The "With" of Diaspora Missiology: The Impact of Kinship, Honor, and Hospitality on the Future of Missionary Training, Sending, and Partnership

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Introduction

The postcolonial world is increasingly unsympathetic to the task of world evangelization, discipleship and church planting. Missionaries going to countries in the 10-40 window are finding it more and more difficult to acquire and maintain residency permits. One response to this problem is the practice of diaspora missions. Missions to the diaspora affords opportunities to reach peoples from closed access countries without the necessary approval from foreign governments. Missions through the diaspora mobilizes people who have natural connections to closed access countries. These nationals are able to take the message to people in places where foreigners cannot go even with a visa. Likewise, missions by/beyond the diaspora send people who may not raise the same suspicions and animosities as Westerners do. To, Through, and Beyond, are not the complete story. There is one more preposition for the diaspora paradigm: with. With implies that the job is not finished simply by reaching diaspora groups and sending them back. There is still room in the task of mission for you and me but we will need the help of

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the diaspora. Missions with the diaspora can only be achieved once missions to the diaspora is

underway. This paper will establish the foundational principles of the *with* category.

Theory

There is a need for new vocabulary if there is to be clarity in defining the with dynamic.

Within diaspora missions circles, when one speaks of sending a missionary, he is usually

referring to either sending one of the diaspora group back to their group in the diaspora or abroad

in their homeland (missions through), or he is referring to sending a diaspora missionary to a

third ethnic group (missions by/beyond). This chapter will use the designation exogenous

missionary to refer to the person being sent. This term means:

> A missionary who is not from the diaspora group under discussion. Exogenous
> missionaries may include citizens of the host nation who share its ethnic identity (e.g.
> Ethnic "whites" in the West or Chinese in China), citizens of the host nation who are
> from a different ethnic background (e.g. Hispanics in the West), or members of other
> diaspora groups that are exogenous to the group under discussion (e.g. diaspora Filipinos
> in the West seeking to reach diaspora Arabs in order to go as missionaries to the Middle
> East).

With this definition of exogenous missionary in mind, missions with occurs:

> when exogenous missionaries who are participating in missions to the diaspora build
> relationships with the diaspora group to the depth that they are able to receive invitations
> to their homeland and go to the diaspora person's family, tribe, or network.

Another term that will be used synonymously as with is kinship bridging, which is simply the

process, practice, and realized phenomena of missions with. Table 1 contrasts some common

misconceptions regarding the *with* dynamic.

Table 1 Common Misconceptions

Missions *With* is not…	
• Reaching diaspora peoples and reaching the same groups abroad.	• Unintegrated

• Using the diaspora as a training ground before going to their home countries.	• Not realizing the familial connections between here and there
Missions *With* is…	
• Reaching and training among diaspora peoples and then using those relationships, networks, and familial ties as a bridge to specific homes, tribes, villages, and cities in their home countries.	• Integrated • Utilizes the relational paradigm • Fully realizes transnational familial ties and obligations

Table 2 delineates and analyzes the levels in integrating and applying ministry and missions between diaspora and natal contexts in existing ministries.[1]

Table 2 Current Diaspora-Natal Integration

Level of Integration		Examples
1	• Traditional missions. • Engaging peoples abroad only.	• Traditional missions structures such as International Mission Board and Frontiers. • Some churches which participate in foreign missions but do not engage in local diaspora missions.
2	• Diaspora missions: *To*. • Engaging peoples as diaspora only.	• Some mono-ethnic churches. • Some multi-ethnic churches. • Some collegiate ministries.
3	• Diaspora missions: *To* and potentially *Through* and *Beyond*. • Engaging peoples abroad and in the diaspora.	• Some collegiate ministries such as Campus Crusade's international division. • Missional multi-ethnic churches.
4	• Diaspora missions: *To*. Engaging peoples in the diaspora in order to train to go abroad.	• Frontier's TOAG program. • IMB, Christar and others have practiced training in diaspora groups prior to departure.

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[1] These examples are illustrative and not exhaustive as the focus of this research is not to identify and plot every state-side and foreign ministry.

There are numerous ways in which kinship bridging can help people from various

backgrounds overcome cultural, linguistic, ethnic, religious and geographic differences.

