DIASPORA MISSIOLOGY

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I.   INTRODUCTION

In this paper, "diaspora missiology" is introduced covering its content, distinctiveness and methodology. It will begin with a phenomenological description of diaspora, followed by theological reflections and missiological application.

The term "diaspora" is etymologically derived from the Greek word *diaspora* or *diaspeirein* (dispersion) and historically has been used to refer to the scattering and dispersion of Jews in the OT & Christians in the NT. In contemporary literature the word is used to describe the phenomenon of people on the move or being moved. "Diaspora missiology" is "the systematic and academic study of the phenomenon of diaspora in the fulfillment of God's mission." The term and concept of "diaspora missiology" is a better term, descriptive of people's residence being different from that of their "place of origin" without prejudice (e.g. the connotation of dominance in number or power such as "majority" vis-à-vis "minority") nor confusion (e.g. "ethnic" being inadequate in the context of multi-ethnic population).

II.   PHENOMENOLOGICAL DESCRIPTION

The phenomenological description is organized as answers to the questions of who and why are people moving and to where.

2.1 Who are moving?

Throughout human history people moved all the time but the significant increase in scale and scope in recent decades have been impressive: i.e. about "3% of the global population, live in countries in which they were not born." [1] "Urbanization" is one of the global trends of diaspora - familiar to missiologists with plenty of literature in urban missions. In addition to urbanization, there are many other patterns of diaspora, such as people displaced by war and famine, migration, immigration, etc. (see Figure 1 below)

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[1] David Lundy, *Borderless Church: Shaping the Church for the 21st Century.* UK: Authentic. 2005, p. xiv.

2.2   Why are people moving and to what destination?

       People move on voluntary basis (for education, freedom, economic advancement, etc.) and are being moved for involuntary reasons (e.g. refugee, human trafficking, etc.). They move because of personal and/or non-personal reasons as shown in the tables below.

Figure 1 - The push & pull forces moving people

PUSH	PULL
-war, political persecution & abuse of power, e.g. danger of life, exploitation of women & children, human trafficking	-political freedom & human equality, e.g. safety, gender equality & great opportunity elsewhere including urbanization
-natural disaster	-quality of life
-man-made disasters: accident, pollution, social Isolation, psychological stress, etc.	-relief, opportunity, -the "American dream"
-world poverty growth in contrast to health/wealth in countries of desirable destination	-media exposure of "greener pasture" elsewhere
-obligation to improve the state of left-behind group, e.g. family or community	-success story of or invitation from loved ones abroad, e.g. family or friends

People move on the basis of two kinds of force (i.e. voluntary or involuntary), three kinds of choice (i.e. more…less…least) and with five types of orientations (i.e. outward, inward, return, onward, stay-put) as shown in the table below.

Figure 2 - Forces & choice for people moving and five types of orientation[2]

[2] Adapted from *New Diasporas: The mass exodus, dispersal and regrouping of migrant communities* by Nicholas Van Hear, University College London, p. 44.

People Moving ／ Orientation	Voluntary — More choice/option……. less choice / fewer options…….. little choice/few options — Involuntary		
	Proactive moving ←………………….…….…→ Reactive Moving		
Outward	-tourists -visitors -students -professional transients -business travelers	-economic/labor migrants -rural-urban migrants -anticipatory refugees -people induced to move	-refugees -expellees -internally displaced people -development displacement -disaster displacement
Inward	-primary migrant newcomers -family reunion/formation	-visitors, students or tourists who seek asylum	-asylum seekers -refugee seekers
Return	-returning migrants & refugees -voluntary repatriates -voluntary returnees -repatriates long-settled abroad	-returning migrants & refugees -mixture of compulsion -inducement & choice	-deported / expelled migrants -refugees subject to repatriation -forced returnees -repatriates long-settled abroad
Onward	-resettlement -dispersal by strategy	-third country resettlement of refugees	-scattering -forced dispersal
Stay-put	-staying by choices -household dispersal strategy	-people confined to safe havens/countries/areas	-staying of necessity -containment

Seven of the world's wealthiest countries have about 33% of the world's migrant population, but has less than 16% of the total world population.[3] Population growth in these countries is substantially affected by the migrant population with the global trend of moving "from south to north, and from east to west."[4]

III. Theological reflections on the phenomenon of diaspora

Reflecting theologically, there are patterns of diaspora all through the Bible, i.e. scattering and gathering. For example, there is gathering in the OT (e.g. chosen people - Ex 19:4-6, Is 49:5-33, etc.) and scattering in the NT (e.g. Christians scattered – Ac 8, 1Pet 1:1-2, etc.). Due to the limitation of this paper, we will selectively cover only scattering in the OT (see Figure 3) and gathering in the NT (Figure 4).

