INTER-DISCIPLINARY AND INTEGRATIVE MISSIOLOGICAL RESEARCH:
THE “WHAT,” “WHY” AND “HOW” 1

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INTRODUCTION

This paper will begin with defining key terms, followed by explanation of the “what,” “why” and “how” of inter-disciplinary and integrative missiological research. Hopefully Christian scholars of multiple disciplines will collaborate in conducting research and Christian leaders will become better stewards of resources and opportunities by making informed decisions based on validly collected data through research.

To avoid complication, only five branches of missiological studies (i.e. theory, theology, history, anthropology and strategy of Christian mission) are being included in Figure 1. For more extended coverage on missiological research and research methodology, readers are advised to consult other papers published in English and Chinese by the author.2

2 Papers published in Chinese:
• 溫以諾、「宣教文化人類學=文化人類學+神學」, 教牧期刊 16 (2004 年 5 月) 115-129.
• 溫以諾、「基督徒從事「研究」—遵神旨或從人意？」, 《教牧分享》, 2005 年 11 月號, 第 2-6 頁。

Papers published in English:
KEY TERMS IN MISSIOLOGICAL RESEARCH

- “Missiological research” — "systematic and academic study (e.g. theory, theology, history, anthropology(intercultural studies), strategy of Christian mission) to continue on and carry out the *missio Dei* of the Triune Go, including investigation and interdisciplinary research."
- “Mission” — “is the endeavor of both individual Christians and organized congregations to continue on and carry out the *missio Dei* of the Triune God at both micro and macro levels, spiritually (saving souls) and socially (ushering in *shalom*) for redemption, reconciliation and transformation.”
- “Inter-disciplinary research” — “academic and systematic study conducted by using elements (e.g. theory, methodology, etc.) from one or more disciplines in the attempt to achieve a high degree of coherence or unity.”
- “Integrative research” — “research that is by design to be theoretically coherent, thematically consistent, methodologically complimentary and structurally unified.”
- “Research Methodology” — “ways and approaches employed in academic and systematic study.”

DISCIPLINARY MYOPIA AND ITS CONSEQUENCE

There are seven socio-cultural phenomena of negative nature due to the outcome educational goal of producing “specialist” and the resultant “disciplinary myopia”:

- absence of the cultivation of the whole person with holistic perspective and healthy temperament (e.g. curricular problems of the public school system);
- being succumbed to technological domination (e.g. biological engineering over ethics; population control over human values);
- cultural irrelevance of scholarship: (e.g. training of expert instead of cultivation of personhood and holistic learning);
- disciplinary rivalry (e.g. sciences vs. humanities);
- ethical confusion: scientific accomplishment in science and technology (such as organ transplant, cloning, etc.) surpasses ethical formulation;


4 “Shalom” - The opposite of “*shalom*” is described in John 12:31; 1 John 3:8; 5:19 and Jesus had overcome the world and the evil one who is its ruler (1 John 2:13-14; 5:4). *Shalom* is a Hebrew word with connotations of peace, wholeness, and wellness in the context of right relationships with God, people, and nature (Jer 33:8-9; Job 5:24; Ps 30:11; Isa 11:6; 9; 53:5). Enoch Wan, “’Mission’ and *Missio Dei*: Response to Charles Van Engen’s ‘Mission defined and described’” IN *Missionshift: Global Mission Issues in the Third Millennium*, Edited by David J. Hesselgrave and Ed Stetzer. 2010:41-50.


7 The seven points of this section is taken from (pages 3-4) the article listed in footnote #6
• fragmentation of knowledge (e.g. modern specialist vs. traditional scholars, technocrat vs. administrator) with a distorted view of reality (i.e. compartmentalized mind set, tunnel vision, etc.);
• giving into the dehumanizing and depersonalizing forces of contemporary society (e.g. the critique of the Marxist, feminist, liberation theologians, etc.).

CHALLENGES IN THE 21ST CENTURY ARE TO BE MET BY INTERDISCIPLINARY INTEGRATION IN MISSIOLOGICAL RESEARCH

There are seven kinds of challenges Christians face in the 21st century that would call for evangelical cooperative inter-disciplinary research. The first five are external factors and the last two are internal factors:

• postmodernist orientation & the tyranny of the "tolerance principle;"
• pluralistic landscape & anti-Christian / anti-establishment sentiment;
• popularity of "hard sciences" at the expense of the traditional studies, e.g. humanities, theological studies, etc.)
• promising bio-medical engineering, run-away technological advancement, and rapid socio-cultural changes;
• powerful and pervasive forces such as New Age Movement, gay & lesbian movement, environmental activist groups, Easternization (e.g. the increasing popularity of homeopathic medicine and acupuncture), etc.;
• polarization of evangelical scholars: the great divide of liberal vs. conservative (e.g. the "wider mercy of God") / charismatic vs. "frozen chosen," the inerrancy debate, the "millenarian fever," "the third wave," (including debates on "spiritual warfare" mentality, the merits of "territorial spirits" approach), etc.;
• power struggle among the intellectual elites of evangelical scholarship that are polarized by disciplinary differences, denominational division, etc. that would prevent genuine cooperation and collaboration of the best scholarship from various disciplines.

