

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 decision 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

¹ This paper was originally published in Chinese. *Engaging in Global Mission(往普天下去)*. A quarterly publication of Hong Kong Association of Christian Mission. January to March, 2014.

² Papers published in Chinese :

- 溫以諾、「傳統式神學與處境化神學論宣教」, 教牧期刊 16 (2004 年 5 月) 149-157.
- 溫以諾、「宣教文化人類學=文化人类学+神学」, 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 :

- Enoch Wan, “[The Paradigm & Pressing Issues Of Inter-Disciplinary Research Methodology](#),” Published in Global Missiology, Research Methodology, January 2005, www.globalmissiology.net
- _____, “[Missiology and the Social Sciences: Contributions, Cautions, and Conclusions](#)” In *Missiology and the Social Sciences*, Edited by Edward Rommen and Gary Cowen, <http://www.enochwan.com/english/articles/pdf/Missiology%20and%20the%20Social%20Sciences.pdf>
- _____, “Rethinking Missiological Research Methodology: Exploring a New Direction” Published in Global Missiology, Research Methodology, Oct. 2003, www.globalmissiology.net
- _____, “Core Values of Mission Organization in the Cultural Context of the 21st Century,” Published in www.GlobalMissiology.org “Featured Article” January 2009
- _____ & Paul Hiebert, “Missional Narrative and Missional Hermeneutic for the 21st Century,” Published in “Featured Article” of www.GlobalMissiology.org January 2009
- _____, “Ethical Issues of Conducting Cross-Cultural Field Research”. *Transcending Borders. Logos Evangelical Seminary. Academic Volume 2.*
- _____, :A Critique of Charles Kraft’s Use/Misuse of Communication and Social Sciences in Biblical Interpretation and Missiological Formulation,” IN *Missiology and the Social Sciences: Contributions, Cautions and Conclusions.* Edward Rommen & Gary Corwin (editors). William Carey Library, Pasadena, CA 1996:121-164.

KEY TERMS IN MISSIOLOGICAL RESEARCH

- “Missiological research” — “systematic and academic study (e.g. theory, theology, history, anthropology(inter-cultural studies), strategy of Christian mission) to continue on and carry out the *missio Dei* of the Triune God, including investigation and interdisciplinary research.”³
- “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*)⁴, 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.”⁵
- “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.”⁶

DISCIPLINARY MYOPIA AND ITS CONSEQUENCE⁷

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;

• _____, “Research Methodology for Diaspora Missiology and Diaspora Missions. “ North Central Regional EMS Regional Conference, Trinity Evangelical Divinity School, Deerfield, IL: February 26, 2011b.

• Enoch Wan & Mabilia Kenzo, “Evangelical theology, postmodernity, and the promise of inderdisciplinarity,” *Global Missiology*, January 2006, www.globalmissiology.org

³ See earlier publication — “Christian engaging in research — following the will of God or man?” *Pastoral Sharing*. 2005. November: 2-6. (in Chinese)

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.

⁵ Enoch Wan, “The Paradigm & Pressing Issues of Inter-Disciplinary Research Methodology,” Published in *Global Missiology, Research Methodology*, January 2005, www.globalmissiology.net. 2005:2.

⁶ Enoch Wan, “The Paradigm & Pressing Issues of Inter-Disciplinary Research Methodology,” Published in *Global Missiology, Research Methodology*, January 2005, www.globalmissiology.net. 2005:2

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 RESEARCH⁸

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.

