

A Hybrid World

Diaspora, Hybridity,
and Missio Dei

EDITORS

Sadiri Joy Tira

Juliet Lee Uytanlet

A Hybrid World: Diaspora, Hybridity, and Missio Dei

© 2020 by Sadiri Emmanuel Santiago Tira

All rights reserved.

No part of this book may be reproduced, stored in a retrieval system, or transmitted in any form or by any means—electronic, mechanical, photocopy, recording, or otherwise—without prior written permission of the publisher, except brief quotations used in connection with reviews in magazines or newspapers. For permission, email permissions@wclbooks.com. For corrections, email editor@wclbooks.com.

All Scripture quotations, unless otherwise indicated, are taken from the Holy Bible, New International Version®, NIV®. Copyright ©1973, 1978, 1984, 2011 by Biblica, Inc.™ Used by permission of Zondervan. All rights reserved worldwide. www.zondervan.com The "NIV" and "New International Version" are trademarks registered in the United States Patent and Trademark Office by Biblica, Inc.™

Scriptures marked "NASB" are taken from the NEW AMERICAN STANDARD BIBLE®, Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation. Used by permission.

Scriptures marked "NKJV" are taken from the New King James Version. Copyright © 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved."

Published by William Carey Publishing
10 W. Dry Creek Cir
Littleton, CO 80120 | www.missionbooks.org

William Carey Publishing is a ministry of Frontier Ventures
Pasadena, CA 91104 | www.frontierventures.org

Mike Riester, cover and interior design
Damples Dulcero-Baclagon, copyeditor
Melissa Hicks, managing editor

ISBNs: 978-1-64508-288-0 (paperback),
978-1-64508-290-3 (mobi),
978-1-64508-291-0 (epub)

Printed Worldwide
24 23 22 21 20 1 2 3 4 5 IN

Library of Congress data on file with publisher.

CONTENTS

- xi Foreword**
Michael A. Rynkiewicz
- xv Preface**
Sadiri Joy Tira
- 1 Chapter 1: Hybridity in the Old Testament**
Joseph Shao
- 11 Chapter 2: Jesus Christ and Hybridity**
T. V. Thomas
- 19 Chapter 3: The Challenge of Multiplying Disciples
by Hybrids in Fulfilling Missio Dei**
David Lim
- 31 Chapter 4: Hybridity and the Gentile Mission
in Matthew's Genealogy of Christ**
Steven S. H. Chang
- 45 Chapter 5: Diaspora, Hybridity, and Theology**
Harvey C. Kwiyan
- 57 Chapter 6: Globalization, Hybrid Worlds, and Emerging
Missional Frontiers**
Calvin Chong
- 75 Chapter 7: Jewish-Gentile Inter-marriage:
A Hybridity Laboratory**
Tuvya Zaretsky
- 89 Chapter 8: *Mistizaje* and *Hibridez*:
A Latino Appreciation of Hybridity**
Daniel Álvarez
- 101 Chapter 9: Hybridity and Chineseness:
Finding Meaning in Theories**
Juliet Lee Uytanlet
- 113 Chapter 10: Becoming *Nikkei*: A Cross-Cultural
Comparative Study of Diasporic Japanese
“Dekasegi” Christian Community in Japan, Brazil, and Peru**
Gary Fujino

- 133 Chapter 11: Coconut Generation, Hybridity, and Hybrid Missions**
Sam George
- 145 Chapter 12: Hybridity and Identity Development of Second-Generation Diaspora**
Kamal Weerakoon
- 159 Chapter 13: Bi-National Mixed Marriages: Contributions and Challenges Affecting Ministry Among The Diaspora Academic Community**
Leiton Chinn and Lisa Espineli-Chinn
- 173 Chapter 14: Helping Hybrid Children Shine: What the Global Church Can Do**
Miriam Adeney
- 189 Chapter 15: Hybridity: A Witness in South Africa**
Godfrey Harold
- 201 Chapter 16: Hybridity, Arts, and Mission**
Uday Mark Balasundaram
- 217 Chapter 17: Toward a Third Space of Cultures: Hybridity and Multiethnic Leadership in Christian Mission**
Peter Taehoon Lee
- 232 Appendix 1: Manila Declaration**
- 233 Appendix 2: Cape Town Commitment**
- 234 Index**

FOREWORD

Hybridity, Diaspora, and *Missio Dei*: Exploring New Horizons

The twelve apostles received a call to mission for their time: “You will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth” (Acts 1:8). Little could they imagine the dimensions of this call, nor the changes in tactics required to keep up with a changing world and an out-of-control Spirit.

They were immediately tasked with witnessing to hybrid diasporic Jews from every nation with multiple languages and cultures. In their favor, this time the Spirit overcame some of the differences, but new challenges lay ahead: witnessing to half-Jews, then proselytes, and then Gentiles. The transitions were not easy and not without controversy. In the Acts story, as we have it, the Apostles fell behind (“all except the apostles were scattered,” Acts 8:1). First the Greek-speaking deacons took up the task; then Paul, Barnabas, Silas, Apollos, Priscilla and Aquila, Phoebe, Timothy, and many others. All had different identities and came from different communities—some related to two or three dissimilar communities.

Somewhere along the way, the church lost the story and the dimensions of mission: from center to periphery, and the reverse;

the constant de-centering and re-centering of the Gospel; the contextualization not only of the message, but the messenger. The young among us, missionaries and missiologists, are rediscovering the dimensions of migration, diaspora, and hybridity in mission. And, once the cat is out of the bag, like the out-of-control Spirit, there is no stopping the movement and the discoveries.

These shifting “scapes” have a quantum-like quality where realities pop into existence and then disappear before we can make their acquaintance. Who has heard of “Peruvian *dekasegi* diaspora,” the “third space” (is three enough?), or “*kamishibai*”? Resist the temptation to find the right category for these people and events. Rather, it is past time to move beyond futile attempts to categorize the world and thus pretend to understand it.

What this volume demonstrates is the fleeting particularity of the cultural and social contexts that people pass through. No one can be a generalist, a gadfly in mission to all. But God is able to call someone for each of these multiple dimensions that keep on shifting over time.

How did our hubris come about? When did we come to believe that we could categorize people and thereby quickly understand them? When were we seduced into this false sense of control?