Utilizing the religion of Islam juxtaposed against Christianity in the West, table 2 describes the

various ways of connecting to diaspora groups and the kinds of networks to which they will be

introduced and provides a matrix for classification as kinship bridging receives further study,

analysis, and practice.

Table 3 Types of Exogenous Networking

Designation	Description of the Bridge	Mission Activity
EX-0	(EX-Muslim)+(D-Muslim→N-Muslim)	Not Applicable
	An exogenous Muslim befriends a diaspora Muslim who introduces him to his natal-network	
EX-1	(EX Christian)+(D-Christian→N-Christian)	Partnership with the local church. Discipleship or Leadership training. The hosts help the guest acclimate and receive his ministry.[2]
	An exogenous Christian befriends a diaspora Christian who introduces him to his natal-Christian network	
EX-2	(EX Christian)+(D-Christian→N-Muslim)	Partnership with the local church. Evangelism if possible. The hosts help the guest acclimate and connect him with their Muslim friends and neighbors.
	An exogenous Christian befriends a diaspora Christian who introduces him to a natal-Muslim network	
EX-3	(EX Christian)+(D-Muslim→N-Muslim)	Practices missions *to* and then *with*. Pioneer evangelism and kinship based church planting. The hosts help the guest acclimate and provide him with social legitimacy in the Muslim community.
	An exogenous Christian befriends a diaspora Muslim who introduces him to his natal-Muslim network	

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[2] The multi-ethnic paradigm has adapted the EX-1 as a model for missions David Boyd's *You Don't Have to Cross the Ocean to Reach the World: The Power of Local Cross-Cultural Ministry*, and Rodney Woo's *The Color of Church: A Biblical and Practical Paradigm for Multiracial Churches*, demonstrate the EX-1 principle. Their churches have formed multiethnic congregations in diaspora contexts. The church then partners with the members to go back and reach out to the family.

EX-0 is the baseline. This method of networking is located completely within the structure of the local religion. A Muslim that is exogenous to a particular group befriends a diaspora Muslim who introduces him to his natal-network. An example of EX-0 would be a Saudi Arabian Muslim looking for a job in India. He befriends a diaspora Indian Muslim who has family and business connections in India. The Indian Muslim knows someone looking for workers in his home country and he connects his Saudi friend with the home company. Through his diaspora connection the Saudi is able to utilize the Indian's natal-network and find a job in India.

EX-1 is the mirror of EX-0 with the exception that the participants are all Christian. An exogenous Christian befriends a diaspora Christian who introduces him to his natal-Christian network. An example of EX-1 would be a western Christian student who befriends a fellow student who is a Christian from Lebanon. Through their friendship, the Lebanese invites his fellow student back to his country to stay with his family and minister with his church. Ministry in this context is partnership with the local body of Christians through discipleship or leadership training. The hosts help the guest acclimate and receive his ministry.

EX-2 is a slight modification of EX-1 in that the point of contact is the same but the target network is across religious lines. An exogenous Christian networks with a diaspora Syrian Christian in order to reach the Syrians home network of Muslim friends and acquaintances. This is the first designation to mix Christian and non-Christian networks. The priority, if only initially, is given to the western Christian's network and contacts rather than the Muslim's network. Rather than focusing only on the Christian community in the natal context, the exogenous missionary also focuses on reaching the Muslim community through his friend's

network. Ministry in this context is partnership with the local body of Christians through missions to the neighboring Muslim community if possible. The hosts help the guest acclimate and connect him with their Muslim friends, neighbors, and contacts.

EX-3 bridges the broadest cultural gap. In an EX-3 scenario, an exogenous Christian befriends a diaspora Muslim who, in turn, introduces him to his natal-Muslim network. An example of EX-3 would be an exogenous Christian who works in an international company alongside migrant workers from around the world. He befriends a Muslim and through that connection is able to transfer to or visit his home country. The exogenous missionary's focus is first on the extended family and then on their network. Ministry in this context is pioneer work within a Muslim network that has probably never heard the gospel. The hosts help the guest acclimate and provide him with social legitimacy in the Muslim community.

Theology

Diaspora peoples can move in four directions. The first two of these directions form the simplest kind of movements: sending and receiving. The second two movements can only occur once these first two have taken place as they build upon the existing movements and connections.

The first direction is from a natal land to the diaspora from an emic perspective. This kind of diaspora is emic because the subject experiences the action of being dispersed (see Figure 1) as in the case of the Jewish dispersion.