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

Importance/ significance missiological study	Significance of missiological research	Importance of missiological research
Theory	Formulation of theory and model, such as “church growth study,” 10/40 window, unreached people-group, diaspora missiology, ⁹ relational paradigm. ¹⁰	Academically and practically seeking to advance in: theoretical formulation, model building, etc. for qualitative and quantitative improvement, e.g. church growth study, ¹¹ Engle’s Scale, contextual -ization: C1 to C7, etc.
Theology	In search of biblical and theological foundation for branches of missiological study in order to avoid abstract speculation and superficial knowledge	Being evangelical, action and strategy should be grounded in biblical principle and sound theology to avoid problems, e.g. secularization, syncretism ¹² , etc.
History	Learning: how God worked previously in historical past, including temporal, spatial and contextual factors, and ways to follow good examples of past saints and to not repeat past mistakes.	Positively: to appreciate Gods’ work in the past and learn from godly practice of past saints. Negatively: discern past pitfalls, avoid repeat of past tragedy.
Anthropology and intercultural studies	Through studies in anthropology, intercultural studies, etc. in order to understand people we evangelize/ serve in matters of cultural background, cognitive pattern, etc. in order to continue on and carry out the <i>missio Dei</i> of the Triune God spiritually (saving souls) and socially (ushering in <i>shalom</i>) , for redemption, reconciliation and transformation	Training in anthropology, linguistics, intercultural studies(e.g. cc-communication, intercultural education/leadership) will reduce culture-shock, increase learning curve, advance contextualization without accommodation, minimize cc-conflict, maximize productivity, expedite indigenization process,
Strategy	To be good stewards of resources and opportunity, collect & interpret data of demographic reality, advance planning...in order to best use resources and opportunity	To be good stewards of resources & opportunity, one has to be wise & responsible in planning & implementation in a godly way.

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

Yaw Attah Edu-Bekoe, Enoch Wan, *Scattered Africans Keep Coming: A Case Study of Diaspora Missiology on Ghanaian Diaspora and Congregations in the USA*. . IDS-USA, 2013

¹⁰ Wan, Enoch, “The Paradigm of ‘relational realism.’” *EMS Occasional Bulletin* 19:2 (Spring 2006):1-4.

_____. “Relational Theology and Relational Missiology.” *Occasional Bulletin* 21:1 (Winter 2007): 1-7.

_____. “A Missio-Relational Reading of Romans: A Complementary Study to Current Approaches.” *EMS Occasional Bulletin*, Vol. 23 No. 1 (Winter 2010e):1-8. Also in *Global Missiology* (April 1, 2010e).

Available at www.GlobalMissiology.org/

_____. & Narry Santos, “Missio-relational Reading of Mark,” *Evangelical Missiological Society Occasional Bulletin*, [Volume 24, #2 - Spring, 2011](#)

_____. “Relational Tree,” Published in “Relational Study”

www.GlobalMissiology.org Jan. 2011

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 efficiency¹³. Nor should we engaged in unreserved contextualization,¹⁴ 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

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

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

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.

¹⁴即圖二第四項，

¹⁵ Enoch Wan, “Core Values of Mission Organization in the Cultural Context of the 21st Century,” Published in www.GlobalMissiology.org “Featured Article” January 2009

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”¹⁶

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

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).

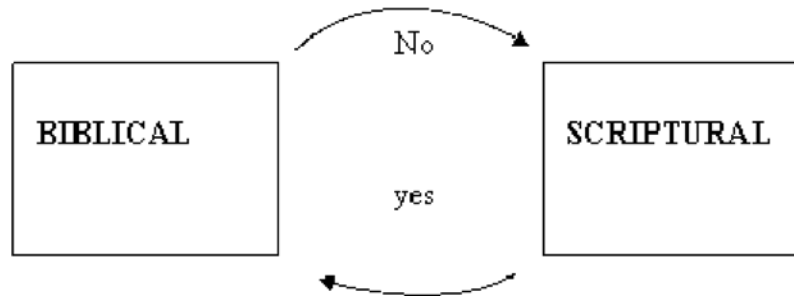
Let us use another example to illustrate this point. The selection of a substitute for Judas after his suicide was by “casting lots” (Acts 1) so this way of selecting a leader is merely “biblical” (#2 in the Table 2). Should the Christian church follow that manner in identification and selection of leaders 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.

¹⁶ Enoch Wan, ““Core Values of Mission Organization in the Cultural Context of the 21st Century,” Published in www.GlobalMissiology.org “Featured Article” January 2009:6-7.