It is due in large part to mission’s captivity to colonialism and missiology’s failure to break completely out of the box. Missiology fell sway to the never-ending quest of the colonial, neocolonial, and now global order to define and identify race, ethnicity, general publics, resistant populations, Twitter audiences, Facebook followers, niche markets, E2s, windows, UPGs, and other “certainties.”

This volume is another step in establishing “hybridity” as being deeply rooted in history and Scripture; not the “new normal,” but simply normal. Normal in the sense of: “That’s just the way things are, and the way things have always have been.”

Does that fact not force us to reconsider our mission theology, history, and anthropology? We might ask whether or not we have understood the *missio Dei* to be whether God has called for purity and clarity, or whether we have called unclean what God has called clean. We must continue the critique of our own history since mission has been sidetracked by the colonial enterprise of “categorize and control.” Perhaps we can look at the world in which we live and ask whether we depend too much on the idea that established groups and standard

relations form the structure and context of people's lives as much as we thought they did. Are we tied to concepts such as "animism," "tribalism," and "people group," or would we be better off without them?

The second accomplishment of this volume is to make the case for teaching process over method. That is, missiology as a discipline is still tied to preparing missionaries and mission scholars by filling them with content about the place where they are headed and the model of mission that they plan on using. This volume is one more piece of evidence exposing our hubris, because the world is too complex and too rapidly changing for our set of fun facts and amusing anecdotes to adequately prepare people for the day that they arrive in mission. For example, one of our favorite concepts is "heart language," and the claim that people want to hear the gospel in the language that they grew up speaking. I have questioned this elsewhere, and contributors here question the claim again. Newer ideas in linguistics, such as "language ideology" and "language registers," should force us to inquire of the people themselves about translations rather than deciding for others how they will hear the gospel. Reading the chapters here pushes me even more toward teaching method: theological method, historical method, and ethnographic method. I fool myself if I think that I can teach one student what she needs to know to go to a section of Jakarta where migrants live, as well as the student beside her what he needs to know to go to Bangalore to work with university students. However, I can teach them both how to conduct their own inquiry into cultures, languages, and sociality in their place.

Finally, this volume reminds us that with hybridity comes "heterosis" or what we know as "hybrid vigor." When mission students read only missiologists because mission teachers reference only internal missiology literature, then, in this second generation, we lose something. Hybrid vigor in biology refers to the improvement in characteristics and functions of the first generation in the initial cross of parents who, while in the same species, are dissimilar in genetic makeup. The "vigor" refers to the rapidity and extent of growth as well as the "robustness" of the hybrid.¹ The more different the parents are, the greater the effect, which is due to the unlikelihood that each parent will contribute the same deleterious allele and thus permit the expression of something harmful. This is what happens more frequently in the opposite case

1 See George Harrison Schull, "What is 'Heterosis'?" in *Genetics* 33:5, 1948, 439–46.

of “inbreeding depression” where the likelihood of recessive gene expression increases.

What is the application? When missiology as a profession does not keep up with the literature in its secular counterparts of literary criticism, historiography, and ethnography, then we miss the opportunity to expand and develop our understanding of the world. Our students end up living in a “missiology bubble” where they talk only to each other and cannot carry on a conversation outside the bubble. The authors of this volume show that they are in conversation with new research initiatives around new concepts from the secular side, concepts such as “reshaped topography,” “the history of objects,” and “global householding studies.” Missiology has already benefitted from the research agenda proposed by such concepts as “imagined communities,” “orientalism,” “actor network theory,” “practice theory,” “performance theory,” “speech act theory,” and “différance.” This does not imply a total sell-out to postmodernism, but rather, like the biological analogy, bringing together the two to see what growth and robustness might eventuate from the conversation.

MICHAEL A. RYNKIEWICH

Professor of Anthropology, retired
Asbury Theological Seminary

Hybridity and Chineseness: Finding Meaning in Theories

Who is More Chinese?

"Who is more Chinese?" asked Michael Rynkiewicz. "If a Chinese Filipino born of pure Chinese parentage sits in a cafe, and then a Chinese fresh from the Mainland enters the place, who is considered more Chinese? Whose Chineseness is more authentic?" His questions penetrated my heart as I sat inside Solomon's Porch in the quiet town of Wilmore discussing my dissertation topic with my mentor back on August 25, 2011. I have always thought that I am very Chinese in my cultural practice and mindset since I grew up in Binondo Chinatown and of "pure" Chinese parentage. My father was from Fujian, China and my mother is a Cantonese whose parents came from Guangdong. Rynkiewicz's question challenged my identity and Chineseness. I realized I needed to confront myself that as a third-generation Chinese in the Philippines, my Chineseness or Chinese culture is no longer "pure" after all.¹

1 The immigrant is the first generation, the children with one or both immigrant parents will be the second-generation, and the grandchildren will be the third generation. The ethnic Chinese's generational categories or immigrant generations in the Philippines usually based on the father or paternal lineage since most of the early immigrants were male. However, the classification of generational categories must be based on which ethnicity and which traced to the farthest or earliest time frame of immigration. See also Brian Duncan and Stephen J. Trejo, "The Complexity of Immigrant Generations: Implications for Assessing the Socioeconomic Integration of Hispanics and Asians" in *ILR Review* 70, no. 5 (October 2017): 1149–50.

Hybridity is often associated with the idea of crossbreeding or of mixed “blood.” Jan Nederveen Pieterse broadens its definition by explaining that it is a process of crossing categories. The categories can be “cultures, nations, ethnicities, status groups, classes, genres.”² He explains that hybridity “carries different meanings in different cultures, among different circles within cultures and at different time periods...Hybridity is entirely contextual, relational.”³ In the context of cultural anthropology, hybridity is the mixing of “blood” or inter-ethnic marriages or the mixing of cultures and/or cultural elements within a culture. Therefore, for the Chinese in the Philippines, hybridity is not solely in the context of inter-ethnic marriages or being Chinese *Mestizos*, but it is the mixing of the Chinese and the Filipino cultures or the mixing of cultural elements.

