

**An Investigation of the Social Identity of
Muslim Background Believers (MBBs) in Bangladesh in Light of the
Set Theory, Critical Contextualization, and Self-Theologizing Teachings of Paul Hiebert
(Part II)¹**

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Abstract

This two-part article investigates the social identity of Muslim Background Believers (MBBs) in Bangladesh. In Part I (Yun 2020), the author narrates the historical context of MBBs in Bangladesh up to the present day with a particular emphasis on four MBB social identity groups in Bangladesh taken from Tim Green’s writings: Christian, *Isai*, *Isai* Muslim, and Muslim. Through using the qualitative case study method, the author selected three MBBs whose cases provide significant representation across each social identity. He deals with questions in three areas: new social identity formation, social integration, and four-self dynamics in Bangladeshi *Jamaat* (house church or a small gathering of MBBs). Each subject interacts with Paul Hiebert’s three well-known theories: Set theory, Critical contextualization, and Self-theologizing. Part II continues this interaction with Hiebert. Through using simple figures and tables, the author tries to explain and incorporate various viewpoints of contextualization in a real context. The findings and implications of this research call for understanding and cooperation between each social identity group and between foreigners and Bangladeshis to foster a healthier future for the MBB community in Bangladesh.

Key Words: contextualization, insider movements, MBBs (Muslim Born Believers), Paul Hiebert’s theories, social identity

Research Setting and Three Case Interviews: Interacting with Paul Hiebert (cont.)

Social Integration with the majority and viewpoints of several key concepts like Isa (Bible) and the Qur’an (Muhammad) with Paul Hiebert’s Critical Contextualization (RQ 2)

These three people mentioned below (Table 3) have different degrees of participation with the

	Hasan	Ahmed	Rana
Characteristic	Clear Christian identity of children, least relationship with Muslims	Participation in Muslim activities with reinterpretation and opportunity	Difference between intention and obligation. Searching for contentment

Table 3. Three Cases of Social Integration of MBBs (full version in Appendix C)

majority of Muslims and different views of key concepts. Hasan has a clear Christian identity and can legally hold a Christmas service inviting MBB friends and police. He has a view of Jesus as

¹ Part I was published in July 2020 and can be found at <http://ojs.globalmissiology.org/index.php/english/article/view/2373>.

the spiritual Son of God and Muhammad as a guide toward the *Kitab* (Holy Books) and a warner. Ahmed has no problems with participating in Muslim activities such as *Namaz* for prayer (without saying the second part of *Shahada*) and *Qurbani* for remembering Abraham's sacrifice and as an opportunity to share the gospel. He believes in Jesus as his savior, and he also believes in Muhammad as a prophet. When he teaches his children, he focuses more on the Bible and the savior *Isa* (Jesus) than the Qur'an. Rana has faced trouble from his Muslim wife and Muslim mother but decided to raise his child as a Christian schoolboy. Marriage is one of the most difficult situations single MBBs are facing because of the complication of finding a believing spouse while being subordinate to their parents (Green 2012; Grant 2015; Meyer 2015). As for calling himself a "Muslim," Rana may agree if the need arises, but at heart he feels guilty in doing so.

Paul Hiebert's "Critical Contextualization" helps decide whether a belief or practice is contextualization or syncretism. He suggests four steps and three checkpoints for critical contextualization. Rather than rejecting or accepting old customs, he alternatively suggests a four-step linear process (Hiebert 1984, 290-292; Cathcart 2009, 210):

1. Exegesis of culture: Gathering information about the old customs;
2. Exegesis of Scripture: Studying biblical teaching about the old;
3. Evaluation of the two: Critically interacting between the two;
4. Application of the new: Creating contextualized practice.

In this process, Hiebert argues first that the believing community has to have the power to discern the interaction between their contextual reality and normative truth beyond missionaries' and pastors' judgment (290). Second, Hiebert adds three checkpoints to create a balance between local initiative and universal church that avoids excessive contextualization: the Bible, the Holy Spirit, and a "discerning community" (293). Scott Moreau defines syncretism as "the replacement or dilution of the essential truths of the gospel through the incorporation of non-Christian elements" (Moreau 2000, 924). He highly values the role of the indigenous community in determining whether or not certain beliefs or practices are syncretistic. Moreau states, "The local community must be empowered to biblically evaluate their practices and teachings. Missionaries must learn to trust that indigenous peoples are able to discern God's leading and trust God to develop and maintain biblically founded and culturally relevant Faith and Praxis in each local context" (Moreau 2000, 924).

