leaders would. Whether or not this is a gift East Asia’s people want is a whole different story. Second of all, this creates a climate of domination and subordination. In many ways this point is directly related to the rhetoric of gifting, but in another light, it also creates the East Asian people as being a distinct “other,” a faceless, nameless other.

The organization recognizes that the best possible leaders for that area are people who are native to that area. Once leaders have been trained, the missionaries know they can serve the region best by pulling out. To be culturally sensitive and to engage in the respondent culture, working with members of the respondent culture from the beginning seems to be necessary. Who knows the culture better than those who are a part of it?

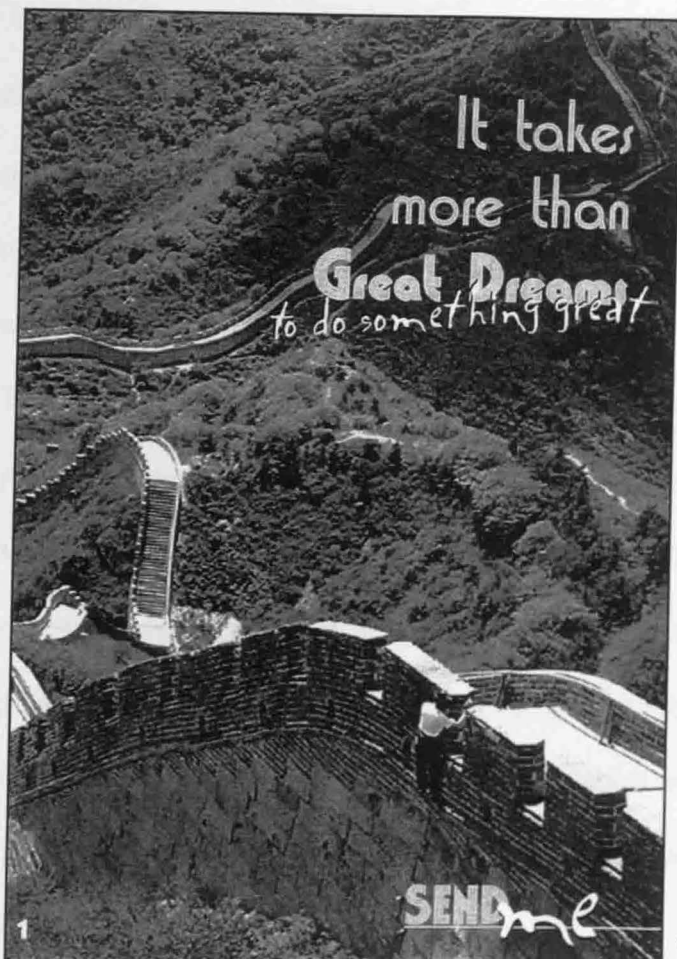
Throughout the brochure metaphor, codification, masking, individualism, invisibility, and irony emerge as the primary tropes. The metaphors of war and gaming, along with the codification of the respondent culture, creates an atmosphere where the respondent culture remains faceless and nameless. Individualism and invisibility only reinforce this power dynamic through the focus on the individual missionaries and the subsequent invisibility of the respondent culture. Additionally, the use of irony also perpetuates this nameless, faceless other. The layout of this brochure is very systematic. OMF successfully fills an eight-page brochure with a large amount of information. This information though, only deals with the respondent culture in a codified form. The missionaries are the only ones addressed in a non-codified form. Despite the abundance of information, the organization does not reveal their name. Information exists detailing the principles of the organization, but not their name, making me think this rhetorical masking is a conscious decision.

This brochure seems to function primarily in the paradigm of persuasion. Within the rhetoric of persuasion, the rhetor and the audience are not seen as both being human agents. “Modern rhetorical theorists tend to regard as outmoded a conception of speaker and audience that describes the two as if they were made of different materials—one a manipulator, the other a passive object.”²⁰ In this brochure, the respondent culture is set up to be a passive object, one that can be codified and left nameless and faceless. The brochure also seems to be engaging the potential missionary in the rhetoric of persuasion. Specifically pages such as “Why Consider OMF?” set up the potential missionary as one who has to be persuaded to join, leaving the potential missionary unnamed as well.

²⁰ Benson, Thomas W. “Rhetoric as a way of Being.” *American Rhetoric: Context and Criticism*. Carbondale: Southern Illinois University Press, 1989. 293.

SEND International

The front cover of the SEND brochure grabs my attention and forces me to keep reading.




That man on the front, in the lower right hand corner, he must have had a great dream, and done something about it. "It takes more than Great Dreams to do something great." How true is that? How many ideas and dreams have I had but never carried them through because I was afraid of failing, afraid of not living up to a set standard, so I let the standard drop. That one guy, standing alone on the outside of the wall, he never gave up – I want to be like that. What does this have to do with Christian missions? Are they motivating me in the same way the SOAR poster did, to achieve my dreams? I want to believe that this is an attempt to


put the effort on God and not the missionary. I want to believe that the words are signaling, that more than great dreams are necessary to do something great *for God*, and not that more than great dreams are necessary to *have the adventure of your life*.

This critique involves individualism, masking, metaphor, and irony. Masking, metaphor, and irony are tropes previously codified by the Greco-Roman culture, as described in previous pieces. Individualism, though not codified in the Greco-Roman tradition, has been detailed in previous pieces. Gifting though not a specific emerges as a trope, but as a paradigm of rhetoric that deserves attention.

This brochure engages the individual in an entirely different way than the Timothy Corps poster did. The difference between this brochure and the previous poster is that the poster promises “adventure” in an abstract way. The bodies on the poster are not images of current missionaries, but rather bodies which are not identified with any race or gender. This brochure uses the pictures of current missionaries. These are not snapshots of short-term missionaries, but rather pictures of one particular missionary family. The family first appears on the opening two-page spread, where there are two small headshots.




I'm Barry and SEND is my mission. I was born in Canada, grew up in Alaska, and worked first with SEND in Spain. Now I'm living in the USA and my job is to help people find their niche in missions where they can make the most impact.



Who would have dreamed that the splendid cities of central Europe, closed to the gospel for a whole generation, would now be home to scores of SEND missionaries.

2 3

I'm Ruth and SEND is my mission. I grew up in Canada and first heard of SEND at Bible college. Barry was already accepted to work with SEND when we started dating. God was leading me into missions but I had to decide if I wanted to go with SEND because that was where God was calling Barry or if SEND was also the mission for me. I'm glad I made the decisions I made. Barry, and SEND.



Are you looking for a significant ministry in missions? Some place, some type of work where you can really plug in and know that this is where God can use you best? SEND International is ready to serve you.

We can help you assess where you are now, what opportunities uniquely match your gifts and passions and what is God's call on your life. With no strings attached, we'd like to help you lay out a plan to get going.

In the

lower left hand corner there is a picture of a man named Barry, and a small blurb tells where he was born, his work with SEND in Spain, and how he is serving the organization now in the United States. On the far right hand side is a small picture of a woman named Ruth, and her small blurb tells of how she met Barry and became a missionary with SEND: "I'm glad I made the decisions I made. Barry, and SEND." The pictures of these two, and their children appear throughout the brochure. On page six, there is a picture



I remember some SEND people sitting down with me and talking me through a plan like the one on the earlier pages. It gave me confidence to actually step out and move. It wasn't set in cement, but it provided some direction. They kept me focused on the Lord, not just SEND.

with Ruth and their youngest daughter. Next to this

image there is a quotation from Ruth that has nothing to do with her daughter, "I remember some SEND people sitting down with me and talking me through a plan like the one on the earlier pages." The plan she is talking about is a two-page spread, found

on pages four and five, entitled “Develop your plan for missions.”

Develop your plan for missions

1 What are you doing **now**?

What do you do well?

List your current status in life and what you see as your ministry and professional skills.

2 What is a mission agency?

Do you need one? List what you think an agency would do, and then if you have trouble answering this question, ask for SEND's brochure on "Choosing a mission."

4

Fill this in by yourself, with a SEND representative, or call and do it over the phone.

3 How will you make this happen?

This is the step where we'll help you most. Processing all your background information, helping you decide whether SEND is for you, if you need more training, and where and how you would serve, helping you find prayer and financial partners, and all the logistics of getting you TO your place of ministry.

4 What can you do **when** you get there?

SEND missionaries have four primary kinds of jobs. Which one interests you most?

Frontline evangelism

Gathering new believers into a church fellowship

Discipling and nurturing Christian leaders

Bible teaching

SEND always needs teachers/administrators for missionary schools, English second language teachers, business and finance gurus, etc. Ask for a full list.

5

USA 1800SEND808 • CANADA 18889185036 • www.send.org

There are a serious

of four steps to developing a plan. In this two page spread, individualism functions differently here than in the Timothy Corps poster. While the focus remains on the individual, there are no promises of a grand adventure. The focus is identifying the gifts and abilities of the potential missionary.

Ruth in her statement says: “It gave me confidence to actually step out and move. It wasn’t set in cement, but it provided some direction. They kept me focused on the Lord, not just SEND.” Once again, this narrative provided by Ruth, next to the picture of her and her daughter presents this picture perfect life which potential missionaries can see and hope to emulate. Why does Ruth need to be pictured with her child next to this image? I understand having her picture next to the quotation, but why is she pictured with her child? Whether or not the image means to, it suggests that this, having children, is the next logical step for anyone who is following “the plan.” I do not want to dismiss the importance of the two-page spread which allows potential missionaries to develop

their plan for missionaries. SEND recognizes that there are many factors that go into this decision, and that missionaries need to be aware of their gifts and talents, as well as whether or not they need more training. This is an important part of the brochure, and need not be overlooked.

On page eight, a picture of Barry appears by himself, as a picture of just Ruth appears on page fifteen. Next to both pictures are quotations they provided for the brochure. Pages nineteen and twenty have pictures of both Barry and Ruth with their two



daughters. Once again, there are quotations next to the pictures, but the quotations have nothing to do with their daughters or with family life. In many ways, I feel as if these pictures sell the organization as a dating service. However, for young men and women who dream of one day having a family, these types of factors may effect their decision to become missionaries. The message that is being presented as follows: Man becomes a missionary, woman meets man, they do missions together, have a family, and live happily ever after. Despite Ruth's testimony, like the "Soar" poster, the emphasis is placed on the missionary, just in a different way. They are not doing this by painting an abstract image of what missions can be and challenging missionaries to soar into the adventures of their life. Rather, they are talking a real life story, and using it to stir up the desires of young single men and women who would love not only to be a missionary, but also to also find a spouse and have the picture perfect family. In many ways, the picture they are portraying is the typical American dream. Is this what missions is really about? In the Gospel According to Luke, Jesus says to his disciples, "Truly I say to you, there is

no one who has left house or wife or brothers or parents or children for the sake of the kingdom of God, who will not receive many times as much as this time and in the age to come, eternal life.”¹ This passage illustrates that God should come before all else. Some people will be married. I am not trying to make the claim that all missionaries must be single and remain celibate, however, I am questioning their use of family portraits throughout the entirety of the brochure as a means of persuasion. The organization sets up this life of marriage and family as the traditional missionary structure. This is clearly a type of persuasion. This type of persuasion engages the individual in a particular way, by playing on the desires of the individual. Going to the mission field with your family is not problematic. These pictures become problematic when potential missionaries are motivated by these pictures, because they want to find a significant other.