*The mixing of cultures is about being bicultural or multicultural. In the mixing of cultures, it can be a mix of one or more cultural elements in varying degree of influence like languages, religions, traditions, customs, and stories within a culture or cultures.*⁴

The phenomenon of mixed languages (*Minnanhua*, Filipino, and English) in communication among the Chinese Filipinos is an example of mixing of cultures or cultural elements. In religion, the Chinese Filipinos tend to mix Roman Catholicism, Daoism, and Buddhism.⁵ This chapter seeks to discover whether a Chinese Filipino who practices cultural mixing is still considered a Chinese? What degree of Chineseness must one have to be identified as a Chinese?

Who is a Chinese?

Who is a Chinese? What does it mean to be a Chinese? What is Chineseness? For those Chinese born and residing in China, this is obviously not an issue to contest. However, for the millions of Diaspora Chinese scattered in 130 countries, what does it mean to be a Chinese?⁶

2 Jan Nederveen Pieterse, *Globalization and Culture: Global Mélange* (Oxford: Rowman and Littlefield, 2004), 72.

3 Nederveen Pieterse, *Globalization and Culture*, 106.

4 Juliet Lee Uytanlet, *The Hybrid Tsinoy: Challenges of Hybridity and Homogeneity as Socio-Cultural Constructs Among the Chinese in the Philippines* (Oregon: Pickwick, 2016), 65.

5 Uytanlet, *The Hybrid Tsinoy*, 65–67.

6 “The population data of Overseas Chinese is very difficult to determine. The number varies. There are estimates of 57 million by Henry He and 60 million according to Woods and Yeh. However, the Overseas Community Affairs Council estimates in

The Chinese immigrants may maintain that they are Chinese since they were born and raised up in the Mainland. However, the descendants of the Chinese immigrants may have difficulty identifying as Chinese if they lose or are losing their Chineseness with adaptation and adoption of cultural practices of the host country they live in.⁷

Why do we preserve Chineseness or Chinese identity? Ethnic minorities who preserve their cultural practices are often charged with ethnocentrism and disloyalty to the host country. Teresita Ang See and the *Kaisa Para Sa Kaunlaran* emphasize that the Chinese Filipinos loyalty remain in the Philippines and their continuous adherence to Chinese cultural practices is simply an expression of their celebration and preservation of their ethnic heritage. The term *Tsinoy* means Tsinong Pinoy, or literally a Filipino of Chinese ethnicity or ancestry.⁸

There were labels and names given to them throughout the Philippine history. These names are the result of prejudices and stereotyping. There were also names and labels given by various sectors of the society. Lastly, the Chinese Filipinos lay out their own identities with the names they prefer to be called.

The Spaniards called them Sangleys then Chinos. The Americans called them Chinamen and Coolies. They were also classified as non-Christian Tribe and Aliens. The Filipinos called them Tsino, Kabise, Tsekwa, Intsik, Beho, Barok, Bulol, Butsekik, Singkit or Singkot, Tsinito or Tsinita, Chinky-eyed, Chinks, Tsinoy, or Chinoy.

2015 that there are 43 million ethnic Chinese living beyond China, Taiwan, Hong Kong, and Macau. The Chinese people is then the largest group dispersed in the world, having the largest world population of 1.39 billion in China in 2015." Juliet Lee Uytanlet, "Transit, Transient, Transition: How the Lexington Chinese Christian Church became an Instrument of Conversion" in *Reaching New Territory: Theological Reflections* (ed. Samson Uytanlet, et al; Valenzuela City: Biblical Seminary of the Philippines, 2017), 24. See also Peter S. Li and Eva Xiaoling Li, "Chinese Overseas Population" in *Routledge Handbook of Chinese Diaspora* (ed. Tan Chee Beng, London: Routledge, 2013), 20–21.

7 The term *huaqiao* 華僑 refers to the Chinese immigrants "living as permanent residents in foreign countries." *Huaren* 華人 refers to all Chinese in diaspora. Uytanlet, "Transit, Transient, Transition," 25–26.

8 Teresita Ang See, "The State and Public Policies, Civil Society And Identity Formation In Multi-Ethnic Societies The Case Of The Chinese In The Philippines" in *The State, Development and Identity In Multi-Ethnic Societies Ethnicity, Equity and The Nation* (eds. Nicolas Tarling and Edmund Terence Gomez, London: Routledge, 2008), 162–63. See also Kaisa Para Sa Kaunlaran, "About Kaisa," http://www.kaisa.org.ph/?page_id=2.

The social scientists categorized them as huáshāng 華商 or merchants, huágōng 華工 or Coolies, huáqiáo 華僑 or overseas Chinese, Jījū 寄居 or Sojourners, huárén 華人 or Chinese people in diaspora, and huáyì 華裔 or of Chinese descent. They were also labeled as Jews of the east, immigrants, transnationals, essential outsiders, market-dominant minorities, flexible identities, cosmopolitans, cosmopolitan capitalists, or global cosmopolitans.

Missionaries and missiologists have referred to them at different times as heathens, pagans, unbelievers, enRAWGen, split-level Christians, syncretistic, folk evangelical Christians, or chap chay lomi (mixed belief system).

In academics, proper reference to the Chinese in the Philippines has evolved as well from mere "Chinese" to "Philippine Chinese" to "Filipino-Chinese" to "ethnic Chinese" to "Chinese-Filipino" to "Chinese Filipino," dropping the hyphen.

The Chinese Filipinos referred to themselves in Minnanhua as lanlâng, Tiong kok lâng, Banlam lâng, Hua-din, Hua-è, Chinese, Tsinoy, or Chinoy. There were those who called other Chinese or even themselves hoan-á.⁹

Richard T. Chu acknowledges how globalization and transnationalism as well as the past exclusion tendency of the Philippine government toward the Chinese Filipinos led to the construction of the Tsinoy identity and reconstruction of the female gender role in the traditional Chinese family. He discusses Chineseness as portrayed in the Filipino movie *Mano Po*. He writes,

Political loyalty to the Philippines, however, does not preclude the maintenance of certain "Chinese" cultural practices. The Mano Po films give viewers a glimpse of what "Chineseness" means to diasporic families, including the ability to speak Chinese languages, particularly Hokkien.¹⁰

According to Teresita Ang See, an expert in Chinese Filipino studies, sociologically speaking an ethnic Chinese must have 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

9 *Minnanhua* 閩南話 is also known as the Amoy language or Hokkien, Uytanlet, The Hybrid Tsinoy, 1 and 73.

