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# The Missional Framework for Handling the Legacy of Slavery in a Multicultural City-context

*Muswubi Takalani Aaron*

## ABSTRACT

The legacy of slavery was and is still a debatable issue. It has a far reaching implication in the missional witness interculturally when they remain unchecked and unaddressed. The recurring nature of the slavery legacy in many and diverse forms including the bond-servanthood reflects the underlying misconceptions about the nature and character not only of God who created people in His own image, but also of slavery throughout the history of humankind until now. On the closer analysis, these underlying misconceptions are mostly socio-historically influenced and motivated and not necessarily biblically founded. It is therefore inevitable to use the missional framework in handling the legacy behind the slavery legacy. To do so, the researcher wrote the following five articles, namely, the first one, to reflect on slavery in the context of the marginalised's quest for Messiah as a missional apologetic call; the second one, to understand the curse of Canaan as a blessing in disguise within the mission Dei perspective; the third one, to review the mission-diverted world-view in the light of the mission-oriented worldview in Genesis 11:1–9; the last, but not the least, to reflect on the role of the cities based on Jeremiah 29 to add impetus to the missional apologetic agenda. All this is done to enhance a missional framework in handling the legacy behind the legacy of slavery in a multi-cultural city-context. A summary, conclusion and recommendation were made at the end of this research study.

*Keywords:* mission dei perspective, missional framework.

*Classification:* FOR code: 220199

*Language:* English



London  
Journals Press

LJP Copyright ID: 573341  
Print ISSN: 2515-5784  
Online ISSN: 2515-5792

London Journal of Research in Humanities and Social Sciences

Volume 19 | Issue 5 | Compilation 1.0





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## ABSTRACT

*The legacy of slavery was and is still a debatable issue. It has a far reaching implication in the missional witness interculturally when they remain unchecked and unaddressed. The recurring nature of the slavery legacy in many and diverse forms including the bond-servanthood reflects the underlying misconceptions about the nature and character not only of God who created people in His own image, but also of slavery throughout the history of humankind until now. On the closer analysis, these underlying misconceptions are mostly socio-historically influenced and motivated and not necessarily biblically founded. It is therefore inevitable to use the missional framework in handling the legacy behind the slavery legacy. To do so, the researcher wrote the following five articles, namely, the first one, to reflect on slavery in the context of the marginalised's quest for Messiah as a missional apologetic call; the second one, to understand the curse of Canaan as a blessing in disguise within the mission Dei perspective; the third one, to review the mission-diverted world-view in the light of the mission-oriented worldview in Genesis 11:1–9; the last, but not the least, to reflect on the role of the cities based on Jeremiah 29 to add impetus to the missional apologetic agenda. All this is done to enhance a missional framework in handling the legacy behind the legacy of slavery in a multi-cultural city-context. A summary, conclusion and recommendation were made at the end of this research study.*

## Keywords :

mission dei perspective	missional framework
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## CHAPTER 1

### I. PROPOSAL

This book comprises four (4) articles.

1. Reflecting on slavery in the context of the marginalized's quest for Messiah- a missional call
2. Understanding the curse of Canaan as a blessing in disguise within the mission Dei perspective
3. Reviewing the mission-diverted world-view in the light of the mission-oriented worldview in Genesis 11:1–9;
4. Reflecting on the role of the cities based on Jeremiah 29 to add impetus to the missional apologetic agenda;
5. Epilogue as the summary, conclusion, recommendation and further suggestions for related research.

A comprehensive bibliography of the whole research will be given at the end of this research project.

#### 1.1. Definitions of key concepts

This research project identifies key concepts, namely

Mission Dei perspective	missional framework
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These key concepts will be used to convey the following meaning.

### 1.1.1. *Missio Dei perspective*

The Latin term *missio Dei* was coined already in the fourth century A.D. by Aurelius Augustinus to describe the sending acts within the Trinity, i.e. God the Father sending Jesus Christ the Son of God. From then on *missio Dei* became a major term in Catholic and Orthodox dogmatics (Müller, 1985:57-59). The term will be used in this thesis to mean God's ultimate intention for the entire creation. That is the triune God is concerned about the entire world from its creation to its recreation as His scope of activities (Wright, 2006:63, 64; Bosch, 1991:391). It is from this scope that the 'glocal' mission of the church would be understood.

### 1.1.2. *A missional framework*

This research project will view the missional apologetic framework as the broad and basic picture of two main integrated studies, namely, the apologetic study as the core focus of the study and missional study as the scope of the study. It is, on the one hand, an apologetic study of the skills (techniques) on how to defend and contend for the once and for all-God-given faith on the person and the word of Christ (cf. 1 Pet.3:15; Jude 3), and on the other hand, a *missional* study of relating and/or connecting the apologetic study with and/or as characterized by *missio Dei* perspective which is God's intention and activity of creating and governing the universe including gathering his people from every tribe and tongue and nation to glorify him forever in a new creation (Wright, 2006:63, 64; Newbigin, 1998:33). It is within this missional framework that the multicultural dialogue in handling slavery legacy is and should be understood.