I understand the desire to travel with someone, particularly family members, and how this would be attractive for potential missionaries. Loneliness was definitely a large factor in why Costa Rica was a hard experience for me. I spent my days painting the house, mostly by myself. Occasionally, Sylvia would join me, but for the most time, I worked alone. I had a small glimpse of what it's like to immigrate to another country, and to speak the language well enough to receive instructions for a job, and then not have anyone to talk to while you're doing the work, or what you learned from doing the work. I had my journal, and I faithfully wrote down everything that happened. I longed for someone to talk to while I was working. I longed for someone there who could understand the confusion and frustrations I was feeling inside. I completely understand to have someone to be with on the mission field.

¹ Luke 18: 29-30

This language of the mission field brings to light several metaphors: the rhetoric of gaming and the rhetoric of war. The playing field and the battlefield are two of the ways in which the word ‘field’ is most commonly engaged. The use of the word field extends the metaphor of the game and of war. The application of these metaphors is problematic, because when extended, it would seem logical missions only occurs “on the field.”

This focus on the individual, specifically the use of these pictures brings to light the idea of gender roles. Why does the man, except for the family portraits, always



appear by himself

while the

woman, except for the first two-page spread, only appears with her children? The idea of gender roles is something I am sensitive too after noticing the gender roles in Costa Rica.

Why did Pastor Phillip always refer to Edith as “my wife?” Was it a term of

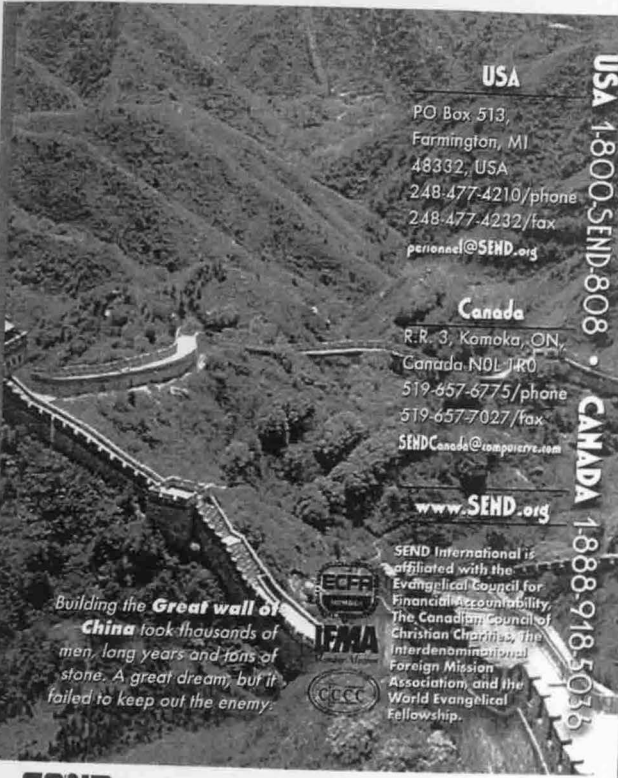
endearment? Why did it bother me so? Why did men have prayer times and retreats

while women only had craft time?



I never realized that for these women, this was their act of worship. I could not wrap my mind around this idea. Didn't they want to go to Bible studies; didn't they want to have times of teaching and spiritual growth? I recognize that men and women have different roles, but I could not wrap my mind around the idea of women not being Biblically taught as well. I found myself bound by my cultural ideas surrounding gender. I could not escape my own notions of how men and women should be taught scriptures and engage in worship. Instead of being willing to learn with and from these women about how they engage worship, I judged their scripture and focused on my own discomfort with the situation. From my perspective, I saw the role of the women as being diminished or masked.

This idea of masking is the foundation of the following trope, rhetorical masking. Masking exists on two levels: the brochure itself and the ministry being described. Concerning the brochure, I did not understand the true meaning of the cover, until I flipped the entire brochure over, and looked at the back cover.



USA
 P.O. Box 513,
 Farmington, MI
 48332, USA
 248-477-4210/phone
 248-477-4232/fax
 personnel@SEND.org

Canada
 R.R. 3, Kamoka, ON,
 Canada N0L 1R0
 519-857-6775/phone
 519-857-7027/fax
 SENDCanada@compuserve.com

www.SEND.org

SEND International is affiliated with the Evangelical Council for Financial Accountability, The Canadian Council of Christian Churches, The Interdenominational Foreign Mission Association, and the World Evangelical Fellowship.

Building the **Great wall of China** took thousands of men, long years and tons of stone. A great dream, but it failed to keep out the enemy.

SEND
INTERNATIONAL

USA 1-800-SEND-808
CANADA 1-888-918-5038

Part of the back cover is dedicated to giving contact information to potential missionaries, but in the lower level is the following paragraph: "Building the **Great Wall of China** took thousands of years and tons of stone. A great dream, but it failed to keep out the enemy." The Great Wall is not being used to illustrate how a great dream was acted out in order to produce something great, but to show how such a wonderful dream, even though it was acted upon was still a failure because it failed to survive its purpose of keeping the enemy out. A couple of questions now must be addressed. First of all, why the location of this sentence? Why is there a need to go through the entire brochure before finding the sentence that labels the Great Wall of China a failure? This was clearly a strategic choice. That one sentence could have gone on the front cover, or within the first few pages of the brochure. This is yet another example of rhetorical masking. What was the purpose of this though? Did

the designers of the brochure want potential missionaries to go through with one mind set, and have this mind set radically altered upon reaching the back cover? They are clearly using “the available means of persuasion,”² but why?

In a way, I feel as if I was tricked. I went through the entire brochure with one mindset, that I could be a part of something great. I believed that by stepping out in faith, and devoting myself to missions I could be a part of God’s great work. The back reminds me that even if I act on these dreams, they could still be a failure. Part of me really likes the message this sentence is sending. It could be saying, you can have great dreams, but unless you’re trained, called to go by God, and totally reliant on God, you can still fail. This is the meaning I want the sentence to have. I just wish it had come earlier in the brochure, before the back cover. This leads me to question how the wall failed to keep out the enemy.

The emperor Shih Huang Ti had united the different parts of the country into one China in about 214 BC. He ordered the existing sections of wall to be connected to form one long wall as a protection against invading nomads, or wandering tribes, from the north. The nomads he was especially concerned about were...thought to be forebears of the Huns.³

The Wall did serve as a source of protection for the Chinese. This protection, however, was not enough to keep the Mongols from gaining power in China in the thirteenth century. Finally, 1644, the Wall’s “use as a defensive barrier ended...with the collapse of the Ming Dynasty.”⁴ Sense then, parts of the wall have been rebuilt. In a sense, the

² Kennedy, George A. *Aristotle: On Rhetoric*. New York: Oxford University Press, 1991. 36

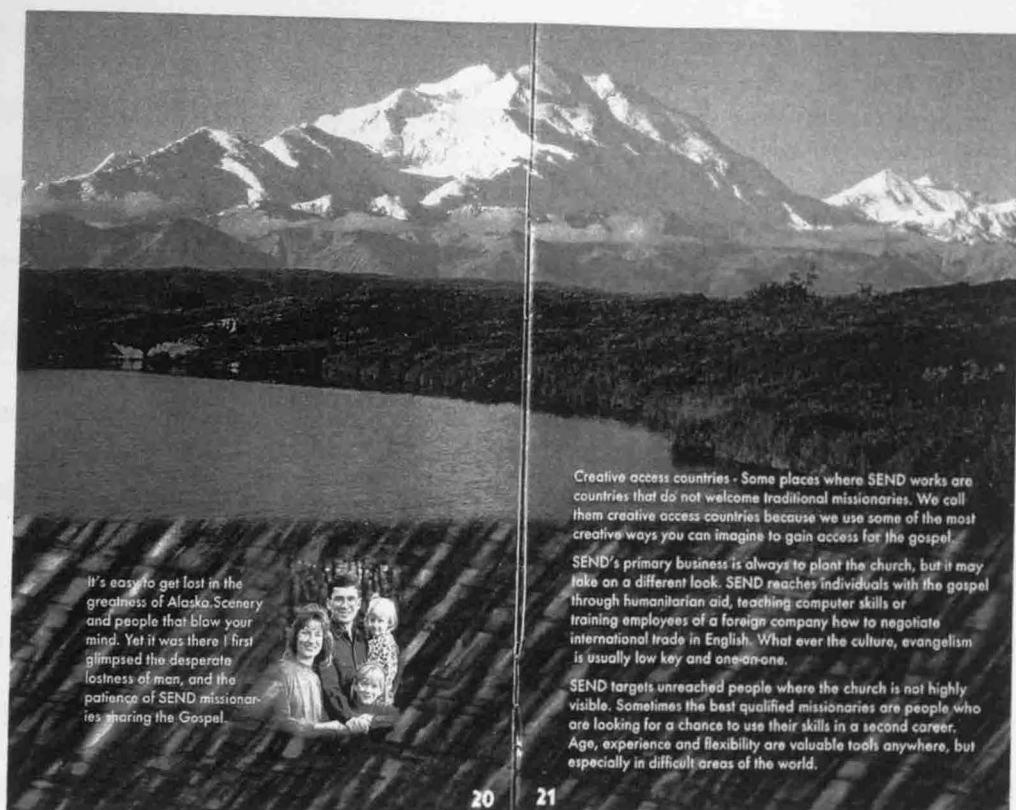
³ "Great Wall of China." *Britannica Student Encyclopedia* 2003 Encyclopedia Britannica Online. 17 Feb, 2003 <<http://search.eb.com/ebi/article?eu=296551>>.

⁴ Ibid.