Organizations such as ETS and EMS are the ideal venues for inter-disciplinary cooperative efforts of evangelical scholars/researchers to demonstrate the spirit of unity and to make significant contributions in the "kairos" moment of human history.

THE IMPORTANCE AND SIGNIFICANCE OF MISSIOLOGICAL RESEARCH

To not make things too complicated, we shall explain the importance and significance of missiological research by selectively choosing only five branches of missiological study as shown in Table 1.

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8 The seven points of this section is taken from (pages 5-6) the article listed in footnote #6.
Table 1 Importance and Significance of Missiological Research

<table>
<thead>
<tr>
<th>Importance/significance of missiological study</th>
<th>Significance of missiological research</th>
<th>Importance of missiological research</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Theory</strong></td>
<td>Formulation of theory and model, such as “church growth study,” 10/40 window, unreached people-group,</td>
<td>Academically and practically seeking to advance in: theoretical formulation, model building, etc. for</td>
</tr>
<tr>
<td></td>
<td>diaspora missiology, relational paradigm.</td>
<td>qualitative and quantitative improvement, e.g. church growth study, Engle’s Scale, contextual</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-ization: C1 to C7, etc.</td>
</tr>
<tr>
<td><strong>Theology</strong></td>
<td>In search of biblical and theological foundation for branches of missiological study in order to avoid</td>
<td>Being evangelical, action and strategy should be grounded in biblical principle and sound theology to</td>
</tr>
<tr>
<td></td>
<td>abstract speculation and superficial knowledge</td>
<td>avoid problems, e.g. secularization, syncretism, etc.</td>
</tr>
<tr>
<td><strong>History</strong></td>
<td>Learning: how God worked previously in historical past, including temporal, spatial and contextual factors,</td>
<td>Positively: to appreciate God’s work in the past and learn from godly practice of past saints.</td>
</tr>
<tr>
<td></td>
<td>and ways to follow good examples of past saints and to not repeat past mistakes.</td>
<td>Negatively: discern past pitfalls, avoid repeat of past tragedy.</td>
</tr>
<tr>
<td><strong>Anthropology and intercultural studies</strong></td>
<td>Through studies in anthropology, intercultural studies, etc. in order to understand people we evangelize/serve</td>
<td>Training in anthropology, linguistics, intercultural studies (e.g. communication, intercultural</td>
</tr>
<tr>
<td></td>
<td>in matters of cultural background, cognitive pattern, etc. in order to continue on and carry out the missio</td>
<td>education/leadership) will reduce culture-shock, increase learning curve, advance contextualization</td>
</tr>
<tr>
<td></td>
<td>Dei of the Triune God spiritually (saving souls) and socially ( ushering in shalom), for redemption,</td>
<td>without accommodation, minimize cc-conflict, maximize productivity, expedite indigenization process,</td>
</tr>
<tr>
<td></td>
<td>reconciliation and transformation</td>
<td></td>
</tr>
<tr>
<td><strong>Strategy</strong></td>
<td>To be good stewards of resources and opportunity, collect &amp; interpret data of demographic reality,</td>
<td>To be good stewards of resources &amp; opportunity, one has to be wise &amp; responsible in planning &amp;</td>
</tr>
<tr>
<td></td>
<td>advance planning…in order to best use resources and opportunity</td>
<td>implementation in a godly way.</td>
</tr>
</tbody>
</table>

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9 Enoch Wan, *Diaspora Missiology: Theory, Methodology, and Practice*. IDS-USA, 2012


11 “Church growth theory” of Donald McGavran, including “HUP” - Homogeneous Unit Principle
12 Religious syncretism is a taboo for evangelical practitioner due to unreserved accommodation!
INTER-DISCIPLINARY RESEARCH IN MISSIOLOGY

Inter-disciplinary research in missiology combines and integrates biblical study, theology, anthropology, demographic, statistic, etc. in order to achieve a high degree of coherence or unity in research and for the practice of Christian mission. As evangelical, we are not to be sold out to the newest theory, pragmatic efficiency. Nor should we engaged in unreserved contextualization, such as multiple forms of liberation theology (e.g. feminist theology of the west, “minjung theology of Korea,” C.S. Song’s “third eye theology”).

The diagrams below emerged from personal research, professional publication and two-decade-long coaching doctoral dissertation. If inter-disciplinary research in missiological studies is conducted by following the five-step according to priority, then it will be characteristically evangelical, doctrinally sound and theologically grounded.

Table 2  Wan’s Way of Integrative Research (“STARS”) 15

<table>
<thead>
<tr>
<th>CRITERIA</th>
<th>*</th>
<th>EXPLANATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Scripturally sound</td>
<td>S</td>
<td>Not proof-text; but the “whole counsel of God” (Acts 20:26-27)</td>
</tr>
<tr>
<td>2. Theologically Supported</td>
<td>T</td>
<td>Not just pragmatism/expedience; but sound theology</td>
</tr>
<tr>
<td>3. Analytically Coherent</td>
<td>A</td>
<td>Not to be self-contradictory; but to be coherent</td>
</tr>
<tr>
<td>4. Relevantly contextual</td>
<td>R</td>
<td>Not to be out of place; but fitting for the context</td>
</tr>
<tr>
<td>5. Strategically practical</td>
<td>S</td>
<td>Not only good in theory; but can be strategically put into practice</td>
</tr>
</tbody>
</table>

Listed below are simple explanations of each of the five points in Table 2.