10 Richard T. Chu, "Strong(er) Women and Effete Men: Negotiating Chineseness in Philippine Cinema at a Time of Transnationalism," *Positions* 19, no. 2 (Fall 2011): 374.

4. Retained some Chinese practices
5. Enough to call themselves or be called by neighbors as ethnic Chinese or *Tsinoy*¹¹

Older immigrants would consider those who cannot speak the Minnanhua or Mandarin not ethnic Chinese. Their children struggle with identity with the fusion of two or more cultures operational in their day to day lives. They are challenged with their ethnicity as Chinese and their nationality as Filipinos. Is hybridity a problem or can hybridity solve this problem of ambiguity? See find that the third, fourth, or fifth generation Chinese Filipinos who do not speak the Chinese language or studied in Chinese schools may no longer be called ethnic Chinese. They may be of Chinese descent but not ethnic Chinese in practice and identity. They have completely assimilated into the Filipino society.¹²

Finding Meaning in Hybridity Theories

Michael Rynkiewicz believes that to understand people, we must study their culture, society, ecology or environments, and history. The Chinese Filipinos face the challenge of discovering their identity or identities in light of being in diaspora and in this culturally hybrid global age. It is crucial that they revisit their history in consideration of their present reality. Culture is contingent as people take what is available around them; constructed as people pick and choose which cultural elements to use daily; and contested as people challenge the culture being practiced. Culture is a system of knowledge, values, and feelings that help people understand and interpret their reality.¹³

Rynkiewicz's definition of culture helps us understand the adoption and adaptation process of culture and cultural mixing. It all starts with a story or an idea. A person will choose to accept or reject the idea. When accepted, the idea can be adopted as is or adapted with modification. As time goes by, the idea is practiced and was discovered to be of value to his/her life. This is the point where it became a worldview.

11 Teresita Ang See is one of the founders of Kaisa Para Sa Kaunlaran, Inc. The institution is created to serve as the bridge between the Chinese and Filipinos in the Philippines. Teresita Ang See, individual interview by author, 29 July 2012. Uytanlet, *Hybrid Tsinoy*, 101. *Tsinoy* means *Tsino* (Chinese) and *Pinoy* (Filipino).

12 Teresita Ang See, individual interview by author, 29 July 2012.

13 Uytanlet, *Hybrid Tsinoy*, 111. Michael Rynkiewicz, *Soul, Self, and Society: A Postmodern Anthropology for Mission in a Postcolonial World* (Eugene, OR: Cascade, 2011), 38–39.

It became part of his/her beliefs. The idea believed and practiced became a custom that eventually was shared with his/her family and community as a tradition. This idea then becomes a cultural practice that gives meaning to their reality and identity. Therefore, in cultural hybridity or cultural mixing, the Chinese Filipino will have to decide which of the cultures and cultural elements of a culture they want to apply in their daily lives.

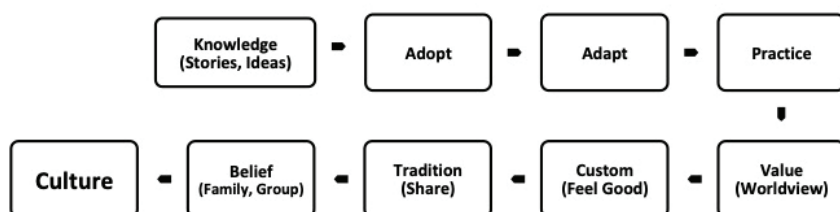


Chart by Juliet Lee Uytanlet based on Michael Rynkiewicz's definition of culture

There are 1.5 million Chinese Filipinos in the country. Less than 2 percent are evangelical Christians. An ethnographic research was employed from 2012 to 2014 to create a profile of the present Chinese in the Philippines. The objective of the profile is to help us understand them better and how we can do better mission among them. There are six groups of Chinese Filipinos.

1. **Old Immigrants**—They are the immigrants who entered the country between 1898 to 1975. They originally wanted to come to the Philippines to find greener pastures or evade the war in China. Unexpected circumstances like tight immigration laws and the Cultural Revolution in China led them to settle and unable to return back to their home country.
2. **New Immigrants**—They are the immigrants who entered from 1976 onwards. They came to follow after the footsteps of their ancestors, finding greener pastures. They also seek to reconnect with family and loved ones.
3. **Tsinoy**s (second, third, and fourth generations)—They are mainly the descendants of the immigrants. They struggle with identity and cultural hybridity. They grew up speaking at least three languages but English is the medium for reading and writing.
4. **Chinese Citizens and Overseas Chinese Filipino Workers**—They are the minority among the minority. Those with Chinese citizenships

are born and raised in the country but are marginalized with their citizenry. Those who worked overseas experienced strangeness and unbelongingness.

5. Spouses of Mixed Marriages (Chinese and Filipino spouses)—These people go against the tradition of endogamy. They desire acceptance from their spouses' side of the family.
6. Chinese Mestizos (first, second, and third generations)—They are in a liminal state wherein they struggle with identity and acceptance by both Chinese and Filipinos. They experienced prejudices with their being mixed "blood".

I employed three hybridity theories to understand their identity and the reality of cultural mixing instead of cultural purity. The first is the unhomely theory of Homi Bhabha. The second is the situational theory of Fredrik Barth. The third is the theory of mixed yet unmixed of Joel Robbins.

Bhabha's Unhomely Theory: Finding Meaning in Being Unhomed

Homi Bhabha discusses liminality and coining the term "unhomed" as someone who has a home but does not feel at home.¹⁴ The unhomed theory is fitting for the immigrants whether old or new immigrants with their sojourning situation. They find themselves in unhomely situations as they try to adapt to the host country. Surprisingly, even the other groups also find themselves unhomed in different contexts and situations.

The *Tsinoy*s are unhomed with prejudices and stereotyping. They feel unhomed with dual identities, Chinese and Filipino. The *Tsinoy*s with Chinese citizenships may hold Taiwan passports or China passports.¹⁵ They feel unhomed with their imaginary citizenships since these ethnic Chinese still need to acquire visas to enter Taiwan with their Taiwan passport. They desire to find their identity and belonging. The Overseas Chinese Filipino Workers feel unhomed upon arriving in foreign lands to work and usually are separated from their loved ones. The Chinese and Filipinos spouses in inter-ethnic marriages experienced unhomely feelings when prejudices and rejection arise from either side of the spouse's family. The Chinese *Mestizo*s feel unhomed with language

¹⁴ Homi Bhabha, *Location of Cultures* (London: Routledge, 2004), 13.