In his article "Contextualization without Syncretism," after asserting that "biblical Christianity is a worldview not a culture," Rick Brown asserts that "syncretism (as commonly understood) is a parameter of worldview, whereas contextualization is a parameter of enculturation" (Brown 2006, 132-133). He argues that all C1 to C6 categories have some syncretistic elements. Specifically regarding the much discussed C5 category, Brown not only thinks that C5 does not fall into syncretism, but he also considers that it is an effective and "well-contextualized" missional movement (Brown 2006, 133). Also, Rebecca Lewis, as a supporter of the movement, reviews similar movements in history and notes four possible pitfalls:

1. Inadequate discipleship or insufficient access to Scripture can lead to syncretism.
2. Attachment to community customs and identity can lead to syncretism and/or conflict with community leaders.
3. Believers can be pressured to act against their conscience.
4. Christian leaders can undermine a movement, even unintentionally (Lewis 2010).

Her points need to be addressed by insiders, mission practitioners, and Christian leaders worldwide in order to avoid falling into syncretism.

In the situation of Bangladeshi MBBs, who should decide whether certain practices are syncretistic or biblical? How can foreign and local practitioners do an exegesis of the cultural/religious activities and Scripture? Who has the authority to evaluate whether the practices are permissible or not? How can Christians develop new contextualized practices that are rooted both in Bangladeshi soil and in a proper understanding of Scripture? Paul Hiebert's observations above suggest that indigenous people are better positioned than cultural outsiders to produce critically contextualized faith and practice.

Over the past two decades there have been many conflicts over contextualization differences among MBBs. In Bangladesh, while phenomenologically, as described earlier, there are the four social identity groups Christian, *Isai*, *Isai* Muslim, and Muslim, in actuality only two paradigms exist: the "right (moderate) side" and the "left (radical/in) side." So, for example, Isai Fellowship in Bangladesh (IFB), one of "the right-side" networks in Bangladesh, does not allow the "left side" paradigm because they think the insider movement in Bangladesh confuses both Muslims and Christians, rather than engaging Muslims in biblically sound evangelism (Palash 2014).

Leonard N. Bartlotti, who was a long-term worker in a sensitive context, has responded to the growing concern about the two different paradigms with his "lens" idea (Bartlotti 2013, 150). Using Bartlotti's nine lenses, this article introduces five paradigms and adds four accompanying categories for clarity (Table 4; detailed in Appendix E). The resulting conglomerate table can explain much about why diverse MBBs take different approaches to their social identity.

In Figure 5, Ahmed (position A) has a more context-based theological view and reinterpreted faith in *Isa* by his own judgment of Muslim activities. Hasan (B), however, tries to keep within his Christian/*Isai* boundary for securing freedom for Christians' religious activities. Rana (C) migrates between the two, depending on his context. Charles Kraft's view of disconnection between form and meaning can lead to insider missiology, while Hiebert's view of the closeness between the two is generally agreed upon in moderate evangelical circles (Moreau 2012, 152-153).

In terms of the relationship between religion and culture, while C's position separates religion from culture, A's position situates them close together. Although the concept of self-theologizing has been advocated by Paul Hiebert, he emphasizes a more balanced view between local initiative and the "check of the international community of churches" (Hiebert 1988, 394) than Kraft's emphasis on subjectivity and openness (Kraft 1996; Moreau 2012, 82-89; 154-155). It is helpful to understand the reality of the two sides of social identity of Bangladeshi MBBs with a visual diagram (Figure 5) in connection with Bartlotti's approach to the two different paradigms (Table 4).