The point to be made at this stage regarding these two key concepts is to lay down the point of view from which the nature and the character of God (who created all human beings in His own image) is understood so as to minimise misconceptions in that regard.

### 1.2. *The problem statement*

From these underlying problems, the main question that will be the focus of this study is: how to overcome the underlying misconceptions on the nature and character not only of God (who created all human beings in His own image) and of slavery legacy throughout the history of humankind until now? The individual problems that will be investigated are:

- Does the *missio Dei* perspective reflect on slavery in the context of the marginalized's quest for Messiah?
- Should the curse of Canaan be understood as a blessing in disguise within the *mission Dei* perspective?
- Does the mission-oriented worldview in Genesis 11:1–9 help in reviewing the mission-diverted world-view?
- Does Jeremiah 29 add impetus to the missional apologetic agenda including the role of the cities in mission?

### 1.3 *Aim and objectives*

The aim of this study is to uncover the multi-cultural mission framework for handling the legacy behind the vicious cycle of poverty-slavery. The study will focus on the following objectives:

- To reflect on slavery in the context of the marginalised's quest for Messiah from the *missio Dei* perspective;
- To understand the curse of Canaan as a blessing in disguise within the *mission Dei* perspective;
- To review the mission-diverted world-view in the light of the mission-oriented worldview in Genesis 11:1–9;
- To reflect on the role of the cities based on Jeremiah 29 to add impetus to the missional apologetic agenda

### 1.4 *Central theoretical argument*

The main argument in this research is based on the following assumptions: The missional *missio Dei* framework is inevitable and significant in handling

the legacy behind slavery. The recurring nature of the slavery legacy in many and diverse forms including the bond-servanthood reflects the underlying misconceptions about the nature and character not only of God who created people in His own image, but also of slavery throughout the history of humankind until now. On closer

analysis, these underlying misconceptions are mostly socio-historically influenced and motivated and not necessarily biblically founded. It is therefore inevitable to use the missional framework in handling the legacy behind the slavery legacy. Schematic representation.

*Table 1: Schematic Representation*

Problem Statement	Research Objectives	Methodology
Main problem: what is the missional framework for handling the legacy behind the slavery?	Main objective: to uncover the missional framework for handling the legacy of slavery	The whole research project followed the model set out by Osmer, Richard R (2008) for Practical Theology
Does the missio Dei perspective reflects on slavery in the context of the marginalized's quest for Messiah?	To reflect on slavery in the context of the marginalized's quest for Messiah from the missio Dei perspective;	By exegesis of the selected biblical passages using Grammatical-Historical method
Should the curse of Canaan be understood as a blessing in disguise within the mission Dei perspective?	To understand the curse of Canaan as a blessing in disguise within the mission Dei perspective.	By exegesis of the selected biblical passages using Grammatical-Historical method
Does the mission-oriented world-view in Genesis 11:1-9 helps in reviewing the mission-diverted world-view?	To review the mission-diverted world-view in the light of the mission-oriented worldview in Genesis 11:1-9;	By interaction of missiological and liturgical literature and neighboring science literature dealing with global mission and worship concepts.
Does Jeremiah 29 to add impetus to the missional apologetic agenda including the role of the cities in mission?	To reflect on the role of the cities based on Jeremiah 29 to add impetus to the missional apologetic agenda;	By personal interviews to the church members from various levels of ages and gender. The data from the basic, meta and empirical-theories are all reinterpreted to get a new praxis

*- Source: Author's construction*

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# Keats's Sufferings and His Poetry

*Dr. Sandeep Ojha*

## INTRODUCTION

Our understanding of Keats's poetry would remain myopic without having a comprehensive view of his chequered life which was reduced woefully to a tragical tale of the sufferings of an unfortunate child, a loving brother separated from his siblings, an extraordinary poet persecuted by spiteful criticism, and a passionate but dejected lover consumed precociously by the dreaded Tuberculosis!, Misfortune relentlessly haunted him with a vengeance and his poems and letters are replete with examples which provide valuable clues to grievous sufferings sustained by him. James Reeves makes an appropriate observation about this very crucial subjective aspect of Keats's poetry when he writes, "His poems are very rarely autobiographical in any direct sense, as Coleridge's often were; yet we feel that his best things are informed throughout by his personal joys and sufferings."<sup>1</sup> This paper attempts to analyse the correlation between Keats's sufferings and his poetry.

*Classification:* FOR code: 190499

*Language:* English



London  
Journals Press

LJP Copyright ID: 573341  
Print ISSN: 2515-5784  
Online ISSN: 2515-5792

London Journal of Research in Humanities and Social Sciences

Volume 19 | Issue 5 | Compilation 1.0



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