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Why People Move: A Prolegomenon to Diaspora Missiology

Tereso C. Casiño
Torch Trinity Graduate School of Theology, Korea

The history of civilization is replete with the geographical mobility of people or individuals. In the first quarter of 2010 alone, an estimated 200 million people moved around the world.[1] Just a decade ago, 155 million were reportedly considered international migrants. It is estimated that by mid-2010, 104 million of these would be women. Men are expected to be 109 million. These figures reflect only the number of people who move internationally; reports on how many people move domestically or internally within the homeland are yet to be established. In the final piece of his twelve-volume *A Study of History,* British historian Arnold Joseph Toynbee projected global diasporas to be the wave of the future.[2] Interestingly, Toynbee's last volume is focused on worldwide diasporas as a phenomenon to reckon with in the future.

This essay explores the mobility of people in both geographic and demographic forms in five sections. The first section surveys major determinants of people's mobility; the second relates diaspora to transnational migration; the third identifies salient points of geographical and demographical mobility; the fourth states basic theological considerations regarding diaspora; and the fifth discusses the implications of people's mobility to diaspora missiology. This study seeks to establish the relationship between the diasporic flow of people and individuals in general and the redemptive acts of God in the world.

Determinants of People's Mobility

The study of global diaspora relates to the study of migration, although diaspora technically serves as an umbrella that covers all types

1. United Nations, Department of Economic and Social Affairs, Population Division, "The International Migrants Stock: The 2008 Revision," http://esa.un.org/migration/p2k0data.asp (accessed April 7, 2010).

2. See Arnold Joseph Toynbee, *A Study of History,* 12 vols. (New York: Oxford University Press, 1964). An abridged 1987 paperback edition by D. C. Somervell is available from the original publisher.

of movements. Since a major aspect of this study focuses on the mobility of people in geographical and demographic terms, migration and the theories or models that have developed to understand migration will be discussed.[3] Migration theories from the past lacked coherence and "connection with a more general social theory."[4] Oxford University's International Migration Institute, as an academic discipline, currently classifies migration theory under economics, anthropology, sociology, geography, and law.[5] Migration theory is seen as being

> divided between approaches that examine the initiation of migration and those that look at how migration processes develop their own momentum once started. Migration research has its roots in social scientific approaches developed in the epoch of nationalism; in an era of globalisation the dynamics of social relations transcend borders and so must the theories and methods used to study them.[6]

Thus, migration and diasporic flows of people or individuals are viewed differently by experts in the field.[7]

The pioneering theory of geographical mobility in academic discipline was developed by Ernest George Ravenstein, an English geographer. Based primarily on an economic framework, Ravenstein's theory metamorphosed later into what became known as the "push-pull" factors in migration flows. Using a decadal census in England and Wales, between 1871 and 1881, Ravenstein observed that migration was governed by

3. For an excellent study on factors behind migration and their corresponding relevant methodologies, see Michael J. Greenwood, "Human Migration: Theory, Models, and Empirical Studies," *Journal of Regional Science* 25, no. 4 (1985): 521-544.

4. International Migration Institute, "Migration Theory," International Migration Institute, Oxford University, http://www.imi.ox.ac.uk/themes/migration-theory (accessed April 7, 2010).

5. A sketch is available online. See Marriage and Family Encyclopedia, "Migration – Theories of Migration," JRank, http://family.jrank.org/pages/1170/Migration-Theories-Migration.html (accessed April 2, 2010); Susan Thieme, *Social Networks and Migration: Far West Nepalese Labour Migrants in Delhi* (Münster: LIT Publishing House, 2006), 49-56.

6. International Migration Institute, "Migration Theory" (accessed April 7, 2010).

7. "Current patterns and trends in migration, however, suggest that a full understanding of contemporary migratory process will not be achieved by relying on the tools of one discipline alone, or by focusing on one single level of analysis. Rather, their complex, multifaceted nature requires a sophisticated theory that incorporates perspectives, levels, and assumptions." See Douglas S. Massey et al., "Theories of International Migration: A Review and Appraisal," *Population and Development Review* 19, no. 3 (September 1993): 432.

two conditions. They are: (1) unfavorable conditions in one place—e.g., oppressive laws, heavy taxation, and a lack of jobs or accessible health care—which then "pushed" people out; and (2) favorable conditions outside and beyond one's original location. In a nutshell, Ravenstein claimed that "the primary cause for migration was better external economic opportunities; the volume of migration decreases as distance increases; migration occurs in stages instead of one long move; population movements are bilateral; and migration differentials—e.g., gender, social class, age—influence a person's mobility."[8]

The concepts of *absorption* and *dispersion* were central to Ravenstein's earlier model of geographical mobility.[9] By *absorption*, Ravenstein meant a nation that took more people in (i.e., non-natives) as compared to a nation from which people moved out or away. By dispersion, Ravenstein had in mind the native inhabitants who moved out from their original place of settlement rather than those who continued to stay (i.e., countrymen). Using census data on the birthplace of each person, Ravenstein succeeded in sorting out "basic population flows" between dispersion nations and absorption nations. His decadal study established that absorption areas were "the chief seats of commerce and industry," while the places of dispersion were almost all agricultural.[10]

Ravenstein's empricial studies and observation developed into "seven laws of migration." These "laws" became foundational to later generations of migration theorists:

> (1) Most migrants only proceed a short distance, and toward centers of absorption. (2) As migrants move toward absorption centers, they leave "gaps" that are filled up by migrants from more remote districts, creating migration flows that reach to "the most remote corner of the kingdom." (3) The process of dispersion is inverse to that of absorption. (4) Each main current of migration produces a compensating counter-current. (5) Migrants proceeding long distances generally go by preference to one of the great centers of commerce or industry. (6) The natives of towns are less migratory than those of the rural parts of the country. (7) Females are more migratory than males.[11]

8. Massey et al., "Theories of International Migration," 432.

9. John Corbett, "Ernest George Ravenstein: The Laws of Migration, 1885," Center for Spatially Integrated Social Science, UC Santa Barbara, http://www.csiss.org/classics/content/90 (accessed March 31, 2010).

10. Corbett, "Ernest George Ravenstein" (accessed March 31, 2010).

11. Corbett, "Ernest George Ravenstein" (accessed March 31, 2010). Corbett refers to the following works: E. G. Ravenstein, "The Laws of Migration," *Journal of the Statistical Society of London* 48, no. 2 (June 1885): 167–235; E. G.

Ravenstein formulated these "migration laws" during a time of intense internal migration flows using ample data taken from national censuses.

After Ravenstein, theories of geographical mobility evolved, many of which became variants of ground-breaking economic theories. In 1966, Everett Lee reformulated Ravenstein's traditional theory and emphasized the "push factors" or "internal factors."[12] According to Lee,

> Migration is defined broadly as a permanent or semipermanent change of residence. No restriction is placed upon the distance of the move or upon the voluntary or involuntary nature of the act, and no distinction is made between external and internal migration.[13]

Lee, however, conceded that such definition did not include all kinds of spatial mobility. He opted to exclude several types of people such as nomads (who continually moved around), migratory workers (who have short-term residences), and vacationers.