Wall did fail, in that it failed to keep out every enemy. "Although lengthy sections of the wall are now in ruins or have disappeared completely, it is still one of the more remarkable structures on earth."⁵ Is this failure, the failure to keep out the Mongols, the failure the brochure details? In a sense, this information is masked too. Saying whom the wall failed to keep out would bring the statement on the back out of the abstract and into the real.

The brochure itself serves as a type of rhetorical masking. While the purpose of the cover is revealed in the end, the true meaning remains masked throughout the entire reading of the brochure. Additionally, masking exists on another level within the discussion of creative access ministries. This is only one of the topics brought up on the last twelve pages, but one that deserves attention, because it brings to light the idea of rhetorical masking in an entirely new way. Additionally, this topic deserves attention because of the way the two page spread addresses this very issue.

⁵ "Great Wall of China." *Encyclopedia Britannica* 2003 *Encyclopedia Britannica Online*. 17 Feb, 2003 <<http://search.eb.com/eb/article?eu=38652>>.



It's easy to get lost in the greatness of Alaska. Scenery and people that blow your mind. Yet it was there I first glimpsed the desperate lostness of man, and the patience of SEND missionaries sharing the Gospel.

Creative access countries - Some places where SEND works are countries that do not welcome traditional missionaries. We call them creative access countries because we use some of the most creative ways you can imagine to gain access for the gospel.

SEND's primary business is always to plant the church, but it may take on a different look. SEND reaches individuals with the gospel through humanitarian aid, teaching computer skills or training employees of a foreign company how to negotiate international trade in English. What ever the culture, evangelism is usually low key and one-on-one.

SEND targets unreached people where the church is not highly visible. Sometimes the best qualified missionaries are people who are looking for a chance to use their skills in a second career. Age, experience and flexibility are valuable tools anywhere, but especially in difficult areas of the world.

20 21

All of the writing on the right hand page addresses creative access ministries, but how does the family picture tie in? Next to the family picture is the following quotation: "It's easy to get lost in the greatness of Alaska. Scenery and people that blow your mind. Yet it was there I first glimpsed the desperate lostness of man, and the patience of SEND missionaries sharing the gospel." A few questions come to my mind after reading this quotation. First of all, which family member said this quotation? Is there a need to put a picture of the entire family next to the quotation? Is there any connection between the quotation, the scenery, and the topic of creative access ministries?

The fact that the scenery and the quotation address Alaska, an American state adds another level to the critique. This reference to Alaska expands the boundaries of who the respondent culture is. Additionally, in the quotation, they refer not to the lost, but to the "desperate lostness of man." This may seem like a minor difference, but it

seems to recognize that all men are lost and are in need of Jesus. However, the next segment almost contradicts this: "I first glimpsed...the patience of SEND missionaries sharing the Gospel." This sentence hits me the wrong way. This seems to set up a difference between those who are desperately lost and those who are patient. Yes, missionaries do need patience in order to spread the gospel. However, all missionaries are also desperately lost. For me, the heart of Christianity is recognizing that I am lost without Christ.

SEND describes this ministry by saying: "Creative access countries – Some places where SEND works are countries that do not welcome traditional missionaries. We call them creative access countries because we use some of the most creative ways you can imagine to gain access for the gospel." Basically, SEND places missionaries in countries where missionaries are illegal. This clearly is a type of rhetorical masking. The missionaries mask their true intentions for immersing themselves in a new culture. The brochure describes this work in more depth by saying, "SEND reaches individuals for the gospel through humanitarian aid, teaching computer skills or training employees of a foreign company, evangelism is usually low key and one on one." One-on-one evangelism, I feel, does not have the same potential to leave the respondent culture nameless and faceless. Developing a one-on-one relationship involves commitment to the other person and who they are. By engaging in a relationship of this nature, the missionary and the member of the respondent culture are involved in one another's lives, treating one another, hopefully, as mutually interacting agents. This type of evangelism, it seems, also leads more to the rhetoric of being rather than the rhetoric of persuasion, because of the mutual investment in the relationship.

This discussion of creative access ministries, leading to a focus on relationships, seemingly contradicts some of the other ideas presented in this brochure. For example, one of the many metaphors emerges in this brochure is the rhetoric of war. The mindset that emerges from this type of rhetoric seems to contradict the focus of relationships.

These various other metaphors are used throughout the brochure, specifically in the description of the different jobs missionaries can have. The brochure seems less concerned with creating a short, strategic brochure, because they spend quite a few pages, pages six to eight, describing the four primary roles available to potential missionaries: **Frontline evangelism**, **Gathering** new Believers into a church fellowship, **Discipling** and nurturing Christian Leaders, and **Bible Teaching**. The first metaphor engaged in these descriptions is the rhetoric of war. The term frontline evangelism, like the OMF brochure, relates to the rhetoric of war. The frontline in a war are those who are closest to the enemy, most in danger of an attack, and who have separated themselves from their family and friends to engage in warfare. In the same way, missionaries can be seen as those who are on the frontline, the ones who are actively evangelizing. According to the brochure, “evangelism is the first step in starting a church, especially where there are very few Christians. It begins with making friends with lost people” (once again, the term “lost people” automatically places individuals in a position of subordination.

Frontline evangelism is the first step in planting a church. I would also guess that this is probably one of the hardest jobs for which to recruit individuals. As Rebecca Pippert points out, the very word evangelism makes everyone, those who follow the Christian faith and those who do not uncomfortable.⁶ The brochure tries to highlight the joy of evangelism: “If you have been a part of leading your friends to Christ here at

⁶ Pipert, Rebecca Manley. *Out of the Salt Shaker*. Illinois: InterVarsity Press, 1999.

home, then you know the thrill. Imagine the privilege of doing this every day in a country where people simply have not heard it before! It doesn't get any better." This language illustrates that the term "unreached" is more appropriate than the term "lost." Despite the fact that the term "lost" marginalizes, the people truly have not been reached by the Christian gospel. Those who have not heard the Gospel in a sense are not lost, because they have not heard, tried to follow, and lost their way. If the term "lost" were going to be employed at any time, though I would argue against that, the most appropriate usage would seem to be Christians who have "fallen away," those who are no longer practicing the faith rather than those who have never even heard of the Christian gospel. However, I can see a possible argument being that everyone is lost before accepting Christ and Christianity in the sense that the Gospel is for anyone and everyone, and without the Gospel, individuals are "lost."

The brochure describes ways in which the lost are gathered: "the church is the tool God uses to reach lost people. It's the place where disciples are nurtured into devoted followers of Jesus Christ. SEND's legacy has been to start the church where it does not exist and serve the church where it does. This is called church planting. It takes commitment and time." This quotation is used in the description of the job "**Gathering** new believers." This section engages the use of a new metaphor, that of missions being related to farming and cultivating the soil.

The brochure continues to say, "SEND's church planting teams try to combine the most creative, culturally sensitive approaches to church planting with a commitment to seek out where God is at work and join Him." I both agree and disagree with the use of the phrase "culturally sensitive." The term, "gathering" invokes cultural sensitivity.

This creates an image of gathering the winter crop together to bring inside, gathering together a group of leaders, or of gathering together a classroom of preschoolers to bring them inside from recess. Gathering does not imply creating or changing behavior, it is simply a gathering of people to form a church. Again, this highlights the difference between persuasion and being, and forcing and forming. The gathering of people is in order to worship and teach scripture, not simply to enforce of certain ritual behavior.

However, is the description of gathering culturally sensitive, in terms of truly engaging in cross-cultural communication, and growing and learning from one another? The pictures that are placed on pages six and seven, portray missionaries with the “unreached.” All of the missionaries are white, while all the “unreached” people are non-white. Is this representative of the reality of the situation, are the majority of the missionaries in this organization white and reaching out to non-whites.

As identified in the introduction, being white is a significant part of who I am as a missionary. In order to portray the Gospel, I need to understand my own whiteness and the ways in which this impacts how I am portrayed. For example, while in South Africa in the summer of 2001, my whiteness played a crucial role in the ministries we organized. We held large group meetings, where we would show a video entitled *Shadows of the Supernatural*. We showed the video several different nights on different college campuses in Johannesburg and Bloemfontein, South Africa. During the days we would invite students to the video by handing out brochures and engaging in conversation. Being in South Africa, where apartheid had only recently ended, my whiteness played a significant role in how students responded to my invitation and how I issued my

invitation. Even catching the gaze of a member of a different race often proved to be difficult, because on one college campus the various races and cultures rarely interacted.

This power dynamic of whites reaching out to non-whites is reinforced on page eight which simply has a picture of Barry, a quotation from him, and a description of **Discipling and nurturing Christian Leaders and Bible Teaching**. The first line under discipling is, "Missions is about working yourself out of a job." This directly relates to the vision of OMF. It describes a time when missionaries are not needed. What type of power dynamic does this create, that these leaders must be in a sense created by Westerners? I love meeting Christians from other nations, and hearing about their faith. However, this takes approaching the culture with a new perspective. This is not to say, that one must approach the culture disregarding Biblical teaching. However, saying that our Western traditions are the most reflective of Biblical teaching is arrogant and wrong. The answer is not to treat everything as right and wrong. "If we treat everything as right and wrong, we do a great disservice to the human diversity God has placed in his creation. If we treat everything as a cultural difference, we do a great disservice to the God who authored an uncompromising word of truth. I attempt to respect both God's world and the Scripture."⁷ An important distinction is brought to light here. The idea that as Western missionaries, we should not be so quick to judge these as right and wrong. In the same light, we would do a "great disservice to the God who authored an uncompromising word of truth."⁸ Faith manifests in culture and cannot be separated from culture. However, no culture is above being critiqued against Biblical standards.

⁷ Elmer, Duane. *Cross-Cultural Connections: Stepping Out and Fitting in Around the World*. Illinois: InterVarsity Press, 2002.

⁸ Ibid.

This also brings to light the idea of whiteness, specifically white privilege. All of the missionaries portrayed in the brochure are white. How does this brochure position potential missionaries who are not white? The portrayal of only white missionaries has the potential to create a dangerous power dynamic between the missionary and the respondent culture but also between missionaries.