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 METHODOLOGY¹⁷

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:

¹⁷ This section is derived from an early work: Enoch Wan, "The Paradigm & Pressing Issues of Inter-Disciplinary Research Methodology," Published in *Global Missiology, Research Methodology*, January 2005, www.globalmissiology.net, p. 4-6.

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 RESEARCH¹⁸

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.

¹⁸ This section is derived from an early work: Enoch Wan & Mabilia Kenzo, “Evangelical theology, postmodernity, and the promise of interdisciplinarity,” *Global Missiology*, January 2006, www.globalmissiology.org

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
- For decades, I utilized “Trinitarian paradigm” to teach and coach doctoral dissertation such as: Hedinger, Mark R., “Towards a Paradigm of Integrated Missionary Training.” Unpublished dissertation. Western Seminary. Portland, 2006. Also with the use of “Trinitarian paradigm,” I practiced academic mentoring resulted in co-authorship with a student in article (i.e. Enoch Wan & Mark Hedinger, “Understanding “Relationality” From A Trinitarian Perspective,” Published in *Global Missiology, Trinitarian Studies*, January 2006, www.globalmissiology.org) and book (i.e. Enoch Wan & Mark Hedinger , *Relional Missionary Training: Theology, Theory & Practice*. CA: Urban Loft Publishers, 2017.
- **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 RESEARCH¹⁹

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.

¹⁹ Enoch Wan, “The Paradigm & Pressing Issues of Inter-Disciplinary Research Methodology,” Published in Global Missiology, Research Methodology, January 2005, www.globalmissiology.net. P.13-14

INSIGHTS FOR STEWARDSHIP OF CHRISTIAN LEADERS

Table 4 Insights for Stewardship of Christian Leaders

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

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 Project²⁰ of Frontier Ventures, and Global Research of IMB²¹ (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

“A Comparative Study of Sino-American Cognitive & Theological Pattern & Proposed Alternative,” *Global Missiology* - www.GlobalMissiology.org, April 2011.

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

Enoch Wan & Johnny Yee-chong Wan, “Relational Study of the Trinity and the Epistle to the Philippians,” Published in www.GlobalMissiology.org “Featured Article” April 1, 2010.

Enoch Wan & Kevin P. Penman, “The ‘Why,’ ‘How’ and ‘Who’ of Partnership in Christian Missions,” Published in www.GlobalMissiology.org “Featured Article” April 1, 2010.

“A Comparative Study of Sino-American Cognitive & Theological Pattern & Proposed Alternative,” In *East-West Cultural Exchange: Review & Preview*, Edited by Li Lin et.al. People’s Press, Shanghai, 2009:27-52.

2006 Wan, Enoch with Mark Hedinger. “Understanding ‘relationality’ from a Trinitarian Perspective,” *Global Missiology, Trinitarian Studies*, (January 2006). www.GlobalMissiology.org

“The Paradigm of ‘relational realism’,” *Occasional Bulletin*, Evangelical Missiological Society. (Spring 2006), 19:2, p.1-4.

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- Critiquing the Method of Traditional Western Theology and Calling for Sino-Theology □ Sailing in the Western Wind □ Christianity In The Eye Of Traditional Chinese

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- 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:

- 2003 Jun Wan, Enoch. “Mission among the Chinese Diaspora: A Case Study of Migration and Mission.” American Society Missiology Techny Tower, IL.
- 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.
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- 2010 May “Korean Diaspora: From Hermit Kingdom to Kingdom Ministry.” Korean Diaspora Forum, Seoul, Korea.
- 2010 Apr “Rethinking Missiology in the Context of the 21st Century: Global Demographic Trends and Diaspora Missiology.” Lausanne Diaspora Educators Consultation in Europe, OCMS, Oxford, UK, April 16.
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- 2010 May “Global People and Diaspora Missiology, From Edinburgh 2010 to Tokyo 2010.” Plenary session at Tokyo 2010, May 11th-14th. Video clip available at <http://www.ustream.tv/recorded/6897559/>
- 2010 Sept With Yaw Attah Edu-Bekoe “Diversity of Ghanaian Diaspora in the U.S.: Ministering to the Diverse Ghanaian Communities through Ghanaian Congregations.” 2010 North America Missions Leaders Conference.
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APPENDIX 3