Figure 1 Emic Diaspora: The Jewish Diaspora

These kinds of dispersions usually occur under duress with obvious "push" factors
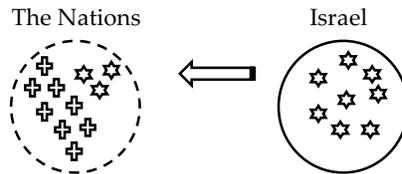
motivating and initiating the movement. Israel's exile was forced by military defeat and captives

such as Daniel and Esther lived under these circumstances. Joseph went to Egypt because he

was sold into slavery. Joseph's brothers inadvertently followed him there due to the famine in

the land. Mary and Joseph fled for Egypt because of imminent danger. The early Christians

were scattered throughout Judea and Samaria as a result of persecution. The cause of these emic

diasporas is often based initially on some kind of judgment (as in the case of the Jewish exile),

but is ultimately rooted in God's plan for redemption. If Joseph had not been sent as a slave to

Egypt, his family would have died during the famine. If Esther had not been sent to the King's

house, the Jewish nation (at least that part of it) would have been destroyed. Although the

persecution of the early church was unfortunate suffering, it provided the impetus for the first

missionary movements.

The second direction for a diaspora movement is from a foreign land to one's homeland (See

Figure 2). This is an etic experience on behalf of the nationals who receive the diaspora peoples

as guests in their homeland. Although the majority of the biblical examples are of emic

diasporas, due to Israel's geographic position joining three major continents, it is often home to

foreigners in its midst. Foreign empires, such as the Greeks and Romans, often had a foothold,

or control, in Israel. The Bible gave clear instruction to Israel not to oppress the "sojourner" for

they were "sojourners in the land of Egypt." (Ex 22:21). The presence of foreigners in the land

was more than a memorial of Israel's sojourns and more than an opportunity to practice

hospitality and be a light to the nations. Solomon indicated that God's glory would be spread

through the nations coming to Zion and having their prayers answered (1 Kings 8:43). Israel as a centripetal light to the nations was realized during Pentecost, when the world gathered in Jerusalem and heard the gospel in their own languages.

Figure 2 Etic Diaspora: Foreigners in the Land

The Nations   Israel
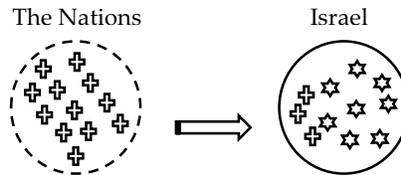
These first two diaspora trajectories are the same movement but occur in opposite directions and from opposite perspectives, emic and etic. The next two directions use the presence of a diaspora people in their country as bridge to the diaspora's natal land. The exogenous person becomes part of the diaspora group socially and then has the option for moving geographically along relational lines back to the natal land.

The third trajectory occurs when there is an emic diaspora. While Israel was present in the foreign land there were opportunities for the foreigners to join the Jews socially and religiously. This provided the proselytes the opportunity to move along Jewish geographies (see figure 3).

Figure 3 Emic Diaspora as a Bridge to the Natal Land

The Nations   Israel
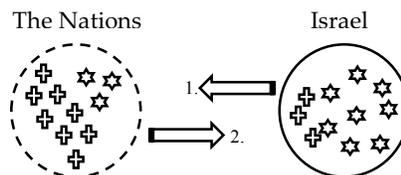
One instance of this kind of movement occurred during the Exodus. Moses recounts that "a mixed multitude also went up with them" when they left the land of Egypt (Exodus 12:38). These "bridgers" did not achieve much status in the Jewish camp as Deuteronomy 29:11

suggests they were only used for chopping wood and carrying water. When Nehemiah returned

to Jerusalem, there were also some foreigners who traveled with them (Neh. 13:3). In the case in

Nehemiah, Israel applied the injunction prohibiting Ammonites and Moabites from entering the

temple (Deut. 23:3-5) to all foreigners in all contexts and they separated themselves from the

foreigners in their midst (Neh. 9:2).

The fourth trajectory occurs when there is an etic diaspora. The presence of foreigners in the

midst of Israel gives them the opportunity to reach the nations among them. If they utilized the

diaspora's networks, they can move according to the geography of the diaspora (See Figure 4).