1. **Scripturally sound**
   As evangelical, Scripture is to be the basis and guide of Christian faith and practice. It is axiomatic for evangelical Protestant based on the conviction of “sola scriptura.”

2. **Theologically Supported**
   Just based on pragmatism/expedience is insufficient; but sound theology is essential and required.

3. **Analytically Coherent**
   Not to be self-contradictory; but to be both consistent and coherent

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13 即圖二第五項，便是本末倒置。有關功能論的評估，參下列兩篇專文：
Enoch Wan, "Critique of Functional Missionary Anthropology” *His Dominion*, Canadian Theological Seminary, Canada. 1982.
4. **Relevantly contextual**
   Not to be out of place; but it is to be required to be fitting for the context.

5. **Strategically practical**
   It is good to have scriptural/theological support with coherent theory and cultural relevance; but can be strategically put into practice.

**Table 3** Comparisons Between “Biblical” and Scriptural”

<table>
<thead>
<tr>
<th>#</th>
<th>BIBLICAL</th>
<th>SCRIPTURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Descriptive:</td>
<td>Prescriptive:</td>
</tr>
<tr>
<td></td>
<td>Recorded/reported in the Bible</td>
<td>Prescribed by the Incarnate &amp; “enscriptured” Word</td>
</tr>
<tr>
<td>2</td>
<td>Precedent in the Bible</td>
<td>Principle of “the whole counsel of God”</td>
</tr>
<tr>
<td>3</td>
<td>particular: time and place specific</td>
<td>Universal: transcending time &amp; space</td>
</tr>
<tr>
<td>4</td>
<td>culturally &amp; contextually specific</td>
<td>Neither culturally nor contextually specific</td>
</tr>
</tbody>
</table>

The Bible is full of “description” (#1 in the figure above) of behavior and practice of major figures in biblical times; but not “prescription” for us nowadays. For example, the Bible recorded/reported patriarch Abraham and King David as polygamist; but is prescriptive for us to be monogamist by the teaching of Jesus (Mt 19; Mk 10; Lk 16) and consistent teaching (Gen 1:14; Deut 24:13; Mal 2:15).

Let us use another example to illustrate this point. The selection of a substitute for Judas after his suicide was by “casting lots” (Acts 1) so this way of selecting a leader is merely “biblical” (#2 in the Table 2). Should the Christian church follow that manner in identification and selection of leaders nowadays? In other word, casting lot as a form of decision-making as recorded/reported in Acts 1 is “biblically accurate” but not “scripturally binding” for us to follow today.

There is a popular Christian hymn based on Ps 51:10-11, the psalm of confession written by King David after his adultery relationship with Beersheba. However, though the hymn is “biblical” (based on Ps 51:10-11), it is theologically incorrect and inapplicable to us. The reason is that David’s confession is “particular” and being “time and place specific” (#3 of the figure above); but is not “universally” applicable to us because Jesus had promised that the Holy Spirit will “be with you forever” (Jn 14:16). King David’s confession and the hymn based on Ps 51 though being “biblical” but is not “scriptural.” The ceremonial law and sacrificial system of the OT is “biblical” as revealed by God in the OT and taught in the Pentateuch. The writer of Hebrews expounded the “scriptural meaning” of the old covenant and related Jewish traditions (#4 the Table above) for us – the NT Christians. The “scriptural teaching” of Hebrew is binding for all people at all times.

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Figure 1  Directional Understanding of Being “Biblical” and “Scriptural”

Note: Not all men are husbands; but within the context of “traditional Christian marriage,” all husbands are men.

Likewise, whatever is “biblical” is not necessarily “scriptural;” but whatever is “scriptural” should also be “biblical.” Not only “biblical” and “scriptural” are different in meaning and usage, the proper order and the correct direction are also important. For example, when Jesus was tempted, Satan quoted verses from the OT so He is no doubt being “biblical.” However, his use of the Scripture is not “scriptural” at all. Jesus responded to Satan also by quoting verses from the OT (being “biblical”); but his usage is very different from that of Satan because He is both “biblical” and “scriptural” at the same time.

To illustrate the significance and importance of the sequential order of the five elements in “Wan’s Way of Integrative Research,” the mistake of reversing the order will be explained first, followed by the example of the proper sequential order. The use of terrorist means by “Jihad Muslims” to propagate their faith may be practically effective and expediently feasible (point #5 in Table 2). However, the “terrorist way” cannot be used as evangelical Christians in their statements of mission, vision, core values, and strategic goals. It cannot be an option for evangelical Christians for several reasons:

• The message of their gospel is “God so love the world” according to the Scripture – point #1 in Table 2;
• The God they proclaim is the “God of love” theologically – point #2;
• The Christian faith and practice is to be consistently and coherently characterized by “love” – the Great Commandment of “love God” and “love thy neighbor” – point #3 in Table 2.