¹⁵ I refer to the Chinese immigrants and specially their children as *Tsinoy*s even though they hold Chinese citizenships since they consider the Philippines as their country.

fluency or physical appearance (look more Filipino or Chinese).¹⁶ Bhabha's unhomely theory helps give explanation to the liminal and "in-between" situations of the Chinese Filipinos.

Barth's Situational Theory: Finding Meaning in Pragmatism and Syncretism

Fredrik Barth discovers two things about ethnicity: (1) it is exclusive not just because of no contact with outside world; (2) it persists despite contact with other ethnic groups. This may sound essentialist, but Barth is presenting the fact that ethnicities are not "boxed or immune from outside world" yet they continue to persist or remain exclusive.¹⁷ Barth's situational theory led to ideas like transnationalism, negotiations, and flexible identities.

*The Chinese Filipinos apply Barth's situational approach in their everyday lives as they negotiate their way into the mainstream society or co-mingle with Filipinos. Their acquired knowledge of Filipino language and culture through education, exposure to Filipinos, media, and the internet enabled them to apply appropriate responses in different situations to avoid conflict and problems. They have adapted in their residence in the country. They even adopted the Filipino language as one of their languages.*¹⁸

The pragmatic Chinese Filipino will negotiate identities and cultural practices for the sake of prosperity or survival. They will adapt to their host country and adopt cultural norms and practices to maintain unity and harmony as they coexist with the majority. Their pragmatism extends to their practice of religion with the syncretistic tendency as they add on different religions. The deities are functioning more like genies or prosperity gods that grant their prayers and hearts' desires than as their master and lord of their lives. Barth's situational theory enables us to understand the pragmatic and syncretistic tendency of immigrants and ethnic minorities.

16 Uytanlet, *The Hybrid Tsinoy*s, 69, 99–118, 163–64.

17 Fredrik Barth, *Ethnic Groups and Boundaries: The Social Organization of Culture Difference* (Bergen, Norway: Universitetsforlaget, 1969), 9–10.

18 Uytanlet, *The Hybrid Tsinoy*s, 162. See also Barth, *Ethnic Groups and Boundaries*, 162–63.

Robbins' Mix yet Unmixed: Finding Meaning in Compartmentalization

Joel Robbins challenges the idea of hybridity as a way of mixing but maintaining their respective distinctiveness.¹⁹ This is like the missionaries who adapted to the country of their mission field without losing their original culture. Paul Hiebert calls this compartmentalization.²⁰ It is also similar to the popular Filipino dessert called *halo-halo*. The *halo-halo* is a mix of sweetened fruits and beans like bananas, shredded coconut, corn, mung-beans, garbanzos with finely crushed ice, milk, custard, purple yam, and a scoop of ice cream. All these ingredients were mixed together and yet somehow you can still identify each ingredient while eating it.

The Chinese Filipinos may employ different cultural practices and different languages in their day to day life as they relate to the majority Filipinos or other ethnicities. However, they may continue to uphold the Chinese culture as their dominant cultural adherence. The hybridity theory of Robbins enables us to see that it is possible for us to have a dominant culture that one adheres to and yet knowledgeable and adaptable to other cultures.

Conclusion

A Chinese Filipino is an ethnic Chinese whose dominant culture practiced in the home or even in the social sphere is the Chinese culture. The most evident cultural practice is what language they use at home aside from the Chinese traditions or customs. The sociologically accepted traits laid out by Teresita Ang See can be helpful in measuring one's Chineseness. The higher the degree of practice or applicability of each trait will also determine the degree of adoption and affinity to the Chinese culture or ethnic identity.

However, the hybridity theories provide meaningful explanations to the actions and responses of the Chinese Filipinos co-mingling with Filipinos. They will be unhomed in situations where their difference is heightened and emphasized, but this can also lead to opportunities to help the others better understand them. They will generally be pragmatic as they negotiate with two or more cultures in their everyday

19 Joel Robbins, *Becoming Sinners: Christianity and Moral Torment in a Papua New Guinea Society* (Berkeley: University of California, 2004) 3–4.

20 Paul Hiebert, *Anthropological Insights for Missionaries* (Grand Rapids: Baker, 1985), 106–7.

life. They seek unity and harmony as they adapt and adopt cultures. They will be mixed and yet unmixed in their culture and cultural practices as they adhere to a dominant culture.

The hybrid nature of the Chinese Filipinos enables us to realize that in reaching the Chinese in the Philippines, we cannot simply use one style or one method of evangelism for all of them. We need to understand what kind of Chinese Filipinos they are; to which group or generation they belong to; which is their preferred language; and how best to minister and reach out to them. The fact that they continue to persist in their cultural heritage despite applying cultural hybridity in their lives shows that ethnic Chinese churches are still important vehicles in reaching these Chinese in diaspora. Lastly, in view of the hybridity theories, knowing that they are unhomed provides opportunity for us to point them to Christ in whom they will find eternal home; knowing that they tend to be syncretistic provides us opportunity to emphasize that there is only one true God; and knowing that they adhere to a dominant culture provides them opportunities to choose the kind of church that will best suit them.

BIBLIOGRAPHY

- Barth, Fredrik. *Ethnic Groups and Boundaries: The Social Organization of Culture Difference* Bergen, Norway: Universitetsforlaget, 1969.
- Bhabha, Homi. *The Location of Cultures*. London: Routledge, 2004.
- Chu, Richard T., "Strong(er) Women and Effete Men: Negotiating Chineseness in Philippine Cinema at a Time of Transnationalism." *Positions* 19, no. 2 (Fall 2011): 365–91.
- Duncan, Brian and Stephen J. Trejo. "The Complexity of Immigrant Generations: Implications for Assessing the Socioeconomic Integration of Hispanics and Asians." *ILR Review* 70, no. 5 (October 2017): 1146–75.
- Hiebert, Paul G., *Anthropological Insights for Missionaries*. Grand Rapids: Baker, 1985.
- Kaisa Para Sa Kaunlaran, "About Kaisa." http://www.kaisa.org.ph/?page_id=2.
- Li, Peter S. and Eva Xiaoling Li. "Chinese Overseas Population." In *Routledge Handbook of Chinese Diaspora*, edited by Tan Chee Beng. London: Routledge, 2013.
- Nederveen Pieterse, Jan., *Globalization and Culture: Global Mélange*. Oxford: Rowman and Littlefield, 2004.
- Robbins, Joel. *Becoming Sinners: Christianity and Moral Torment in a Papua New Guinea Society*. Berkeley: University of California, 2004.