Bible Teaching also touches upon idea of working oneself out of a job: “It’s the culture of SEND to start new schools and turn leadership over to the national church as quickly as possible.” I do have a great deal of respect for this work. Individuals are willing to go, teach, and set up schools that in the end will not benefit them in terms of financial gain. The motivation for doing this is simply the desire to see the Bible taught. The recognition of the “national church” is central. In these situations, the Western church is providing a need that these national churches cannot provide. This does call into question, again, the rhetoric of gifting. The rhetoric of gifting is intimately connected with Christian missions. Earlier I asked whether or not the rhetoric of gifting is always tied to Christian missions. The answer is without a doubt, yes. The next question that must be addressed, however, is does this imply that Christian missions is always related to the practice of cultural domination and imposition. I want to answer no, and I could spend quite some time justifying this answer, however, one cannot deny that the act of going and bringing a new faith to a region can be viewed as cultural domination. However, this is where my belief in the truth of the Christian gospel comes into contradiction with my beliefs which are against anything that is seemingly a part of cultural imposition. I believe whole-heartedly in the Gospel, and that it is Truth for all people. Living with this contradiction, instead of trying to eradicate it involves finding

approaches to missions which are more culturally sensitive and do take into account people rather than “targets.” For example, this means seeing those of the respondent culture as unreached rather than lost. This still calls into question the idea of othering, however, this conversation of justification-contradiction-justification could continue indefinitely, and it is necessary to move on.

Ironically, page eight, which discusses cultural sensitivity could be seen by many as being culturally insensitive.



The two-page spread includes a picture of a large torii, an important symbol in the Shinto religion. Beneath the image is the caption, “Like a dream in the mist, an ancient torii at Miyajima, Japan, stands in the sea as a reminder that the nation worships the creation, not the Creator.” In the realm of religious scholarship, there is a lack of information on the Shinto faith.

Shinto has no founder, no inspired scriptures, no moral code. At first it did not even have a name. The word *Shinto* means "the way of the gods" and is a term borrowed from the Chinese language long after the legends mentioned above had become a part of the native folk tradition. The same ideographs in Japanese can be read *kami-no-michi*, and the word *kami* can mean "gods" or simply "those above." To understand the term, Westerners must divest their minds of the ideas of holiness and otherness associated with God in Judeo-Christian tradition. *Kami* are of a simpler sort, and their divinity is associated with anything remarkable or extraordinary in nature: a high mountain; an odd, lone tree; a venerable man; even a queer form of insect life.⁹

The key term here is, "their divinity is *associated* with anything remarkable or extraordinary in nature." The idea of a deity falls outside of the Judeo-Christian view of God. "Unlike the concept of God in monotheistic spiritual traditions, kami are not considered by informants to be eternal, unchanging, nor are they thought to be totally omniscient...In fact, one very soon discovers that kami are not almighty deities; rather, they are spirits that are equated with powerful surges of primal energy."¹⁰ While there is an aspect of the religion that focuses on worshipping the creation, that does not capture the essence of the Shinto faith. Through worshipping the kamis through nature, they are worshipping what they believe to be the divine. They clearly view the divine differently than we do; however, to simply say they worship the creation is inaccurate. A torri is

⁹ Morton, W. Scott. *Japan: It's History and Culture*. New York: McGraw Hill Publishers, 1994. 12

¹⁰ Williams, E. Leslie. "A Unit of Pattern in the Kami Tradition: Orienting 'Shinto' Within the Context of Pre-Modern and Contemporary Ritual Practice" *Journal of Ritual Studies.* (14): 2. 2000. 36.

generally used to mark the presence of a Kami. One source defines it simply as, “a gate guarding a shrine.”¹¹

This brochure uses a significantly different approach than that of OMF. While OMF placed an abundance of material, in a codified form, in their short brochure, SENDS uses a longer brochure to attract potential missionaries. Three of the tropes, individualism, metaphor, and irony, work together, to have the respondent culture remain nameless and faceless. Individualism is used to create an ideal missionary of sorts. By focusing on the stories of the missionaries, the respondent culture remains nameless. The metaphors that emerge are the rhetoric of gaming and the rhetoric of war. This creates an atmosphere commonly associated with loss, domination, and annihilation, thus suggesting the expendability of the respondent culture. The organization claims to be culturally sensitive, but ironically, this cultural sensitivity does not show through in their brochure, leaving the respondent culture as nameless.

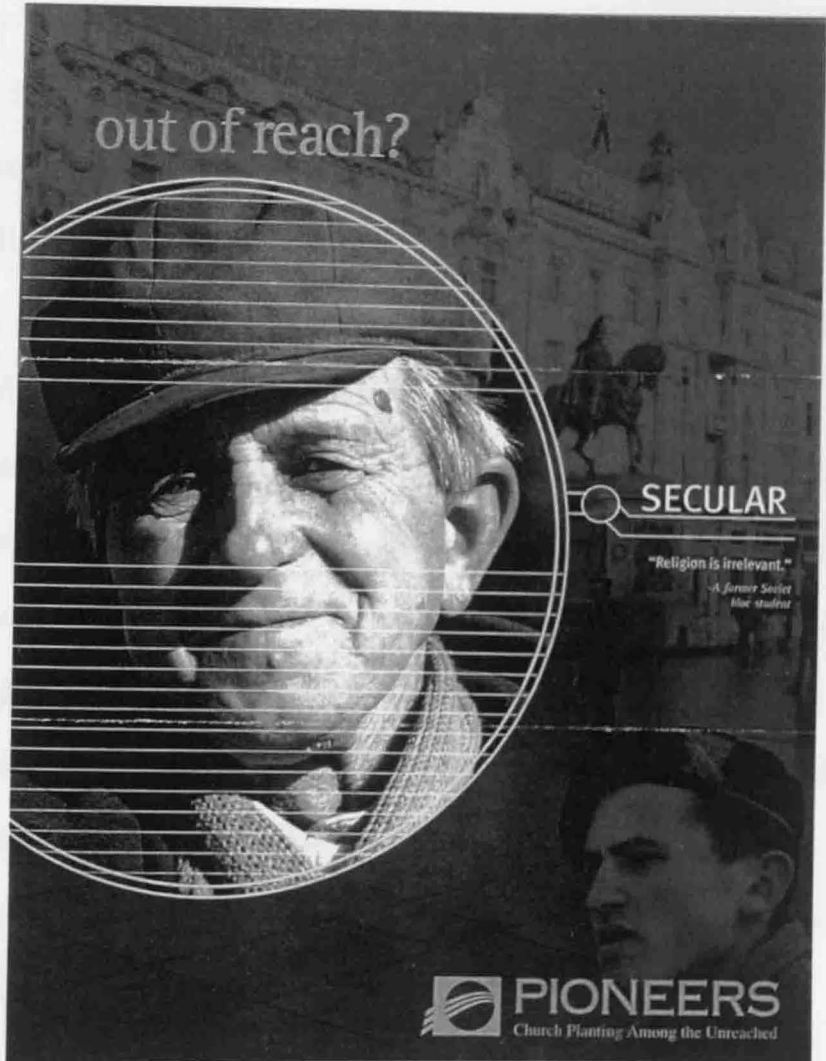
Masking functions differently than the other tropes, because part of the information that appears to be masked, or at least placed in a curious spot on the brochure, from the potential missionaries not the respondent culture. The brochure does recognize that not all missionaries will serve God in the same way. This is obvious in the “Develop Your Plan for Missions Page.” Additionally, the summer short-term missions page, which I did not explore in this critique seems to be addressing a younger audience those that do not have the opportunity to dedicate themselves to full time service. In the same way, the creative access ministries, they seem to be addressing an older audience: “sometimes the best qualified missionaries are people who are looking for a chance to use their skills for a second career. Age, experience and flexibility are valuable tools

¹¹ Nomura, Noriko S. *I Am Shinto*. New York: Rosen Publishing Group, 1996. 23.

anywhere, but especially in difficult areas of the world.” In this way, the potential missionaries are distinctly named and cared for as individuals. The same, however, cannot be said for the respondent culture.

Pioneers

The organization Pioneers sent six of these sheets to me with my initial packet of information about the organization. Each sheet is a different color, and each has the



words “Out of reach?”

Each is describing one of six different populations: Chinese, Buddhist, Muslim, Hindu, Tribal, and Secular. The secular brochure jumped out at me, and not because of its rich green color. The quotation on the front of the brochure jumped out at me. It says:

“Religion is irrelevant.” – A former Soviet bloc Student

Why did this particular quotation jump off the page at me? In my opinion, religion can be irrelevant. Religion can often times separate people from God. On the back of the

sheet, there is a quotation from a Croatian woman, which illustrates my point:

“‘Although I am a Catholic,’ explained one Croatian, ‘it is not because I believe in God or the church. I am Catholic because I am a Croatian.’” When people try to preach religion, this is when cultural domination occurs, and people feel as if their culture has been eradicated by culturally insensitive missionaries. Faith can involve religion, but for many the ritualized aspects of traditional religious structures might detract from worship. Faith is more than religion, and many times religion is irrelevant if God is not at the center of the religion. Religion should never provide an obstacle to God. Religion and ritual can be a beautiful thing; however, religion is not the goal.

This entire brochure is one page, front and back. In the two pages though, several tropes appear: description, invitation, masking, metaphor, and identification. Description functions as one of the primary tropes, because the entire second page does not focus on the missionary, but rather on the respondent culture. Description is “a composition bringing the subject clearly before the eyes.”¹ In fact, only one sentence of twenty-eight is directed towards potential missionaries. The back of the sheet is divided into five sections. The first section briefly describes the fundamentals of secularism. This is the only place on the brochure where potential missionaries are addressed directly: “One hundred years ago, less than 1% of the world’s population has no use for God. Today, secular people comprise nearly one fourth of all people. Pioneers is there. Perhaps you could be too! People are needed to give, pray, and go.” This sentence illustrates how the rhetoric of this brochure turns away from individualism and towards invitation. The organization simply presents the state of affairs, and then offers an invitation. There are

¹ *Silva Rhetoricae: The Forest of Rhetoric*. <http://humanities.byu.edu/rhetoric/silva.htm>. Accessed 13 April 2002.

no promises of the adventure of a life time, just a simple invitation. This type of invitation seems intimidating and exciting at the same time. This is where the need is. I am not trying to imply that Timothy Corps is sending missionaries to locations where there is not a need, but here the need is obvious, and the missionary does not take center stage. This kind of invitation is both exciting and intimidating. There are no promises of adventure, but people who have devoted their lives to missions can imagine for themselves that adventure will follow. Adventure always comes from following God's call (maybe not adventure in the traditional sense, but missions is not without excitement and challenges).