Figure 4 Etic Diaspora as a Bridge to the World
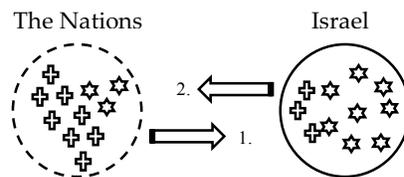
The church in Jerusalem contained Greeks who had converted. This is evidenced by the

initial problem the church faced when the Greek-speaking widows were being neglected (Acts

6:1). The Disciples urged them to choose men who could serve the widows. The church chose

seven men and all of them bore Greek names and one, Nicolaus, was from Antioch (Acts 6:5).

The presence of these Greeks establishes that there was an etic diaspora present in the early

church. The "push" factor of persecution dispersed all of the early disciples except for the

Apostles, and they fled as far as "Phonecia, and Cypress, and Antioch" (Acts 11:19). Donald

McGavran asserts that these impromptu missionaries must have utilized relational connections

with family members from the etic diaspora in Jerusalem to share the gospel in Antioch. He

says, "this bond of relationship was a bridge over which the faith passed."3 The church in

Antioch was started, in part, by "men of Cyprus and Cyrene" (Acts 11:20). As reports reached

Jerusalem about what was happening there, the Church sent Barnabas and Saul to inspect. These

two men spent a year working with the church in Antioch (Acts 11:26). McGavran reasoned that

Paul was able to network in this church made up of various diaspora peoples and that these

relationships served as the basis for his future ministry.4 This accounts for his speedy reception

throughout his journeys even when his reputation would have warned believers not to receive

him. These relationships not only accounted for the hospitality that Paul received but also

established where he would go on his journeys. McGavran, in answering how Paul chose where

to go next says "To be accurate we must not say that he did not choose fields. He followed up

groups of people who had living relations in the People Movement to Christ."5

Culture

The notion of kinship bridging is built upon four cultural patterns: kinship, networks,

hospitality, and reciprocal obligation-formed relationships. These four traits and patterns will

look different in every culture and specific ethnographic and anthropological study will be

necessary to determine if a given culture is a likely host for kinship bridging.

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3 Donald McGavran, *The Bridges of God*, Rev. Ed. (New York: Friendship Press, 1981), 24.

4 Ibid, 27.

5 Ibid, 31.

Kinship

Paul Hiebert defines kinship as the "sets of relatives of which we are a part, who know each other as individuals and who interact in some fashion as a corporate group."[6] This definition lacks certain elements that distinguish the socio-relational characteristics of kinship from the mere function of biological descent.[7] Mayers and Grunlan, argue that kinship is more than the nuclear family and their biological relationships:

> The family, in its broadest meaning, extends beyond the nuclear family of parents and their children to a whole network of relationships. This larger family network is tied together by kinship. Kinship is more than a network of biological relationships; it is also a network of social relationships. It establishes social ties, patterns of behavior, obligations and responsibilities, and patterns of authority. In short, it is a "road map" or structure of interpersonal relationships.[8]

They go on to say that kinship is built upon three classifications of relationships: affinal, consanguine, and fictive.[9] Affinal ties are formed through marriage. A married couple is not necessarily biologically related (exceptions exist in endogamous cultures) but are joined contractually, socially and, ceremonially through marriage and are now related not only to each other but to their spouse's family. Consanguine ties are formed through blood relationships such as parents to children and sibling-to-sibling. Fictive ties exist where someone is "legally, ceremonially, or religiously" part of a kinship group.[10] If an outsider is to gain access to a kinship system, presuming marriage is not an option, then the fictive tie is the avenue for such access. Although many cultures do not have the official fictive roles of Godparent or blood-

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[6] Paul G. Hiebert, *Cultural Anthropology*, 2nd ed., (Grand Rapids: Baker Book House, 1983), 223.

[7] Christopher Harris agrees that kinship transcends mere biological descent. C. C. Harris, *Kinship*, (Minneapolis: University of Minnesota Press, 1990), 27.

[8] Stephen A. Grunlan and Marvin K. Mayers, *Cultural Anthropology: A Christian Perspective*, 2nd Ed., (Grand Rapids: Zondervan, 1988), 162.

[9] Ibid., 163.