Five Tables on Interdisciplinary Study of “Diaspora Missiology”

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

DISCIPLINE	RESEARCH QUESTION(S)	LEVELS/ UNITS OF ANALYSIS	DOMINANT THEORIES	SAMPLE HYPOTHESIS
Anthropology	How does migration effect cultural change and affect ethnic identity?	Micro/individuals, households, groups	Relational or structuralist and transnational	Social networks help maintain cultural difference.
Demography	How does migration affect population change?	Macro/populations	Rationalist (borrows heavily from economics)	Migration has a major impact on size, but a small impact on age structure.
Economics	What explains the propensity to migrate and its effects?	Micro/individuals	Rationalist: cost-benefit and utility-maximizing behavior	Incorporation varies with the level of human capital of immigrants.
Geography	What explains the spatial patterns of migration?	Macro, meso, & micro/individuals, households & groups	Relational, structural, and transnational	Incorporation depends on ethnic networks and residential patterns.
History	How do we understand the immigrant experience?	Micro/individuals and groups	Eschews theory and hypothesis testing	Wan and Le (Spring 2014) ²²
Law	How does the law influence migration?	Macro and micro/ the political and legal system	Institutionalist and rationalist (borrows from all the social sciences)	Rights create incentive structures for migration and incorporation.
Political Science	Why do states have difficulty controlling migration?	More macro/political and international systems	Institutionalist and rationalist	States are often capture by pro-immigrant interests.
Sociology	What explains incorporation and exclusion?	Macro/ethnic groups and social class	Structuralist or institutionalist	Incorporation varies with social and human capital.

²² Enoch Wan and Thanh Trung Le. Mobilizing Vietnamese Diaspora for the Kingdom. (forth coming, Spring 2014)

Table 6 Interdisciplinary Research Methodology - “Missions to the Diaspora”
(Wan 2014:154)

#	RESEARCH QUESTION	DISCIPLINE	METHODOLOGY	SAMPLE
1	Where are they and how they got there?	- demography - ethno-history	demographic, diachronic, migrant/immigrant studies	Scattered 2004:5-36, ²³ Remigio ²⁴
2	What is their ethnographic profile and social status?	- anthropology - sociology	ethnographic, sociological, case study, field work,	Edu-Bekoe & Wan 2013 ²⁵ Adeney ²⁶
3	How to practice the Great Commandment (pre-evangelism)?	- social work, - holistic missions	community development, holistic mission	De Haan ²⁷
4	How do we evangelize them?	- missiology	Evangelism	Wan 2003 ²⁸ Seim ²⁹
5	How do we disciple the new converts?	- practical theology	Discipleship	Park & Jung 2010:217-226 ³⁰
6	How do we organize them into worshipping community/ congregation?	- pastoral - theology, - missiology	Leadership development, church planting/ multiplication	Park & Jung 2010:123-148. ³¹ Edu-Bekoe & Wan 2013

23 Amador A. Remigio, Jr., “A Demographic Survey of the Filipino Diaspora,” in *Scattered: The Filipino Global Presence*, eds. Lius Pantoja, Jr., Sadiri Joy Tira, and Enoch Wan (Manila: Life Change Publishing, 2004), 5-36.

24 Remigio, Amador A. "Global Migration and Diasporas: A Geographical Perspective." IN *The Human Tidal Wave*, by Sadiri Joy Tira. Manila: Lifechange Publishing, Inc., 2013.

25 Yaw Attah Edu-Bekoe and Enoch Wan. *Scattered Africans Keep Coming*. 2013 (www.amazon.com)

26 Adeney, Miriam. “Colorful Initiatives: North American Diasporas in Mission.” IN *The Human Tidal Wave*, by Sadiri Joy Tira. Manila: Lifechange Publishing, Inc., 2013.