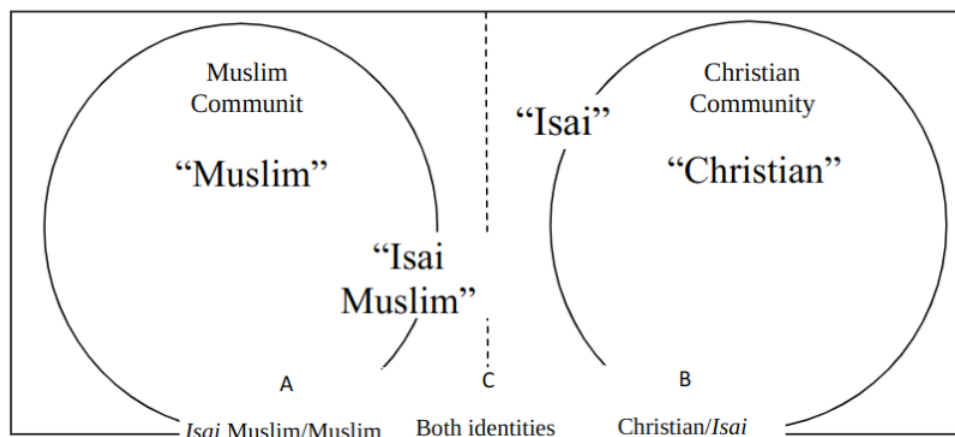


Figure 5. Visual Presentation of Two Sides of MBBs' Social Identity in Bangladesh

Radical (high) Contextualization Left side (Muslim/ <i>Isai</i> Muslim)	Two Theological Lenses by the author (Yun)	Moderate (low) Contextualization Right side (Christian/ <i>Isai</i>)
Bartlotti's Five Lenses		
Simple church, Jesus emphasis	Ecclesiology	Sacraments, Pauline Emphasis
Local (contextual) theologies	Doing Theology	Western theological tradition
Continuity, Fulfillment	Other Religions	Discontinuity, Exclusivism
"islams" (lower case, plural)	Islam	"Islam," Historically essentialized
Centered Set/Moving toward Christ	Conversion- Initiation	Bounded Set/Clear identity markers
This Article's Four Additional Categories		
Charles Kraft. "Meaning Disconnected from Form and Message"	Teacher	Paul Hiebert. "Meaning Corresponding to Form and Message" (Moreau 2012, 88)
Religion and culture are closely related	Religion and Culture	Religion and culture are different
Self-Theologizing	Emphasis	Balance Self-theologizing and Metatheology
Ahmed	Case figure	Hasan, Rana (mainly)

Table 4. Summarized two paradigms of contextualization through various lenses

Social Identity with collective level-Four Self Issue (Self-propagating, Self-supporting, Self-governing, and Self-theologizing) with Paul Hiebert's The Fourth Self (RQ 3)

The necessity of four-self principles is generally agreed upon by all three

	Hasan	Ahmed	Rana
Characteristic	<i>Jamaat</i> in his house. Trying to be self-dependent in all four areas and tries to reach out to the majority with the <i>Isai</i> Muslim approach.	Started several <i>Jamaats</i> in different areas. Trying to be self-dependent, welcomes cooperation for training. Teaching how to use the Qur'an to leaders	His village <i>Jamaat</i> always needs him, lack of four-self areas. His city <i>Jamaat</i> depends more on the foreign initiative in terms of self-supporting and governing.

Table 5. Three Cases of Social Identity with Collective Level-Four Self

respondents (Table 5). Hasan's *Jamaat* tries to be self-dependent in the four areas of reaching out to neighbors, finances, organizing leadership programs, and making disciples of MBBs in various social identity positions. Ahmed's *Jamaat* is also governed by independent principles concerning sharing *Isa* through the Qur'an and then the *Kitab*, managing his living and working expenses on his own, and teaching his disciples to teach others. The two *Jamaats* mentioned above also have shortages, in the eyes of foreigners, of funding and of teaching. Even so, both show good examples of making progress in applying the four-self dynamics. Rana's two *Jamaats* are good examples of typical MBBs' *Jamaats*. For his rural *Jamaat*, it is hard to find a proper leader for it, therefore the members are passive and reluctant to gather, financially contribute, and teach. There is little opportunity or energy towards applying the four-self idea to their *Jamaat*. For his urban *Jamaat*, there are active disciples of *Isa* in terms of regular gathering, offering, sharing, and teaching by foreign and Bangladeshi believers. However, once the NGO work finishes and/or Bangladeshis lose their jobs, this *Jamaat* will most likely change, at least to some extent.

