

Reframing “To,” “Through,” and “By and Beyond” Frameworks of Korean Immigrant Diaspora Missiology in the U.S. With Relational Interactionism

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I. Abstract

This article is a work of synthesis of two paradigms of Enoch Wan - diaspora missiology and relational interactionism. Since the later proposed relational interactionism is scripturally sound and theologically coherent, synthesizing the before proposed diaspora missiology with relational interactionism will only prove to be beneficial for missiological applications and theory. This article considered relational interactionism's three major axis of contextualization and applied them into the diaspora missiology paradigm of “to,” “through” and “by and beyond” missions in the context of Korean immigrant diaspora in the U.S. By this process, missiological implications for each of the “to,” “through,” and “by and beyond” missions' methods and practice were derived with some major relational educational principles considerations.

II. Definition of Key-terms

Dialogical- the interactive and mutually engaging nature of communication in which all individuals participate actively and contribute to a dynamic exchange of ideas

Diaspora- Different kinds of migrant people groups who have been dispersed from or have departed their homeland of their birth that continue to “share a religious, ethno-national, or national identity.”¹

Diaspora Missiology- a diaspora framework in missiology for understanding and participating in God's redemptive mission among diaspora groups.

Missiology- multidisciplinary branch of theology which is given to the cause of systematic study of the *missio Dei* of the Triune God, and its methods, purposes, and strategies.

Mission- Christians as well as the church militant “continuing on and carrying out the *missio Dei* of the triune God (“mission”) at both individual and institutional levels spiritually (saving soul) and socially (ushering in shalom) for redemption, reconciliation, and transformation (“missions”)”²

Missions “to” the Korean Immigrant Diaspora in the U.S.- reaching the Korean immigrant diaspora in the U.S. geographical locales through evangelism and pre-evangelism activities, events, and interactions in order to make disciples and worshipping congregations.³

Missions “through” the Korean Immigrant Diaspora in the U.S.- diaspora Christians carrying missions to their kinsmen through friendship and relational networks⁴

¹ Nushrat Tashmin, “Diaspora and Multiculturalism” World Scientific News 28 (2016): 13. 13-29.

² Enoch Wan, *Diaspora Missiology: Theory, Methodology, and Practice* (Portland OR, Western Seminary: 2011), 22.

³ Enoch Wan, *Diaspora Missiology: Theory, Methodology, and Practice* (Portland OR, Western Seminary: 2011), 21.

⁴ Enoch Wan, *Diaspora Missiology: Theory, Methodology, and Practice* (Portland OR, Western Seminary: 2011), 21.

*Missions “by and beyond” the Korean Immigrant Diaspora in the U.S.-equipping and mobilizing diaspora Christians for cross cultural missions.*⁵

Narrative- a structured or organized account of connected events or experiences which serves as a framework for comprehending and interpreting the significance of these events or experiences. It incorporates narrative elements such as characters, plots, themes, and functions as a channel for transmitting information and meaning.

Narrative Approach- employing storytelling as a mechanism for conveying messages birationally in the horizontal relationships with interpretation of the cultural, social, and environmental settings and complexities of a given content contextualized to a specific social, cultural, and environmental setting of a receptor.

Paradigm- a theoretical framework which lays foundations and confines of a theory, a law, or a phenomena.

Relational Interactionism- an interdisciplinary narrative framework that develops from practical considerations of dynamic interaction of personal Being(s)/being(s), forming realistic relational networks in multiple contexts (i.e. Theo-culture, angel culture, and human culture) and with various consequences.⁶

Transformational- relating to heuristic change that includes cognitive, affective, and behavioral, and relational dimensions with formation of new meaning perspective.⁷

III. Introduction

Since the mid-1980s, diaspora studies have received increased attention in various academic fields. Such increased attention was no exception in the field of missiology as well. With the introduction of new missiological paradigm for diasporas by Enoch Wan in 2012 through the first publication of his book, *Diaspora Missiology: Theory, Methodology, and Practice*, there have been numerous researches and expansion of the paradigm’s application to various diaspora groups. This research article is also such a missiological endeavor. However, this article differs from many of those commonly expanding efforts in two major ways in that this article considers relational interactionism paradigm and expands Wan’s traditional and well-known diaspora missiological paradigm of “to” “through,” and “by and beyond” through its synthesis, and that this article considers and applies several educational principles and aspects in the synthesizing and reorganizing of the paradigmatic structure.

This research article refines and restructures the diaspora missiological paradigm of “to” “through,” and “by and beyond” in the context of Korean immigrant diaspora in the U.S. According to the Republic of Korea’s 2021 ministry of foreign affairs’ data, U.S. is the country outside of the Korean peninsula where the most ethnically Korean individuals reside (2,633,777). This is followed by China (2,350,422), Japan (818,865), Cannada (237,364), Uzbekistan (175,865), Russia (168,526), Australia (158,103), and Vietnam(156,330).⁸ As such, refining and expanding the diaspora paradigm for Korean immigrants in the U.S. would be a valuable source for kingdom work and as a step toward more effective Korean diaspora missions in the U.S. Nevertheless, much of the contents in the refinement and restructuring of the paradigm presented in this research paper are not limited to the Korean immigrant diaspora in the U.S., and are expected to find their applicability for diverse diaspora ethnic groups and beyond the geographic borders and confines of the U.S. due to similar principles and deductions that derive from relational interactionism and from many intercultural educational elements utilized.

This paper recognizes that diaspora missiology carried out with relational contextualization needs consideration of three axis of relational interactionist’s contextualization: relationality, dialogicality, and narrative approach.⁹ Consequently, this paper expands “to,” “through,” and “by and beyond” diaspora missions to Korean Immigrants in the relationality, dialogicality, and narrative approach aspectual axes for theoretical, methodological, and practical considerations.

⁵ Enoch Wan, *Diaspora Missiology: Theory, Methodology, and Practice* (Portland OR, Western Seminary: 2011), 21.

⁶ Enoch Wan, “Rethinking Urban Mission in Terms of Spiritual and Social Transformational Change” (Missiological Society of Ghana/WAMS Biennial International Conference, Virtual, October 26, 2021).

⁷ Enoch Wan, Mark Hedinger, and Jon Raibley, *Relational Intercultural Education for Intercultural Ministry* (Portland, OR: Western Academic, 2024), 19.

⁸ Republic of Korea Ministry of Foreign Affairs, *재외동포 현황*(Current Status of Overseas Koreans), 2023, <https://www.oka.go.kr/oka/information/known/status/> (accessed April 3, 2024).

⁹ Enoch Wan and Siu Kuen Sonia Chan, “Contextualization the Asian Way: Relational Contextualization,” *Asian Missions Advance*. Winter 2023:1-10; Enoch Wan, *Sino-theology: A survey study* (Ontario, Canada, 1999).

Readers should be aware that these aspectual axes do have overlapping conceptual areas with one another, and that these axial distinctions are to aid the readers in conceptual categorization and abstraction for increased learning and practical missiological applicability. Additionally, many missiological elements in each aspect need further delineated contextualization based on the local cultural and socio-economic context of the people where the paradigms are being applied to.