[10] Ibid., 164.

brother, the culturally and relationally savvy outsider can hope to achieve the status of the

honored guest. This is a synthetic relationship as it is not necessarily formed on the bonds of

blood relationship and can be referred to as synthetic kinship. By achieving this status, an

outsider now has an identity through that particular family or clan within the broader community.

Kinship, then, is the patterned interpersonal relationships, bonds, and obligations, ascribed or

achieved, which identify a person or family subgroup as part of a given group.

Networks

Similar to the concept of kinship is the concept of network. Harris argues that kinship groups

generate networks.[11] Cooke and Lawrence define networks as:

> the phenomena that are similar to institutionalized social relations, such as tribal
> affiliations and political dynasties, but also distinct from them, because to be networked
> entails making a choice to be connected across recognized boundaries."[12]

Charles Kurzman further refines the definition:

> Networks are not reality; rather, they are a metaphor that privileges certain aspects of
> reality that are deemed to be of theoretical importance. Networks are not limited: one
> cannot say that one human institution is a network and another is not. Networks are not
> new: ancient institutions can be studied through the network lens as easily as
> contemporary ones. And networks are not inherently egalitarian or liberatory: they may
> have any structure, including hierarchy, and any ideological content.[13]

Networks consist of nodes, spokes and structure. Nodes are the persons who make up the

network ranging from individuals to tribes and nations. Spokes are the relationships that connect

the nodes. Spokes can be economic, technological, media, business, and familial. Finally,

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[11] Harris, Kinship, 64.

[12] Miriam Cooke and Bruce B. Lawrence, Muslim Networks: from Hajj to Hip Hop, (Chapel Hill: The University of North Carolina Press, 2005), 1.

[13] Ibid., 7.

"structure is the pattern formed by the nodes and spokes; it is centralized or decentralized, dense or diffuse, homogeneous or riddled with structural holes and bridges, and so on."[14]

The concept of a network is much broader than kinship, although kinship groups form their own networks. Networks can be focused around areas of mutual interest, social action, political opinion, or religious and moral values. Networks transcend natural groupings. For instance, a man's natural group may be his nuclear family and his work environment, both physically located in a foreign land. He might support a particular political movement, even though he no longer resides in the country where the movement is taking place. The people in his natural group may have no idea of his connection to something happening in another place. He uses technological and other media driven venues to connect to other members, hear news, and give his support.

Arjun Appadurai classifies global cultural movements in five categories: ethnoscapes, technoscapes, financescapes, mediascapes, and ideoscapes.[15] He pairs these categories of people, machinery, money, images, and ideas, with the word –scape to indicate that the shape and location is taking new forms. The ethnoscape, for instance, is no longer merely in one place. People are mobile and are migrating *en masse*. Thus, the given people group of Arabs, or the particular nationality of Egyptian, Lebanese, or Moroccan, are no longer to be found only in the Middle East but are now being distributed throughout the world. They are here and there. Due to kinship ties—and other "scapes" such as mediascape and technoscape—these distributed groups are still connected. Furthermore, the rise of technology and its spread to this part of the world enable Arabs to remain connected in ways that were not before possible, not only to their

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[14] Ibid., 69.
[15] Arjun Appadurai, Theorizing Diaspora: A Reader, Eds. Jana Evans Braziel and Anita Mannur, (Malden: Blackwell Publishing, 2003) 31.

own families but to each other as well. This capacity is forming new networks and "tribes"

formed around ideas, movements, places, and interests (See Table 4).

Table 1 The Landscape of Relational Networks

Category	Example	Location/Context	Networks
Ethnoscape (People)	• Dispersed families • Migrant workers • Students • Refugees	• Homeland/new land • Businesses • Schools • Refugee camps	• Community center • Businesses • Ethnic-based social club • Kin-based migration sponsoring
Technoscape (Machinery)	• Computers • Cell phones	• Everywhere • Often used to acquire access to other "scapes" (e.g. Mediascape)	• Social network sites usually via cell phones • Internet chat rooms or cafés
Financescape (Money)	• Informal kin-based banking • Sending money back to the family • Resources and jobs • Business and trade routes	• Homeland/new land • Electronic banking • Face-to-face gifts.	• Kin-based sharing and reciprocity • Friendship based sharing and reciprocity
Mediascape (Images)	• Television • Satellite • Internet • Pop art	• Homeland/new land • Cyberspace	• Religio-cultural publications, newspapers, and magazines • Foreign pop art consumed via satellite or internet
Ideoscape (Ideas)	• Religion • Political ideology • Revolutions • Nationalistic movements	• Homeland/new land • Cyberspace	• Religious center • Cultural Center • Coffee shop • Political organizations