Rynkiewicz, Michael. *Soul, Self, and Society: A Postmodern Anthropology for Mission in a Postcolonial World*. Eugene, OR: Cascade, 2011.

See, Teresita Ang. "The State and Public Policies, Civil Society And Identity Formation In Multi-Ethnic Societies The Case of The Chinese In The Philippines." In *The State, Development and Identity In Multi-Ethnic Societies Ethnicity, Equity and The Nation*, edited by Nicolas Tarling and Edmund Terence Gomez. London: Routledge, 2008.

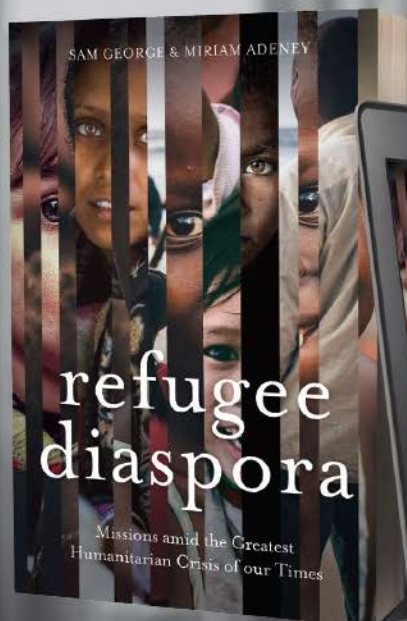
Uytanlet, Juliet Lee. *The Hybrid Tsinoy: Challenges of Hybridity and Homogeneity as Socio-Cultural Constructs Among the Chinese in the Philippines*. Oregon: Pickwick, 2016.

_____. "Transit, Transient, Transition: How the Lexington Chinese Christian Church became an Instrument of Conversion." In *Reaching New Territory: Theological Reflections*, edited by Samson Uytanlet, et al. Valenzuela City: Biblical Seminary of the Philippines, 2017.



Want more?

Buy the
full book on
missionbooks.org
Get 40% OFF
using code
REFUGEE-2020



ABOUT THE AUTHORS

DR. JOSEPH SHAO is the President Emeritus of the Biblical Seminary of the Philippines where he served as President from 1990–2019. He earned his PhD at the Hebrew Union College. He was the fourth General Secretary of the Asia Theological Association. He is very much involved in missions, serving as a member of the Board of CCOWE and also serves as the Chair of SIM-Philippines.

Originally from Malaysia, **DR. T. V. THOMAS** studied in Malaysia, India, Canada and the United States. He is the Founder/Director of the Centre for Evangelism & World Mission (founded in 1984) in Regina, Canada. T. V. is Chairman of the Lausanne Movement's Global Diaspora Network (GDN), and chairs the Ethnic America Network (EAN), Global Mobilization Network (GMN) and InterVarsity in Canada. He is also a member of MECO Canada Board, Perspectives Canada National Team and serves as the Multicultural/Intercultural Ministries Consultant for the C&MA in Canada.

DAVID S. LIM, PhD, serves as the President of China Ministries International-Philippines (CMI-Phil), which has sent 110 Filipino tentmaker-missionaries to catalyze disciple multiplication movements in the gateway cities of China. He is also the President/CEO of Asian School for Development and Cross-cultural Studies (ASDECS), which provides post-graduate and certificate level training programs for transformational missions and community development. He is also the Board chairman of Lausanne Philippines, the lead facilitator of the Asian House Church Movement, and serves on the Steering Committee of SEANET, the global network to reach the Buddhist world.

DR. STEVEN S. H. CHANG is a professor of New Testament at Torch Trinity Graduate University, Seoul, Korea. He obtained his PhD from University of Aberdeen in Scotland, UK, his MDiv from Trinity Evangelical Divinity School in 1996 and completed his MA in New Testament in 1997. He is a contributor to *Scattered and Gathered: A Global Compendium of Diaspora Missiology* (Regnum, 2016). He is the pastor of Hallelujah Community Church English Ministries, Seong-nam, South Korea.

HARVEY KWIYANI is a professor of African Christianity and Theology at Liverpool Hope University. He received his PhD in Theology from Luther Seminary in St. Paul, Minnesota. He is the author of *Sent Forth: African Missionary Work in the West*.

DR. CALVIN CHONG is Associate Professor of Practical Ministries at the Singapore Bible College. His teaching and research interests include Church Engagement with Culture, Urban Missions, and Diaspora Missions. Dr. Chong also serves on the boards of the migrant NGO Healthserve and the Evangelical Fellowship of Singapore.

DR. TUVYA ZARETSKY has pioneered and served for over four decades with the Jews for Jesus ministry. He earned a Doctorate in Missiology at Western Seminary. His work focuses on Jewish-Gentile couples. He presently serves as president of the Lausanne Consultation on Jewish Evangelism, the longest standing Lausanne issue network.

DANIEL ÁLVAREZ is Assistant Professor of Theology at the Pentecostal Theological Seminary. He has written *Mestizaje and Hibridez: Latina Identity in Pneumatological Perspective*. He has also written chapters and articles dealing with Latino identity from a Honduran perspective. Daniel is also involved in the Society of Pentecostal Studies and in the *Fraternidad Teológica Latinoamericana*.

DR. JULIET LEE UYTANLET, PhD, teaches Global Missions and Urban Missions at the Biblical Seminary of the Philippines. She also teaches Ethnographic Research Methods at Asia Graduate School of Theology. Her dissertation entitled "The Hybrid Tsinoys: Challenges of Hybridity and Homogeneity as Sociocultural Constructs among the Chinese in the Philippines" (American Society of Missiology Monograph Series Book 28) was published in 2016.