The “Gospel of wealth and health” and “the positive thinking” approach are popular these days because of “cultural relevance” of our time (point #4 in Table 2) and expedient/practical (point #5 in Table 2) with desirable outcomes quantitatively. However, evangelical Christians cannot ignore the importance of the points #1, #2 and #3 in Table 2 and should not “conform to this world” (Ro 12: 1-2). No statements of mission, vision, core values, and strategic goals of evangelical Christians should be embraced if they only measure up to points #4 and #5 but failed in #1, #2 and #3 of in Table 2.
CHALLENGES AND ADVANTAGES OF INTERDISCIPLINARY RESEARCH METHODOLOGY

Challenges of Interdisciplinary Research Methodology

As much as one is committed to inter-disciplinary research methodology, if not done properly it will cause the following problems:

- theoretical incoherence
- When not well integrated it could lead to eclectic staggering of elements that are not dynamically connected and synthetically interacting.
- methodological imbalance:
  - The discipline with better development and more powerful approaches may absorb the others without true dynamic interaction and coherent integration.
- practical difficulty:
  - In the long path towards genuine inter-disciplinary research, practical problems such as mutual suspicions, disciplinary rivalry, methodological contention, etc. will prevent true integration.

Unless hindrances (e.g. barriers and divisions) are removed and problems solved; practical difficulty will hinder the process and pursuit of cooperative inter-disciplinary research.

Advantages of Interdisciplinary Research Methodology

There can be three advantages to the use of inter-disciplinary research methodology:

- disciplinary synergism:
  It integrates into a macro-paradigm what otherwise is a set of independent disciplines of study. The researcher is enabled to widen the scope of knowledge and is opened to see the whole in which the parts interact together for a more holistic understanding of reality and better theoretical formulations about that reality.

- mutual enrichment:
  There is potential for a mutual enrichment among the disciplines which enter in a dynamic interaction. This enrichment would eventually mean a mutual borrowing, questioning, and reformulating of what constituted an individual discipline=s method before entering into dynamic interaction. This process sharpens the precision of a research undertaking, thus securing results that are more systematic and closer to the reality of the subject matter under research.

- research advancement:

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This integrated inter-disciplinary approach in research processes, would also secure the right adjustments to problem solving and theoretical proposals for the explanation of phenomena under research. This in turn will increase the acuteness of implementing new paradigms into particular fields of practice or knowledge. In addition, the reality of the vastness of the created order, the diversity of human culture, the complexity of life, etc. requires that comprehensive and coherent understanding be informed by the findings of multiple disciplines and various fields.

CHALLENGES AND ADVANTAGES OF INTEGRATIVE RESEARCH

Challenges of Integrative Research

As stated previously, the definition of “Integrative research” is “research that is by design to be theoretically coherent, thematically consistent, methodologically complimentary and structurally unified.” There are many factors that prevent a study from being integrative at multiple levels: theoretical, thematic and methodological. Listed below are some possible causes:

- **disciplinary divide and extreme specialization – no integration**
  The trend of academic development and advancement is specialization personally and professionally. As long as the honor and compensation accorded to specialist continue to increase, there is the trendy tendency and personal preference to excel in a narrow field of study and smaller scope for research. Consequently the disciplinary divide increases and extreme specialization became prevalent.

- **academic incompetence and careless attempt in integration – low integration**
  If the point above is about “no integration,” here the concern is “low integration.” Integration research includes multiple dimensions: theoretical, thematic and methodological aspects. There are people with low standard for integration or with inadequate understanding of integration who aim low and or simply incompetent, ending up with poor integration.

- **methodological fossilization – incomplete integration**
  Research process is to be dynamic and flexible in order to cope with unforeseen circumstances and even disastrous emergency. If a researcher is sold out to a certain methodology and being too confident in the research design, he might suffer from methodological fossilization. One can start on the course of integration; but unable to make new adjustment in order to reach the finish line with consistent integration. If not consistently well integrated thought out the entire process, it will prevent one to dynamically reaching the destination with thorough integration.

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Advantages of Integrative Research

There can be advantages in integrative research and Table 2 shows the five desirable traits (i.e. “STARS”). Listed below are some possibilities:

- **Theoretical synthesis**
  An integrative research should demonstratively achieved theoretical synthesis. The author has had firsthand experience as reported in summary format below. I spent years studying the doctrine of “The Trinity” and developed a “Trinitarian paradigm” that was the theoretical framework of all my publications on the topic of contextual theology for the Chinese (i.e. Sino-theology). For detail listing, on contextual theology for the Chinese and Sino-theology, see Appendix 1.


- **Pioneering new field of study**
  Integration at multiple-level will include theoretical synthesis, methodological complementation, inter-disciplinary perspective, structural coherence and organizational unity. The author spent about two decades to develop “diaspora missiology” as a new missiological paradigm with theoretical formulation, methodological proposition and practical application. For detail listing of publications on “diaspora missiology” and inter-disciplinary methodology in diaspora missiology, see Appendix 2.