Hospitality

Many cultures pride themselves on their hospitality. This is particularly true in Africa, the

Middle East and Asia. Socio-cultural traits and cognitive patterns such as honor and shame,

negative views on greed and envy, and prioritizing personal relationships and interaction over

time, efficiency, and goals has cultivated impositional hospitality in these contexts. Impositional

hospitality is a determined focus on the part of a host to meet the needs of the guest, even when the guest refuses (and in such cultures it is polite for guests to refuse so as not to appear envious), in such a way that brings honor to his own family. To refuse to provide hospitality, in all of its demands, would bring great shame on the family and, in some instances, the village, tribe, or broader religious community.

In such a context, the status of *honored guest* carries social significance that transcends simply being invited over for dinner and entertained. This status carries with it the identity, privilege, and status the host family holds within a given context. A host family may not provide a sufficient identity to satisfy the requirements of government offices for residency; however, they do provide the reason for being at the social level in a society that is ruled by personal and familial relationships. In countries which do not provide missionary visas, the identity of being a humanitarian worker—while making sense to the Western mind—may not make as much sense in answering "who is the foreigner?" as does the simple, relational answer "he is a friend of the family, and is friends with our relatives overseas."

Obligation and Reciprocity

Mutual obligation and reciprocity are the rules through which relationships are built, maintained, and optimized. Friendship in the non-Western world is a significant relationship. Friends are obliged to help each other out. To refuse to help—the task—would be to refuse the relationship—the person. In these cultural contexts, people are known for their creative and diverse ways of saying "no" in a "yes" way in order to preserve the relationship. Through the course of asking for and receiving help, the relationship is strengthened through reciprocity. The two parties build trust as they have invested significant energy and resources in the other and know the other party is going to act with the same self-interest. Diaspora ministry and mission *to*

the diaspora should be holistic. Ministering to the whole person forms the down payment towards future hospitality and reciprocal obligation with an individual and their family, regionally or internationally.

Demographic trends and Strategic Diasporas

There are a few demographic trends that are bringing in people from cultures and geographies that are likely to practice the four foundational cultural traits for kinship bridging. Two trends, although not entirely new, are on the rise: medical tourists and international students.

Hundreds of thousands of people travel out of their home country to hospitals around the world seeking medical treatment. Between 60,000 and 85,000 people per year travel to the United States specifically and solely for medical treatment.[16] The opportunity this trend provides is not for Americans alone as many medical tourists are headed to Thai and Indian hospitals as well. Some medical tourists do not cross the ocean but travel only regionally. In 2010, 180,000 Palestinians received medical treatment in Israeli hospitals.[17]

In 2010 enrollment from international students in the United States rose by 3 percent accounting for 690,923 international students. This was fueled by a 16 percent increase from

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[16] This Study only takes into account those who travel solely for medical purposes. Allison Van Dusen, *U.S. Hospitals Worth the Trip*, Forbes, 5-29-2008, http://www.forbes.com/2008/05/25/health-hospitals-care-forbeslife-cx_avd_outsourcing08_0529healthoutsourcing.html Accessed 7-18-13. Neil Lunt, Richard Smith, Mark Exworthy, Stephen T. Green, Daniel Horsfall and Russell Mannion find this number excessively modest. *Medical Tourism: Treatment, Markets and Health System Implications: A Scoping Review,* 2011, 14. Report Available at http://www.oecd.org/els/health-systems/48723982.pdf. Accessed 4-27-2015

[17] Khaled Abu Toameh, *Why Arab Leaders Do Not Care About Medical Services in Their Countries,* Gaston Institute International Policy, http://www.gatestoneinstitute.org/1741/arab-countries-medical-services accessed 07-18-2013.

==Middle Eastern students and a 30 percent increase by Chinese students. This makes Chinese students the largest block of all international students in the United States at nearly 19 percent and Indian students the second largest at 15 percent.[18]==

The increase of these two groups and their temporary nature make them great places to begin the process of kinship bridging.