3.1 Scattering in the OT

The following is a summary of theological reflections on scattering in the OT:

Figure 3 - Scattering in the OT

#	WHO-WHEN	SIGNIFICANCE		
		WHERE	WHY	WHAT THEN
1	Adam & Eve - After the Fall (Gen 3:22-24)	From Garden of Eden	Sin & pride	Curse disrupted harmony and turned everything into power relationship
2	Cain - After murdering Abel (Gen 4:14-17)	From the presence Of Jehovah	Envy & pride	built a city & named after son Enoch
3	Noah & family - After the flood (Gen 9)	From ark - shelter from flood	Lives spared: Due to obedience	-blessings reassured -covenant (rainbow) established
4	Rebellious group – After plotting & rebellion (Gen 11:1-9)	From tower of Babel	Rebellion: Not willing to disperse	-confusion of tongues -social separation -linguistic barriers
5	Israelite - Conquered and exiled (OT prophets & books)	From the promised Land	Idolatry & disobedience	-disobedient punished -rebellious chastised -opportunity for gentiles extended

3.2   Gathering in the NT

The following is a summary of theological reflections on gathering in the NT:

Figure 4 – Gathering in the NT

#	WHO-WHERE	KEY CONCEPT	SIGNIFICANCE
1	John the Baptist in wilderness (Lk 7:24-35; 16:16)	Repentance	-Announcing the coming of the Kingdom: Forerunner for the Messiah
2	Jesus of the Gospels (general) -Calling children (Mt 19:13-15) -invitation to banquet (Mt 22:1-14) -calling sinners (Mk 2:13-17; Lk 5:27-32)	"Common grace"	-Invitation extended to all to enter the Kingdom of God -"He is patient with you, not wanting anyone to perish, but everyone to come to repentance" (1Pet 3:9)
3	Jesus Christ (specific) -Calling of the 12 (Mt 11:1-11) -Calling of the 70 (Lk 10:1-20) -Parable of the Kingdom (Mt 13; 15:7-14)	"Special grace" -Fulfilling "the already" aspect of the Kingdom of God	-Ushering some into the Kingdom of God -Power demonstrated (Mt 14:15-21; Jn 6:1-14; Lk 9:1-17) -multitude followed Christ; but many rejected HIM" Jn 6:66 -"For many are called, but few are chosen." (Mt 22:14)
4	The coming of the H.S. -Pentecost in Jerusalem (Acts 2) -household of Cornelius (Acts10)	Manifestations of the H.S.	-Reverse of Tower of Babel (Gen 11) -The "Church"= "called out ones" (1Cor 11:18; 12:28; Acts 15:30)
5	-Calling of the elect (Mk 13:24-30; Jn 11:47-53; Ro 9-11; Rev 5:9,7:9,14:6) - Kingdom of Christ - the *eschaton* (Rev 21-22)	fulfillment of the "not-yet" aspect of the Kingdom of God	-Prophecy fulfilled -Promise kept -Plan of salvation complete -People of God enjoined with HIM forever

IV.   THE CONTENT AND METHODOLOGY OF "DIASPORA MISSIOLOGY"

The tasks of missiologist and missions leaders are to realize the scale, frequency and intensity of people moving both internally and internationally. They are, not only demographically to describe and analyze such phenomenon, but to also responsibly conduct missiological research and wisely formulate mission strategy accordingly.

4.1 Sub-fields and thematic study of diaspora missiology

There are many sub-fields in diaspora missiology when studying the phenomenon of people moving missiologically. For example, since people move internally within a country (e.g. workers moving to metropolitan centers for jobs, refugees moving to safe areas for security, etc.), thus migrant study is one area of diaspora missiology. People also move across political boundaries and trans-continentally, so immigrant study is another area of diaspora missiology. Various ethnic groups might live in close proximity due to diaspora, therefore ethnic relationships/conflicts and conflict resolution thus would be part of diaspora missiology. Academic studies related to who, how, where and why of people moving and the resultant missiological implications are within the rubric of diaspora missiology.

In diaspora missiology, researchers are to learn much about the phenomenon of diaspora from social and political scientists (e.g. human geographer, anthropologist, sociologist, psychologist, government of various levels, etc.) in the thematic study of topics such as globalization, urbanization, ethnic and race relations, ethnic and religious conflicts and their resolutions, pluralism, multiculturalism, etc. Then they must integrate the factual findings with missiological understanding in ministry planning and missions strategy.

4.2 Methodology of diaspora missiology

Diaspora missiology is to be an interdisciplinary study of integrating Missiology with human geography, cultural anthropology, political demography, urban/ethnic studies, communication sciences, etc.

