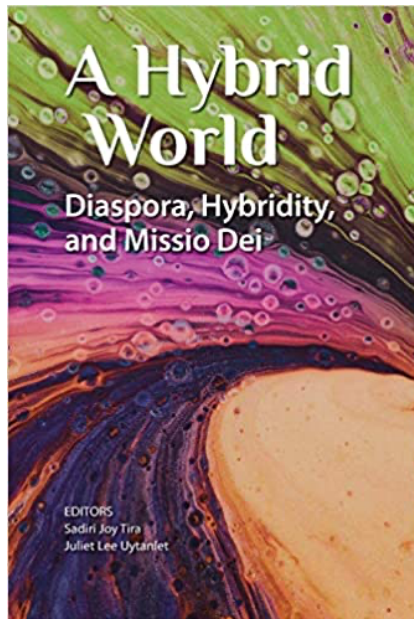


## A Hybrid World: Diaspora, Hybridity, and Missio Dei

By Sadiri Joy Tira and Juliet Uytanlet

William Carey Library Publishers, 2020, 332 pages



### Summary

This edited book is a compendium of 16 papers presented at the “Hybridity, Diaspora, and Mission Dei: Exploring New Horizons Consultation,” sponsored by the Lausanne Movement and the Global Diaspora Network in June 2018 at the Biblical Seminary of the Philippines. The book presents how academics and practitioners engaged in hybridity wrestle with its challenges, opportunities, and implications to the mission of God and global missions. The book includes topics like Jewish-Gentile intermarriage, *mestizaje* (Spanish term for mixture), Japanese *dekasegi* (migrant worker), and coconut generation (metaphor for Indian Americans or Westernized Asian Indians). Finally, the compendium advocates that hybridity is a major offshoot of migration that needs to be appreciated and addressed by the global church.

### Best illustration

“During the summer of 2017, I led a group of Korean American teens on a short-term mission trip to Western Europe. There was a teenager from Germany who joined us on this outreach. His father was a Nigerian pastoring a Russian-speaking church in Germany, and his mother a Russian-Ukrainian-Uzbek-German. When he came to visit his son, I asked him to bless and pray for my group. Then he, somewhat embarrassed, said, ‘It’s been a long time since I prayed in English. May I pray for you in Russian?’ Here he was—a Nigerian, married to a Russian-Ukrainian-Uzbek-German, praying in the Russian language for a group of Korean Americans on an outreach in the Netherlands! What is significant about this experience is that this has become a common experience around the world.” Page 329

### Best Idea

“The fusion of the East and West springs forth new imaginative vitality and this creative creolization along the cultural borderlands is subversive to master codes, current statues, and dominant ideologies... At their core, hybrids exhibit a duality of personhood—two natures, two tendencies and two personas, fused together into one new kind of person who is able to switch between multiple spheres easily.” Pages 177- 180

### Best Take Away

"In the context of the conversation on theological hybridity, it is especially helpful if all Christians from different parts of the world engage one another as if there were all guests, each coming bearing theological gifts for the other. God is the host who gathers us together." Page 78

### Our Recommendation

We recommend this book to missionaries, urban church planters and pastors in diverse contexts, and mission agency leaders who minister in the context of urbanization, multiculturalism, migration, and religious pluralism. It is among these complex realities that hybridity flourishes. A valuable feature of the book is its appendix (containing The Manila Statement on Hybridity in Diaspora Mission, and The Cape Town Commitment on Living the Love of Christ among People of Other Faiths).

### Best Quotes

"We must continue the critique of our own history since mission has been sidetracked by the colonial enterprise of 'categorize and control.'" Page 15

"The people of God may have followed the Lord inwardly, but outwardly they follow the culture of the day." Page 29

"Western colonialism expedited the emerging of racial, ethnic, cultural, and linguistic hybrids around the world.... Even if hybrid of races, cultures, and languages is not a new phenomenon, its missiological focus is still in its infancy." Page 40

"Hybrids have the distinct advantage of being the 'bridges of God.'" Page 52

"However, it is now common to think that all civilizations and people reflect some degree of hybridity and none can legitimately claim racial or cultural purity." Page 63

"To appeal to both groups, Jews and Gentiles, Jesus must be of hybrid origin, in-between Jews and Gentiles, but also in-between human and divine." Page 64

"A missional reading of Matthew's genealogy understanding that Jesus is the fulfillment of both Jewish messianic hopes and the hope of Gentiles to be included in God's promise to Abraham." Page 67

"Western theological leadership of a predominantly non-Western church is an incongruity." (Andrew Walls) Page 75

"The migration of Christians and the subsequent diasporization of all sorts of world Christianities create an immense potential for cross-cultural theological encounters between Christians from different parts of the world." Page 77

"Homogeneity is slow death—the absence of variety diminishes life." (Richard Pascale, Mark Milleman, and Linda Gioja) Page 82