Invitation also finds root in Foss and Griffin's article, "Beyond Persuasion: A Proposal For an Invitational Rhetoric. As Benson creates a distinction between persuasion and being, Foss and Griffin create a distinction between persuasion and invitationalim. The article defines invitational rhetoric as "an invitation to understand as a means to create a relationship rooted in equality, immanent value, and self-determination. Invitational rhetoric constitutes an invitation to the audience to enter the rhetor's world and to see it as the rhetor does."² They directly address issues of subordination and domination within the paradigm of rhetoric as persuasion: "Embedded in efforts to change others is a desire for control and domination, for the act of changing another establishes the power of the change agent over the other."³

I would love to work for this organization. They seem grounded in Biblical principles and appear to be very culturally sensitive. By not focusing on the needs of the missionary, but rather on the various cultures their true heart shows through. The

² Foss, Sonja K. and Cindy L. Griffin. "Beyond Persuasion: A Proposal for An Invitational Rhetoric." *Communication Monographs*. Volume 62, March 1995. 5.

³ *Ibid*, 3.

organization is not overly flashy, and does not try to persuade. They simply present the needs and invite potential missionaries to be a part of what is happening. They invite the missionaries to be a part of what is happening. They also do not seem desperate for workers. By this I mean, while they present the needs, their rhetoric does not suggest that they are looking for just any volunteer. 'You could be too.' This sentence implies, to me at least, a need to have heard God's call and to be properly trained. The descriptive aspect of this back page, rather than the individualism excites me.



ALBANIAN
BASHKIR
BURYAT
CROATIAN
N. KOREAN
LEZGHI
ROMANI
RUSSIAN
TATAR
UDMURT

PIONEERS
Christianity Through Cultural Understanding

800-755-7284 www.pioneers.org
info@pioneers.org • 19343 Neerwood Rd • Omaha, NE 68131

Secular people have no use for God. Communism, capitalism, and reason suffice. Despite a heritage of Orthodox Christianity, Judaism, and Islam, few own a Bible or a Koran. If they do, it is consulted only in a crisis. Family line determines religious affiliation and political association as much as it influences the shape of their nose.

In allegiance to these clans, blood has been shed and borders rearranged

More than one billion have yet to have the opportunity to decide.

throughout the Balkans. All under a guise of "religion" that has little to do with God! One hundred years ago, less than 1% of the world's population had no use for God. Today, secular people comprise nearly one fourth of all people. PIONEERS is there. Perhaps you could be too! People are needed to give, pray, and go so that the secular bloc may see the reality and relevance of our God.

ALBANIANS

In 1967, Albania was declared the first purely atheistic society in the world. Today, evangelism and discipleship efforts among Albanians in Macedonia, Kosovo, and Albania are bearing fruit. The teams in these Balkan nations need English teachers, computer teachers/programmers, health care workers, business development specialists, and youth workers.

NORTH KOREA

Kim Il Sung, Kim Jong Il, and Juche are the North Korean political equivalent to the Father, Son, and Holy Spirit. Caught in national "group think," North Koreans act happy even though they're hungry. Reputedly, there are believers here, but their persecution is great. PIONEERS North Korea team is already at work in a nearby country. They are poised and ready for the day when they will be able to have an incarnational witness among these secular people.

CROATIA

"Although I am a Catholic," explained one Croatian, "it is not because I believe

in God or the church. I am Catholic because I am a Croatian." Under a national facade of religiosity resides skepticism toward spirituality and a secular lifestyle. Since less than 1% of 4.5 million Croats are believers, the PIONEERS team uses ESL, computer classes, and humanitarian aid as a springboard for evangelism and discipleship.

RUSSIA

Atheist and orthodox. Although these labels contradict each other, many Russians claim them both. Whichever title serves them best in the moment determines their actions. For many, their Orthodoxy has become nothing more than idol-like worship of icons. In portions of the country, less than 1% attend an evangelical church. PIONEERS also works among the Russian Buryats and Udmurts. The Buryats blend their secularism with Tibetan Buddhism, while the Udmurts are more animistic. Workers are needed for church planting, deaf ministry, summer camps, youth ministry, and other creative angles of reaching Russia for Christ.

SECULAR



The final four sections describe the situation in four different countries which are either secularist or have a large secularist population. At the end of each section, a list of the various needs in these countries is presented. For example when describing the situation in Albania, it describes the need by saying: "The teams in these Balkan nations need English teachers/programmers, health care workers, business development specialists, and youth workers." These sections never specifically address the missionaries; they simply state the current needs as seen by Pioneers.

The brochure seems to be in line with Thomas Benson's thoughts in "Rhetoric as Being." Rather than trying to persuade, which would create an atmosphere of domination and subordination, Pioneers only describes the situation as they see it. They understand the needs, but also understand that this type of work may not be for everyone. There are no promises of fun filled adventure. There are no pictures of happy, successful missionaries. There are no bright drawings or images luring potential candidates. There is only the invitation: "Perhaps you could be too!" Those who do decide to become missionaries based on this brochure will do so because they honestly have a heart to spread the gospel, and they have a desire to reach certain cultures. I feel bad making this statement, as if to say, those who go with other organizations do not have the same heart to spread the gospel. That is not the claim I am trying to make at all! All of these organizations exist because they desire to spread the Christian gospel. This is not a critique of their Christianity. This is a critique of their recruitment rhetoric. How does the recruitment rhetoric reflect a heart that is completely devoted to spreading the Gospel message? How does this recruitment rhetoric reflect a heart that is sensitive to the

dangers of culture domination and imperialistic approaches and desire to mitigate these dangers?

Staying on the topic of rhetoric as being rather than rhetoric as persuasion, I must look at the language used to describe Pioneers's interaction with other cultures. One of the quotations on the back is in large, green letters: "More than one billion have yet to have the opportunity to decide." The missionaries are not acting as persuaders as described by Thomas Benson, "one a manipulator, the other a passive object."⁴ They are presenting the message of the gospel and allowing those they are trying to reach to decide. The respondent culture is being treated as "human agents"⁵ rather than targeted as objects. Or as Foss and Griffin discuss the issue, the missionaries recognize that the respondent culture has intrinsic or immanent worth."⁶

These claims do not mean that persuasion is not inherent in the message. At no point, can the introduction of the gospel message be done so without some element of persuasion, however, this rhetoric recognizes that the respondent culture is filled with individuals who do not need to be persuaded into believing the Christian gospel, but who will decide. Hesselgrave's work seems to support this approach to missions, when he discusses how missionaries should not seek results but to be faithful to God.⁷

The rhetoric of masking does not have any relevance to their rhetoric of recruitment, but rather to their methods of evangelism as outlined in part of their

⁴ Benson, Thomas W. "Rhetoric as a way of Being." *American Rhetoric: Context and Criticism*. Carbondale: Southern Illinois University Press, 1989. 293.

⁵ *Ibid*, 293.

⁶ Foss, Sonja K. and Cindy L. Griffin. "Beyond Persuasion: A Proposal for An Invitational Rhetoric." *Communication Monographs*. Volume 62, March 1995. 11.

⁷ Hesselgrave, David J. *Communicating Christ Cross-Culturally: An Introduction to Missionary Communication* (second edition). Michigan: Zondervan Publishing House, 1991. 183.

brochure. I am hesitant to engage in this critique, because I know this will illuminate a contradiction in belief for me personally.

In the section describing the needs in Croatia, is the sentence, "Since less than 1% of 4.5 Croats are believers, the Pioneers team uses ESL, computer classes, and humanitarian aid as a springboard for evangelism and discipleship." The goals of these classes and the services are to help those in need, but they are also being used as means to spread the Christian gospel among the secularist populations. This could once again lead to a discussion, as introduced previously of whether the ends always justify the means, specifically relating to the rhetoric of gift giving. The dialogue takes on a new dimension in this situation, because the means in themselves are not immoral or unethical. The missionaries are providing services, gifts, that can benefit Croats personally, economically, and physically. Does the fact that they have secondary motives alter the virtue of their gift-giving? Mauss brings to light the idea that the rhetoric of gifting presents gift giving as both a blessing and a poison. It is considered a blessing, because the people receiving the gift are benefited from receiving the goods or services. When the gift creates an environment of domination and subordination and colonization of consciousness one forever feels conscious of a debt owed the gift-giver, and then the gift acts as a poison.

Are the means justifiable if they lead to virtuous ends? This leads to the question of 'what is virtuous?' In some ways missionaries are not capable of being culturally sensitive. For example, in a country where Christianity is banned by law, missionaries can go in as teachers, doctors, or a multitude of other professions. I recognize that the missionaries might be using services in order to spread the Christian gospel, and as a

missionary, I see why this is completely necessary. I honestly believe that the Christian gospel is for everyone. Many however, have been hurt by Christians in the past or might not want to listen to the Christian message or the missionary for that matter. The job of the missionary is then to create opportunities for those in the respondent culture to hear the Christian message. When I was in Africa, we did this by promoting a forty-five minute video containing clips of popular movies. No one on the brochure we handed out did it mention anything about being an evangelical event. That was part of the strategic tactic—rhetorical masking. Critically, I can see all sorts of problems with this approach, but everything within me is screaming, that's ok, because the gospel needs to be spread.

To bring this back to the missionaries for Pioneers, the ends are ethical, because nothing holds more value than spreading the Christian gospel. However, this might be unethical and even illegal in the new culture. In this way, the missionaries are not being culturally sensitive, and never can be. This however should not be a deterrent for becoming culturally aware. Only through cultural awareness can the gospel truly be spread. Cultural oppression and domination may spread religion, but through culture, missionaries can begin to share their faith. Religion, for me, does not necessarily spread between tradition and ritual. Faith embodies much more. Faith does not embody certain prescribed rituals but has to do with devotion. Religion exists within the bounds of a particular culture, while faith has the ability to transcend the bounds of culture. Additionally, faith has the ability to transcend the colonization of consciousness.

Sanneh describes this idea in more detail by saying, “Those qualities and attributes become the modes and individual ways in which God becomes real for particular people in particular situations and circumstances even though those situations

and circumstances by their nature do not repeat themselves for everyone anywhere else or to the same degree.”⁸ The meaning I take from Sanneh’s words is the idea that God does not change, but God becomes real for particular people in particular circumstances. Jesus used different parables and examples to illustrate his point to reach different population. When calling Peter and Andrew to be disciples, he used a fishing metaphor: “‘Come, follow me,’ Jesus said, ‘and I will make you fishers of men.’ At once they left their nets and followed him.”⁹ Jesus used a fishing metaphor because the men were fishermen and understood this language. In other situations, Jesus used metaphors of seeds,¹⁰ sheep,¹¹ and a wedding banquet¹² among other things, depending on the audience. While these differences in occupation do not fully represent differences in culture, they do illustrate how God becomes real for particular people in different circumstances.