Lee also outlined the impact that intervening obstacles have on the migration process. He argued that variables (such as distance, physical and political barriers, and having dependents) can either impede or prevent migration, where the process of migration can become selective ascribable to differentials (such as age, gender, and social class). These differentials affected how persons responded to push-pull factors and shaped their ability to overcome intervening obstacles.[14] Furthermore, he noted that personal factors—for example, a person's education, knowledge of a potential receiver population, and family ties—facilitated or retarded the migration process. Lee therefore concluded, "No matter how short or how long, how easy or how difficult, every act of migration involves an origin, a destination, and an intervening set of obstacles."[15]

Ravenstein, "The Laws of Migration," *Journal of the Royal Statistical Society* 52, no. 2 (June 1889): 241–305; E. G. Ravenstein, "The Birthplace of the People and the Laws of Migration," *The Geographical Magazine* 3 (1876): 173–177, 201–206, 229–233. Corbett also cites W. Tobler, "Migration: Ravenstein, Thorntwaite, and Beyond," *Urban Geography* 16, no. 4 (1995): 327–343; R. Lawton, "Population Changes in England and Wales in the Later Nineteenth Century: An Analysis of Trends by Registration District," *Transactions of the Institute of British Geographers* 44 (1968): 55–74.

12. Everett Lee, "A Theory of Migration," *Demography* 3, no. 1 (1966): 47-57.

13. Lee, "A Theory of Migration," 49.

14. Marriage and Family Encyclopedia, "Migration" (accessed April 2, 2010).

15. Marriage and Family Encyclopedia, "Migration" (accessed April 2, 2010).

Neoclassical economic theories of migration added a new twist. Migration flows have been classified into two theories: macro and micro theories.[16] On the one hand, macro theory "was developed originally to explain labor migration in the process of economic development."[17] Mobility here—both local and international—was "caused by geographic differences in supply of and demand for labor."[18] On the other hand, micro theory, as proposed by Larry A. Sjaastad and Michael Todaro, echoed macro theory in that international migration related to "the global supply and demand for labor."[19] They asserted that "nations with scarce labor supply and high demand will have high wages that pull immigrants in from nations with a surplus of labor."[20] Micro theory, however, diverged from macro theory because of its emphasis on "individual choice." Massey and others explained,

> In this scheme, individual rational actors decide to migrate because a cost-benefit calculation leads them to expect a positive net return, usually monetary, from movement. International migration is conceptualized as a form of investment in human capital. People choose to move to where they can be most productive, given their skills; but before they can capture the higher wages associated with greater labor productivity they must undertake certain investments, which include the material costs of traveling, the costs of maintenance while moving and looking for work, the effort involved in learning a new language and culture, the difficulty experienced in adapting to a new labor market and the psychological costs of cutting old ties and forging new ones.[21]

Moreover, the microeconomics model argued that people moved in response to economic incentives. As a "rational choice," moving took place after a "careful cost benefit calculation."[22] Thus, people moved

16. See Massey et al., "Theories of International Migration," 433-434.
17. Massey et al., "Theories of International Migration," 433.
18. Massey et al., "Theories of International Migration," 433.
19. Larry A. Sjasstad, "The Costs and Returns of Human Migration," *Journal of Political Economy* 70 (1962): 80-93; Michael P. Todaro, "A Model of Labor Migration and Urban Unemployment in Less developed Countries," *The American Economic Review* 59 (1969): 138-148; Michael P. Todaro, "Internal Migration in Developing Countries: A Survey," in *Population and Economic Change in Developing Countries* (Chicago: University of Chicago Press, 1980), 361-401.
20. Marriage and Family Encyclopedia, "Migration" (accessed April 2, 2010).
21. Massey et al., "Theories of International Migration," 434.
22. Jialong Tang, "What Drives Migration and Who Migrates: Migration Selectivity in the Late 1990s in China" (Master's thesis, The Hong Kong University of Science and Technology, 2005), 9.

because they wanted to maximize individual return.[23]

Michael J. Piore applied the labor-market approach to migration flows.[24] As a labor economist, Piore theorized that the economies of the wealthier nations have been structured to require a "certain level of immigration." Thus, economies in developed nations were dualistic with a "primary market of secure, well-remunerated work and a secondary market of low-wage work." The main argument of the segmented labor-market model stated that immigrants were needed to work in the "secondary labor market" because a nation's citizens considered the jobs to demeaning and unpleasant to fill.[25] Piore also found a relationship in the transition from mass production to flexible specialization. Central to Piore's work was "the social, institutional, and cognitive dimensions of economic activity."[26]

A Dutch scholar Saskia Sassen introduced the world-systems theory. She asserted that "migration is a natural growth of disruptions and dislocations that inevitably occur in the process of capitalist development."[27] Sassen was well-known for her emphasis on globalization and transnational migration.[28] Sassen viewed the "spatial, or scalar, realities of globalization as a process that restructures space and place"[29] and argued that

23. Tang, "What Drives Migration," 9.

24. See Michael J. Piore, "The Dual Labor Market: Theory and Implications," in *The State and The Poor*, ed. S. H. Beer and R. E. Barringer (Cambridge: Winthrop Publishers, 1970), 55-59.

25. Marriage and Family Encyclopedia, "Migration" (accessed April 2, 2010). For fuller treatment, see Michael J. Piore, "Notes for a Theory of Labor Market Stratification," in *Labor Market Segmentation*, ed. R. C. Edwards, M. Reich, and D. Gordon (Lexington: D.C. Heath and Company, 1975), 125-150.

26. See Michael J. Piore and C. Sabel, *The Second Industrial Divide* (New York: Basic Books, 1984); Michael J. Piore and S. Berger, *Dualism and Discontinuity in Industrial Societies* (Cambridge: Cambridge University Press, 1980); Michael J. Piore, *Birds of Passage: Migrant Labor and Industrial Societies* (Cambridge: Cambridge University Press, 1979).

27. Massey et al., "Theories of International Migration," 445. For Saskia Sassen's works, see *The Mobility of Capital and Labor: A Study in International Investment and Labor Flow* (Cambridge: Cambridge University Press), 1988; *A Sociology of Globalization* (New York: W.W. Norton, 2007); *The Global City*, rev. ed. (Princeton: Princeton University Press, 2001); *Cities in a World Economy*, 2nd ed. (Thousand Oaks: Pine Forge, 2000); *Guests and Aliens* (New York: The New Press, 1999).

28. For a critique, see William I. Robinson, "Saskia Sassen and the Sociology of Globalization: A Critical Appraisal," *Sociological Analysis* 3, no. 1 (Spring 2009): 5-29.

29. Robinson, "Saskia Sassen," 5. Although influenced by world-systems theory, William I. Robinson calls for a rethinking of the "relationship between

international migration is a by-product of global capitalism.[30] According to her, "Contemporary patterns of international migration tend to be from the periphery (poor nations) to the core (rich nations) because factors associated with industrial development in the First World generated structural economic problems, and thus push factors, in the Third World."[31] Regarding Sassen's theory, William Robinson observed,

> The emergence of a global economy therefore contributed both to the creation abroad of pools of potential emigrants and to the formation of linkages between industrialized and developing countries that subsequently were to serve as bridges for international migration, facilitated further by the liberalization of immigration policy in most developed countries. Paradoxically, the very measures thought to deter immigration – foreign investment and the promotion of export-oriented growth in developing countries – have had precisely the opposite effect.[32]

Other migration theories also emerged based on non-economic theories. In 1958, William Petersen introduced *typology* as a theory of geographic mobility. Petersen argued that "migration is not unitary; it differs from fertility and mortality in that it cannot be analyzed, even primarily in terms of supra cultural, physiological factors but must be differentiated even at the most abstract level with the social conditions obtaining."[33] Petersen's theory, of course, was a reaction against Ravenstein's theory of "laws of migration." He pointed out that "the most general statement that one can make concerning migration must be in the form of a typology, rather than a law."[34] Petersen's typology was divided into five classes: primitive, impelled, forced, free, and mass. Each category has two types, namely, "conservative migration, in which the mover changes residence to maintain his present standard of living,

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space and development and a new conception of development based not on territory but on social groups." William I Robinson, "Remapping Development in Light of Globalisation: From a Territorial to a Social Cartography," *Third World Quarterly* 23, no. 6 (2002): 1048; William I Robinson, "Social Theory and Globalization: The Rise of a Transnational State," *Theory and Society* 30, no. 2 (April 2001): 157-200.