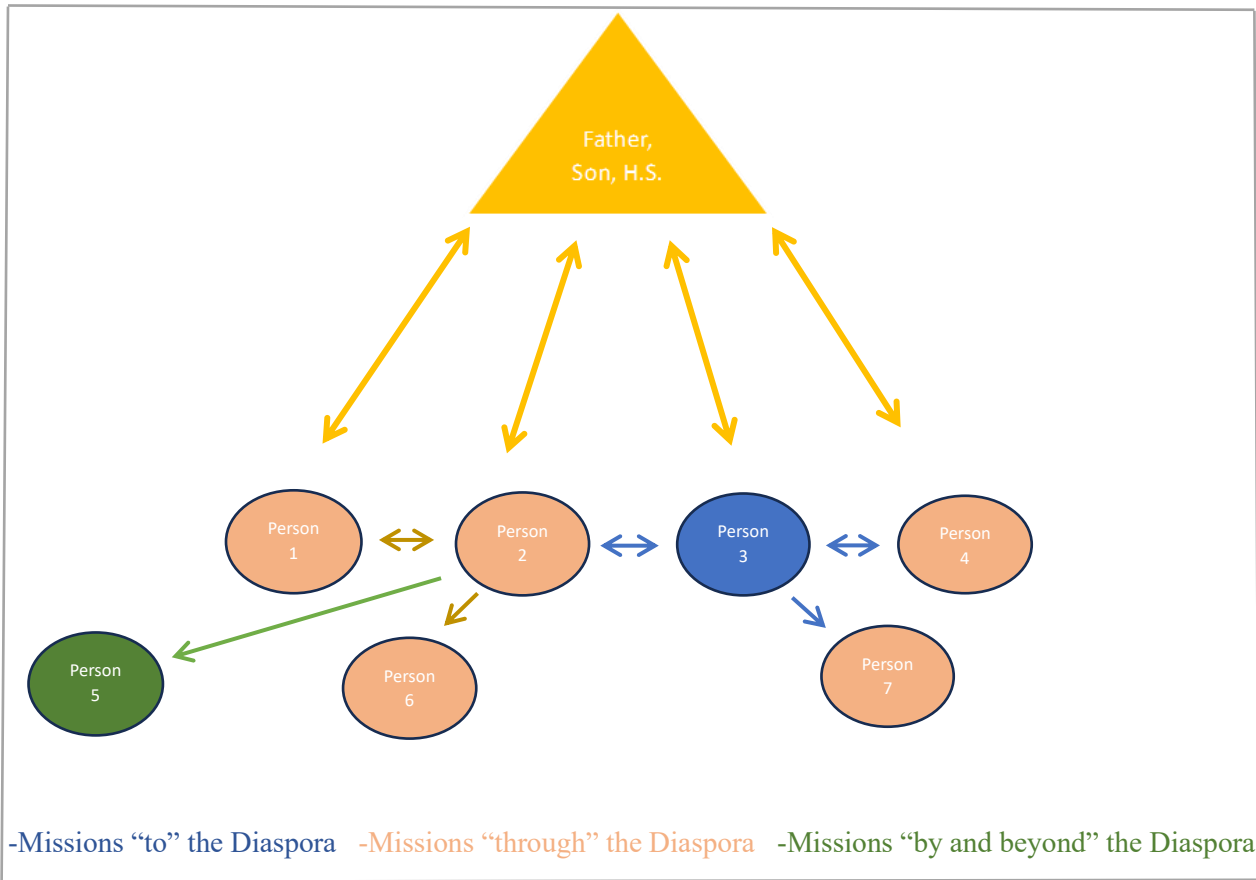


Figure 1. Diaspora Missiology Paradigm for "to," "through," and "by and beyond" Based on Ethnic Relationships

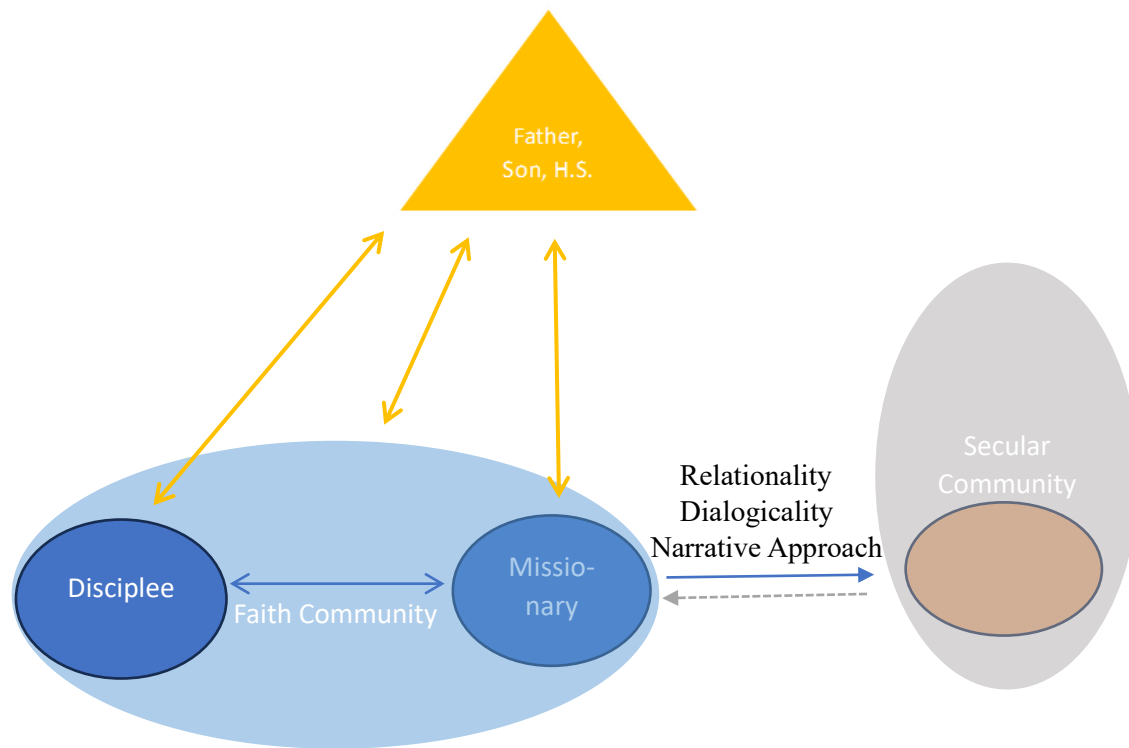


Figure 2. Missions “to” the Korean Immigrant Diaspora

Framing missions "to" the Korean immigrant diaspora according to relationality, dialogicality, and the narrative approach has various consequences and implications.

Firstly, the relationality aspect of "to" the Korean immigrant diaspora mission in the U.S. includes strategic event planning and influencing worldview change through transformative learning via the gospel. This learning emphasizes a primal vertical relationship dependency and fosters a worshipping community where evangelism and nurturing of relationships can occur fruitfully. It involves being open-minded, welcoming, and approachable, building trust through honesty, empathy, understanding, trustworthiness, hospitality, kindness, generosity, and love. The mission also includes offering aid with cultural adjustments, building relationships through common interests and activities, and showing interest and “Jung(정)”. Appropriate intercultural adjustments to Korean culture in a shared setting with the immigrants (such as haptics consideration, food, and greeting) are crucial. The mission requires engaging in a Christo-centric manner with an ethnorelative attitude, appreciating diversity within unity in Christ, and engaging in respectful interactions in Christ. An appreciation of the individual, along with holistic education of the scripture for cognitive, affective, and behavioral learning, is also important. Additionally, the use of disorienting dilemmas to facilitate scriptural thinking and gospel-centered transformation plays a vital role. These engagements and implications, categorized aspectually, are helpful in strategy formulations and delineating the right missiological practice.