Various methodologies (quantitative and qualitative included) and research approaches (e.g. field work, case study, statistics, survey, "action research," etc.) are to be utilized to collect factual data (e.g. demographics, ethnography, etc.), formulate mission strategy, conduct strategic planning and draft and implement ministry plans. Therefore by the origin and nature of diaspora missiology, it has to be interdisciplinary in its approach and integrative when studying the phenomenon of diaspora and strategize missiologically. Examples of resources in diaspora studies are *Encyclopedia of Diasporas,*[5] *Theorizing Diaspora,*[6] the entry of "Diaspora Studies" within the section of "Resource Links" at www.globalmissiology.org. For further reading on diaspora missiology, please see *The New People Next Door*[7] and the case studies on Jews, Chinese and Filipino.[8]

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[5] Melvin Ember, Carol R. Ember and Ian Skoggard (eds) *Encyclopedia of Diasporas: Immigrant and Refugee Cultures Around the World. Vol. 1 & Vol. 2.* NY: Kluwer Acdemic/Plenum. 2004.

[6] Jana Evans Braziel & Anita Mannur (eds.) *Theorizing Diaspora: A Reader.* Oxford: Blackwell. 2003.
Cohen, Robin (1997) Global Diasporas: An Introduction. London: UCL Press.

San Juan, E. Jr. (January, 2004), "Critical Reflections on the Filipino Diaspora and the
    Crisis in the Philippines." http://quezon.buffaloimc.org/news/2004/01/67.php
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Georgiou, Myria. (2001 December) "Thinking Diaspora: Why Diaspora is a Key Concept
    for Understanding Multicultural Europe" On-Line/More Colour in the Media:
    The multicultural skyscraper newsletter, Vol. 1 No. 4. Tuesday, December 4, 2001

[7] *The New People Next Door: A Call to Seize the Opportunities.* Occasional Paper No. 55. Produced by the issue Group on Diaspora and International Students at the 2004 Forum hosted by the Lausanne Committee for World Evangelization in Pattay, Thailand, Sept. 29 to Oct. 5, 2004.

[8] Case study of diaspora missiology - Jew:

- Tuvya Zaretsky, "A new publication about Jewish evangelism," Published in Global Missiology, Spiritual Dynamics, July 2005, www.globalmissiology.net
- Tuvya Zaretsky, " 2004 *Jewish-Gentile Couples: Trends, Challenges, and Hopes*, William Carey Library, Pasadena, California.

Case study - Chinese:

- Wan, Enoch. "Mission among the Chinese Diaspora: A Case Study of Migration and Mission." *Missiology: An International Review* 31:1 (2003): 34-43.

Case study – Filipino:

    Luis Pantoja, Sidira Joy Tira and Enoch Wan, (eds.) *Scattered: The Filipino Global Presence*,
    LifeChange Publishing. Manila. 2004

4.3 Local diaspora missiology and global diaspora missiology

Diaspora is a global phenomenon yet diaspora missiology is to begin at a local level and proceed to be global in perspective.

The FIN movement (Filipino International Network)[9] is a case in point. It began locally in Canada networking among C&MA local congregations and gradually expanded to become inter-denominational and global.

FIN is illustrative of how diaspora missiology in action is helpful and being an impetus to expand globally. Prior to 2006, there were several international gathering to deal exclusively with Filipino diaspora in various countries but the "Global Diaspora Missiology Consultation" was held at Taylor University College in Edmonton, Canada on November 15-19, 2006 sponsored by FIN. At the gathering, practitioners, researchers and missiologists gathered, not only sharing insights and experience but cooperated with their expertise globally to reach various diaspora groups, Vietnamese, Chinese, Latino, etc. A compendium volume is planned to report and publish their research findings.

V.   WHAT IS THE DISTINCTIVENESS OF "DIASPORA MISSIOLOGY" ?

"Traditional missiology" is represented by organizations such as "American Society of Missiology" (with the journal *Missiology*) and "Evangelical Missiological Society" (with the publication *Occasional Bulletin* and annual monograph). Diaspora missiology is different in focus, conceptualization, perspective, orientation, paradigm, ministry styles and ministry pattern as listed out in the table below.