30. Marriage and Family Encyclopedia, "Migration" (accessed April 2, 2010).

31. Marriage and Family Encyclopedia, "Migration" (accessed April 2, 2010).

32. Robinson, "Saskia Sassen," 9.

33. John S. Mahoney cites William Petersen, *Population* (New York: Macmillan, 1969), 229 (sic, 299). John S. Mahoney, "General Theories of Geographic Mobility," Virginia Commonwealth University, http://www.people.vcu.edu/~jmahoney//migration.htm (accessed April 20, 2010).

34. Mahoney, "General Theories" (accessed April 20, 2010).

and innovative migration where the move is made in order to improve the living standards."[35]

Petersen's typology was based on the original work of Henry P. Fairchild that appeared in 1925.[36] Petersen lamented that "most studies of international migration are focused on the movement from or to one particular country, and virtually all of the other, somewhat broader works are concerned with single historical era."[37] Also, the "emphasis is more on description rather than analysis, so that the theoretical framework into which these limited data are fitted is ordinarily rather primitive."[38] This study was an attempt to bring into one typology some of the "more significant analyses of internal and international migration." It formed a more general theory of migration. Typology then was developed based on ecological push, migration policy, people's aspirations, and social momentum. The emphasis, therefore, was on the *types* of movements, their causes, and resultants of various forms of mobility.[39]

In 1940, Stouffer introduced "gravitational models" that emphasized on the "theory of intervening opportunities."[40] Stouffer pointed out the relationship between mobility and distance that Ravenstein was famous for in his pioneering study on migration. Stouffer affirmed this relationship:

> Distance is such an important factor that it needs more explicit study than it has received. Whether one is seeking to explain "why" persons go to a particular place to get jobs, "why" they go to trade at a particular store, "why" they go to a particular neighborhood to commit crime, or "why" they marry the particular spouses they choose, the factor of spatial distance is of obvious significance.[41]

35. Mahoney cites Kenneth C. W. Kammeyer, in his study on the United States migration flow, observes that most moves are "free" and "innovative." See Kenneth C. W. Kammeyer, *An Introduction to Population* (San Francisco: Chandler Publishing Company, 1971). Mahoney, "General Theories" (accessed April 20, 2010).

36. Henry P. Fairchild, *A World Movement and Its American Significance,* rev. ed. (New York: Macmillan, 1925).

37. William Petersen, "A General Typology of Migration," *American Sociological Review* 23, no. 3 (June 1958): 256.

38. Petersen, "A General Typology of Migration," 256.

39. See P. Krishnan and D. Odynak, "A Generalization of Petersen's Typology of Migration," *International Migration* 25, no. 4 (1987): 385-397.

40. Samuel A. Stouffer, "Intervening Opportunities: A Theory Relating Mobility and Distance," *American Sociological Review* 5 (1940): 845-867.

41. Stouffer, "Intervening Opportunities," 845.

But Stouffer formulated a framework that rejected the connection between mobility and distance. He first introduced the concept of "intervening opportunities," and proposed that "the number of persons going a given distance is directly proportional to the number of opportunities at that distance and inversely proportional to the number of intervening opportunities."[42] This sociological model has been tested in the United States.[43] Stouffer asserted that "the relation between mobility and distance may be said to depend on an auxiliary relationship, which expresses the cumulated (intervening) opportunities as a function of distance."[44] Margaret L. Bright and Dorothy S. Thomas believed Stouffer's theory as useful in "its applicability to the determination of spatial patterning and its value particularly in throwing light on the nature and direction of specific departures from the observed general patterning."[45]

Family decision processes also influence geographic mobility, as Peter Rossi pointed out, with a special reference to elderly migration.[46] He stated that a motivational approach to a decision making process consisted of multiplicative interaction of four variables, namely, availability, motive, expectancy, and incentive.[47] A variant of Rossi's original framework discussed that these elements embodied the life course theory with respect to people's mobility; the life course "posits that causes and consequences of migration behavior ensue from transitions in family and socioeconomic status that occur over the life course."[48]

42. Stouffer, "Intervening Opportunities," 846.

43. For a full treatment of Stouffer's theory of intervening opportunities that does not represent all migration flows with testing in the United States, see Robert H. Freymeyer and P. Neal Ritchey, "Spatial Distribution of Opportunities and Magnitude of Migration: An Investigation of Stouffer's Theory," *Sociological Perspectives* 28, no. 4 (October 1985): 419-440. See also David K. Foot and William J. Milne, "Net Migration Estimation in an Extended, Multiregional Gravity Model," *Journal of Regional Science* 24 (1984): 119-133.

44. Stouffer, "Intervening Opportunities," 847.

45. Margaret L. Bright and Dorothy S. Thomas, "Interstate Migration and Intervening Opportunities," *American Sociological Review* 6, no. 6 (December 1941): 773.

46. Peter Rossi, *Why Families Move: A Study in the Social Psychology of Urban Mobility* (New York: Macmillan, 1955).

47. Ralph R. Sell and Gordon F. Dejong, "Toward a Motivational Theory of Migration Decision Making," *Population & Environment* 1, no. 4 (December 1978): 313-335.

48. Gordon F. De Jong and Deborah Roempke Graefe, "Family Life Course Transition and the Economic Consequence of Internal Migration" (paper presented at the annual meeting of the Population Association of America, New York, NY, March 2007), 4. This paper can be found online at Population

Gordon F. De Jong and Deborah R. Graefe observed that in reference to younger adults, life course theory of mobility is primarily due to the age-related "character family demographic transitions and social mobility transitions."[49] In addition, they noted that "logic of migration as triggered by family demographic processes focuses on the impact of such vital events as marriage, childbearing, divorce, separation, and death."[50] Finally, they reasoned, "Because of time-series data limitations, . . . subsequent researchers have not been able to use direct life course measures, and instead have characterized households by age of the head and number of children or household size."[51]

Diaspora and Transnational Migration

Interest in the connection between diaspora and transnational migration has grown significantly in recent years, and more studies on globalization, global economics, international relations, global politics, international conflict resolutions, and foreign diplomacy have been produced. The design of transnational migration is not new; however, its influence and form dramatically expanded over the years. Peggy Levitt notes,

> The assumption that people will live their lives in one place, according to one set of national and cultural norms, in countries with impermeable national borders, no longer holds. Rather, in the 21st century, more and more people will belong to two or more societies at the same time.[52]

This is possible because of advanced technologies in modern transportation and communications. Stephen Castles explains that "some

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Association of America, Princeton University, http://paa2007.princeton.edu/download.aspx?submissionId=72019 (accessed April 26, 2010).