Nevertheless, these engagements and implications need to be more narrowly contextualized for local context applications. Contextualization should consider factors such as the immigrant’s age, gender, education, time spent in the U.S., and previous residency locations (urban, suburban, rural). The demographic and exposure to U.S. and global culture in these locations also play a role. Socio-economic characteristics, presence of relatives and friends in the U.S., and their closeness to the immigrants should be taken into account. Additionally, the immigrant’s affinity to the homeland and its culture, intercultural competence, English proficiency, and the ethnic profile of their residing location in the U.S. are significant. The immigrant’s connection to other believers in the relational matrix, personal historical background and experiences, and individual personality and culture also influence the practice of missiological engagements and implications at the micro-level. Considering these local meso and micro contextualization factors alongside the diaspora missionary’s cultural characteristics and temporal-spatial constraints can provide different avenues or mediums for implementing each strategy.

Secondly, the dialogical aspect of "to" the Korean immigrant diaspora mission in the U.S. involves engaging in convergent communication while being sensitive and following the guidance of the Holy Spirit through primal vertical relationships. It includes demonstrating genuineness, possessing accurate empathetic understanding, and practicing presentness. Active listening with prayerfulness (triadic communication) and shielding against demonic influence and transgressional change through spiritual warfare are also essential. Seeking divine wisdom and counsel for fruitful dialogue and establishing connections with immigrants through common interests and similar experiences are vital. Engagements with interactive activities or projects help strengthen these connections. Trust in Christ can be established and strengthened through encouragement, exhortation, and edifying words for discipleship after evangelism. The dialogue should involve speaking and applying scriptural words dialogically, with the fruits of the Holy Spirit and Christ-like character. Avoidance of unnecessary divergence, practicing reciprocity and mutuality, and fostering mutual respect are crucial. Acknowledgment of diversity within unity in Christ and the creation of a safe, inclusive dialoguing faith community environment and culture are also necessary. Preference for intermediary and indirect communication for conflict resolution and optimum utilization of rote memory learning in appropriate educational settings as a teaching technique are recommended. The use of teacher-centered teaching methods in suitable educational settings and disorienting dilemmas to introduce Christ strategically for various missional ministries are also part of the dialogical approach. These missiological methods and practices need further considerations via meso and micro characteristics of the local context (at the individual level) for strategic and individualized application and implementation. The macro and micro factors for contextualization consideration in the dialogical aspect are similar to those in the relational aspect. These include the immigrant's age, gender, exposure to U.S. culture, residential history (urban, suburban, rural), socio-economic characteristics, and the presence of relatives and friends in the U.S. The immigrant's affinity to the homeland and its culture, communication style (direct, indirect, assertive, reserved), intercultural competence, English proficiency, and the ethnic profile of their residing location in the U.S. are important considerations. The immigrant's connection to other believers in the relational matrix, personal historical background and experiences, individual personality and culture, and psychological and environmental factors influencing their tendency to engage in dialogue must also be considered. Additionally, the missionary's cultural characteristics, socio-economic status, language proficiency in Korean and English, and spiritual, physical, and psychological factors further influence the dialogical aspect of missions' methodological implementations and practices at a local and micro level.

Thirdly, the narrative approach in "to" the Korean immigrant diaspora missions in the U.S. includes relationship building through sharing personal episodes, events, stories, background, goals, and experiences. It involves utilizing Christian or Christian message-embedded dramas, movies, operas, and music for reflection, interaction, and transformative change. Christian message-embedded American proverbs, historical events, artifacts, articles, and sites can also be used for reflection, interaction, and transformative learning. Scriptural proverbs, poems, and events can be utilized as meta-narratives for processing disorienting dilemmas. This approach can aid in self-examination with feelings of fear, anger, guilt, or shame, and critical assessment of assumptions. It helps in recognizing one's discontent, sharing the process of transformation, and exploring new roles, relationships, and actions. It also involves planning a course of action, acquiring knowledge and skills for implementation, attempting new roles provisionally, building competence and self-confidence in new roles and relationships, and reintegrating into life with a new perspective shaped by the immigrant's experiences. The implementation of these methods depends heavily on the immigrant's openness and willingness to connect and share relationally with the missionary. The degree of oral preference, reflective observation, and abstract conceptualization learning style tendencies of the immigrant, as well as their openness to Christian narratives, are important. Primal vertical relational dependency on the sensitivity, responsiveness, direction, and leading of the Holy Spirit (Prov. 3:5-6, John 14:16, 26, Eph. 4:30) is crucial. Additionally, the conveyance of these narratives needs to be considered with several meso or micro contextual factors. These include formal, non-formal, and informal settings, as well as psychological and environmental factors that may influence the delivery and reception of the narrative in a given setting.

Missiological Aspects of Relational Interactionism for “to” the Korean Immigrant Diaspora Mission in the U.S.	Missiological Implications (Method and Practice)
Relationality	<ul style="list-style-type: none"> - Strategic event and activity planning, designing, and execution that meet the felt-needs of the immigrants -Influence worldview change through transformative learning accompanied with rebirth experience by the Holy Spirit (John 3:3,7) - Community formations where evangelism and nurturing of relationships can occur effectively and fruitfully. -Formation of accessible worshipping and discipleship communities in relational matrix (after evangelism) - Being open-minded, welcoming, and approachable - Show honesty, empathy, understanding, trustworthiness, hospitality, kindness, generosity, and love - Provide and offer aids with cultural adjustments and adaptation when appropriate and suitable (school registration, finding a housing, obtaining appropriate information regarding local businesses and offices, finding jobs, introducing them to American food, culture, customs, U.S. distinctives) - Build relationships through finding common interest, common activities, and through time spent together - Practice appropriate haptics - Show interest to the immigrants - Show 정(“Jung”) - Appropriate adjustments to acceptable Korean cultural customs and cultural practices (greeting, honorifics, Korean food) in a common setting -Christo-centricity and avoiding ethnocentrism -Appreciation of diversity within unity in Christ -Respectful engagement and interaction in Christ -Appreciation of the person in Christ (acknowledging the value of the soul, recognizing the <i>imago Dei</i> in the person, God’s universal care for His creation, etc.) - Holistic relational education of the scripture for cognitive, affective, and behavioral learning -Incorporation of various cognitive and learning style aspects of individuals -Use disorienting dilemma to facilitate scriptural thinking and gospel-centered transformation
Dialogicality	<ul style="list-style-type: none"> - Convergent Communication¹⁰ - Be guided by the Holy Spirit for the content of the dialogue as well in the communication style horizontally (pause, refraining from certain content, responding with wisdom, uncertainty management, prayerful engagement in the conversation, outfits, facial looks and other non-verbal communication) -Genuinness¹¹

¹⁰ Em Griffin, Andrew Ledbetter, Glenn Sparks, eds., *A First Look At Communication Theory*, Tenth Ed. (New York, McGraw-Hill Education: 2019), 424-425; Howard Giles, ed, *Communication Accommodation Theory* (Cambridge, U.K.: Cambridge University Press, 2016), Ch.2-3.