27 Charlene de Haan, A Canadian Case Study in Diaspora Missiology, accessed September 23, 2009; available at <http://www.lausanneworldpulse.com/perspectives.php>.

28 Enoch Wan, *The Chinese Diaspora – A Case Study of Migration & Mission*,” *Missiology*. 31, no. 1: 35. Pasadena, CA, 2003a. Accessed January 31, 2011; available at <http://www.missiology.org/new/wp-content/uploads/2011/01/ChineseDiaspora-Missiology.pdf>

29 Seim, Brian. “Diaspora and the Megacities: A Narrative Mode.” IN *The Human Tidal Wave*, by Sadiri Joy Tira. Manila: Lifechange Publishing, Inc., 2013.

30 Yeong Ae Kim, “Ammi Mission Fellowship” in *21C New Nomad Era and Migrant Mission* ed. Chan-Sik Park and Noah Jung (Seoul, Korea: Christianity and Industrial Society Research Institute, 2010), 217-224

31 Young-Sang Ro, *The Ecclesiastical Approach for the Integration of Multicultural Society: Intercultural ‘Unity in Diversity’ in the Multiethnic Ministry*, ” in *21C New Nomad Era and Migrant Mission*. Seoul: Christianity and Industrial Society Research Institute, by Park, Chan-Sit and Noah Jung, eds.2010, 123-148.

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

#	RESEARCH QUESTION(S)	DISCIPLINE	METHODOLOGY	SAMPLE
1	How to gage their spirituality & nurture them towards spiritual maturity?	Pastoral	Spiritual formation, Quantitative/ qualitative	Wan & Gross 2008 ³² Org, Harvey 2013 ³³
2	How to motivate them individually and institutionally to fulfill the Great Commission by evangelizing their kinsmen in their homeland?	Theology of mission	Didactic	Wan & Tira, <i>Mission Practices</i> , 2009. pp 231-235.
3	How to mobilize them individually and institutionally to fulfill the Great Commission by evangelizing their kinsmen in their homeland?	missiology	Case study Field research Action research	Park & Jung 2010. pp 282 – 290.
4	How to motivate them individually and institutionally to fulfill the Great Commission by evangelizing their kinsmen elsewhere?	missiology	Case study Field research Action research	Wan 2010. Korean Diaspora Forum.
5	How to mobilize them individually and institutionally to fulfill the Great Commission by evangelizing their kinsmen elsewhere?	missiology	Action research	Thomas, Wan, & Tira. Presentation at LCWE III. Tira 2013

32 Wan, Enoch & Linda Gross. “Christian Missions to Diaspora Groups: A Diachronic General Overview and Synchronic Study of Contemporary U.S.” *Global Missiology* vol. 3, no. 2 (2008). Available at www.GlobalMissiology.org

33 Harvey, Thomas Alan. “Pluralism, Multiculturalism, and the Diaspora Mission: Discovering the Relevance of Apostolic Mission Today.” in *The Human Tidal Wave*, by Sadiri Joy Tira. Manila: Lifechange Publishing, Inc., 2013.

Table 8 Interdisciplinary Research Methodology: For “Missions *By and Beyond* the Diaspora”

(Wan 2014:156)

#	RESEARCH QUESTION(S)	DISCIPLINE	METHODOLOGY	SAMPLE PUBLICATION
1	How to find out if they have acquired language facility, cultural sensitivity and relational competency in the adopted country?	Linguistics Anthropology Sociology	Ethnography Field research	<i>Scattered</i> 2004, pp. 251-271.
2	How to help them improve their language facility, cultural sensitivity and relational competency in the adopted country?	Missiology Anthropology Psychology	Relational approach Cross-cultural orientation	Wan & Tira, <i>Mission Practices</i> , 2009. pp 236-241.
3	How to motivate them individually and institutionally to engage in cross-cultural missions in the host society?	Practical theology Missiology	Cross-cultural communication	Wan. <i>Transformation</i> , Jan 2011, 28 (1) 3-13.
4	How to mobilize them individually and institutionally to engage in cross-cultural missions in the host society?	Practical theology Missiology	Cross-cultural evangelism	Adelaja, Sunday. <i>Church Shift</i> , 2008. Thanh Le, 2014 ³⁴
5	How to motivate/mobilize them individually and institutionally to engage in cross-cultural missions elsewhere?	Practical theology Missiology	Network study Cross-cultural evangelism Partnership	Tira, <i>The Floating Communities</i> ³⁵ Tira’s dissertation ³⁶