When a new convert holds the missionaries cultural practices, this is not healthy for the converts or for the missionaries. Muga discusses this by saying:

Western Christian missionaries were preaching universal Christian brotherhood and equality among all men everywhere. This equality, of course, was interpreted by the Africans to embrace economic, political and social fairness and egalitarianism which would put them on the same footing with the Europeans. This African hope, however, was not realized.¹³

The missionary or the culture the missionary comes from should never be seen as the ideal. Nor, should the missionaries promote their culture in a way such as enforcing the

⁸ Sanneh, Lamin. *Encountering the West: Christianity and the Global Cultural Process*. New York: Orbis Books, 1993. 147.

⁹ Matthew 4: 19-20

¹⁰ Matthew 13: 1-23

¹¹ Matthew 18: 10-14

¹² Matthew 22: 1-14

¹³ Muga, Erasto. *African Responses to Western Christian Religion: African Separatist Religious and Political Movements in East Africa*. Kampala: East African Literature Bureau, 1975.

changing of names, but rather God and the Christian scriptures should be placed as the ideal. Missionaries and converts alike should aim for the same biblical standards.

Invoking the rhetoric of gifting creates a difficult power dynamic. While it may be the roll of the missionary to teach these standards, they should in no way create the standards.

Is it possible to eradicate the system of subordination and domination, even if everyone is living under the same biblical standard? I would love to say it could. Many of the sources discussed the financial differences between missionaries and those of the respondent culture, and how this affected the power structure surrounding Christian missions. I found myself in Costa Rica examining the ways in which the churches worshipped, the length of the service against how wealthy their congregations were, or appeared to be. I found myself being attached to the metaphor of “on the other side of the bridge.” I began to see the bridge as a strict dividing line, but in doing this I limited myself to seeing only two types of people, those who were economically privileged and those who were not. I applied this metaphor to everything, especially the churches. I feel guilty for even having engaged in this kind of critique. I found myself so deeply entrenched of feelings of frustration and confusion, an economic system I had never seen before, or allowed myself to see before.

The main church, that was run by Pastor Phillip, soon to be taken over by a Pastor Julio (both Pastors sent from the United States) was the main church, the mother church.



The mass majority of the congregants were either young University students or families with young children. The other two churches were led by Costa Rican pastors and were away from the city more. One was a good thirty minutes away from city in an extremely

rural area.

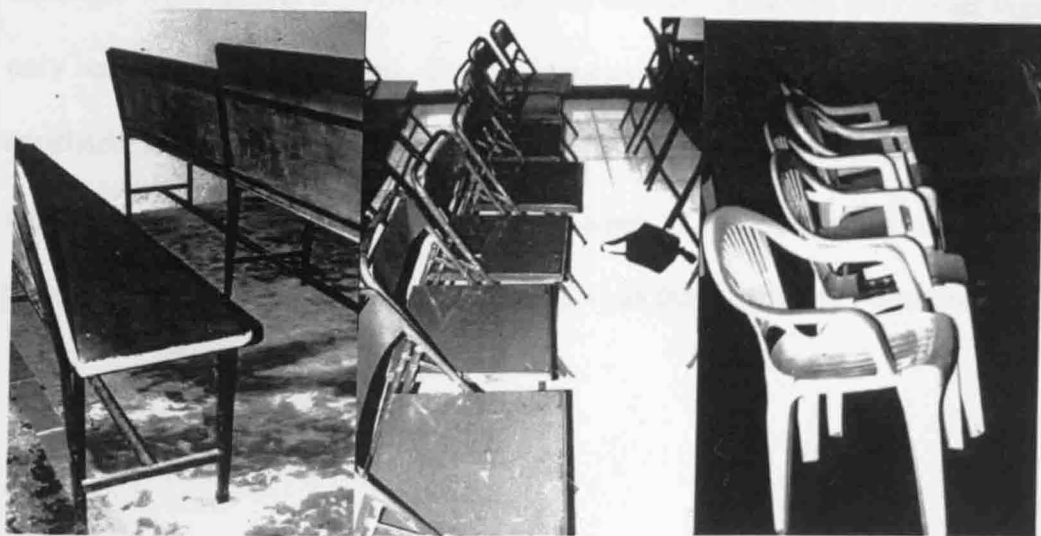


The other was on a hillside, much like the one I had a view from the house I stayed in.

Church was held in someone's basement.



I started to see differences between the three churches.



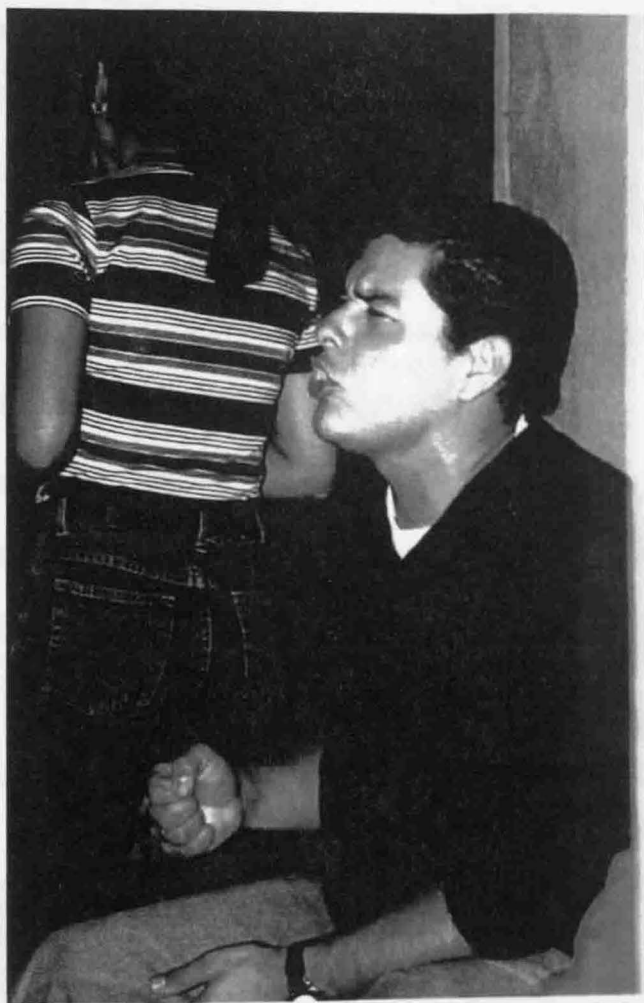
The services at the main church all ended within an hour and a half. The other two churches, the basement church and the country church, as I labeled them, had services that stretched on for hours. I watched Pastor Julio preach the same message at the main

church and the country church, with a complete different response. At the main church, the Pastor offered to pray for anyone who wanted prayer, and one young man came forward. At the country church, the people came forward eagerly, excited to receive prayer. The other service I went to at the main church, ended early, because of a televised soccer game between Columbia and Costa Rica.

A few days earlier, I had been sitting at a service at the basement church when Pastor Julio made a similar kind of invitation to pray for anyone who wanted prayer. I watched as Pastor Julio and his wife, Sylvia prayed for the members of the congregation one by one by name. This went on for over an hour. The faith of those men and women astounded me. They sang and danced during worship with the joy of someone who could see for the first time, or someone who could walk for the first time in years.

These differences were only solidified in my mind when I went to a prayer vigil one night with the members of the “basement church.” This was only a half vigil, so it only lasted from 7pm to 12am. The congregation crowded into this house, which consisted of one main room downstairs in the shape of an L, and a loft built as an upstairs, so the family would have a place to sleep, or so I assumed. I saw a faith and a passion in their hearts that encouraged me in ways that words don’t describe.





Maybe I wanted to see these differences, because I could see differences economically. In my mind, I could feel myself judging the experiences of those I met. In many ways, I could feel myself classifying the experiences of those who were poor as being more authentic, more genuine. I blamed the wealthy for the disparity in wealth. I blamed them for not worshipping in the same ways and for the same length of time that I saw others doing. I blamed the families that sent their children to swim lessons. I blamed Pastor Phillip and his family for living in a well-kept house hundreds of yards away the river.

Amidst the differences, I did notice a similarity in the way in which the congregants worshipped. When I returned to the States and looked at the different photographs I had taken, I saw the same passion for God in the worship of all three churches. I saw similarities that I had not allowed myself to see while I was there.



When I returned, I also realized that while I had been so critical of the ways in which the missionaries were living in Costa Rica, I had failed to examine my own life with the same critical nature. I had critiqued the elaborate security system they had

installed, including electronic wires, and the sharpest razor wire. I had failed to consider that my house too is protected, not by wires, but by an electronic system.



Even the apartment I live in with three other college girls at the University of Richmond is spacious and luxurious compared to the living conditions of thousands in



Costa Rica.

As I stepped back into my life back in the States, I saw the same behaviors in myself and my surroundings. I remember being so upset when I was talking to? Sylvia. They were thinking about using the Pastor Phillip's car. "Pastor Franco says that if we're going to keep that car, we need to get new shocks, and need to redo the upholstery, because he said a Pastor should never be driving a car that looks like that." A car that looks like that? What does that mean? I couldn't imagine why they would be concerned with the appearance of a car. They were people starving right behind the house, and they were worried about how the car looked?



Before going to Costa Rica, I never realized how nice the car I drive is.



I soon realized that not only was I not able to see the bridge, but I did not see those living on the other side of the bridge. I recognized that poverty exists in the United States, but it was almost as if it were hidden. Everything my eyes saw screamed wealth, prestige, power. This phenomenon became especially real when I went to the mall for the first time.

As I walked through the mall with my dad, I saw a sign that said: "Must Have Purse." Must have? People are starving in other countries and in our own town, and this was a must have purse?!?! Thoughts like this ran through my mind as I walked through in the mall in shock.

The following picture was taken this winter, several days before New Years. The image, and the words, "You'll Need One of These" represents the same sort of commercialism, power, and prestige.



Adults are not the only targets of American commercialism, and the "Must Have" syndrome. Adds targeted children in much the same way.



How different life must be for a child who lived on the “other side of the bridge” in Costa Rica. One missionary I met, wanted to work with the Nicaraguan refugees in Costa Rica. Among the population she wanted to work with, she described practices where young girls were sold into prostitution by their own parents so parents could provide food for the rest of the family. Those children never enter the windows of the stores that say “Shop More, Play More, Save More.”

I became fascinated with this metaphor, of the bridge, and the images that represented this metaphor from Costa Rica. I never stopped to realize that a similar metaphor exists within the United States: “the other side of the tracks.” Not every river divides the rich from the poor, and not every railroad divides the rich from the poor. In

some places, these lines are not drawn by physical barriers, but by school districts and other such lines. However, the physical barriers do still exist in places.