GARY FUJINO is professor of Diaspora Studies for Missional University. He served as a missionary church planter to the Japanese diasporas with the International Mission Board of the Southern Baptist Convention. Gary co-edited and co-authored the *EMS 20 Monograph*, *Reaching the City: Reflections on Urban Mission for the 21st Century*. He has published on cross-cultural identity and mission in *EMQ*, *IJFM*, and other publications. He currently resides in the Chicago area.

SAM GEORGE is the Lausanne Movement's Catalyst for Diasporas. He is also the Executive Director of Parivar International and author of *Understanding the Coconut Generation*.

KAMAL WEERAKOON is a minister of the Presbyterian Church of Australia; an associate staff worker, Australian Fellowship of Evangelical Students (AFES); and a PhD candidate, Morling Theological College/Australian College of Theology.

LEITON CHINN has been mobilizing the church for international student ministry since 1977, including serving as the Lausanne Catalyst for ISM from 2007–2017 and as president of the Association of Christians Ministering Among Internationals from 1999–2008. He has authored chapters on ISM for mission books: *Global Diasporas and Mission*; *Scattered and Gathered: A Global Compendium of Diaspora Missiology*; and *Globalization and Mission*.

LISA ESPINELI CHINN is a former graduate international student from the Philippines in the United States. She served with both InterVarsity Philippines and InterVarsity USA. She was the national director of the International Student Ministry of InterVarsity/USA for fourteen years and has pioneered and published in the area of international student reentry. She is currently a leadership mentor with InterVarsity/USA, a cross-cultural trainer, mission consultant, and conference speaker.

MIRIAM ADENEY, PhD, is a professor, anthropologist, missiologist, and journalist at Seattle Pacific University. Among her books are *Kingdom Without Borders: The Untold Story of Global Christianity*, *Daughters of Islam: Building Bridges with Muslim Women*, *God's Foreign Policy: Practical Ways to Help the World's Poor*, and *Wealth, Women and God*. Miriam has been president of the American Society of Missiology, recipient of the Lifetime Achievement award from Christians for Biblical Equality, board member for Christianity Today, and staff member and Publications Secretary for the Philippine InterVarsity Christian Fellowship.

GODFREY HAROLD teaches at Cape Town Baptist Seminary; is an Associate Researcher at University of Pretoria; and Distinguished Professor at BH Carroll Theological Institute, USA.

UDAY MARK BALASUNDARAM, PhD, is Professor of Intercultural Studies at South Asia Institute for Advanced Christian Studies (SAIACS), Bangalore, India. Previously he taught as adjunct faculty at Fuller Theological Seminary, Houston, and Houston Graduate School of Theology. He is a Lausanne Arts Catalyst. Prior to serving in pastoral and worship leadership roles in India and the US, Uday worked in the Indian film and advertising music industry. Uday is founder of Estuary Cultures, "creativity inspiring diversity for community," catalyzing creative communities for social transformation and the Order of Bezalel, equipping and empowering creatives everywhere to fulfill their ultimate creative calling.

PETER T. LEE works with Operation Mobilization (OM) and is an ordained minister in the Presbyterian Church (USA). He served in North Africa for ten years, during which he led a multi-ethnic mission team and trained international business and development workers. He is currently working toward a PhD in intercultural studies at Trinity Evangelical Divinity School in Deerfield, Illinois.

APPENDIX 1



The Manila Statement on Hybridity in Diaspora Mission

Convening as theological educators and ministry leaders in diaspora mission at the Lausanne Consultation on Hybridity, Diaspora and Missio Dei, sponsored by the Global Diaspora Network and in partnership with the Biblical Seminary of the Philippines,

We recognize

That our sovereign God is at work among the diaspora peoples of the world,

That hybridity is the process by and through which God mixes ethnicity, culture, and identity,

And that before God we confess our prejudice against people who are different from us.

We affirm

The growing reality and implications of hybridity for the mission of God,

And the need for expanded vision, ongoing dialogue, and fresh perspectives to overcome our cultural, ethnocentric, and theological blind spots.

We challenge

The global Church to embrace God's heart for people on the move,

To address the opportunities and challenges for ministry that hybridity brings to families, congregations, and communities,

And to pray for hybrid peoples to be redeemed and unleashed for the mission of God.

Manila, Philippines

June 19-22, 2018

ENDORSEMENTS

Prepare to be surprised, perhaps unsettled, to have familiar categories upended. Drawing from Scripture as well as multiple disciplines, the authors of this volume argue convincingly that the world in which we serve is far more complex than our classifications. An appreciation for hybridity opens new windows for insight, creativity, teamwork, pastoral care, and effective missional outreach.

DAVID W. BENNETT, DMin, PhD

Global Associate Director for Collaboration and Content

I like the fact that the contributors are all leading missiologists for whom the topic is a lived experience. Finally, I love this book because it helps me understand my own family better. I am an American raised in the Midwest who served in Japan for twenty years. We now have three adult children in New York City, Cambridge (UK) and London, who are married to a first generation Korean-American, a first generation Latina, and a first generation Englishman who was born in New Zealand to parents of medical missionaries to Africa. I need this book, and I am grateful for it! I commend it to my Lausanne friends around the world!

The contributors in A Hybrid World are world-class leaders and scholars who have helped to prioritize opportunities, propose solutions with respect to the great sociological reality of our time, and live out what they discuss. Many will not recognize its timeliness and its global significance. However, for those who are ready to respectfully listen to voices from the non-Western world who will lead us into the new realities of a twenty-first century world, this book will prove to be illuminating and indispensable, i.e., "a must read!"

S. DOUGLAS BIRDSALL

Honorary Chair, The Lausanne Movement

This book is the fruit of an international diaspora consultation, not dominated by Western voices. The insights are enriched by the wide backgrounds and ministries of the contributors, ranging from the challenges facing bicultural families to the all-too-common experience of minority peoples estranged and marginalized in their own countries. The subject matter is as diverse as the contributors themselves. This book has my hearty endorsement and deep hope that it will remind us Christians wherever we find ourselves in the world that only together can we constitute the healthy and whole body of Christ (Eph 4). As the Ethiopian proverb puts it, "Without you there is no me."