"Most Africans believe that 'I am because we are.'" Page 82

"As a sub-discipline of globalization studies, global householding gives attention to these reconfigured household arrangements, conditions and national policies that govern the movement of foreigners to take on these roles, and the accompanying impact of foreign surrogates on local households." Page 93

"Reading manga (comic books and graphic novels) and watching anime (animation) is a significant part of daily life for millions of Japanese." (Mark MacWilliams) Page 96

"The 2013 Pew Research into American Jewry found that, over the past three decades, 83 percent of the children from Jewish-Gentile marriages have also married a spouse who is not Jewish." Page 111

"The Jerusalem Post, besides noting that 21 percent of Jewish Millennials believe that Jesus was God, reported 42 percent of respondents celebrate Christmas. Barna also found a majority of Jewish Millennials said that they could 'hold other faiths and still be Jewish.'" Page 115

"Mestizaje is central to Latino identity. It not only serves as an ethnic and racial descriptor, but also serves as dynamic philosophical identity descriptor." Page 126

"Currently, it is estimated that Salvadoreans are the third-largest constituency of Latinos in the US." Page 127

"In Chinese Filipino studies, an ethnic Chinese has the following traits: (1) a measurable degree of Chinese parentage; (2) working knowledge of Chinese language and education; (3) some form of education in Chinese schools; (4) retained some Chinese practices; and (5) enough to call themselves or be called by neighbors as ethnic Chinese or Tsinoy (Chinese Filipino)." (Teresita Ang See) Page 137

"Homi Bhabha discusses liminality and coins the term 'unhomed' as someone who has a home but does not feel at home." Page 140

"The dekasegi or 'migrant worker' phenomenon of the late twentieth and early twenty-first centuries had a profound impact upon the economies and cultural perceptions of their respective immigrant populations in Japan, Brazil, and Peru." Page 148

"All cultures are contingent, constructed, and contested." (Michael Rynkiewich) Page 158

"Hybrids suffer from a perpetual cultural jetlag, a sense of disorientation of being in one place while feeling they are somewhere else, as they daily traverse between different worlds many times." Page 176

"This is a potent theology for a de-racinated and hybridized people in an ever-globalizing world, who define their identities not by roots of race, but by routes of diasporic displacement and incoherent sense of mixness who are constantly on the move." Page 181

"By blood and origin, I am Albanian. By citizenship I am Indian. I am a Catholic nun. As to my calling, I belong to the whole world. As to my heart, I belong entirely to Jesus." (Mother Teresa) Page 184

"Uncritical replication of Christian ways-of-life drawn from the native land binds Christian identity too tightly to native identity and increases the risk that the second generation, as they make a new way of life in their new home, will dismiss Christianity as foreign and therefore irrelevant." Page 189

"Sociologists have used the term 'double consciousness' to describe this ability to see oneself from multiple perspectives." Page 192

"What challenges and complexities have you experienced related to your bi-national marriage? (1) family responsibilities (such as child-rearing) and extended family expectations;

(2) living in a distant foreign land of the spouse; (3) conflict resolution; and (4) cultural differences, including ethnic/racial issues." Page 211

"It is essential for churches to encourage intergenerational projects and activities, and for parents to connect their children with godly adults spanning racial, economic, gender, and age lines." (Christian Smith) Page 227

"We all need roots. We cannot be citizens of everywhere. But we can connect to multiple places. People with such connections will be the bridge-builders of the future." Page 232

"Reconciliation is an ongoing process involving forgiveness, repentance, and justice that restores broken

relationships and systems to reflect God's original intention for all creation to flourish." (B.S. McNeil) Page 241

"Ministry has a three-fold character: it is a response to grace, a participation in grace, and an offering of grace." (B. Stone) Page 244

"Politically, racism disenfranchises; socially it ostracizes; culturally it degrades and robs the people of those characteristics that make them individuals; religiously it brainwashes and indoctrinates so that the oppressed people believe not only that it is impossible for God to like them or for them to have the image of God but that God ordains racist oppression." (J. Grant) Page 245

"Hybridity is theologically anchored in the diversity of God; diversity is a core dynamic of the creativity of God." Page 256

"Art-making is a way of participating in the creativity of God and thereby offers a critical pathway for inviting others to participate in the creativity of God." Page 261

"Mission is increasingly from everywhere to everywhere through everywhere." Page 272

"It is in the experience of moving from one place to another, of cobbling together new identities out of the old ones, of negotiating multiple identities and logics that insight into where God is at work in a globalized culture will be found." Page 275

"We affirm the growing reality of hybridity for the mission of God, and the need for expanded vision, ongoing dialogue, and fresh perspectives to overcome the cultural, ethnocentric, and theological blind spots." Page 287

[Listen to the interview](#) with the editors here.