While on a Spring Break work trip this past spring, I noticed the railroad tracks in Rocky Mount, North Carolina. The railroad weaved in and out of different parts of town. Originally, I noticed that in some areas, there were whistles and lights to let on lookers know of potential trains. In other areas, a sign simply said, "LOOK."



Curious about possible divisions, I started on one end of town, in a wealthy neighborhood and drove down one street, and found myself surrounded by poverty. Without a doubt, the tracks were the dividing line.











For those who live on the “wealthy” side of the tracks or of the bridge, there are two options, help or sit by and watch others struggle to get by. The second in my mind does not even seem like an option. The first option though brings with it a host of new questions. How can any act to aid those across the river exist separate from the rhetoric of gifting? What kind of power dynamic does this type of aide imply? To apply this concept, let’s move back to the text of the brochure. The very fact that they are giving gifts and services which the Croatians, and other cultures cannot provide for themselves highlights, once again, the rhetoric of gifting. Mauss presents the position that we are still in “the field of Germanic morality when we recall the curious essay by Emerson entitled ‘Gifts.’ Charity is still wounding for him who has accepted it, and the whole tendency of our morality is to strive to do with the unconscious and injurious patronage of the rich almsgiver.”¹⁴ The main idea remains that receivers of gifts are automatically placed in a position of subordination, because they are not capable of returning the payment for the gift. In this case, the gifts might be items or skills that the recipients did not even know they were lacking until the missionaries arrived. This, however, does not change the nature of gift giving and the ways in which it automatically creates a system of domination.

I still cannot wrap my mind around the rhetoric of gifting and how it relates to Christian missions (I think I can wrap my mind around it, it’s just that I do not want to). As stated previously, the rhetoric of gifting presents gift giving as both a blessing and a poison. One way to get around the poison attribute might be to give gifts anonymously. By leaving a gift with no name, the recipient is not indebted to anyone, and the recipient

¹⁴ Mauss, Marcel. *The Gift: Forms and Functions of Exchange in Archaic Societies*. New York: Norton, 1967. 65.

has more freedom to take or leave the gift. This idea of anonymous gift giving does not apply within the realm of Christian missions. One of the main purposes of the organization giving certain gifts in Croatia was that it was a springboard for discipleship and evangelism. The organization wants those who received the gift. I've done this before on mission trips. Done construction work, provided clothing, in order to share God's love with others. The purpose of these gifts are to help, but also to sign them with an imaginary tag that says, "Love, Jesus Christ." The tag does not need to say, "Love, Pioneers," so in that sense the gift is anonymous. However, the gift is only anonymous for the person giving it. The person receiving does not automatically understand the spiritual significance to the gift. This leads me back to the question I asked at the end of the critique of the Timothy Corps poster: Does this mean that the rhetoric surrounding the gift is inherent in all Christian missions? If it is, then this is domination and subordination and the colonization of consciousness inherent in all Christian missions? It can't be! The idea of that breaks my heart, that missions could be seen as colonizing consciousness. As a missionary, I want to spread the Christian gospel, not be a dominating force.

Identifying the name, Pioneers, will help shed more light on their approach to missions. One of the definitions Merriam-Webster provides for pioneer is, "one of the first to settle in a territory." This definition is problematic, and is almost contradictory to the rest of their recruitment rhetoric. This language, the language of pioneering, is reminiscent of the rhetoric of colonialism, implying domination of the cultures that previously live there. This language shows a lack of cultural sensitivity and signals that the church movement coming in is nothing more than cultural domination. The rest of

their language signals that they understand the idea of reaching the secular populations through their culture, not by oppressing and annihilating their culture. An annihilation of culture should not even be seen as being a success, for this is an imposition of religion, not a change of faith. This brings us back to the very front page of the brochure, and the quotation: "Religion is irrelevant." Religion is irrelevant when it is imposed by force. Once again, this highlights the distinction between persuasion and invitation. Persuasion is more intimately related to force; "in the traditional model, change is defined as a shift in the audience in the direction requested by the rhetor, who then has gained some measure of power and control over the audience."¹⁵

This brochure is distinctly different than those previously critiqued. The main differences emerge in the use of the first two tropes, description and invitation. This brochure does not persuade, it describes. The brochure describes the situation in certain countries and then invites the potential missionary to be a part of this. There are no promises of a grand adventure, but rather a simple description of the situation and an invitation to be a part of the work *Pioneers* is doing. *Pioneers* lets their "position 'in its uniqueness, letting it have its impact.'"¹⁶

Metaphor in this brochure, serves a different purpose than in the other brochures. The rhetoric of war or the rhetoric of gaming did not emerge creating a power dynamic of domination and subordination. The metaphor of the other side of the tracks and the other side of the bridge serve as a tool by which I can critique the rhetoric of gifting and the imbalance of wealth within Christian missions. In the same way, identification, serves as a tool to understand the meaning behind the organization's name. Masking, though, does

¹⁵ Foss, Sonja K. and Cindy L. Griffin. "Beyond Persuasion: A Proposal for An Invitational Rhetoric." *Communication Monographs*. Volume 62, March 1995.

¹⁶ *Ibid*, 7.

create an imbalanced power dynamic and brings to light new issues, specifically ideas surrounding the rhetoric of gifting. Overall, this brochure presents a message that represents a paradigm of being and invitation, rather than the rhetoric of persuasion.

Conclusion

While these critiques engage a multitude of different tropes, four primary paradigms of rhetoric emerge: persuasion, gift giving, being, and invitation. Persuasion clearly invokes a paradigm of domination and subordination, where the rhetor sees the audience merely as an object, rather than as a mutually interacting human being. When this paradigm of rhetoric finds its way into Christian missionary, this creates a situation which frightens and alarms me. Especially distressing is the fact that this missionary rhetoric I find myself deeply entrenched uses language and expressions that reflect this paradigm of persuasion. I do not think the heart of Christian missions, as I know it reflects the paradigm of persuasion, but the language of this culture does not always directly reflect this. Missions as I know them to be, or can be, are more in line with the paradigm of invitation and being.

The basics of rhetoric as invitation “constitutes an invitation to the audience to enter the rhetor’s world and to see it as the rhetor does.”¹ This is the heart of Christian missions, as I see it. Missionaries are called to issue an invitation to the audience to see the world and to experience the world as they do. The choice to accept the invitation is a decision members of the respondent culture must make. Missionaries, through force, could force members of the respondent culture to behave in a particular way. By forcing members of the respondent culture to follow a set of rules and restrictions, missionaries would be forcing individuals to follow a religion not engage in a faith. “The Merriam-Webster Dictionary defines religion as: “a personal set or institutionalized system of

¹ Foss, Sonja K. and Cindy L. Griffin. “Beyond Persuasion: A Proposal for an Invitational Rhetoric.” *Communication Monographs*. Volume 62, March 1995. 5.

religious beliefs, attitudes, and practices.”² They define faith as “belief and trust in God.”³ Religion has more to do with the rituals, the practices. Faith can manifest itself in religious practices, but faith goes deeper than simply religion. Faith involves trust, and an attitude of devotion that does not necessarily come with religious practice.

A clear example of invitational rhetoric exists in the Pioneers brochure, when the following invitation is given to potential missionaries: “One hundred years ago, less than 1% of the world’s population has no use for God. Today, secular people comprise nearly one fourth of all people. Pioneers is there. Perhaps you could be too! People are needed to give, pray, and go.” Pioneers does not list the advantages of going, or promise adventure, but rather they simply present the invitation to be a part of this particular organization.

Christian missions and the paradigm of invitation, however, do contradict in one central area. In a description of rhetoric of persuasion, Foss and Griffin define this paradigm by saying: “The belief system and behaviors others have created for living in the world are considered by rhetors to be inadequate or inappropriate and thus in need of change.”⁴ A central component of missions is the fact that Christians feel the desire to spread the Christian gospel to everyone. This implies that Christian missionaries see the belief system of others as either “inadequate or inappropriate.” In this way, the rhetoric of Christian missions cannot be separated from persuasion.

² *The Merriam-Webster Dictionary*. Massachusetts: Merriam-Webster, Incorporated, 1997. 622.

³ *Ibid*, 273.

⁴ Foss, Sonja K. and Cindy L. Griffin. “Beyond Persuasion: A Proposal for an Invitational Rhetoric.” *Communication Monographs*. Volume 62, March 1995. 3.

The rhetoric of being focuses around the central idea that both speaker and audience are seen as “human agents”⁵ and that one is not simply an object waiting to be persuaded by the rhetor. The heart of Christian missions, as I know it, is treating everyone you meet with the love of God, as defined by Christian scripture. To treat someone as an object and not as “human agent” is not only disrespectful, but also unbiblical. When asked what the following commandment was, Jesus said the following: “Love the Lord your God with all your heart, all your soul, and all your strength. And the second is this; love your neighbor as yourself.”⁶ This commandment shows that the heart of Christianity is in line with the rhetoric of being in that we are called to treat one another as mutually interacting human beings.

The rhetoric of being emerges in the SEND brochure in the discussion of gathering new believers. As mentioned previously, the use of the term gathering creates an image for me of gathering the winter crop together to bring inside, gathering together a group of leaders or of gathering together a classroom of preschoolers to bring them inside from recess. Gathering does not imply creating or changing behavior; it is simply a gathering of people to form a church. The people are not being persuaded nor are they being forced. The gathering of people is in order to worship and teach scripture, not to simply enforce of certain ritual behavior.

The final paradigm invoked in this critique is the paradigm of gift giving. This is the only paradigm addressed in every critique. This leads me to believe that there is an undeniable and intimate connection between Christian missions and the rhetoric of the gift. Christian missions is based on sharing the Christian gospel, providing relief and

⁵ Benson, Thomas W. “Rhetoric as a way of Being.” *American Rhetoric: Context and Criticism*. Carbondale: Southern Illinois University Press, 1989. 293.

⁶ Mark 12: 30-31

resources for those who are in need, and being a servant as Christ was a servant. All of Christianity is based on the fact that God gave the world a gift that no one could repay; God gave the gift of His son, Jesus Christ. The foundation of Christianity is the rhetoric of the gift; as a Christian I cannot repay the gift of Jesus. As I spread the gospel, I do not feel as if people should be indebted to me, but rather, to God. How does this play out though in everyday life, when the respondent culture cannot see God, but can see me? This is where the critique becomes complicated and the power dynamic of domination and subordination is introduced.