¹¹ John Poulakos, “The Components of Dialogue,” *Western Speech*, 38 no.3 (1974): 199–212.

	<ul style="list-style-type: none"> -Accurate empathetic understanding¹² -Presentness¹³ -Prayerful active listening -Filtering (bad influence), and discerning in Triadic communication - Spiritual warfare to block demonic influences (scriptural quotations and usage, constant engagement in prayer, be attentive to the leading of God) - Seeking and exercising of heavenly wisdom for fruitful dialogue -Establishing connection through common interests and similar experiences - Involvement and engagement with interactive activities or projects. - Establishing and strengthening trust dialogically in Christ - Being available for conversations and in times of hardships - Avoid unnecessary divergence (adjusting as much to the cultural expectations of Koreans in Christ and refraining from heavy English usage that can decrease approachability and obtaining closeness) - Reciprocity and mutuality in dialoguing (making the immigrants feel comfortable, asking them appropriate questions, fostering environments for comfortable speaking) - Engender mutual respect in Christ. - Acknowledge diversity within unity. - Preference for utilization of intermediary and indirect communication for conflict resolution¹⁴ -Preference for use of rote learning and memorization for discipleship as a teaching method.¹⁵ -Use disorienting dilemmas to introduce Christ strategically (be guided by the Holy Spirit, discern how much and when to share the gospel)
Narrative in Approach	<ul style="list-style-type: none"> -Relationship building through sharing personal episodes, events, stories, background, goals, and experiences. -Usage of Christian or Christian message embedded dramas, movies, opera, music for reflection, interaction, and transformative change -Usage of Christian message embedded American proverbs, historical events, historical artifacts, historical sites for reflection, interaction, and transformative learning - Helping the immigrants to see their lives and their stories within the grand narrative of God (the metanarrative of the scripture) - Helping the immigrants to adjust their lives, and to see, reflect, and create their stories in America in light of the scripture and in Christ

Figure 3. Missiological Aspects of Relational Interactionism for “to” the Korean Immigrant Diaspora Mission in the U.S. and its Implications for missions’ Methods and Practice

V. Missions “through” the Korean Immigrant Diaspora in the U.S.

¹² John Poulakos, “The Components of Dialogue,” *Western Speech*, 38 no.3 (1974): 199–212.

¹³ John Poulakos, “The Components of Dialogue,” *Western Speech*, 38 no.3 (1974): 199–212.

¹⁴ Em Griffin, Andrew Ledbetter, Glenn Sparks, eds., *A First Look At Communication Theory*, Tenth Ed. (New York, McGraw-Hill Education: 2019), 115.

¹⁵ Michael C. W. Yip, *Cognition, Metacognition, and Academic Performance: An East Asian Perspective* (New York, NY, Routledge: 2018), 143; Jin Li, *Cultural Foundations of Learning: East and west* (New York, NY: Cambridge University Press, 2012).

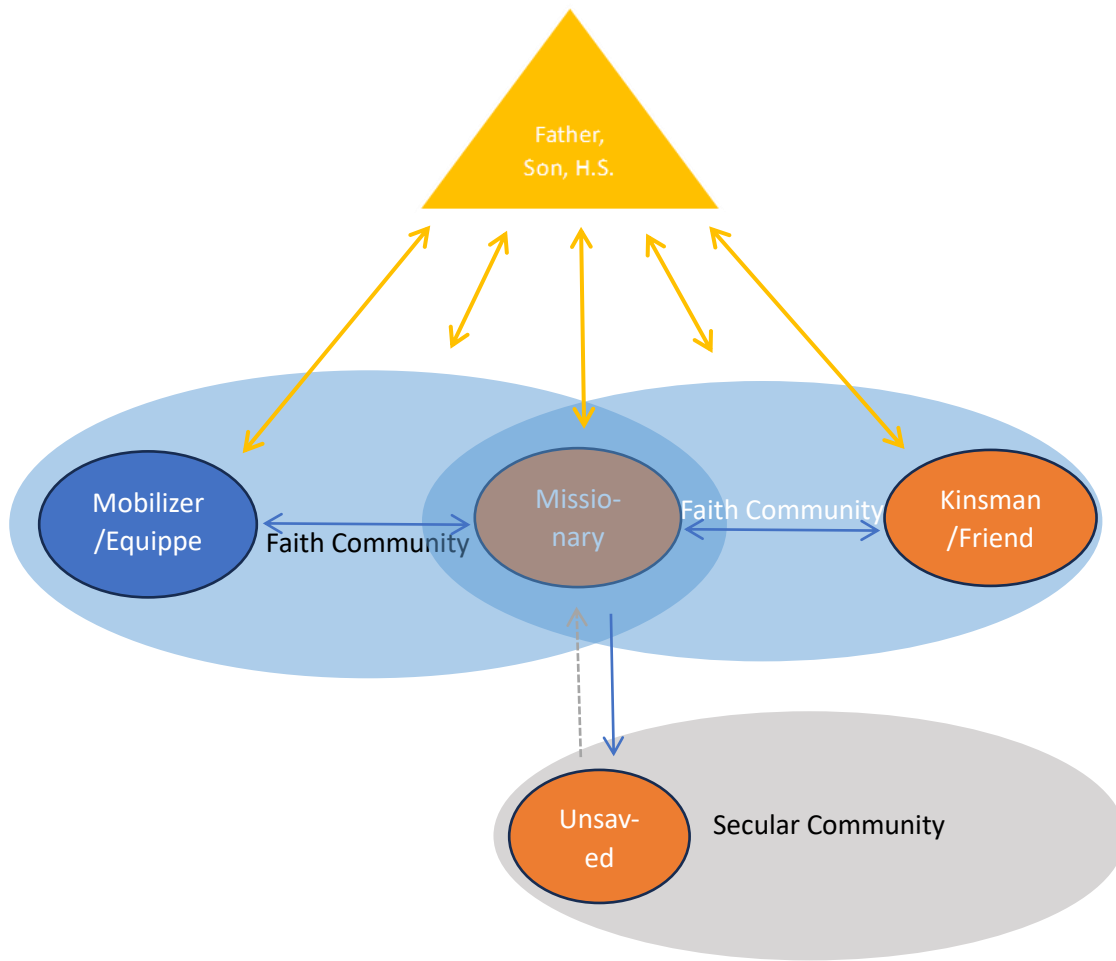


Figure 4. Mission “Through” the Diaspora

Missions “through” the Korean Immigrant diaspora in the U.S. can also be observed from three aspectual axes: relationality, dialogicality, and narrative approach via the relational interactionism paradigm. Although many similar intercultural factors play vital roles in both methodological and practical missions considerations for the “to” and the “through” in Korean diaspora missions, distinguishing these categories is beneficial. This distinction aids in strategic formulations, descriptions of missiological phenomena, theoretical expansion of missiological understanding, and deeper research. It also helps prescribe acceptable and preferred missions methodologies and practices.