From the beginning of his article "The Fourth Self," Hiebert examines historically how Anderson and Venn's three-self principle has been applied. Concerning self-propagation, indigenous young churches pioneered by foreign missionaries have not been likely to reach their neighbors through local believers' efforts and money. Instead, local churches naturally have considered evangelism and mission work to be the missionaries' responsibility (Hiebert 1988, 194). Anderson and Venn's argument that local churches have to be involved with evangelistic work and missions was generally accepted, although in actuality local churches have not been able to follow the way missionaries worked, particularly their expensive evangelistic projects and social work that required much money. "Some of these they [the local churches] closed, and some they continued to operate on levels more in line with their financial abilities" (Hiebert 1988, 195). Self-governance raised more debate. Local churches began to require missionaries to turn over leadership roles, but it has not been easy for missionaries, who have seen local leaders as immature, to transfer their ecclesiastical authority to local believers (Hiebert 1988, 194-195).

Through the history of Bangladeshi churches, such examples of non-self-propagating and non-self-funding churches have been common. In more than 200 years of history of Bangladeshi Protestant churches, there have been many dependency stories for several reasons: a huge gap between foreigners' economic level and that of local believers, hierarchical structures from a denomination's (or foreign mission's) headquarters imposed on local churches, and patron-client relationships (Jennings 2007, 57). For MBBs, it is also difficult for them to throw off strong historical habits of a dependent culture of Bangladeshi Christians. Even if some MBBs desire to

build up a self-sustaining *Jamaat*, it is hard to actualize it because this effort has rarely been practiced and missionaries who can support it are still around them (Lee 2015; Oh 2015; Palash 2014). Nevertheless, there are MBBs who are willing to reach out to their families and neighbors as a result of their life-changing conversion experience from Islam. Even so, self-supporting and self-governing churches have been difficult to develop.

Looking at the issue from several foreigners' statements, it seems that some (even many) Bangladeshi churches have become groups that attract substantial outside financial support, and some pastors seek to become important leaders by attracting large outside investments (Oh 2015). Moreover, a heritage in some Bangladeshi circles of higher classes dominating lower classes makes it difficult for missionaries to transfer leadership to local believers for the fear of an uncertain future (Meyer 2015). However, looking at the issue from the Bangladeshis' perspective, it seems that indiscreet and hasty missionary support made Bangladeshi MBBs greedy for money (Jennings 2007, 58-60). Both the foreigners and Bangladeshis need to take responsibility for their respective actions and reactions in the area of dependency. In this present time, how can the foreigners and Bangladeshis collaborate to develop a three-Self model? Furthermore, how can they move to the next step—the fourth self (self-theologizing)—the principle which gives new MBB churches authority to interpret and apply their theology?

First of all, it is important to note that these four-self criteria do not exist independently from each other but rather that these four are interconnected and working together. Even though there have been debates regarding separate variables of each of the four criteria of four-self dynamics, Robert Priest's research has demonstrated that they are "a single unitary construct" showing positive correlation with each other (Priest 2013, 311-316). Therefore, the mature three-self Bangladeshi MBB community can also strive for the element of self-theologizing, whereby local church leaders and theologians should "feel free to explore their theological perceptions from their own contexts" (Trull 2013, 5). Hiebert agrees, despite such possible dangers as theological errors, so that local believers can mature deeply in their context through trial and error (Hiebert 1985, 195). The benefit of working for self-theologizing in the Bangladeshi MBB community is "not only indicating the right to do one's own theology or theological reflections but also allowing for equal partnership in globalizing theology" (Trull 2013, 5). The more MBB communities participate in this process, the better the outcome will be in this self-theologizing activity. Hiebert's suggestion of building up "transcultural theology," which discerns cultural bias and examines the universality of the Bible, can also be a useful guideline for avoiding syncretism and nurturing the fourth self (Hiebert 1985, 216-224).