- **Academic responsibility/integrity**
  Researchers benefit from the fruitful hard labors of those who preceded them, contributed to them by laying the ground work or research foundation for them. These privileges enjoyed by late comers of research bring with them academic responsibility to the scholarly community at large. Integrative researchers are to maintain academic integrity and in their turns to carry out their academic responsibility to fellow researchers and those of the new generation.

- **Scholarly collaboration**
  In additional to the benefits of inter-disciplinary research, collaboration of scholars from different fields will surely be the best use of resources, reduce time, avoid redundancy, expedite research process/agenda and bearing fruitful outcomes. During my last sabbatical at Yale Divinity School, I discovered that there is not a “relational paradigm” in philosophy nor theology so I spent more than a decade to conduct research on the topic and sought scholarly collaboration from fellow researchers. Subsequently I was able to publish and produce with more frequency and
higher quality articles/books on “relational paradigm.” For detail listing of publications on “relational paradigm” and inter-disciplinary methodology for research on “relational paradigm,” see Appendix 3.

- Enduring contribution
  Integrative research that is of high quality and with the traits of “STARS” (Table 2), then the research findings should be scripturally sound, theological grounded, analytically coherent, cross-culturally relevant, and practically applicable. Therefore, researchers can make enduring contribution; instead of chasing after façade.

PROPOSAL FOR COOPERATION OF EVANGELICAL SCHOLARS IN INTER-DISCIPLINARY RESEARCH\(^1\)

There are three types of basis for the cooperation and collaboration of evangelical scholars in inter-disciplinary research, i.e. motivation, means and motto: (3 + 3 +3)

- In terms of motivation, evangelical scholars share in common: “the cultural mandate (general),” the Great Commission (specific), and “the cultural war” (as illustrated by the works of Dockery 1995, Huntington 1996, Woodhouse 1996).

- There are three means for cooperation and collaboration: inter-disciplinary exploration, inter-institutional cooperation, long-term research project and publication.

- There are three mottoes for cooperation and collaboration: to the glory of the Father, in the name of the Son and by the empowerment of the H.S., and on the foundation of God’s Word - the Bible.

Table 4 Insights for Stewardship of Christian Leaders

<table>
<thead>
<tr>
<th>NATURE</th>
<th>PRINCIPLE</th>
<th>PARTICULAR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Positive</td>
<td>Wise with entrustment</td>
<td>Know history: be truthful to founder’s original vision or founding principle. Best preserve heritage &amp; withstand tidal waves of secularization, post-modernism and can face fierce challenges of pluralism, new age movement, etc.</td>
</tr>
<tr>
<td></td>
<td>Faithful stewardship</td>
<td>Make informed decision to best use of opportunity and exercise wise stewardship of resources, and opportunity.</td>
</tr>
<tr>
<td>Negative</td>
<td>Avoid mistake</td>
<td>Learn from history→ not repeat tragedy; theological soundness→ steadfast in faith and not drifting; spiritual discernment → not to be presumptuous/misled</td>
</tr>
<tr>
<td></td>
<td>Reduce wastefulness</td>
<td>Benefit from anthropology, linguistic &amp; communicative sciences, etc. to reduce or minimize culture-shock, risk factor, casualty of personnel, cc-conflict thus spare of blunders and wastefulness.</td>
</tr>
</tbody>
</table>

Contemporary Christian churches have the tendency of being obsessed with efficiency and dismissing research to be unnecessary and a waste of time/energy. At the leadership, sometimes may even make uninformed decision, i.e. without knowing the hard facts to be gathered by research. Missiological research is an essential part of healthy stewardship and godly leadership. For example, the LCWE movement (Lausanne Congress of World Evangelization) has formed committees to conduct research on holistic mission, BAM (business as mission), diaspora missiology, etc. In addition, there are other missiological research groups, e.g. the “Center of the Study of Global Christianity” at Gordon-Conwell Theological Seminary, Joshua Project\(^20\) of Frontier Ventures, and Global Research of IMB\(^21\) (International Mission Board) of Southern Baptist Convention.

CONCLUSION

In this paper, we began with definition of key terms, then use diagrams to explain the importance and significance of missiological research, proceed to explain the “what,” “why” and “how” of inter-disciplinary and integrative missiological research. Examples are given to illustrate the points practically.

\(^20\) See info @ http://joshuaproject.net/get_involved/with_joshua_project
\(^21\) See info @ http://public.imb.org/globalresearch/Pages/References.aspx
APPENDIX 1

Publications on Sino-theology by Enoch Wan

ARTICLES


“Partnerships Should Mimic the Trinity,” Faith Today, July/August 2010


“Systematisation of the Theological Pursuit for the Chinese: An Exploration.” In Modernity, Change in Tradition and Theological Reflection. Edited by Eddie Chung. Hong Kong: Tao Fong Shan Christian Centre Ltd., p.183-203.