Moreover, many methodological and missiological practices are expected to arise due to the different theoretical aims and trajectories of these two frames. Although the two missiological frames share many common missiological interests, they are expected to differ at least in their scope and extent. The “to” mission, by its nature, has a one-tier mission orientation. This involves one dyadic horizontal relationship: either a missionary to an unsaved diaspora individual or a missionary to a diaspora disciple. In contrast, the “through” mission has a two-tier orientation with two dyadic horizontal relationships. These relationships include the missionary to an unsaved diaspora individual (M-U) or a missionary to a diaspora disciple (M-D), along with the mission mobilizer/equiper to a diaspora missionary relationship (M/E-M).

The mission mobilizer or equiper for the diaspora mission can be a Missions Pastor, a Missionary organization director or trainer, a Missionary with more training and experience, or a mature Christian kinsman with diaspora missions’ training, knowledge, and experience. The role of the mobilizer/equiper is limited to outreaching to ethnically Koreans only. Therefore, it lacks the multiethnic and multicultural aspects that are conspicuous in “by and beyond.”

Firstly, the relationality missiological aspect of “through” the Korean immigrant diaspora mission in the U.S. includes the same missiological methods and practices mentioned for “to” the Korean immigrant diaspora for M-U and M-D relationships. Additionally, it includes the following for the M/E-M relationship from the perspective of the mobilizer/equiper. This involves building relationships with the diaspora missionaries and nurturing a relational matrix within the faith community. This nurturing is achieved through authenticity, inclusivity, mutual respect, love, trust-building, and fostering a relationship-valuing faith community and fellowship.

Providing emotional and spiritual support for the diaspora missionaries, coaching and mentoring, and offering adequate relational missionary training are also essential. This training should cover cultural sensitivity, teaching on relational realism, and transformative interactions and learning within different dyads of the missionaries' context. Education and practice of relational assessment and goals, with a focus on Christ-centered relationships and God-honoring interactions, are also crucial. Assessment should prioritize fruitfulness with vertical primal relationality in evangelism and discipleship, as opposed to program, task, and instrumentalist orientations.

Education on the worldviews of many Koreans and relational realism is necessary to elicit transformative change in missions. Providing education on suitable teaching methods and learning style preferences for most Koreans is important, as is spiritual warfare training. Educating on Christocentric living and promoting continual spiritual and transformative growth are also key aspects. Equipping through discipleship training and tools like collaboration facilitative learning, reciprocal learning, and participative learning methods is essential. Theological education on missions, evangelism training, and understanding the worldview of most Koreans, categorized by different subgroups within the nationality, are critical.

Effective teaching methods for Koreans in general should be emphasized, particularly those that favor abstract conceptualization over concrete experience and reflective observation over active experimentation in learning.¹⁶ Facilitation for the evangelism of geographically nearby kinsmen and ethnically identical friends is necessary. This can be achieved through designing and creating diaspora mission events if contextually appropriate and possible. Examples include various seminars, hosting community classes, in-house group gatherings, yard sales, babysitting services, educational services for the kinsmen's children, fellowship nights, community BBQ lunches, Christmas banquets and gift exchanges, Thanksgiving dinners, talent fairs, and serving New Year's dduk gook (“떡국” - traditional Korean food for New Year).

¹⁶ Simy Joy and David Kolb, “Are there cultural differences in learning style,” *International Journal of Intercultural Relations* 33 (2009) : 69-85.

Just as with “to” the diaspora missions’ missiological aspect on relationality,

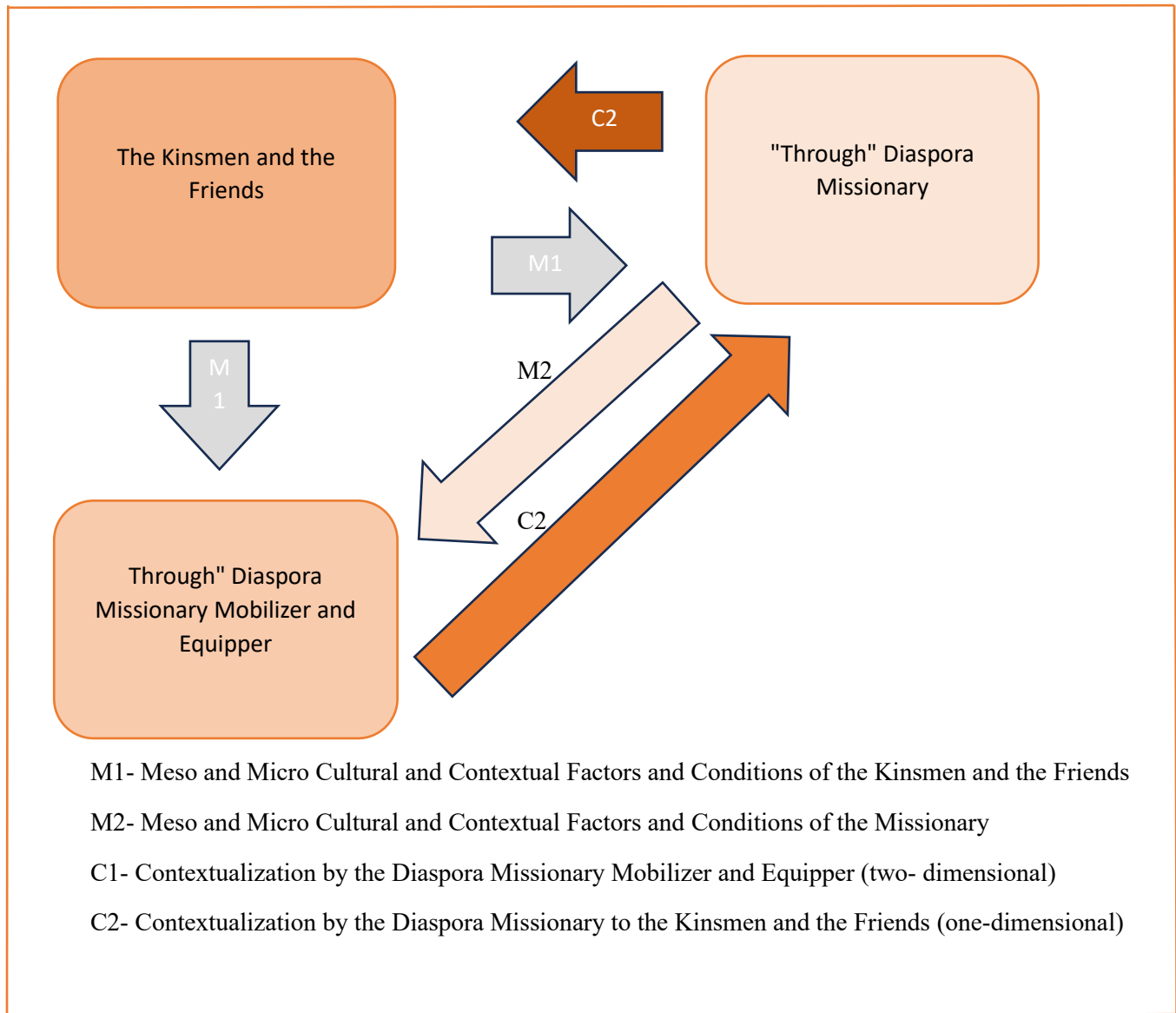


Figure 5. Meso and Micro Contextualization Process Steps of the “Through” Diaspora Missions

implementing these missiological methods and practices needs to be specified and concretized based on the meso and micro cultural and contextual considerations for both M-U/M-D and M/E-M relationships. Nevertheless, the meso and micro cultural and contextual specifying and concretization process of the “through” diaspora missions in the relationality aspect differs from the “to” missions in that the “through” missions require two-dimensional contextualization, while the “to” missions require only one. Figure 5 illustrates both paths of the bi-variable (two-dimensional) and the one-variable contextualization processes of the “through” missions.