Moreover, examining the three representative figures introduced earlier (Hasan, Ahmed, and Rana) using Hiebert's insights for producing new believers and building up local theologians (Hiebert 1985, 215), the way forward to develop the fourth self of self-theologizing becomes clear. First, upon analyzing what made it possible for Muslims to respond to the gospel and carefully observing and understanding Muslims and MBBs, Jesus's followers can utilize similar opportunities to communicate with various kinds of Muslims in order to convey the gospel in contextually appropriate ways and nurture them in light of Scripture. Second, how do expatriate missionaries as well as local followers of Jesus prepare and develop the future of the Bangladeshi MBB community? It must be through building up local leaders and indigenous theologians (Hiebert 1985, 215). Also, they can learn from other theological applications from similar Muslim majority contexts like Iran and Pakistan, or different but corresponding majority world contexts

such as Africa and Korea. The responsibility of this task of developing globalized and contextually relevant theology is not only for Bangladeshis but also for all believers in Christ around the world.

Conclusion and Implications

The main purpose of this article has been to interact with Paul Hiebert's writings to gain insights into the social identity of Bangladeshi MBBs. The three followers of *Isa* who were selected for the case study represent the current MBB society. Also, the case study has examined the Bangladeshi MBB community using Hiebert's three well-known categories of Set Theory, Critical Contextualization, and Self-theologizing. For Bangladeshi MBBs' context of diverse groups of social identity, it is more appropriate to focus on right directionality toward *Isa*, our Lord and Savior, whom we his followers aim for than anything else. For social integration and application of the four-self dynamics in different social identity groups and *Jamaats*, it is more important first to understand rather than hastily rendering judgment, in particular understanding why each group thinks and acts in a particular way. Even though we who are Jesus's followers read the same Bible, due to different contexts we view the Word and world differently. Hiebert provides helpful frameworks to discern and develop Christian community, both providing enough space to think freely and suggesting guidelines to avoid syncretism. Some movements that start from good motives can produce a bad reputation because of naïve methods and processes. The history and current situation of Bangladeshi MBBs is an example of such a development, especially in terms of the problems of financial dependency and lack of autonomy. It is possible to correct the situation if believers, both foreign and local, cooperate for the long term development of a healthy MBB community.

In light of several observations from this research, there are several applications for both local believers and foreign workers in Bangladesh. For local believers, despite their very real current physical needs, they must overcome the mentality of personal survival first and instead take care of each other by living sustainably and encouraging others. Rather than depending on or expecting foreign support, using their own talents and resources in various ways can lead to gradually sustaining themselves. They also must remember that they have the full potential to think critically and apply their findings appropriately in light of Hiebert's three criteria, "the Bible, the Holy Spirit, and a discerning community" (Hiebert 1984, 293). Also important to remember is that, without respect and love, even excellent theological formulations can be only "a clanging cymbal" (1 Cor. 13:1). Based on these various elements, local believers will need to communicate day by day with the surrounding Muslim majority, with co-believers of different groups, and with the Master himself in order to strengthen themselves to become a four-self community.

For foreign mission workers, we must first humbly note what we have done wrong, such as trying to control ministries (or movements) by using economic superiority and implanting Western (or foreign) theological perspectives, and make appropriate changes. Also, a sincere concern for MBB community over the long term is essential. A short-term fix is not a proper answer for a long-term problem. Individual solutions are also not enough, but a cooperative and open network of listening to other foreign organizations and to Bangladeshis would be one kind of solution for moving one step forward in healthy contextualization and developing four-self MBB communities in Bangladesh. Foreign mission workers need to emulate Barnabas, who introduced Saul to other believers and worked together with him, as encouragers and empowerers of indigenous "Pauls" to reach their potential (Cheong 2012, 311; Totire 2015, 224). "Stand firm in one spirit, contending as one man for the faith of the gospel" (Phil 1:27).