“A Case Study of Comparative Analysis of Three Religious Movements in Latin America.” Evangelical Theological Society, March 1997


“Know Thyself,” Intouch Canadian Theological Seminary, Vol. 12 Number 2, 1983


“The Theological Application of Contextual-Interaction Model of Culture,” His Dominion, Vol. 9 Number 1, October 1982


2004-2005 Papers posted at www.missiology.org by invitation:

- Critiquing the Method of Traditional Western Theology and Calling for Sino-Theology
- Sailing in the Western Wind
- Christianity In The Eye Of Traditional Chinese
• Critiquing The Method of Traditional Western Theology And Calling for Sino-theology
• Practical Contextualization: A Case Study of Evangelizing Contemporary Chinese
• Theological Contributions of Sino-theology to The Global Christian Community
• Jesus Christ for the Chinese: A Contextual Reflection
• Challenge of Chinese Urban Evangelism The Blind-Spot of Apollos & Chinese Christian Missions
• Mission among the Chinese Diaspora - A case study of migration & mission
APPENDIX 2

Selected Publications and Presentations on “Diaspora Missiology” by Enoch Wan

PRESENTATIONS:


2008 Apr “The Filipino Experience in Diaspora Missions: A Case Study of Mission Initiatives from the Majority World Churches.” North West EMS Regional Meeting, Portland, OR.


PUBLICATIONS:


## APPENDIX 3

**Five Tables on Interdisciplinary Study of “Diaspora Missiology”**

### Table 5 Integration Theories Across Disciplines (Wan 2014:153)

<table>
<thead>
<tr>
<th>DISCIPLINE</th>
<th>RESEARCH QUESTION(S)</th>
<th>LEVELS/UNITS OF ANALYSIS</th>
<th>DOMINANT THEORIES</th>
<th>SAMPLE HYPOTHESIS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anthropology</td>
<td>How does migration effect cultural change and affect ethnic identity?</td>
<td>Micro/individuals, households, groups</td>
<td>Relational or structuralist and transnational</td>
<td>Social networks help maintain cultural difference.</td>
</tr>
<tr>
<td>Demography</td>
<td>How does migration affect population change?</td>
<td>Macro/populations</td>
<td>Rationalist (borrows heavily from economics)</td>
<td>Migration has a major impact on size, but a small impact on age structure.</td>
</tr>
<tr>
<td>Economics</td>
<td>What explains the propensity to migrate and its effects?</td>
<td>Micro/individuals</td>
<td>Rationalist: cost-benefit and utility-maximizing behavior</td>
<td>Incorporation varies with the level of human capital of immigrants.</td>
</tr>
<tr>
<td>Geography</td>
<td>What explains the spatial patterns of migration?</td>
<td>Macro, meso, &amp; micro/individuals, households &amp; groups</td>
<td>Relational, structural, and transnational</td>
<td>Incorporation depends on ethnic networks and residential patterns.</td>
</tr>
<tr>
<td>History</td>
<td>How do we understand the immigrant experience?</td>
<td>Micro/individuals and groups</td>
<td>Eschews theory and hypothesis testing</td>
<td>Wan and Le (Spring 2014)</td>
</tr>
<tr>
<td>Law</td>
<td>How does the law influence migration?</td>
<td>Macro and micro/the political and legal system</td>
<td>Institutionalist and rationalist (borrows from all the social sciences)</td>
<td>Rights create incentive structures for migration and incorporation.</td>
</tr>
<tr>
<td>Political Science</td>
<td>Why do states have difficulty controlling migration?</td>
<td>More macro/political and international systems</td>
<td>Institutionalist and rationalist</td>
<td>States are often capture by pro-immigrant interests.</td>
</tr>
<tr>
<td>Sociology</td>
<td>What explains incorporation and exclusion?</td>
<td>Macro/ethnic groups and social class</td>
<td>Structuralist or institutionalist</td>
<td>Incorporation varies with social and human capital.</td>
</tr>
</tbody>
</table>

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22 Enoch Wan and Thanh Trung Le. Mobilizing Vietnamese Diaspora for the Kingdom. (forth coming, Spring 2014)
<table>
<thead>
<tr>
<th>#</th>
<th>RESEARCH QUESTION</th>
<th>DISCIPLINE</th>
<th>METHODOLOGY</th>
<th>SAMPLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Where are they and how they got there?</td>
<td>- demography - ethno-history</td>
<td>demographic, diachronic, migrant/immigrant studies</td>
<td>Scattered 2004:5-36,23 Remigio24</td>
</tr>
<tr>
<td>2</td>
<td>What is their ethnographic profile and social status?</td>
<td>- anthropology - sociology</td>
<td>ethnographic, sociological, case study, field work,</td>
<td>Edu-Bekoe &amp; Wan 201325 Adeney26</td>
</tr>
<tr>
<td>3</td>
<td>How to practice the Great Commandment (pre-evangelism)?</td>
<td>- social work, - holistic missions</td>
<td>community development, holistic mission</td>
<td>De Haan27</td>
</tr>
<tr>
<td>4</td>
<td>How do we evangelize them?</td>
<td>- missiology</td>
<td>Evangelism</td>
<td>Wan 200328 Seim29</td>
</tr>
<tr>
<td>5</td>
<td>How do we disciple the new converts?</td>
<td>- practical theology</td>
<td>Discipleship</td>
<td>Park &amp; Jung 2010:217-22630</td>
</tr>
</tbody>
</table>