49. De Jong and Graefe, "Family Life Course Transition," 4

50. De Jong and Graefe, "Family Life Course Transition," 4

51. De Jong and Graefe, "Family Life Course Transition," 4.

52. Peggy Levitt, "Transnational Migrants: When 'Home' Means More Than One Country," Migration Information Source, Migration Policy Institute, http://www.migrationinformation.org/Feature/display.cfm?ID=261 (accessed April 29, 2010). See also Peggy Levitt, *The Transnational Villagers* (Berkeley: University of California Press, 2001); Ewa Morawska, "Immigrant Transnationalism and Assimilation: A Variety of Combinations and the Analytic Strategy It Suggests," in *Toward Assimilation and Citizenship: Immigrants in Liberal Nation-States*, ed. C. Joppke and Ewa Morawska (Hampshire: Palgrave Macmillan, 2003), 133-176.

people develop a transnational consciousness, and maintain economic, cultural and social relationships in several places."[53]

Oliver Blakewell echoes Levitt's assertion by connecting the diaspora peoples with migrants and transnationals. Accordingly, diaspora becomes a "social form" that emphasizes "an identified group characterised by their relationship-despite-dispersal."[54] He says that the "set transnationals do not necessarily consist exclusively of migrants and many migrants may not maintain transnational activities."[55] Blakewell perceives diaspora "as a subset of transnationals, and both the sets of transnationals and diasporas intersect with the set of migrants." Defining diasporas by their "transnational character," Blakewell asserts that the term diaspora be "reserved for particular people living in distinctive relationships with each other and a homeland."[56] Indeed, for Blakewell,

> Not all migrants become diasporas and not all diasporas can be considered as migrants (although their ancestors may have been so). Likewise, not all those who engage in transnational practices are necessarily diasporic; they may simply be operating as networks of people with limited relationships to any place (real or imaginary).[57]

Echoing Blakewell's point, Levitt observes,

> Moreover, not all migrants are transnational migrants, and not all who take part in transnational practices do so all the time. . . . Most migrants are occasional transnational activists. At some stages in their lives[,] they are more focused on their countries of origin while at others they are more involved in their countries of reception. Similarly, they climb two differ-

53. Stephen Castles, "Will Labour Migration Lead to a Multicultural Society in Korea?" (paper presented at the Global Human Resources Forum, Seoul, Korea, October 2007), 3.

54. A pre-published copy of his paper can be found online: Oliver Blakewell, "In Search of the Diasporas within Africa" International Migration Institute, University of Oxford, http://www.imi.ox.ac.uk/about-us/people/oliver-bakewell/ (accessed May 11, 2010).

55. Blakewell, "In Search of the Diasporas," 4.

56. Blakewell, "In Search of the Diasporas," 3.

57. The relationship to a place is what distinguishes transnationalism from diaspora, argues Blakewell. He cites N. Nyberg-Sorensen to support his case: "Migrants' transnational practices have been understood to dissolve fixed assumptions about identity, place and community, whereas diasporic identity-making has been understood to evolve around attempts to 'fix' and closely knit identity and community" (Blakewell, "In Search of the Diasporas," 3); and see N. Nyberg-Sorensen, ed., *Living Across Worlds: Diaspora, Development and Transnational Engagement* (Geneva: International Organization for Migration, 2007), 7.

> ent social ladders, moving up, remaining steady, or experiencing downward mobility, in various combinations, with respect to both sites.[58]

Broadly speaking, diaspora refers to the global phenomenon of the dispersion or scattering of people in various parts of the world, occurring either by a voluntary act or coerced condition in both domestic and global contexts. Migration facilitates geographical or demographic mobility that eventually results in diasporic conditions. Migration basically involves geographic and demographic flows of people or individuals, taking both internal and international directions. It is important to view the inherent connection between diaspora and migration because of their symbiotic relationship.[59] However, while both are complementary, they are not identical or interchangeable.

Therefore, diaspora refers to the overarching structure under which all forms of mobility take place, while migration serves as a tool to account for a diasporic process or condition. In *Global Diasporas: An Introduction*, Robin Cohen identifies the following features of diasporas: they are often traumatically dispersal from an original homeland; they leave their homeland in search of work, pursuit of trade, or to further colonial ambitions; they share a collective memory and myth about the homeland; and they possess an idealization of the supposed ancestral home. There is also a return movement or at least a continuing connection observed among them. They tend to have a strong ethnic group consciousness sustained over a long time and a troubled relationship with host societies. They share a sense of co-responsibility with co-ethnic members in other countries and possess the possibility of a distinctive, creative, and enriching life in a tolerant host society.[60]

58. Levitt, "Transnational Migrants" (accessed April 29, 2010).

59. Patrick Iroegbu argues that "migration or diasporism is substantially a human capital issue involving an individual or group. It is also structural in terms of forces that push people around for safety and income as the dual market theory suggests. That is, people move with the hope to be better off than they were before. Staying at home maintains their current living conditions, where chances of progress are more likely in another place. However, moving brings about a change, a change hoped to be better—therefore security, empowerment, and opportunities will be filled with choices." See Patrick Iroegbu, "Migration and Diaspora: Craze, Significance and Challenges," Holler Africa, http://www.hollerafrica.com/showArticle.php?%20artId=121&catId=%201&page=1 (accessed April 30, 2010).

60. Cohen identifies the following five major types of diaspora with their respective examples: (1) Victim—Jews, Africans, Armenians; (2) Labour—indentured Indians; (3) Imperial—British; (4) Trade—Lebanese, Chinese; and (5) Deterritorialized—Carribean peoples, Sindhis, Parsis. Robin Cohen, *Global Diasporas: An Introduction* (London: University College London Press, 2008), 17-18.

Salient Features of People's Mobility

Factors behind the mobility and scattering of people vary from one group to another, depending on the circumstances, timing, and location of those involved. People move *because* (causal) of various reasons; they also move *for* (motive) similar reasons such as natural, social, political, economic, personal, educational, religious, or missional reasons. Economic theories of migration developed within the framework of "push-pull factors" to account for geographic and demographic mobility. In recent times, Nicholas Van Hear proposed to understand mobility as either proactive or reactive within the context of five types of orientation: outward, inward, return, onward, and stay-put.[61]

Mobility can be voluntary or involuntary, temporary or permanent. People move voluntarily when they do so without coercion or external factors that cause their displacement or relocation. Involuntary factors involve any life-threatening circumstances, including but not limited to religious, political, economic, social circumstances, and natural calamities. People's mobility could be temporary or permanent. This depends on *what drives* people to abandon their original society and *what attracts* them to adopt the target homeland. One stresses motivation as that which drives individuals to leave the homeland. The other highlights incentive as that which attracts people to a new land.

People's move could be occasioned by natural factors, especially those that relate to the environment or ecology. This may include natural calamities: floods, earthquakes, tsunamis, typhoons, cyclones, and hurricanes. In the sub-Saharan Africa, for example, climate change causes drought, flooding, and desertification, which in turn drives migration.[62] Inversely, people's mobility could also contribute to

> agricultural transformation in a positive way as international migrant households often show a relatively high willingness to invest in agriculture. Nevertheless, the development potential of migration has not yet been fully realized due to a number of social, economic, legal, institutional, and infrastructural obstacles.[63]

61. For a full discussion, see Nicholas Van Hear, *New Diasporas: The Mass Exodus, Dispersal and Regrouping of Migrant Communities* (London: University College London Press, 1988).

62. Nancy Palus, "Experts Say Climate Change Drives Migration in Sub-Saharan Africa," VOANews.com, posted March 20, 2008, http://www1.voanews.com/english/news/a-13-2008-03-20-voa33-66809527.html (accessed May 11, 2010).

63. See Hein de Haas, Migration and Agricultural Transformations in the

In some quarters, religious persecutions trigger both small and large-scale mobility flow. People with strong religious convictions, for example, may find themselves ostracized by a society that is not sympathetic or sensitive to their particular belief systems. Likewise, some people abandon their homeland to avoid compromising their cultural traditions and value systems. Wherever, the prospect of being assimilated into and absorbed by the mainstream society was high, people fear the possibility of losing their original ethnic identity.[64] On a grander scale, conflict could lead to religious wars, which would eventually produce refugees forced into physical dislocation and displacement.[65]

Parallel to religious persecution is political oppression. Dissension establishes a lasting animosity among people whose political orientations are different or diametrically inconsistent with those in power. Authorities employ threats, physical violence, verbal abuse, and even death to curb dissenters. The minority are cut off from the political scene, banished to obscurity, or completely eradicated. Other issues regarding minorities concern interracial integration and the national identity. Integration becomes difficult when some people see incoming migrations as a threat to their national identity. This inevitably leads to the clash of two civilizations and cultures in their neighborhoods.[66]

Oases of Morocco and Tunisia (Utrecht/Amsterdam: KNAG/FRW UvA, 2001), 3.