Appendix C – Three Cases of Social Integration of MBBs

	Hasan	Ahmed	Rana
Social integration of family (marriage/ child education...etc)	Children studied the Christian religion and identified as Christians. The elder son married an MBB whom her parents do not agree with. His daughter in law needed to go to court to change her religion before marriage.	Judged by society several times because of his faith in <i>Isa</i> . Hopes to marry his children to an <i>Isa</i> following girl. Has taught children the Bible and sometimes Qur'an before, but now more Bible.	Married Muslim woman. Tries to build up his son as a Christian schoolboy. Rana's mother (still Muslim) asks a question about her son's burial saying "how do you want to be buried? As a Muslim or a Christian?"
Participation in Muslim Rituals	Does not participate in Muslim religious and social activities because he believes rituals are Islamic. His neighbors do not invite him to their social activities like marriages and funerals because they are jealous of him and hate him as a convert from Islam.	Joins Muslim prayer (<i>namaz</i>) in Mosque several times a week, but for the last part of a prayer, finishes only saying that God is one (not mentioning the next part about Muhammad). During the sacrifice festival (<i>Qurbani</i>), remembers <i>Ibrahim's</i> faith (Abraham) using this as an opportunity to preach <i>Isa</i> as the lamb of God to Muslims.	Visit Muslims' house on <i>Eid</i> festival, but not want to participate in any religious activities like <i>namaz</i> or <i>Qurbani</i> because thinks these are Islamic. Because his organization and city <i>Jamaat</i> does not want to celebrate Christmas, he sometimes feels the desire to celebrate Christian festivals.
Social association & Legal Identity	Sometimes if he was invited, did not go to avoid possible fights with hot-tempered Muslim guests. But, legally he is fine to hold an open Christmas festival and to invite the police to give them	When he fell into the social trial (judgment) several times by the Islamic foundation and others, the effect of verbal punishment has been dismissed automatically because his economic condition was good, and had a good reputation for serving the poor in the	Advantage – got a job in a Christian organization because of being baptized and experience working with Christians. Disadvantage - Feels guilty when he needs to introduce himself as a Muslim, even though agrees with the literal

	the opportunity to hear the good news and enjoy good food. Advantage – legal protection from the government, Disadvantage – hatred due to converting from Islam.	village. Advantage – social integration and opportunity to share <i>Isa</i> . Disadvantage – some people hate him because he follows <i>Isa</i> retaining Islamic activities.	meaning of the term which is “who submits to God (Allah).”
The belief in Jesus and the Bible	<i>Isa</i> (Jesus) is a spiritual son of God in contrast to local Bangladeshi Muslims’ belief of <i>Isa</i> as a prophet and the one who is coming to the world again as a disciple of Muhammad.	<i>Isa</i> (Jesus) is the savior, but he focuses on similarity, but does not want to criticize the differences between the Qur’an and the <i>Kitab</i> (Holy books).	<i>Isa</i> (Jesus) is the savior and most of the time he meditates on the Bible himself and with his foreign leader.
The belief of Qur’an and Muhammad	Muhammad came to this world for introducing good news and being a warner for judgment.	Muhammad is a prophet like other prophets in the Bible. Qur’an is like other holy books like <i>Torah</i> , <i>Zabur</i> , and <i>Injil</i> .	Muhammad is a warner and a prophet. Not want to look down on Qur’an in comparison to the Bible (<i>Kitab</i>)
Point	The clear Christian identity of children, least relationship with Muslims.	Participation in Muslim activities with reinterpretation and opportunity.	Difference between intention and obligation. Searching for contentment.

Appendix D – Three Cases of Social Identity with Collective Level-Four Self

	Hasan	Ahmed	Rana
Self-propagating	He is willing to share the good news with his majority of neighbors, sometimes using the Qur’an as a tool because it is an easily acceptable bridge to introduce the good news.	He willingly preaches about <i>Isa</i> as the savior through the Qur’an and the Bible. He formed many <i>Jamaats</i> and does a circuit every week, and his disciples and believers of the <i>Jamaat</i> have a similar identity to him.	He has two <i>Jamaats</i> with which he is involved: one is a village <i>Jamaat</i> , and the other is a city <i>Jamaat</i> . He isn’t able to care for village <i>Jamaat</i> , so they are passive, but several