24
Table 7 Interdisciplinary research methodology: for “Missions through the Diaspora” (Wan 2014:155)

<table>
<thead>
<tr>
<th>#</th>
<th>RESEARCH QUESTION(S)</th>
<th>DISCIPLINE</th>
<th>METHODOLOGY</th>
<th>SAMPLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>How to gage their spirituality &amp; nurture them towards spiritual maturity?</td>
<td>Pastoral</td>
<td>Spiritual formation, Quantitative/ qualitative</td>
<td>Wan &amp; Gross 2008&lt;sup&gt;32&lt;/sup&gt; Org, Harvey 2013&lt;sup&gt;33&lt;/sup&gt;</td>
</tr>
<tr>
<td></td>
<td>How to mobilize them individually and institutionally to fulfill the Great Commission by evangelizing their kinsmen in their homeland?</td>
<td>missiology</td>
<td>Case study Field research Action research</td>
<td>Park &amp; Jung 2010. pp 282 – 290.</td>
</tr>
<tr>
<td>2</td>
<td>How to motivate them individually and institutionally to fulfill the Great Commission by evangelizing their kinsmen elsewhere?</td>
<td>missiology</td>
<td>Case study Field research Action research</td>
<td>Wan 2010. Korean Diaspora Forum.</td>
</tr>
<tr>
<td>3</td>
<td>How to mobilize them individually and institutionally to fulfill the Great Commission by evangelizing their kinsmen elsewhere?</td>
<td>missiology</td>
<td>Action research</td>
<td>Thomas, Wan, &amp; Tira. Presentation at LCWE III. Tira 2013</td>
</tr>
</tbody>
</table>

---

Table 8  Interdisciplinary Research Methodology: For “Missions By and Beyond the Diaspora”
(Wan 2014:156)

<table>
<thead>
<tr>
<th>#</th>
<th>RESEARCH QUESTION(S)</th>
<th>DISCIPLINE</th>
<th>METHODOLOGY</th>
<th>SAMPLE PUBLICATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>How to find out if they have acquired language facility, cultural sensitivity and relational competency in the adopted country?</td>
<td>Linguistics</td>
<td>Ethnography</td>
<td>Scattered 2004, pp. 251-271.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Anthropology</td>
<td>Field research</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Sociology</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Anthropology</td>
<td>Cross-cultural orientation</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Psychology</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Missiology</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Missiology</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>How to motivate/mobilize them individually and institutionally to engage in cross-cultural missions elsewhere?</td>
<td>Practical theology</td>
<td>Network study</td>
<td>Tira, The Floating Communities Tira’s dissertation</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Missiology</td>
<td>Cross-cultural evangelism Partnership</td>
<td></td>
</tr>
</tbody>
</table>

### Table 9 Interdisciplinary Research Methodology: For “Missions With the Diaspora”
(Wan 2014:157)

<table>
<thead>
<tr>
<th>#</th>
<th>RESEARCH QUESTION(S)</th>
<th>DISCIPLINE</th>
<th>METHODOLOGY</th>
<th>SAMPLE PUBLICATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Who and where are the diaspora groups?</td>
<td>Demographics</td>
<td>Ethnography Surveys</td>
<td>Camarota 2002(^38) Remigio(^39)</td>
</tr>
<tr>
<td>2</td>
<td>How and why did they migrate? How big is the family? Is it spread across natal lands and in the diaspora as well? To what extent does the family uphold group solidarity and obligation?</td>
<td>Ethno-history, Cultural Anthropology, Network Theory</td>
<td>Ethnography Interviews, Archival Research</td>
<td>Boosahda 2003(^40) Patai, Raphael, 2007(^41) Cooke &amp; Lawrence 2005(^42)</td>
</tr>
<tr>
<td>3</td>
<td>What are the bridges and barriers in evangelism?</td>
<td>Missiology, History Missiology, Evangelism, Relational-Paradigm</td>
<td>Cross-cultural evangelism Network study Cross-cultural evangelism Partnership</td>
<td>Parshall, <em>Muslim Evangelism</em>, 2003(^43) Tira’s dissertation (chapter 7)(^44) Thanh Le, 2014 (chapter 3)(^45)</td>
</tr>
<tr>
<td>4</td>
<td>How does one engage, build relationship and then use these relationships to go overseas?</td>
<td>Missiology, History Missiology, Evangelism, Relational-Paradigm</td>
<td>Cross-cultural evangelism Network study Cross-cultural evangelism Partnership</td>
<td></td>
</tr>
</tbody>
</table>

---

37 Adapted from dissertation in progress: Jacques Hebert, *A New Strategy for Sending Exogenous Missionaries to the Arab Muslim Context: A Diaspora Model*, Western Seminary. For detailed discussion on the “with” strategy in Chapter 8 as presented by Jacques Hebert.