The gift of Jesus is the most central gift in all of Christianity, however, mention of other gifts exist throughout the Christian scriptures. For example, in the introduction I acknowledged the different spiritual gifts and used these gifts to determine which organizations I would study. A central component of Christianity for me is that God gives gifts that I could never repay. Therefore, the rhetoric of Christianity can never truly be separated from the rhetoric of gifting.

A clear example of the rhetoric of gift giving exists in the Pioneers brochure. The following describes the organization's work in Croatia: "Since less than 1% of 4.5 Croats are believers, the Pioneers team uses ESL, computer classes, and humanitarian aid as a springboard for evangelism and discipleship." Pioneers provides gifts and services to the Croatian people, which they cannot provide for themselves. These gifts have the potential to aide the Croatian people, but what kind of problematic power dynamic is created in doing so?

In this paper, I am not trying to provide answers to any of these questions. I am simply beginning a conversation, a dialogue surrounding important issues and

contradictions. No culture, individual, or discipline is above critique. By exposing my own sub-cultures to critique, I am not setting myself up for failure, but rather only to reach a deeper level of understanding of who I am, what I believe, how I live what I believe, and the impact those actions have on others and their culture.

Works Cited

- "A NEW LIGHT, CV2 Andrea Candlish.." <http://www.goarmy.com/sp/sp01/index.htm>. *US Army*. Accessed 17 February 2003.
- "Active SOAR Hospitals: SOAR National Advisory Committee." <http://www.phoenix-society.org/soar.asp>. *SOAR: Survivors Offering Assistance in Recovery*. Accessed 15 February 2003.
- Anderson, R. Dean Jr. *Glossary of Greek Rhetorical Terms Connected to Methods of Argumentation, Figures and Tropes From Anaximenes to Quintilian*. Peters, 2000.
- Anderson, Shawn. *Soar to the Top: Rise Above the Crowd, and Fly Away to Your Dream*. Pennsylvania: Possibility Press, 2001.
- Anzaldúa, Gloria. *Borderlands/La Frontera: The New Mestiza*. San Francisco: Spinsters, 1987.
- Anderson, R. Dean, Jr. *Glossary of Greek Rhetorical Terms*. Leuven: Pecters, 2000.
- Barry, Ann Marie. *Visual Intelligence: Perception, Image and Manipulation in Visual Communication*. New York: State University of New York Press, 1997.
- Benson, Thomas W. "Rhetoric as a way of Being." *American Rhetoric: Context and Criticism*. Carbondale: Southern Illinois University Press, 1989.
- Bray, Sarah Ann. *Soar Like an Eagle, One Day at a Time*. Indiana: 1stBooks Library, 2002.
- Broocks, Rice. *Every Nation in Our Generation*. Creation House, 2002.
- Clifton, Donald O., & Paula Nelson. *Soar With Your Strengths*. New York, Delacorte Press, 1992.
- Cole, Thomas. *The Origins of Rhetoric in Ancient Greece*. Baltimore: Johns Hopkins Press, 1991.
- Dyrness, William A. *Visual Faith: Art, Theology, and Worship in Dialogue*. Michigan: Baker Academics, 2001.
- Ellis, Carolyn and Arthur P. Bochner (eds.). *Composing Ethnography: Alternative Forms of Qualitative Writing*. Walnut Creek: AltaMira Press, 1996.
- Ellis, Carolyn and Michael G. Flaherty. *Investigating Subjectivity: Research on Lived Experience*. Newbury Park: Sage Publications, 1992.

- Elmer, Duane. *Cross-Cultural Connections: Stepping Out and Fitting in Around the World*. Illinois: InterVarsity Press, 2002.
- Engle, Lou, & Jim Goll. *Elijah's Revolution*. Pennsylvania: Treasure House, 2002.
- Everts, Don. *Jesus with Dirty Feet: A Down-to-Earth Look at Christianity for the Curious and Skeptical*. Illinois: InterVarsity Press, 1999.
- Foss, Sonja K., Karen Foss, and Robert Trapp. *Contemporary Perspectives on Rhetoric* (Third Edition). Illinois: Waveland Press, Inc., 2002.
- Foss, Sonja K. and Cindy L. Griffin. "Beyond Persuasion: A Proposal for An Invitational Rhetoric." *Communication Monographs*. Volume 62, March 1995. 2-18.
- Foss, Sonya K. "Rhetoric and the Visual Image: A Resource Unit." *Communication Education*, January 1982, Volume 31.
- Frankenberg, Ruth. *White Women, Race Matters: the Social Construction of Whiteness*. Minneapolis: University of Minnesota Press, 1993.
- Freire, Paulo. *The Pedagogy of the Oppressed*. New York: Continuum, 1970.
- Gramsci, Antonio. *Prison Notebooks* (Joseph Buttigieg, ed.). New York: Columbia University Press, 1992.
- Gration, John. Personal Interview. 18 November 1982.
- "Great Wall of China." *Britannica Student Encyclopedia* 2003 Encyclopedia Britannica Online. 17 Feb, 2003 <<http://search.eb.com/ebi/article?eu=296551>>.
- "Great Wall of China." *Encyclopedia Britannica* 2003 Encyclopedia Britannica Online. 17 Feb, 2003 <<http://search.eb.com/eb/article?eu=38652>>.
- Hesselgrave, David. *Communicating Christ Cross-Culturally: An Introduction to Missionary Communication* (second edition). Michigan: Zondervan Publishing House, 1991.
- Kennedy, George A. *Aristotle: On Rhetoric*. New York: Oxford University Press, 1991.
- Kennedy, George A. *Comparative Rhetoric: An Historical and Cross-Cultural Introduction*. New York: Oxford University Press, 1998.
- Kreeft, Peter. *How to Win the Culture War*. Illinois: InterVarsity Press, 2002.
- Lanham, Richard A. *A Handlist of Rhetorical Terms* (second edition). Berkley:

- University of California Press, 1990.
- Lo, Jim. "Missionary, You've Been Here Too Long!" *Evangelical Missions Quarterly*. October 2001.
- Mauss, Marcel. *The Gift: Forms and Functions of Exchange in Archaic Societies*. New York: Norton, 1967.
- McIntosh, Peggy. *White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences Through Work in Women's Studies*. 1988.
- Merriam Webster On Line Dictionary. <http://www.m-w.com/home.htm>.
- Meyer, Joyce. *Filled With the Spirit*. Oklahoma: Harrison House, 2001.
- Mirzeoff, Nicholas (ed.). *The Visual Culture Reader*. New York: Routledge, 1998.
- Morton, W. Scott. *Japan: It's History and Culture*. New York: McGraw Hill Publishers, 1994.
- Muga, Erasto. *African Responses to Western Christian Religion: African Separatist Religious and Political Movements in East Africa*. Kampala: East African Literature Bureau, 1975.
- Plato (trans. James H. Nichols, Jr.). *Phaedrus*. London: Cornell University Press, 1998. 38.
- Nomura, Noriko S. *I Am Shinto*. New York: Rosen Publishing Group, 1996.
- Oliver, Robert. "Culture and Rhetoric." *Philosophy and Rhetoric*. 25.1 (1992)
- Pathak, Archana. *To Be Indian (Hyphen) American: Communicating Diaspora, Identity and Home*. Dissertation at the University of Oklahoma, 1998.
- Paths to Recovery: Al-Anon's Steps, Traditions, and Concepts*. Virginia: Al-Anon Family Group Headquarters, Inc, 1997.
- Pippert, Rebecca Manley. *Out of the Salt Shaker*. Illinois: InterVarsity Press, 1999.
- Richards, I.A. *The Philosophy of Rhetoric*. London: Oxford University Press, 1936.
- Rollant, Paulteete D. *Soar to Success: Do Your Best on Nursing Tests!* Missouri: Mosby, 1999.
- "Safe Online Adoption Registries." [http://www.geocities.com/Heartland/Oaks/3847/Safe Online Adoption Registries](http://www.geocities.com/Heartland/Oaks/3847/SafeOnlineAdoptionRegistries). Accessed 15 February 2003.

- Sanneh, Lamin. *Encountering the West: Christianity and the Global Cultural Process*. New York: Orbis Books, 1993.
- Schiappa, Edward. *The Beginnings of Rhetorical Theory in Classical Greece*. New Haven: Yale University Press, 1999.
- Schowalter, Daniel F. *Images of Traumatic History: The Visual Rhetorics of Holocaust*. Indiana University, Dissertation, 2001.
- Schwarz, Henry. "Subaltern Studies: Radical History in the Metaphoric Mode." *Writing Cultural History in Colonial and Postcolonial India*. Pennsylvania: University of Pennsylvania Press, 1997.
- Shafer, Diana. "The Shadow of Helen: The Status of the Visual Image in Gorgias's Encomium to Helen." *Rhetorica - A Journal of the History of Rhetoric*, 1998, Number 3, 243.
- Shome, Raka. "Postcolonial Interventions in the Rhetorical Canon: An 'Other' View." *Communication Theory*. 6: 1, 1996.
- Silva Rhetoricae: The Forest of Rhetoric*. <http://humanities.byu.edu/rhetoric/silva.htm>. Accessed 13 April 2002.
- "Soar Inflatable." www.soar1.com. *Somewhere On A River*. Accessed 15 February 2003.
- Spivak, Gayatri. *The Postcolonial Critic: Interviews, strategies, dialogues* (Harasym, S. ed.). New York: Routledge, 1990.
- Spradley, James P. *Participant Observation*. Australia: Wadsworth, 1980.
- Starobinski, Jean. *Largesse*. Chicago: University of Chicago Press, 1997.
- Strip, Carol Ann, and Gretchen Hirsch. *Helping Gifted Children Soar: A Practical Guide for Parents and Teachers*. Arizona: Gifted Psychology Press, 2000.
- The American Heritage Dictionary of the English Language*, Fourth Edition. Boston: Houghton Mifflin Company, 2000.
- "The Go Army Logo." <http://www.army.mil/ArmySeals.htm>. *The United States Army*. Accessed 17 February 2003.
- Visweswaran, Kamala. *Fictions of Feminist Ethnography*. Minneapolis: University of Minnesota Press, 1994.

Who Was Who in the Bible: The Ultimate A to Z Resource. Nashville: Thomas Nelson Publishers, 1999.

Williams, E. Leslie. "A Unit of Pattern in the Kami Tradition: Orienting 'Shinto' Within the Context of Pre-Modern and Contemporary Ritual Practice" *Journal of Ritual Studies.*" (14): 2. 2000.

Wilson, J. Christy Jr. *More to be Desired than Gold.* Massachusetts: Gordon-Conwell Theological Seminary, 1992.