64. Castles argues that "more open and diverse societies do not have to mean loss of social cohesion, cultural identity and core values." The idea of multiculturalism appeals to Castles as one creative way to avoid vague integration. In 1971, Canada became one of the first countries to adopt officially multiculturalism as a national policy.

65. See Meic Pearse, *The Gods of War: Is Religion the Primary Cause of Violent Conflict?* (Downers Grove: IVP, 2007); Mary Jane Engh, *In the Name of Heaven: 3,000 Years of Religious Persecution* (New York: Prometheus Books, 2007).

66. Samuel Huntington posits two major manifestations of the clash of civilizations: fault line and core state conflicts. Samuel Huntington, *The Clash of Civilizations and the Remaking of World Order* (New York: Simon & Schuster, 1996). A concise but insightful critique on Huntington's ideas applicable to the immigration experience in the United States is online. See Judy Yates Siker, "Xenophobia or Xenophilia: Towards a Theology of Migration," The Living Pulpit: Dedicated to the Art of the Sermon, http://www.artofthesermon.org/index.php?option=com_content&task=view&id=143&Itemid=1 (accessed May 11, 2010). See also Andrej Tusicisny, "Civilizational Conflicts: More Frequent, Longer, and Bloodier?" *Journal of Peace Research* 41, no. 4 (2004): 485-498; Seizaburo Sato, "Clash of Civilizations or Self-Renovation through Mutual Learning," Okamoto International Affairs Research Institute, http://www.sbpark.com/inn60.html (accessed April 29, 2010).

Alongside people's moves are their hopes to live in a "greener pasture." When a nation's economy bubbles and pops, people may react by looking for a "promise land." Those from the Global South may be attracted to move to the Global North to fulfill their "dreams" in countries such as Canada, the United States, and Europe. The economic boom across the Asian region also lures people and individuals to move into more urbanized areas in search of a stable economy or even to increase political power. Among Asians, there is a growing passion to live out their "dreams" in Japan, Korea, Singapore, or Hong Kong. One force that drives them to relocate into these strategic places is economic; many want to have a "better life," economically speaking. Profession or highly specialized trade and labor skills have become tools to achieve one's dream. The effects and consequences of the exodus of professionals and skilled workers could cause a "brain drain" for the homeland and a "brain gain" for the host society.[67] There is also the lure of interracial marriages. Women are more likely to marry men from the places of economic stability as a way of improving their lives. Of course, not all intermarriages are caused by purely economic reasons. However, many who marry through third-party agents under a mail-order bride scheme or pre-arranged marriage programs have economics as their prime motive.

People also move out of personal reasons. Constants here include personal ambitions or just naïve adventurism. Ambitions in life involve high education, a life-long career, and success in selected professions. For example, people who leave their homeland to study overseas belong to this category. This move could be temporary, depending on the length of one's studies, but it could also be irreversible as graduates decide to become permanent residents and consequently citizens of their host country. Those who eventually return to their homeland after accomplishing their goals in their adopted society do so for more nationalist reasons, not to mention socio-economic, political, or religious reasons.[68]

67. For a fuller treatment, see Ronald Skeldon, "Of Skilled Migration, Brain Drains and Policy Responses," *International Migration* 47, no. 4 (November 2008): 3-29.

68. Patrick Iroegbu insightfully writes, "Diasporism makes sense because it may forge stronger ties between the homeland and outside individuals. Diaspora communities show that diaspora issues are an important category to initiate and seek out ideas and accommodation of ways and forms in which intercultural and international relations between homeland and settled ethnic nationalities can strengthen one another. As a fact, it can help in sustaining new democratic nation states with the flow of ideas and social obligations in agreement with the home-inward and the home-outward. The meaning of diaspora therefore resonates with, but not limited to, the connection and feeling of asking those in diaspora how and when they would go back home and be relevant?" See

From an evangelical perspective, the study of people on the move goes beyond numbers, ethnicity, or demographics. While mobility involves natural, social, political, economic, personal, educational, and religious factors, some people may interpret dispersions providentially or, more specifically, missiologically. Within this context, all movements of individuals and peoples are considered providential. In other words, these movements do not simply happen naturally. Rather, they occur under God's direction.[69] Biblically speaking, providential movements are missional acts. As Tom Houston and others write, "God controls these movements. The Bible is full of examples, from Genesis to Revelation of God using them for his purposes."[70]

People's mobility advances the gospel. Whenever people move, the gospel moves. God opens up opportunities for the advancement of the good news. In the history of world evangelism, the dispersion of people or individuals plays a strategic role in fulfilling the Great Commission. There are two underlying basic principles relevant to this claim.

Firstly, God's grace precedes any geographical mobility or demographic flow. With respect to diaspora, God's grace *prepares* people's hearts and creates an environment for divine-human encounters. God's grace *precedes* all undertakings involving evangelism.[71] Divine grace always operates ahead of any human mobility. This evangelistic aspect is crucial to see God's initiations that draw souls within the framework of a theology of diaspora. In other words,

> A theology of global diaspora unfolds the universal dispersal of God's grace and the availability of God's love in all corners of the world. Divine grace permeates the mobility of peoples around the world. God's grace

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Iroegbu, "Migration and Diaspora" (accessed April 30, 2010).

69. Siker, citing Deuteronomy 26:5, observes, "The Bible's first confession of faith begins with a story of pilgrimage and migration." Siker, "Xenophobia or Xenophilia" (accessed May 11, 2010).

70. Tom Houston et al., *The New People Next Door: A Call to Seize the Opportunities,* Occasional Paper no. 55 (New Delhi: South Asian Concern/ Lausanne Committee for World Evangelization, 2005), 10. The paper is also available online: Tom Houston et al., "The New People Next Door: A Call to Seize the Opportunities," Occasional Paper no. 55, Lausanne Committee for World Evangelization, http://www.lausanne.org/documents/2004forum/LOP55_IG26.pdf (accessed May 11, 2010).

71. John Wesley calls the operation of grace before and during the "gospel call" as prevenient grace. John Wesley, *The Works of John Wesley*, vol. 6, 3rd ed. (Grand Rapids: Baker, 1978), 512. Alister E. McGrath laments how contemporary theology of mission often overlooks the doctrine of prevenient grace in world evangelization. Alister E. McGrath, *Evangelicalism and the Future of Christianity* (Downers Grove: IVP, 1995), 179.

> goes wherever people go and operates wherever people are situated so that the divine missionary intent and redemptive purpose will be fulfilled. By his grace, God allows the scattering of peoples around the world; God also gathers peoples through his grace and for his grace.[72]

Secondly, migration flows provide providential opportunities for people to gain access to the gospel. This goes both ways: believers in diasporic contexts may influence the nationals of the host countries with their testimonies of God's love and forgiveness, and non-believers may move to areas where the gospel is readily accessible. Some people can encounter Christ in the process of moving or migrating even without the direct or sustained contact with believers; others can hear the good news for the first time as they become acquainted with believers in times of need. Migration flows, in fact, could serve as natural conduits for fulfilling God's missionary intention among people on the move.