JONATHAN J. BONK, PhD

Director, Dictionary of African Christian Biography
Research Professor of Mission, Center for Global Christianity & Mission,
Boston University School of Theology

A Hybrid World explores biblical, theological, and missional perspectives resulting from the complexities of culture in the context of global migration. Each of the contributors provide insights into issues inherent in the mixing of cultures and the living of life in today's globalized world. This book is a major contribution to diaspora missiology as it calls us to be attentive to what is happening around us in real time. May the insights of this volume move us to further explore the role intentional intercultural congregations have in an increasingly hybridized world.

CHARLES A. COOK, PhD

Professor of Global Studies and Mission (Ambrose)
Executive Director, Jaffray Centre for Global Initiatives, Ambrose University,
Canada

In a world defined by people on the move, this exploration of diaspora and migration, identity, the mission of God, and hybrid cultural identity is a vital contribution to the task of Christian churches in navigating new and frequently perilous waters. If the authors of this excellent and ultimately hopeful volume are correct, the journey may be challenging, but it will be its own reward. I heartily recommend it.

DARRELL JACKSON, ThD

Associate Professor of Missiology, Morling College, Sydney, Australia

Diaspora and people movements are featured prominently in the biblical narrative and Christian history. However, the role of diasporic identity in the process of gospel transmission and appropriation remains understudied. This book fills the gap by highlighting the role of diasporic hybridity in uniquely shaping the identities of individuals, communities, and theologies for missional effectiveness.

STANLEY JOHN, PhD

Associate Professor of Intercultural Studies,
Alliance Theological Seminary, Nyack, NY

This book takes a serious conceptual leap by adopting hybridity as a creative conceptual framework, which allows a wide variety of diaspora experiences and reflections in one table. The dynamic process of hybridization would open an unprecedented space to take live stories into the formulation of contextual theologies. The editors are to be highly commended for this creative work.

WONSUK MA, PhD

Dean and Distinguished Professor of Global Christianity,
College of Theology and Ministry, Oral Roberts University, Tulsa, OK

Hybridity is not only a matter of “cultural mixtures,” but has to do also with the consequences of multi-ethnic relationships. The word does not appear in the Scriptures, but the Scriptures are filled with examples. And most of the time, it seems, they highlight the intensity of such intermarriages and their theological consequences. But the Lord never opposed such “mixtures” per se. The problem was never “hybridization,” but theological beliefs. Such nuances, however, have been rarely taken into consideration in our missional diasporic studies. Therefore, I am glad for the initiative of Dr. Sadiri Joy Tira, a scholar on diaspora missiology, and Dr. Julie Lee Uytanlet for the publication of this relevant volume: A Hybrid World: Exploring Diaspora Living and Missio Dei.

ELIAS MEDEIROS, PhD

Member of the Lausanne Global Diaspora Network Advisory Board
and of the Brazilian Evangelical Diaspora movement

This book deals with important issues that any serious theologian and missiologist cannot ignore. As the pastor of one of the largest intercultural churches in the world, I affirm the hybridity of the local congregations, and that Latin American, Asian, and African Christians have something to bring to enrich God’s mission globally.

SAM OWUSU, PhD

Senior Pastor, Calvary Worship Centre, Surrey, British Columbia

Disunity set in at Babel; the mission of Church is reconciliation with God and restoration of unity among all people. Hybridity is an opportunity and instrument in the age of diaspora mission. This timely collection edited by Dr. Sadiri Joy Tira and Dr. Julie Lee Uytanlet offers biblical, theological, and historical reflections on hybridity as well as expert analyses of the mission strategy. Anyone with serious interest in missions will find much wisdom and encouragement here.

EIKO TAKAMIZAWA

Mongol Kids' Home: Support Manhole Children,
Representative of the Supporting Team SEANET, Steering Committee
Lausanne, Theological Working Core Group

A Hybrid World is another major contribution from scholars and practitioners to the growing body of diaspora missiology literature. Hybrid diasporas are agents of God and are bridges between cultures and societies. This is a valuable and insightful book.

TETSUNAO YAMAMORI, PhD

Sr. Vice President, Pyongyang University of Science and Technology, North Korea
Contributing Fellow, Center for Religion and Civic Culture,
University of Southern California

Linking...Blending...Intermixing with Divine Purpose

People are on the move. As individuals and people groups are constantly migrating, the unreached have become part of our communities. This reality provides local Christ-followers with the challenge and opportunity of navigating both the global diaspora and mixed ethnicities.

A Hybrid World is the product of a global consultation of church and mission leaders who discussed the implications of hybridity in the mission of God. The contributors draw from their collective experiences and perspectives, explore emerging concepts and initiatives, and ground them in authoritative Scripture for application to the challenges that hybridity presents to global missions.

This book honestly wrestles with the challenges of ethnic hybridity and ultimately encourages the global church to celebrate the opportunities that our sovereign and loving God provides for the world's scattered people to be gathered to himself.



An issue network of the
Lausanne Movement

My hope is this book will remind us Christians wherever we find ourselves in the world that only together can we constitute the healthy and whole body of Christ (Eph 4). As the Ethiopian proverb puts it, "Without you there is no me."

JONATHAN J. BONK, PhD

Research Professor of Mission, Boston University School of Theology

This book takes a serious conceptual leap by adopting hybridity as a creative conceptual framework, which allows a wide variety of diaspora experiences and reflections in one table.

WONSUK MA, PhD

Dean and Distinguished Professor of Global Christianity, Oral Roberts University

A Hybrid World is a major contribution from scholars and practitioners to the growing body of diaspora missiology literature. Hybrid diasporas are agents of God and are bridges between cultures and societies.

TETSUNAO YAMAMORI, PhD

Senior Vice President, Pyongyang University of Science and Technology, North Korea

SADIRI JOY TIRA, DMin and DMiss, is Diaspora Missiology specialist at the Jaffray Centre for Global Initiatives at Ambrose University (Calgary) and blogger for Christianity Today-The Exchange with Ed Stetzer. He served as The Lausanne Movement Senior Associate/Catalyst for Diasporas from 2007–2019.

JULIET LEE UYTANLET, PhD, teaches global missions and urban missions at the Biblical Seminary of the Philippines and ethnographic research methods at Asia Graduate School of Theology. She served as The Lausanne Movement Catalyst for Diasporas from 2016–2018.



Available at missionbooks.org

ISBN-13: 978-1-64508-288-0



9 781645 082880