34 Thanh Trung Le, “A Missiological Study of Vietnamese diaspora,” Unpublished dissertation, Western Seminary, 2013, chapter 3.

35 Sidiri Joy Tira, Tira, “The Floating Communities,” <http://conversation.lausanne.org/en/conversations/detail/10178> (accessed 2.13.11)

36 Sidiri Joy Tira, Tira, “Diaspora Missiology: An Ethnographic Study of Filipino Kingdom Workers An enthographic study,” Unpublished dissertation, Western Seminary, 2008.

Table 9 Interdisciplinary Research Methodology: For “Missions *With* the Diaspora”³⁷
(Wan 2014:157)

#	RESEARCH QUESTION(S)	DISCIPLINE	METHODOLOGY	SAMPLE PUBLICATION
1	Who and where are the diaspora groups?	Demographics	Ethnography Surveys	Camarota 2002 ³⁸ Remigio ³⁹
2	How and why did they migrate?	Ethno-history	Ethnography	Boosahda 2003 ⁴⁰
3	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?	Cultural Anthropology, Network Theory	Ethnography Interviews, Archival Research	Patai, Raphael, 2007 ⁴¹ Cooke & Lawrence 2005 ⁴²
4	What are the bridges and barriers in evangelism?	Missiology, History	Cross-cultural evangelism	Parshall, <i>Muslim Evangelism</i> , 2003 ⁴³
5	How does one engage, build relationship and then use these relationships to go overseas?	Missiology, Evangelism, Relational- Paradigm	Network study Cross-cultural evangelism Partnership	Tira’s dissertation (chapter 7) ⁴⁴ Thanh Le, 2014 (chapter 3) ⁴⁵

37 Adapted from dissertation in progress: Jacques Hébert, *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 Hébert.

38 Camarota, Steven A. *Immigrants from the Middle East: A Profile of the Foreign-born Population from Pakistan to Morocco*. Washington D. C.: Center for Immigration Studies, 2002.

39 Amador A. Remigio, Jr., “A Demographic Survey of the Filipino Diaspora,” in *Scattered: The Filipino Global Presence*, eds. Lius Pantoja, Jr., Sadiri Joy Tira, and Enoch Wan (Manila: Life Change Publishing, 2004), 5-36.

40 Boosahda, Elizabeth. *Arab-American Faces and Voices: The Origins of an Immigrant Community*. Austin: The University of Texas Press, 2003.

41 Patai, Raphael. *The Arab Mind*. Rev. ed. Tucson: Recovery Resources Press, 2007.

42 Cooke, Miriam and Bruce B Lawrence, *Muslim Networks: from Hajj to Hip Hop*. Chapel Hill: The University of North Carolina Press, 2005.

43 Parshall, Phil. *Muslim Evangelism: Contemporary Approaches to Contextualization*. Rev. Ed. Colorado Spring: Biblica, 2003.

44 Sidiri Joy Tira, Tira, “Diaspora Missiology: An Ethnographic Study of Filipino Kingdom Workers An ethnographic study,” Unpublished dissertation, Western Seminary, 2008.

45 Thanh Trung Le, “A Missiological Study of Vietnamese diaspora,” Unpublished dissertation, Western Seminary, 2013, chapter 3.