Secondly, the dialogicality aspect of the “through” Korean immigrant diaspora missions includes the same missiological methods and practices mentioned for “to” the Korean immigrant diaspora for M-U and M-D relationships. Additionally, it includes the following for the M/E-M relationship from the perspective of the Mobilizer/Equipper. This involves establishing and regulating appropriate communication styles between the speaker and the receiver. This includes establishing appropriate scriptural power distance for conversations, understanding non-verbal cues, and interpreting micro-facial expressions in both informal and non-formal educational settings.

Establishing an anonymous open feedback system for assessment and increased ministry and learning effectiveness is also important. Additionally, engendering a psychologically supportive and spiritually thriving environment for transparent, empathetic, and edifying communication is crucial. Practicing unconditional positive regard in Christ is essential for dialogical progression and deeper trust in the faith community or relationships. Moreover, practicing a hybridization of teacher-centered and student-centered learning is necessary. This is because many Koreans prefer teacher-centered learning, while student-centered learning is necessary for critical reflection and metacognition for transformative learning.

Showing interest, love, and gathering information regarding the kinsmen and friends through proper channels and to an appropriate extent is also important. Transcultural adaptation and cultural sensitivity in communication styles and interactions when non-Christian kinsmen or friends are invited to an evangelism event, group activity, or congregation worship is crucial. This includes welcoming and engaging in relational dialogues with the non-Christian kinsmen, being approachable, interculturally accommodating in Christ to the non-Christian kinsmen, flexibility in Korean or English usage, and adapting culturally with appropriate assessment when cultural hybridization is present.

Practicing active listening, immediacy, tolerance of uncertainty, and mobility is also necessary. Balancing relational contextual aspects such as utilizing an intermediary during conflicts and balancing indirect communication are essential. Additionally, appropriately utilizing rote learning in discipleship with the incorporation of creativity, critical reflection, and critical thinking for transformative learning is important.¹⁷ Since the dialogicality aspect of the “through” missions has two-tier dimensions in its missional procession, each process needs meso and micro contextualization. This contextualization must be individualized for both the diaspora missionary and for the individual kinsman or friend(s). This follows the same principle and mechanism laid out in the previous illustration in figure 5.

Thirdly, the missiological aspect of the narrative approach in “through” the Korean immigrant diaspora mission in the U.S. includes the same missiological methods and practices mentioned for “to” the Korean immigrant diaspora for M-U and M-D relationships. Additionally, it includes the following for the M/E-M relationship from the perspective of the mobilizer/equiper, since the main flow of the mobilizing/equipping ministry is from a mobilizer/equiper to a Missionary in this dyadic relationship. This involves education for the oral delivery of grand narratives through scriptural narratives and personal narratives. It also involves the use of strategic repetition for conveying metanarrative (grand narrative) for the kinsmen and friends’ critical reflection (2 Peter 1:12-15, Phil 4:4).

Continual story building and story creation through live interactive activities with the kinsmen and friends is also important. This can be achieved through sharing the gospel message and transformative interactions. Fostering a safe and healthy environment for personal sharing for edification, fellowship, encouragements, relationship and community building, and creation of a healthy and inclusive environment for transformative growth (cognitive, affective, and behavioral growth) is essential. Attending and sharing the accumulation of common themes and group stories is necessary for community building and an increased sense of belonging.

Testimonies for evangelism events or activities for the evangelism of the kinsmen are also important. Formation, reinforcement, and strengthening of identities through narrative sharing and narrative edification (with primal vertical and secondarily horizontal interactions) are crucial. These missiological methods and practices need to be concretized and specified further at a local and individual level. Factors such as the age of the Missionary, kinsmen, and the friend(s); their gender, education level, and backgrounds; time spent in the U.S. (influence of the U.S. culture); their previous residency location history (urban, suburban, rural, and the amount of time spent there, the location’s demographic and exposure to U.S. culture and glocal culture); their socio-economic characteristics; and individual personalities (i.e., extrovert, introvert, conservative, liberal, etc.) and cultural characteristics (power distance, uncertainty avoidance tendency, long-term orientation, individualism, restraint or indulgence, etc.) are important considerations.

¹⁷ Michael C. W. Yip, *Cognition, Metacognition, and Academic Performance: An East Asian Perspective* (New York, NY, Routledge: 2018), 142.

Additionally, the relational closeness of the Mobilizer/Equipper with the Missionary and the relational closeness of the Missionary to the kinsman and friend(s) are important factors. The English and Korean language proficiency of the Missionary, the Missionary’s personal historical background and missionary experiences, the personal and spiritual maturity of the Missionary, and the amount of commitment and motivation of the Missionary for diaspora missions are also critical. The learning style of the Missionary, the kinsman and the friends’ amount of exposure to Christianity and their spiritual conditions, the closeness of the diaspora Missionary to the kinsmen and the friend(s), and the kinsman’s or the friend’s openness to evangelism and missional activities are crucial factors to consider.

Although there are many common elements present in “through” and “to” diaspora missions when focused on individual dyadic relationships, just as in the relationality and dialogicality of the “through” missions, these methods and practices need to be contextualized in two tiers. The two-tier contextualization mechanism, combined with various individualized factors at local and individual levels, can create more diversified missional appearances and more variegated missionary experiences. Furthermore, the degree of diversity is even more amplified when these considerations are combined with the cultural, socio-economic, and circumstantial factors of the Contextualizers in the C1 (Missionary) as well as in the C2 (Mobilizer/Equipper) processes.

Missiological Aspects of Relational Interactionism for “Through” the Korean Immigrant Mission	Methods and Practice of Missions
Relational	<ul style="list-style-type: none"> -Building relationships with the diaspora missionaries and nurturing relational matrix within the faith community (through mutual respect, unconditional (ἀγάπη) love, trust building, relationship building, fostering relationship oriented community and fellowship) - Relational missionary training (cultural sensitivity, how to be relational (not program or task oriented but relationship focused and fruitfulness in evangelism and discipleship), relational realism, relational interactionism, transformational learning, etc.)¹⁸ -Education on teaching methods and learning styles, -Spiritual warfare training, -Christocentric education, -Training in collaboration facilitative learning, reciprocal learning, participative learning methods, and in evangelism and discipleship -Relational adaptation for relational missionary training (for groups as well as in individual basis for paste, content, depth with Triadic interactions) -Practice of reciprocal and participative learning -Nurturing transformational growth through various interactions -Practice of relational teaching methodology (Overall preference for teaching methods that favor abstract conceptualization over concrete experience and overall preference for teaching methods that favor reflective observation over active experimentation yet with individual tailoring and relational adjustments)¹⁹ -Emotional and spiritual support for the diaspora missionaries - Planning and creation of events and activities for the evangelism of the kinsman (various seminars onsite and online, community classes, community group in-house gatherings, fellowship nights, Christmas banquet and gift exchange, Thanksgiving Dinner, Talent Fair, etc.)