Muslims, Hindus, and Buddhists represent 35 percent of the total global diaspora population with Muslims accounting for 25 percent of the whole by themselves.[19] Immigrants from these religions span geographically across North Africa all the way to the Pacific Rim and have migrated significantly within their respective regions and to Western countries.

Speaking specifically of Muslims, although they have been in America for several hundred years, the majority of the population and institutions are relatively new. More than 75 percent of all mosques have been founded since 1980; 26 percent of mosques have been established since the year 2000.[20] Eighty-four percent of Muslims arrived in America after 1980 with 33 percent and 28 percent arriving during the 1990's and 2000's respectively.[21] To state this negatively, only 16 percent arrived before 1980. Thus, 65 percent of Muslims are first generation immigrants. Due to the nascent nature of Muslims in America, 72 percent of them still have

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[18] Institute of International Education, *International Academic Exchange between the United States and the Middle East on the Rise*, 12-07-2010, http://www.iie.org/en/Who-We-Are/News-and-Events/Press-Center/Press-Releases/2010/2010-12-07-Open-Doors-Middle-East-US-Educational-Exchange Accessed 7-18-13

[19] Pew Forum, *Faith on the Move: The Religious Affiliation of the International Migrants*, March 2012, 11.

[20] Ihsan Bagby, *The American Mosque 2011: The Basic Characteristics of the American Mosque*, Report no. 1, Council on American-Islamic Relations, (Washington D.C.: CAIR, 2011) 9.

[21] Pew Research Center, *Muslim Americans: Middle Class and Mostly Mainstream*, (Washington D.C.: Pew Research Center, 2007), 15.

family ties abroad.[22] These Muslims come from 68 nations.[23] Exogenous workers have direct

access to many Muslims who are first or second generation immigrants from every corner of the

Muslim world and who still have ties to their families, friends, and networks back home.

Building relationships within the diaspora Muslim community will grant access far into the

Muslim world

Conclusion

The *with* of diaspora missiology is relatively unexplored. There is great potential for

ethnographic research into many of the diaspora groups and world cultures to determine their

potential for such an idea as kinship bridging. There are three categories of mission personnel

who would benefit from the study and application of kinship bridging and relational

methodology in diaspora missions: individuals, churches, and missions organizations.

With the development of the business as mission model (BAM) there is a renewed emphasis

on the opportunities for and responsibilities of individuals to use business as a platform for

overseas missions. Those preparing to practice BAM would benefit from the training and

networking received during their participation in a diaspora ministry. The relationships built

during that time would not only provide cultural preparation but would potentially guide that

person to a particular place and job opportunity based on their relationship with the diaspora

group.   Within any particular diaspora group are a number of subgroups each with their own

needs and benefits. Although refugees may lack the necessary network to be of benefit to the

exogenous missionary beyond cultural training, businessmen and students are usually well

connected and often come from well to do and influential families with large business and

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[22] Ibid, 10.
[23] Ibid, 11.

cultural networks. When they reciprocate the hospitality shown to their family member in another country, these well connected families are able to provide more than a mere network for an otherwise unconnected outsider, they provide social legitimacy and support.

As churches trend towards hiring their own mission staff and partnering unilaterally with ministries overseas, kinship bridging will serve as a legitimate avenue to integrate the church's local outreach (missions *to, through*) with their international missions (Missions *through, by/beyond,* and *with*). Local engagement that leads to international engagement will help circumvent some of the problems that result from short-term mission trips. The integrated approach of kinship bridging, which is founded solidly on a series of personal relationships will promote a healthier outlook and results from short-term trips.

Finally, missions agencies have the resources and the personnel to incorporate kinship bridging as a way of integrating the growing focus on diaspora people while still affirming a commitment to continue to go to the least reached. Many agencies are already focusing on reaching the diaspora but have not yet integrated their diaspora (*to*) activities into their sending strategy. Agencies that employed this strategy would build a seamless relational flow from reaching the diaspora to sending exogenous missionaries to the world.

With the increase of Islamic nationalistic movements in recent days and other nationalistic movements around the world not showing any sign of relenting, traditional mission agencies and tentmakers alike may wish to look towards the longer route of missions *to* the diaspora as training and networking for kinship bridging to the rest of the world.

The increase in human geographic distribution is providing the church in all parts of the world with new opportunities to reach the nations. The people God has put within the church's immediate reach are more than potential new members, they are bridges to the nations.

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