Furthermore, ministry-sensitive Christians will find migration as a strategic channel for doing their own share of the missionary task. Geographical mobility, whether forced or unforced, voluntary or involuntary, may be interpreted as a God-given opportunity to spread the good news. However, it does not follow that God orchestrates cruel and oppressive initiations or facilitations of diasporic movements. The fact remains that the missionary God is in total control over everything, and that adverse events and circumstances currently taking place would not be able to thwart his missionary intention in the world.[73]

Basic Theological Considerations for Global Diaspora

Any attempt to describe diaspora as a missiological concern needs to consider locating the theme first within a broader theological framework. The diaspora phenomenon can be grounded theologically, but not without scriptural validity and historical demonstrability. It is phenomenal when people scatter across continents and within homeland boundaries. The act of scattering points to a theological truth that dispersions

72. Tereso C. Casiño, "Global Diaspora: Basic Frameworks for Theological Construction" (paper presented at the Global Diaspora Consultation, Taylor University College, Edmonton, Alberta, Canada, October 15-16, 2006), 16.

73. Houston et al. write, "God's control is not limited to 'his' people, it extends to the rise and fall of the world's political and military powers. The vision of the empires in Daniel 2 and 7 demonstrates a philosophy of history: God is in supreme control-morally and spiritually, politically and militarily. Isaiah and Jeremiah emphasized that Egypt and Assyria, Babylon and Persia were instruments that God used for his purposes, and were themselves subject to his judgment (Is 10:5; 45:1; Jer 25:9-12). He directed the movement not only for Israel but of other nations as well (Am 9:7)." Casiño, "Global Diaspora," 16.

accentuate God's redemptive plan that has been progressively unfolding with his reconciling acts in the world. It is therefore crucial to construct a "theology of global diaspora," no matter how preliminary, upon which diaspora missiology could stand. I define the "theology of global diaspora" as

> the dynamic process of articulating and systematizing the fundamental tenets of the missionary intentions and works of God as interpreted and implemented by God's covenant people among diaspora communities and situations around the world through the lens of the Scripture and the historical formulations of doctrines, using both traditional and contemporary speech-forms, symbols and metaphors.[74]

Five major theological considerations can be stated in this regard. First, global diaspora phenomenon situates Adam and Eve in the Garden of Eden and their eventual departure from their "original homeland." Disobedience caused this permanent departure and catapulted Adam and Eve to the apex of irreversible exilic migration. In this sense, the diaspora may be perceived as *a form of divine retribution.*[75] Enoch Wan and Sadiri Joy Tira somberly note, "Adam and Eve's expulsion from the Garden because of sin is the first recorded involuntary migration."[76] When divine punishment was meted out, Adam and Eve had to leave their original domicile, and the loss of their original homeland also meant the alteration of their identity as citizens of the Garden of Eden. The exit from the Garden of Eden was thus the first recorded geographic mobility in biblical history, but caution is necessary in making it as the prototype for succeeding diasporic experiences.[77]

74. Casiño, "Global Diaspora," 1.

75. Enoch Wan and Sadiri Joy Tira, "Diaspora Missiology," in *Missions in Action in the 21st Century*, ed. Sadiri Joy Tira and Enoch Wan (Toronto: Prinbridge, 2008), 44.

76. Wan and Tira, "Diaspora Missiology," 44.

77. Using the twin metaphors of "scattering" and "gathering," Wan and Tira argue that such diasporic conditions are traceable to a war between the forces of God and Lucifer/Satan. The defeat of Satan led to his eviction from heaven. Yet he continues to wage war against God and seeks to inflict pain and suffering upon the believers. However, in the battle of Armageddon, Satan and his evil forces will eventually meet their fate in hell for eternal punishment. Wan and Tira conclude, "The supernatural suffering and gathering for the evil forces are both divine punishment, i.e., being forced out of heaven and being gathered in hell." Sadiri Joy Tira and Enoch Wan, "Diaspora Missiology," 38-39. For a fuller treatment, read the first five chapters in Gregory A. Boyd, *God at War: The Bible and Spiritual Conflict* (Downers Grove: IVP, 1997).

Second, the breadth of global diaspora links historically with extreme Jewish nationalism. With Israel's perennial exclusivist tendency as the backdrop, the Jewish diaspora may be construed as *a form of hermeneutical corrective* to check nationalistic particularism. In their zeal to establish Yahweh as the God of Abraham, Jacob, and Isaac, some Jews tried to domesticate Yahweh within the borders of Israel. They thought Yahweh was "located" with them, but not with other nations outside their borders. Yahweh's redemptive plan for all nations was supplanted by the Jews who stubbornly localized his presence within the boundaries of Israel and Judah.[78] Many Jews persisted with this exclusivist stance even during the New Testament times and beyond.[79]

Third, global diaspora phenomenon accentuates the reality of divine justice. In this strict sense, the dispersal of the Jews in particular and the scattering of people in general, may be interpreted as *a form of divine judgment*. People were scattered in many places, going to many directions after the confusion of languages at the Tower of Babel. The Jews went into exile after a series of lapses in their spiritual devotion to Yahweh, not to mention the grave mistakes and miscalculations made by many leaders of Israel and Judah. Nevertheless, the exilic presence of the Jews in an environment of dispersion paved the way for cross-cultural engagement, multiculturalism in the host country, and eventually cultural transformation.[80]

78. The prophet Jonah depicts the tension between Yahweh's universalism and the Jews' nationalist particularism. Called to proclaim Yahweh's message to the people in Nineveh, Jonah lamented over the universal scope of Yahweh's love and justice, even after the demonstration of God's power that swept across the nation in the aftermath of his preaching. For an extensive treatment, see Uriel Simon, *Jonah,* The JPS Bible Commentary, trans. L. J. Schramm (Philadelphia: The Jewish Publication Society, 1999).

79. God, of course, used the Jewish Diaspora even at the early stage of gospel advancement. Tuvya Zaretsky emphatically writes, "The mission of the church started in the Jewish homeland, under the power of the Holy Spirit. During the Jewish festival of Shavuot (Pentecost), Diaspora Jews, and proselytes, made pilgrimages to Jerusalem from Mesopotamia, Asia Minor, Northern Africa, the Mediterranean regions, Southern Europe and the Arabian Peninsula. They heard the gospel message and believed it. After the festival, they carried the gospel back to their home Diaspora communities." Tuvya Zaretsky, "A Missiological Study of Jewish Diaspora," (a paper presented at the Global Diaspora Consultation, Taylor University College, Edmonton, Alberta, Canada, November 15-18, 2006), 4.

80. For an insightful analysis, see Leo G. Perdue, "The Crisis of Judah and the Cultural Turn: Inculturation, Religious Transformation, and Intercultural Engagement in Second Temple Judaism" (paper presented at the International Conference Celebrating the 10th Anniversary of Soongsil Graduate School of

Fourth, global diaspora phenomenon signifies the grand redemptive plan of God for all nations. Here, diaspora functions as *a form of divine strategy to fulfill the universal missionary mandate.* Again, God's sovereignty encompasses the scattering of people from various quarters of the world for an expressed missionary intention. Doors of opportunities for evangelism open up as people move. Given the emerging realities of transnational migration, people in dispersion can have direct access to the gospel without losing their ethnic identity.[81]

Finally, global diaspora is *a central theological frame* for interpreting God's redemptive acts in the world based on the triune God's revelatory nature. The diaspora "has shaped Jewish identity and history."[82] In a similar vein, if Christian identity and history can be viewed as diasporic, then the rest of human identity and history could follow. In other words, diasporas cannot be monopolized by the Jews or Christians because the rest of humanity belongs to global diaspora communities. Central to this inclusive view of diaspora missiology is the incarnation of Jesus Christ, the concomitant of his uniqueness as the universal Redeemer and Lord. Wan and Tira assert that Christ's incarnation serves as a theological model of purposeful migration.[83] Equally important themes include the

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Christian Studies, Seoul, Korea, November 17, 2008), 44-65.