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[9] "Filipino International Network: A Strategic Model for Filipino Diaspora Glocal® Missions" by Sadiri Joy B. Tira Published in Global Missiology, Featured Article, October 2004, www.globalmissiology.net

5.1 Differences in focus, conceptualization, perspective orientation and paradigm

Figure 3. "Traditional missiology" vis-à-vis "diaspora missiology" – 4 elements

#	ASPECTS	TRADITIONAL MISSIOLOGY ←→ DISPORA MISSIOLOGY	
1	FOCUS	Polarized/dychotomized -"great commission" ←→ "great commandment" -saving soul ←→ social Gospel -church planting ←→ Christian charity -paternalism ←→ indigenization	-Holistic Christianity with strong integration of evangelism with Christian charity -contextualization
2	CONCEP-TUALIZA-TION	-territorial: here ←→ there -"local" ←→ "global" -lineal: "sending" ←→ "receiving" -"assimilation" ←→ "amalgamation" -"specialization"	-"deterritorialization"[10] -"glocal"[11] -"mutualuality" & "reciprocity" -"hybridity" -"inter-disciplinary"
3	PERSPEC-TIVE	-geographically divided: foreign mission ←→ local, urban ←→ rural -geo-political boundary: state/nation ←→ state/nation -disciplinary compartmentalization: e.g. theology of missions / strategy of missions	-non-spatial, - "borderless," no boundary to worry, transnational & global -new approach: integrated & Interdisciplinary
4	PARADIGM	-OT: missions = gentile-proselyte --- coming -NT: missions = the Great Commission --- going -Modern missions: E-1, E-2, E-3 or M-1, M-2. M-3, etc.	-New reality in the 21st Century – viewing & following God's way of providentially moving people spatially & spiritually. -moving targets & move with the targets

[10] "deterritorialization" is the "loss of social and cultural boundaries"

[11] See Joy Tira's study in footnote #10

5.2 Comparison in ministry pattern and ministry style

Figure 4 - Comparing traditional missiology & diaspora missiology in ministry

#	ASPECTS	TRADITIONAL MISSIOLOGY ←→ DISPORA MISSIOLOGY	
1	**MINISTRY PATTERN**	OT: calling of gentile to Jehovah (coming) NT: sending out disciples by Jesus in 　　the four Gospels & by the H.S. 　　in Acts (going) Modern missions: 　-sending missionary & money 　-self sufficient of mission entity	-new way of doing Christian missions: "mission at 　our doorstep" -"ministry without border" -"networking & partnership" for the Kingdom -"borderless church,"[12] "liquid church"[13] -"church on the oceans"[14]
2	**MINISTRY STYLE**	-cultural-linguistic barrier: E-1, E-2, etc. 　Thus various types M-1, M-2, etc. -"people group" identity -evangelistic scale: reached→←unreached -"competitive spirit" "self sufficient"	-no barrier to worry -mobile and fluid, -hyphenated identity & ethnicity -no unreached people -"partnership,"[15] "networking" & synergy

VI.　MISSIOLOGICAL APPLICATION

Practical application of "diaspora Missiology" is illustrated below in terms of "missions in our door step" (see Figure 5 and publications such as *The World at Your Door: Reaching International Students in Your Home, Church, and School[16], Missions Have Come Home to America: The Church's Cross-Cultural Ministry to Ethnic,[17] Missions within Reach,*[18] *Reaching the World Next Door,[19]* etc.)

Figure 5 - The "yes" and "no" of "Mission at our Doorstep"

NO	YES
-No visa required	-Yes, door opened
-No closed door	-Yes, people accessible
-No international travel required	-Yes, missions at our doorstep
-No political/legal restrictions	-Yes, ample opportunities
-No dichotomized approach	-Yes, holistic ministries
-No sense of self-sufficiency & unhealthy competition	-Yes, powerful partnership

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[12] David Lundy, *Borderless Church*

[13] Peter Ward, *Liquid Church.* Carlisle: Paternoster, 2002

[14] A church was founded by the chief cook brother Bong on board of the container vessel Al Mutannabi in Nov. 2002 (see Martin Otto, *Church on the Oceans*, UK: Piquant. 2007, p.65). From personal communication of March 29, 2007, a staff worker reported that "Last week I met the second cook on another ship and I was very happy to see that the second cook already started planting a church..."

[15] "Partnership" defined: entities that are separate and autonomous but complementary, sharing with equality and mutuality."

[16] Phillips, Tom and Norsworthy, Bob (1997) *The World at Your Door: Reaching International Students in Your Home, Church, and School.* Minnesota: Bethany House.

[17] Jerry L. Appleby, (1986), *Missions Have Come Home to America: The Church's Cross-Cultural Ministry to Ethnic* Missouri: Beacon Hill.

[18] Wan, Enoch (1995) *Missions Within Reach: Intercultural Ministries in Canada.* .Hong Kong: Alliance Press.

[19] Hopler, Thom & Marcia (1995) *Reaching the World Next Door.* Downers Grove: IVP.

VII.   CONCLUSION

The growing phenomenon of diaspora requires phenomenological description, theological reflection, missiological adaptation as briefly outlined in this study which identifies the distinctiveness of "diaspora missiology" in contrast distinction to "traditional missiology."