APPENDIX 3

Publications on Relational Paradigm


Table 10 Approaches in Ministry: Programmatic, Managerial and Relational (Wan 2017"133)

<table>
<thead>
<tr>
<th>Approach ASPECTS</th>
<th>PROGRAMMATIC MINISTRY</th>
<th>MANAGERIAL /ENTREPRENEUR</th>
<th>RELATIONAL (discipleship &amp; pastoral)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>#1 - FOCUS</strong></td>
<td>- Program-oriented,</td>
<td>- Market-oriented</td>
<td>- Relation-oriented:</td>
</tr>
<tr>
<td></td>
<td>• Confident in program planning</td>
<td>• Commodification of Christianity and consumerism thus “mercenary” instead of “ministry”</td>
<td>• Focusing on both vertical and horizontal relationship with priority; Convergence of systems: Triune God, angel, human being</td>
</tr>
<tr>
<td></td>
<td>• Mindful of principle and details of program</td>
<td>• -Recipient of Gospel as customers</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Emphasis:</td>
<td>- Entrepreneurship:</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Focusing on horizontal relationship with a low (or no) view of vertical</td>
<td>• -Efficiency and outcome based; Profiting in relationship</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Subscribe to critical realism</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>#2 - CONCEPTUALIZATION</strong></td>
<td>- Effort-optimism: what counts is trying hard and long enough</td>
<td>- Instrumentalism (functionalism): felt needs approach, receptor-oriented</td>
<td>- Multi-level</td>
</tr>
<tr>
<td></td>
<td>• Packaging: event and action</td>
<td>• Pragmatism: measurable success &amp; outcome-base</td>
<td>- Multi-contextual</td>
</tr>
<tr>
<td></td>
<td>- Performance-based; empirical; impersonal</td>
<td></td>
<td>- Multi-dimensional</td>
</tr>
<tr>
<td></td>
<td>- “Babel Complex” (Gen. 10: man-centered)</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>#3 - PERSPECTIVE</strong></td>
<td>- Extremely proactive</td>
<td>- Emulating the secular business management model</td>
<td>- Relationally nurturing</td>
</tr>
<tr>
<td></td>
<td>- Concrete in planning: careful scheduling &amp; detailed planning of event</td>
<td>- Humanistic and impersonal</td>
<td>- Glorify God, first &amp; foremost</td>
</tr>
<tr>
<td></td>
<td>- Management and entrepreneur studies</td>
<td>- Managerially statistical &amp; strategic</td>
<td></td>
</tr>
<tr>
<td><strong>#4 - ORIENTATION</strong></td>
<td>- Dichotomy: “the Great Commandment” vs “the Great Commission” saving soul vs serving human/social needs</td>
<td></td>
<td>- High touch, people-oriented, networking</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>- Reciprocity and strategic -Kingdom partnership</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>- Holistic Christianity: integrating “the Great Commandment” &amp; “the Great Commission”</td>
</tr>
</tbody>
</table>
Table 11 Programmatic/Managerial/Entrepreneur and Relational Approaches in Discipleship (Individual) and Pastoral (Institutional) Levels
(Wan 2017, 135):

<table>
<thead>
<tr>
<th>Level</th>
<th>Approach</th>
<th>programmatic/managerial/entrepreneur</th>
<th>relational discipleship &amp; pastoral</th>
</tr>
</thead>
<tbody>
<tr>
<td>Individual (discipleship)</td>
<td>goal</td>
<td>Knowledge &amp; skills</td>
<td>Personal relationship</td>
</tr>
<tr>
<td></td>
<td>focus</td>
<td>Program &amp; procedure</td>
<td>Personal brings/Beings interacting</td>
</tr>
<tr>
<td></td>
<td>strategy</td>
<td>Event, formulaic</td>
<td>Relationship: 1&lt;sup&gt;st&lt;/sup&gt; vertical + 2&lt;sup&gt;nd&lt;/sup&gt; horizontal</td>
</tr>
<tr>
<td></td>
<td>preference</td>
<td>Quantitative success &amp; measurable goal: bigger is better</td>
<td>Qualitative and relation-oriented</td>
</tr>
<tr>
<td>Institutional (pastoral)</td>
<td>goal</td>
<td>Effort-optimism:</td>
<td>Network &amp; nurturing relationships:</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Profit, benefit, fame</td>
<td>vertical + horizontal</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Win by all means &amp; all cost</td>
<td>• Building up the body</td>
</tr>
<tr>
<td></td>
<td>focus</td>
<td>Popularity &amp; fashionable</td>
<td>• Growing in Christ</td>
</tr>
<tr>
<td></td>
<td>strategy</td>
<td>Careful planning, systematic,</td>
<td>- Networking &amp; nurturing</td>
</tr>
<tr>
<td></td>
<td></td>
<td>strategic, striving for success</td>
<td>- relationships as track for the train to move &amp; perform</td>
</tr>
<tr>
<td></td>
<td>preference</td>
<td>Measurable outcomes as success; church “managers” evaluate pastors to renew contract; seeker-sensitive leads to consumerism of religion</td>
<td>• All submit to the Lordship of Christ;</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Guided and empowered by the Holy Spirit who endows gifts;</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Godly network of relationship that’s edifying &amp; God-glorifying</td>
</tr>
</tbody>
</table>

Global Research of IMB, See info @ http://public.imb.org/globalresearch/Pages/References.aspx

Joshua Project, See info @ http://joshuaproject.net/get_involved/with_joshua_project


________. Diaspora Missiology: Theory, Methodology, and Practice. IDS-USA, 2012