¹⁸ Enoch Wan and Mark Hedinger, *Relational Missionary Training* (Skyforest, CA: Urban Loft Publishers, 2017).

¹⁹ Simy Joy and David Kolb, “Are there cultural differences in learning style,” *International Journal of Intercultural Relations* 33 (2009): 75.

Dialogical	<ul style="list-style-type: none"> - Establishing and regulating appropriate communication styles (i.e. establishing appropriate scriptural power distance for conversations, balancing between indirect and direct communication styles, and avoiding communications styles that can result in miscommunications by the Korean or Korean-American hybrid culture) -Anonymous open feedback system for positive and constructive comments, questions, and suggestions for improvement, revision, and accountability. -Engendering of psychologically supportive climate²⁰ -Unconditional positive regard in Christ²¹ -Hybridization of teacher centered-and student-centered learning for increased effectiveness in learning²² - Transcultural adaptation and cultural sensitivity in communication style and interactions when non-Christian kinsmen are invited to event, activity, or for congregation worship (welcoming and relational dialogue with the non-Christian kinsmen, being approachable, interculturally accommodating in Christ to the non-Christian kinsmen, flexibility in Korean or English usage with context dependent or determining factors) - Practice of active listening, immediacy, tolerance of uncertainty, appropriate flexibility and mobility²³ - Relational contextual balance between utilization of intermediary and indirect communication with direct confrontation for conflict resolution and direct communication -Appropriate utilization of rote learning and memorization in discipleship with incorporation of creativity, critical reflection, critical thinking for transformative learning. -Showing interest, love, and gathering information regarding the kinsmen and the friends through proper channels in appropriate extents
Narrative in Approach	<ul style="list-style-type: none"> - Oral delivery of grand narrative and its repetition (2 Pet 1:12-15, Phil 4:4) - Continual story building and sharing. -Reflective practice and sharing of life stories in safe and appropriate setting for edification, fellowship, encouragements, relationship and community building. - Possession, accumulation, and sharing of common theme and group story for community building, for strengthening of the sense of belonging, and for increased connection among the members of the faith community. -Testimonies for evangelism events or activities for the evangelism of the kinsmen. -Identity formation/confirmation/reinforcement/strengthening through narrative sharing and edification (with primal vertical and secondarily horizontal interactions)

Figure 6. Missiological Aspects of Relational Interactionism and their Implications for “Through” the Korean Immigrant Diaspora Mission in the U.S.

²⁰ John Poulakos, “The Components of Dialogue,” *Western Speech*, 38 no.3 (1974): 199–212.

²¹ John Poulakos, “The Components of Dialogue,” *Western Speech*, 38 no.3 (1974): 199–212.

²² Michael C. W. Yip, *Cognition, Metacognition, and Academic Performance: An East Asian Perspective* (New York, NY, Routledge: 2018), 142.

²³ Mary Olson, Jaakko Seikkula, Douglas Ziedonis, “The Key Elements of Dialogic Practice,” The University of Massachusetts Medical School, September 2, 2014, <https://www.umassmed.edu/globalassets/psychiatry/open-dialogue/keyelements1.109022014.pdf> (accessed April 3, 2024).

VI. Missions “By and Beyond” of the Korean Immigrant Diaspora in the U.S.

Missions “by and beyond” the Korean Immigrant Diaspora can also be reframed through synthesis of relational interactionism paradigm of Wan with relationality, dialogicality, and narrative approach aspectual axis for missiological development and implementations. The

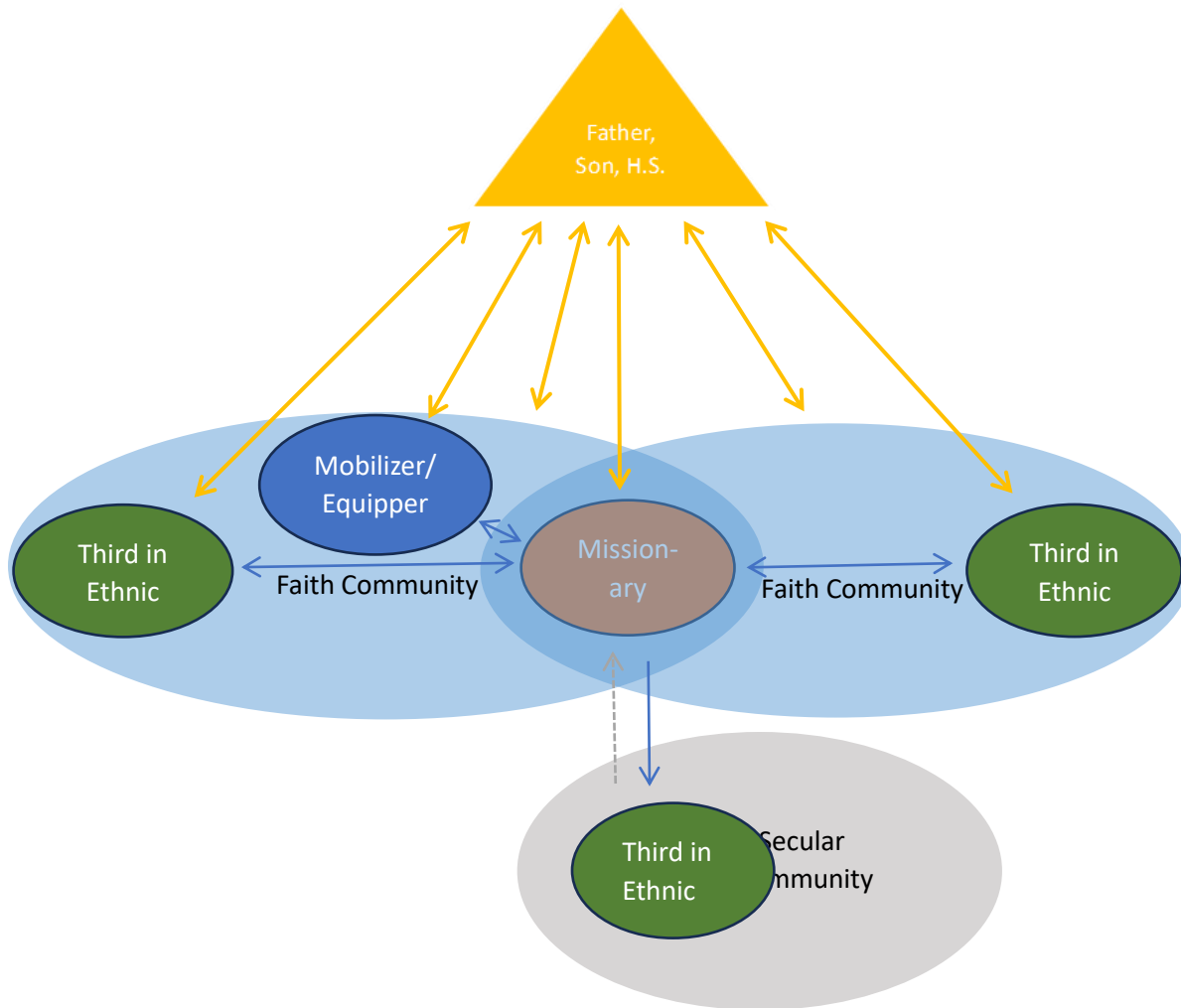


Figure 7. Mission “By and Beyond” the Diaspora

interactional pairs in the framework consist of M/E-M (Mobilizer/Equipper with Missionary) and M-U/M-D (Missionary with Unsaved from a third ethnic group / Missionary with Disciple from a third ethnic group). An added layer of interculturality characterizes the M-U or M-D interactions due to the introduction of an arbitrary third culture. Because of this added intercultural nature, education in the M/E-M layer requires the incorporation of intercultural education, intercultural ministry, intercultural communication, and intercultural competence beyond the ethnic cultural bounds of Koreans and Americans.