APPENDIX 3

Publications on Relational Paradigm

Wan, Enoch. "A Missio-Relational Reading of Romans: A Complementary Study to Current Approaches." 1 April 2010. *www.globalmissiology.org*. 10 December 2015. <ojs.globalmissiology.org/index.php/english/article/view/104>.

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_____. "Relationship in the 21st Century: Theory and Practice." 7 March 2014. *www.gospel-life.net/relationship-in-the-21st-century-theory-and-practice/*. Billy Graham Center for Evangelism. 10 December 2015. <www.gospel-life.net>.

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

Approach ASPECTS	PROGRAMMATIC MINISTRY	MANAGERIAL /ENTREPRENEUR	RELATIONAL (discipleship & pastoral)
#1 - FOCUS	-Program-oriented, <ul style="list-style-type: none"> • Confident in program planning -Mindful of principle and details of program	-Market-oriented <ul style="list-style-type: none"> • -Commodification of Christianity and consumerism thus “mercenary” instead of “ministry” • -Recipient of Gospel as customers -Entrepreneurship: <ul style="list-style-type: none"> • -Efficiency and outcome based; Profiting in relationship 	-Relation-oriented: <ul style="list-style-type: none"> • Focusing on both vertical and horizontal relationship with priority; Convergence of systems: Triune God, angel, human being
	- Emphasis: <ul style="list-style-type: none"> • Focusing on horizontal relationship with a low (or no) view of vertical • Subscribe to critical realism 	-Emphasis: Focus on horizontal, even more on vertical -Subscribe to “Relational realism”	
#2 - CONCEPTUALIZATION	<ul style="list-style-type: none"> • Effort-optimism: what counts is trying hard and long enough • Packaging: event and action 	<ul style="list-style-type: none"> • Instrumentalism (functionalism): felt needs approach, receptor-oriented • Pragmatism: measurable success & outcome-base 	<ul style="list-style-type: none"> • Multi-level • Multi-contextual • Multi-dimensional
#3 - PERSPECTIVE	- Performance-based; empirical; impersonal - “Babel Complex” (Gen. 10: man-centered)		- Relationally nurturing - Glorify God, first & foremost
	- Management and entrepreneur studies		-Interdisciplinary approach
#4 - ORIENTATION	- Extremely proactive - Concrete in planning: careful scheduling & detailed planning of event	-Emulating the secular business management model -Humanistic and impersonal -Managerially statistical & strategic	-High touch, people-oriented, networking -Reciprocity and strategic -Kingdom partnership
	-Dichotomy: “the Great Commandment” vs “the Great Commission” saving soul vs serving human/social needs		-Holistic Christianity: integrating “the Great Commandment” & “the Great Commission”

Table 11 Programmatic/Managerial/Entrepreneur and Relational Approaches in Discipleship (Individual) and Pastoral (Institutional) Levels
(Wan 2017, 135):

Approach		programmatic/ managerial/entrepreneur	relational discipleship & pastoral
Level			
(discipleship) Individual	goal	Knowledge & skills	Personal relationship
	focus	Program & procedure	Personal brings/Beings interacting
	strategy	Event, formulaic	Relationship: 1st vertical + 2nd horizontal
	preference	Quantitative success & measurable goal: bigger is better	Qualitative and relation-oriented
Institutional (pastoral)	goal	Effort-optimism: <ul style="list-style-type: none"> • Profit, benefit, fame • Win by all means & all cost 	Network & nurturing relationships: vertical + horizontal <ul style="list-style-type: none"> • Building up the body • Growing in Christ
	focus	Popularity & fashionable	Triune God = foundation of being/doing & fount of blessings
	strategy	Careful planning, systematic, strategic, striving for success	-Networking & nurturing relationships as track for the train to move & perform
	preference	Measurable outcomes as success; church “managers” evaluate pastors to renew contract; seeker-sensitive leads to consumerism of religion	<ul style="list-style-type: none"> • All submit to the Lordship of Christ; • Guided and empowered by the Holy Spirit who endows gifts; • Godly network of relationship that’s edifying & God-glorifying

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