81. Recent advancements in missionary strategies have introduced "insider movements," which means that new believers can be obedient to Christ and yet "remain integrated with or inside their natural community." See Rebecca Lewis, "Insider Movements: Retaining Identity and Preserving Community," in *Perspectives on the World Christian Movement: A Reader*, 4th ed., ed. Ralph D. Winter and Steven C. Hawthorne (Pasadena: William Carey Library Publishers, 2009), 673-675. Frank Decker argues, "These 'insider movements' are not intended to hide a believer's spiritual identity, but rather to enable those within the movement to go deeper into the cultural community – be it Islamic, Hindu, or Buddhist – and be witnesses for Jesus within the context of that culture." Frank Decker, "When 'Christian' Does Not Translate," *Mission Frontiers*, September-October 2005, 8. For other opinions, see Biblical Missiology, "What is Wrong with the Insider Movement?" Biblical Missiology, http://biblicalmissiology.org/2010/01/07/what-is-wrong-with-the-insider-movement/ (accessed May 11, 2010); Greg H. Parsons, "Insider Movement: A New Phrase for an Old Idea," Lausanne World Pulse, http://www.lausanneworldpulse.com/research.php/418/07-2006 (accessed May 11, 2010); for more information, see chapter twenty-three in John Travis and Anna Travis, *Appropriate Christianity* (Pasadena: William Carey Library Publishers, 2005).

82. Zaretsky, "A Missiological Study," 4. For a different view that argues for exile (*galut*) instead of diaspora that shapes Jewish identity, see Howard Wettstein, ed., *Diasporas and Exiles: Varieties of Jewish Identity* (Berkeley: University of California Press, 2002).

83. In an effort to locate contemporary diaspora missions in the incarnation of Christ, Wan and Tira write, "Throughout his earthly life he exercised hu-

universal workings of the Spirit of God, the spiritual state of humanity, the universal reality of sin, God's salvific works around the world, the diasporic orientation of the missionary mandate, the identity and calling of the church, and the realities involving millennialism in particular and eschatology in general.[84] All of these anchor on scriptural foundations which then can offer global diasporas a coherent framework.

To state precisely, global diaspora is best construed as a "theological form" that accentuates God's missionary intention for people on the move and the redemptive acts that go along with it, both domestically and globally.[85] The overall diasporic experience and paradigm involve a homeland, an adopted society, and the initiating and resultant circumstances, along with their corresponding factors, events, and processes. Theologically, between a given people's original homeland and their adopted country, there exists somewhere God's universal presence that operates in the lives of people as they face challenges in life and maximize the creative possibilities in their diasporic environment.[86]

Implications for Diaspora Missiology

A theology of global diaspora generates a "missiology of diaspora," and consequently, "diaspora missiology." In recent times, attempts have been made to define "diaspora missiology" by some quarters. Wan

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mility (Phil 2:5-11) and is a model for future Kingdom workers (e.g., tentmakers and missionaries) who willingly leave their homes for Kingdom work. However, displaced diaspora people can also relate to his life experience as an 'exile'." Wan and Tira, "Diaspora Missiology," 45.

84. Casiño, "Global Diaspora," 2.

85. Howard Wettstein argues that diaspora is a political idea that suggests a geopolitical dispersion. For an extensive discussion, see Howard Wettstein, "Coming to Terms with Exile," in *Diasporas and Exiles: Varieties of Jewish Identity,* ed. Howard Wettstein (Berkeley: University of California Press, 2002), 47-59.

86. Three significant dates are engraved in the memory of Israel related to diaspora are as follows: 22 BC (fall of Samaria); 586 BC (fall of Jerusalem); and AD 70 (destruction of Jerusalem). These major dates altered the history and identity of the Jewish people forever. Cohen argues that what befell on Judah in 586 BC "created the central folk memory of the pessimistic, victim diaspora tradition—in particular the experience of enslavement, exile, and displacement." Cohen, *Global Diasporas*, 22. Narry Santos observes that in the New Testament, the term *diaspora* (διασπορά) appears only in three instances, which refers to the Jewish minority who lived amongst other religions (John 7:35), Jewish Christians scattered among the nations (Jas 1:1), and the scattered Christian communities outside Palestine (1 Pet 1:1). Narry Santos, "Survey of the Diaspora Occurrences in the Bible and of Their Contexts in Christian Missions," in *Scattered: The Filipino Global Presence*, ed. Luis Pantoja Jr., Sadiri Joy Tira, and Enoch Wan (Manila: LifeChange Publishing, 2004), 54-55.

defines diaspora missiology as "a missiological study of the phenomena of diaspora groups being scattered geographically and the strategy of gathering for the kingdom."[87] Tuvya Zaretsky, a doctoral student of Wan, refers to diaspora missiology as "the science of mission that studies the phenomenon of diaspora or people scattered or in transition."[88] Consultations on diaspora missiology were conducted in the last decade, but they did not produce a coherent definition of diaspora missiology. However, in November 2009, the Lausanne Movement Diasporas Leadership Team convened and selected missiologists and theological educators from major theological institutions in Europe, Oceania, America, and Asia. They gathered at Torch Trinity Graduate School of Theology in Seoul, Korea. After three full days of scholarly discussions and debates on subjects related to diaspora mission and global diaspora studies, participants finally drafted, approved, and released a document titled, "Seoul Declaration of Diaspora Missiology." Noting how "diaspora missiology" emerges as a biblical and strategic field of missiology, the document defines diaspora missiology as "a missiological framework for understanding and participating in God's redemptive mission among people living outside their place of origin."[89] Evidently, all these efforts to define diaspora missiology point to the fact that the global diaspora phenomenon both embraces and transcends sociology, demographics, law, economics, anthropology, migration, labor, and sociology. Global diaspora missiology integrates "many related disciplines on how God's mission is accomplished through the diaspora peoples."[90] In this regard,

> The mobility of God's people in particular, and the movements of communities, tribes, or nations, in general, help to cement the complimentary characteristics of both theology and diaspora missiology. Missiology is inherently theological as theology is indispensably missions-oriented.

87. Enoch Wan, "Diaspora Missiology," *Occasional Bulletin of EMS* 20, no. 2 (2007): 3.

88. Zaretsky, "A Missiological Study," 3.

89. For the full declaration, see Lausanne Diasporas Leadership Team, "Seoul Declaration on Diaspora Missiology," Lausanne Diasporas Leadership Team, http://www.gatheredscattered.com/component/content/article/7 (accessed April 30, 2007). Previous consultations on diaspora missiology under the sponsorship of the Lausanne Movement Diasporas Track prior to the "Seoul Declaration" were held in Canada, U.S., Thailand, and the Philippines.

90. Wan and Tira, "Diaspora Missiology," 30.

> To construe global diaspora missiology through the lens of theology is therefore a logical necessity.[91]

Theology and missiology are inseparable; their relationship leads to five major implications for contemporary missiology.

First, the geographical and demographical mobility of people and individuals bears a strong missiological currency. Underlying the journeys of people from their homelands to new places is divine providence, or to be exact, the reality of redemptive history. Diasporic movements unfold God's missionary intention for all nations. Regardless of the factors that initiate and facilitate peoples' pilgrimages from their homelands, whether voluntary or involuntary, permanent or temporal, the fact remains that all movements could function as witnessing opportunities.

