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**Conversions and Transformations:
Missiological Approaches to Religious Change**

Newbigin: The aftermath of mission in a post-colonial era.

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Abstract

Since the Christian church engaged in so-called “foreign mission” the unfortunate perception ensued that mission was of service to the colonial aspirations of the sending countries. Subsequently the labour of missionaries came under suspicion as they were regarded as oppressors who robbed local communities of their culture and way of thinking.

It is in this regard that Newbigin pondered the question whether the West can be converted from their ignorance and religious imperialism that exploited the local population. This gave rise to thinking that related missiology and ecclesiology, culminating in the concept of a missional church which is Trinitarian in nature and based on the *missio Dei* (God’s Plan).

In this paper it will be argued that mission will always be suspect of colonial and nationalistic motives and unable to contribute to the society in which it work, unless mission is conducted through a missional church which is embedded in the *missio Dei* as presented by Newbigin.

In order to address the above the paper will firstly highlight how mission conducted from a missiology that was not embedded in the *missio Dei* has adversely affected the spreading of the Christian message and undermined the transformation of society. Secondly, the paper will show that lack of contextualisation and taking cognisance of the culture and worldview has greatly affected mission in the post-colonial era. And thirdly, the paper will attempt to indicate how missiology and contextualisation after colonialism can assist to empower missionaries in their calling to glorify God and building societies through a missional church.

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