			members share the gospel in urban <i>Jamaat</i>
Self-supporting	He is running a local <i>Jamaat</i> in his house by his means without outside support, but getting some funds for ministries from a foreign donor. He has a plan to be self-supporting in the long term by buying or selling land given by donation and by doing different kinds of business. With resources (tithes of income) from these businesses, he wants to do diverse ministries.	Each <i>Jamaat</i> consists of 2-3 families (5-8 people). He teaches them about tithes and offerings, and sometimes <i>Jamaat</i> members buy blankets and distribute them to the needy. However, because of their financial insufficiency, it is not enough for holding training. In this sense, he welcomes to get some benefits in cooperation with foreign workers.	Village <i>Jamaat</i> always wants his leadership and teaching to run it, but he does not have much time to visit his village. City <i>Jamaat</i> looks self-supporting, but he feels not because the major portion of offering comes from foreign workers' tithes.
Self-governing	Members of <i>Jamaat</i> gather together once a week as well as holding several seminars per year such as family or leadership seminars and invite good speakers from around the country. Candidates for leadership are people who come to <i>Jamaat</i> every week and willing to serve and share the gospel.	He seeks to find knowledgeable followers of him and someone who can teach others and guide others in the right way. Most leaders of <i>Jamaats</i> have been selected by members of <i>Jamaats</i> . They can choose the appropriate leader through discussion.	His urban <i>Jamaat</i> – Feeling much foreign initiative but foreign leader tries to empower local leaders. Rural <i>Jamaat</i> – too far away to train leaders. He has a connection to a Christian church in his hometown but worries about cultural differences.
Self-theologizing	He is hoping to build up several on-going (or coming) disciples from Muslim society (like <i>Isai</i> Muslims) to be a light in the process of coming toward <i>Isai</i> /Christian and draw his family and neighbors to the gospel gradually.	He starts from teaching the Qur'an to connect to teaching the Bible and once one becomes a leader of the <i>Jamaat</i> , he trains them both for evangelism and discipleship.	For applying four-self, he believes that the first step is to see the change in their life before preaching the good news because he has seen that many Christians or MBBs, who are involved in evangelistic works,

			have a materialistic mindset (religious business)
Point	<i>Jamaat</i> in his house. Trying to be self-dependent in all four areas and with strategies to reach out to the majority allowing believers to have an <i>Isai</i> Muslim identity coming toward being <i>Isai/Christian</i> .	Started several <i>Jamaats</i> in different areas. Trying to be self-dependent, cooperation welcomed for training. Teaching how to use the Qur'an for leaders	His village <i>Jamaat</i> always needs him, lack of four areas. His city <i>Jamaat</i> depends more on a foreign initiative in terms of self-supporting and governing.

Appendix E – Two paradigms of contextualization through various lenses

Radical (high) Contextualization (Muslim, several <i>Isai</i> Muslim groups) with Inside Missiology	Theological Lens	Moderate (low) Contextualization of MBBs (Christian, <i>Isai</i> , some <i>Isai</i> Muslim group)
Bartlotti's Five Lenses		
Word, Spirit, Two or three gathered, Simple church, Synoptic Jesus emphasis	Ecclesiology	Word, Sacraments, Discipline, Order, Leadership, Pauline Emphasis
Local (contextual) theologies, Theologies from majority world church "Indigenizing Principle"	Doing Theology	Universal truths, Western theological tradition, "Pilgrim Principle"
Continuity, Fulfillment, Preparation of the way for the gospel	Other Religions	Discontinuity, Exclusivism, Radical disjunction
"islams" (lower case, plural), Culturally embedded, "muslims," "Which Islam?," "Whose Islam?"	Islam	"Islam," Historically essentialized, "Muslims" Islamic tradition
Process, Belonging, behaving, believing, Kingdom of God, Centered Set, Moving towards Christ	Conversion-Initiation	The event, Believing, behaving, belonging, People of God, Bounded Set, Clear in/out markers of identity
Author's division		

Charles Kraft. “Meaning Disconnected from Form and Message”	Teacher	Paul Hiebert. “Meaning Corresponding to Form and Message”
Religion and Culture are closely related	Religion and Culture	Religion and culture are different
Self-Theologizing	Emphasis	The balance between Self-theologizing and Metatheology
Ahmed	Case figure	Hasan, Rana (relatively)

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