Second, given the missiological orientation of people's geographical mobility—both internally and internationally—diasporas appear to be a divine appointment.[92] Church history and its wider canvass, the history of civilizations, show that the gospel moves whenever and wherever people move. In many parts of the world, the mobility of people at various circumstances—e.g., war, labor flow, displacement because of persecution or ecological reasons, or economic migration—unfolds the introduction and expansion of biblical missions.[93]

Third, global diasporas open doors for more innovative missionaries to serve in different parts of the world, particularly the tentmakers. Many Christian professionals have seen their employment overseas as a fulfillment of their missionary vocation and calling. The Philippines, for example, is paving the way by producing tentmakers who would serve in different areas of the world, including places that seem hostile to the gospel. Tentmakers can live and work creatively in places where "regular missionaries" have difficulty with entry. In 2010 alone, Filipinos are preparing to send out 200,000 tentmakers around the world.[94] With

91. Casiño, "Global Diaspora," 1.

92. Some forced diasporic conditions, such as exiles and people's eventual return to their homeland, could be considered as a missiological strategy for gospel witnessing, either directly or unintentionally. For a fuller treatment, see the foreword by Daniel Boyar in Alain Epp Weaver, *States of Exile: Visions of Diaspora, Witness, and Return* (Scottdale: Herald Press, 2008).

93. In his study of Christian diaspora, John Howard Yoder observes that the good news has been brought to new parts of the world for centuries "primarily by migration of financially independent Christians." Cited in Roger E. Hedlund, *Building the Church* (Madras: Evangelical Literature Society, 1982), 79.

94. See David S. Lim, "Vignettes of Filipino Tentmakers," Tentmakernet, http://www.tentmakernet.com/articles/vignettes.htm (accessed May 10, 2010); Robert Ferdinand K. Lopez, "The Philippine Missions Association (PMA) Tent-

an average of a million Filipinos leaving the country annually, the idea of diaspora missions is not far from reality. In fact, it has already happened in many parts of the world among the Koreans, Chinese, Indians, Africans, and Hispanics. While it is true that the departures of millions of Filipinos split families, drain personal resources, strain interpersonal relations and kinship ties, and affect family values back home; nevertheless, many Filipinos consider working overseas to be a "divine gift." Even though it is difficult to go abroad, they find creative ways to fulfill their missionary mandate.[95]

Fourth, global diaspora liberates the universal church from the trappings of traditional missiology. It transcends the former clear distinctions between "home missions" and "foreign missions," or "local missions" and "overseas missions." A theology of global diaspora renders the popular notion of mission as "primarily cross-cultural," biblically inconsistent, and missiologically deficient.[96] Over the years, migrations, displacements, and dislocations of peoples from all quarters have already blurred the traditional way of distinguishing the missionary mandate from their homeland to a foreign land, or, as Johannes Blauw sees it, from centripetal (Old Testament) to centrifugal (New Testament) directions of mission.[97] Missionary work within the realities of global

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making Agenda: Raising an Army of Outstanding Filipino Witnesses," in *Scattered: The Filipino Global Presence*, ed. Luis Pantoja, Sadiri Joy Tira, and Enoch Wan (Manila: LifeChange Publishing, 2004), 197-208.

95. Roman Catholic Bishop Precioso D. Cantillas, in recognizing the strategic role that Overseas Filipino Workers (OFW) play in world evangelization, writes, "More than considering the migrant workers as modern heroes, the Church considers the migrants, and wants them to consider themselves too, as evangelizers and missionaries of their faith among the peoples they live and work. As the Church continues to empower the lay members to be protagonists of their faith and in the life of the Church, she sees in the migrants the prospect of active and effective lay evangelizers of the faith if and when they are properly trained and formed. The Church therefore looks at migration not only as a new and great pastoral challenge but also a new and a great tool for evangelization." Precioso D. Cantillas, "Overseas Filipinos beyond Remittances," Commission on Filipinos Overseas, Office of the President of the Philippines, http://www.cfo.gov.ph/index.php?option=com_content&view=article&id=362&Itemid=137 (accessed April 30, 2010).

96. See, for example, Robert Claro who asserts that "missions is reaching people who are culturally different from me." Robert Claro, *A Higher Purpose for Your Overseas Job* (Makati City: Crossover Books, 2003), 23.

97. Johannes Blauw sees the discontinuity in the way mission was done in the Old Testament and New Testament. Johannes Blauw, *The Missionary Nature of the Church: A Survey of the Biblical Theology of Mission* (Cambridge: Lutherworth Press, 2003).

diaspora has essentially become multidirectional and multifaceted; it is no longer just the Global North sending out missionaries to the Global South or believers from one culture reaching out to people from different cultures.[98] Diaspora missiology calls for equal evangelistic concern for all peoples regardless of their ethnic background, place of origin, and social, economic, political, and religious circumstance. Diasporas continue to serve as catalysts for global socio-political economic dynamics, inundated with both theological and missiological implications. The mobility of people and individuals is a historic inevitability; it has, in fact, become an integral part of human history.

Lastly, global diaspora is an eschatological reality, the march of the nations towards final judgment.[99] It is the moving of people from different ethno-linguistic groups and nations towards meeting God. People's mobility serves as a matrix of divine-human encounters in both happy and adverse circumstances, either in displacements or dislocations, or in voluntary dispersions or involuntary migrations. Diaspora sets the broader canvass on which the redemptive acts of God in history make their imprint as people from various nations and tribes interact together.

Therefore, missionary efforts among people on the move are biblically valid, theologically consistent, and historically grounded. Under the redemptive plan of God, people move because the migratory or diasporic flows and transitions provide them with opportunities to encounter more of God's redemptive acts. People move because God calls them to move to bless the receiving communities of other nations.[100] The gospel moves with people. The dispersions of people, both internally and inter-

98. Reflecting on the emerging theologies in the non-western hemisphere, Justo L. Gonzales remarks that the "lands that a century before were considered the 'ends of the earth' will have an opportunity to witness to the descendants of those who had earlier witnessed to them." Justo L. Gonzales, *The Story of Christianity: The Reformation to the Present Day*, vol. 2 (New York: HarperOne, 1985), 397.

99. Grant Osborne sees the connection between passages in the Book of Revelation and the Book of Isaiah as the long and generational march of nations of the world to God. Grant R. Osborne, *Revelation*, BECNT (Grand Rapids: Baker Academic, 2002), 319.

100. The view that God is the "director," but not necessarily the "direct cause" of *all* forms of geographic and demographic mobility, finds support in the preeminence of the triune God regarding missionary work. "Mission *is missio Dei*," argues David J. Bosch, "which seeks to subsume into itself the *missiones ecclesiae*, the missionary program of the church. It is not the church which "undertakes" mission; it is the *missio Dei* which constitutes the church." David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll: Orbis Books, 1991), 529.

nationally, and purposely or unintentionally, happen under the lordship of Christ. The global diaspora phenomenon takes place under the sovereignty of "one God and Father of all, who is over all and through all and in all" (Eph 4:6).

Conclusion

The geographical and demographical mobility of people—internal/external or domestic/international—has always been concomitant with the rise and fall of civilizations. It is logical to assume that in every era of world history, there were people groups or individuals who moved from one place to another. Clearly, moving transcends cultural, ethnic, and geographical lines because human beings have the natural propensity to migrate domestically, regionally, or internationally. Integrative academic disciplines have established that people move because of institutional systems, economics, labor markets, political ideologies, and religious convictions, to name a few. In the very least, mobility involves an original homeland and an adopted home. It includes forces, events, and circumstances that cause and facilitate such transitions.

Theories of migration representing various disciplines are important to the missiological study of diasporas. They are integral to understanding people's demographic and geographic mobility. Their insights and contributions are crucial to formulating a diaspora missiology that is scripturally sound, theologically coherent, historically consistent, and contextually relevant. Diaspora therefore can function as a "theological framework" through which God's missionary plan, purpose, and redemptive acts can be deciphered and interpreted. By applying multidisciplinary methodologies and approaches to migration theories, we can produce an instrument to elucidate global diasporas. Diaspora missiology refers to the process of interpreting the phenomena of global dispersions of people from every background. It presupposes the possibility of divine-human encounters in the course of demographic shifts caused by internal and international migrations, dynamic cultural engagements, clash of dissonant worldviews, and the rise and fall of civilizations.