Firstly, the missiological aspect of “by and beyond” diaspora mission includes several key components. These include building relationships with the diaspora missionaries and nurturing a relational matrix within the faith community. This is achieved through authenticity, inclusivity, mutual respect, unconditional love, trust-building, and fostering a relationship-valuing faith community and fellowship. Providing emotional and spiritual support for the diaspora missionaries, coaching and mentoring, and offering adequate relational missionary education are also essential. This education covers cultural sensitivity, relational realism, transformative interactions and learning in different dyads for the missionary context, and relational assessment and goals training.²⁴

²⁴ Enoch Wan and Mark Hedinger, *Relational Missionary Training* (Skyforest, CA: Urban Loft Publishers, 2017), 11-

The focus is on Christ-centered relationships and God-honoring relationships, with assessment based on fruitfulness with vertical primal relationality in evangelism and discipleship, rather than program, task, and instrumentalist orientation.

Education on the overall worldviews of diverse ethnic groups and relational transformative interactions to elicit transformative change in missions is also necessary. This includes education on intercultural competence, adaptation, sensitivity, and communication. Additionally, culturally appropriate teaching methods and overall learning style preferences for different ethnic and cultural groups are important. Spiritual warfare training, education on Christocentric living, and continual spiritual and transformative growth are also key components. Equipping through discipleship training and discipleship equipping tools, such as collaboration facilitative learning, reciprocal learning, participative learning methods, theology of missions, and ethno-relativism training, are critical. Training in orality and narrative logic, as well as evangelism and intercultural discipleship training, are also essential.

Since these activities need to occur relationally, rather than being missiologically task-oriented, these methods and practices should be carried out with a primal vertical relationship with God interactively. Furthermore, as with the other frameworks of “to” and “through” diaspora missions mentioned earlier, these activities need to be relationally contextualized and concretized based on individual and local factors of the mission.

Secondly, the missiological aspect of “by and beyond” diaspora mission includes establishing and regulating appropriate communication styles between the speaker and the receiver. This involves establishing appropriate scriptural power distance for conversations, understanding non-verbal cues, and interpreting micro-facial expressions in both informal and nonformal educational settings. Additionally, it includes establishing an anonymous open feedback system for assessment and increased ministry and learning effectiveness. Engendering a psychologically supportive and spiritually thriving environment for transparent, empathetic, and edifying communication is crucial. Practicing unconditional positive regard in Christ is also essential for dialogical progression and deeper trust in the faith community and in relationships.

Flexibility in practicing a hybridization of teacher-centered and student-centered learning, depending on the Missionary’s learning style preference, is also important. Showing interest, love, cultural sensitivity, and appropriate cultural adaptation in communication style and interactions is necessary when non-Christian third ethnic friends are invited to an evangelism event, group activity, or congregation worship. Practicing active listening, immediacy, tolerance of uncertainty, and mobility are also keys. Balancing relational contextual aspects, such as utilizing an intermediary for conflict resolution if necessary, and balancing between direct and indirect communication based on the communication style of the Korean diaspora missionary, are also essential. Additionally, appropriate utilization of rote learning in discipleship, incorporating creativity, critical reflection, and critical thinking for transformative learning, and utilizing different dialogical styles to increase active engagement are necessary.²⁵

These missiological implications from dialogicality aspect are similar to those in the “through” diaspora mission, as effective and fruitful “through” missions heavily depend on education as well as dialogical relational support from the faith community and appropriate relationships within the relational matrix. However, the “by and beyond” mission is expected to be more comprehensive and broad in its scope. This is because it goes beyond the familiarities confined to the Korean ethnicity in the equipping process, extending to all existing cultural diversities of the globe. Moreover, these missiological methods and practices require meso and micro contextualization.

Thirdly, the narrative approach aspect of the “by and beyond” diaspora mission includes, in addition to the implications in the narrative approach aspect of the “to” mission, the use of various ethnic-specific proverbs, drama, and other narrative forms for gospel delivery and scriptural teaching interculturally. It also involves teaching and utilizing narrative logic for oral learners when third ethnic Christian/non-Christian individuals are invited or present. Appropriate usage and transfer of oral hermeneutical methods and practices in suitable settings are also important. Continual story-building and sharing through narratives, creating a safe and inclusive reflective culture for edification, fellowship, encouragement, and community building of faith are essential. Sharing testimonies at evangelism events or activities hosted by the missionaries is also crucial.

²⁵ David Herman, *Story Logic: Problems and Possibilities of Narratives* (Lincoln NE, University of Nebraska Press: 2002), 171-207.

Additionally, increasing the use of narratives for relational cohesion and heightened awareness and perception of belonging in the kingdom of Christ is important.

These missiological methods and practices, like any other missiological aspects in the “to,” “through,” and “by and beyond” diaspora missions, are subject to meso and micro contextualization and concretization. This process considers the meso and micro cultural, socio-economic, learning style, and environmental factors of the Mobilizer/Equiper, Diaspora Missionary, and the third ethnic individual(s) being reached interculturally through the missionary. These narrative approach missiological implications, when carried out primarily with the right vertical dynamics and secondarily with transformative horizontal dynamics, will enhance not only the M/E-M mobilizing and equipping task but also the Missionary’s intercultural missionary task aimed at individuals belonging to a third culture.

Missiological Aspects of Relational Interactionism for “by and beyond” the Korean Immigrant Diaspora Missions	Methods and Practice of Mission
Relational	<ul style="list-style-type: none"> -Ethnorelativism training -Power distance management education -Interculturality training -Acculturation and basic living training -World religion training -Relational spiritual formation training -Education in Geert Hofstede’s cultural dimensions and indexes²⁶ -Diversity Competence -Intercultural competence -Kolb’s Learning style inventory for transformational learning -Mobilization of the diaspora via social and economic channels for evangelism and missions primarily through relational interactionism and under the guidance of the Holy Spirit
Dialogical	<ul style="list-style-type: none"> -Dialogical Strategies for conversation initiations -Basic speech and vocabulary usage training for differen English speaking cultural groups within U.S. (Gen X, baby boomers, Gen Z, etc.) -Conflict Resolution Training based on cultural variables -Education on communication styles for intercultural communication for diverse ethnic groups (preferably groups that have high demographics or have easy accessibility or encounter opportunity for the diaspora in the localized particular geographic location. -Education on different dialogical styles to increase active engagement²⁷
Narrative	<ul style="list-style-type: none"> -Relationship building through sharing personal episodes, events, stories, background, goals, and experiences. -Usage of Christian or Christian message embedded dramas, movies, opera, music for reflection, interaction, and transformative change -Usage of Christian message embedded proverbs, historical events, historical artifacts, historical sites for reflection, interaction, and transformative learning - Helping the immigrant missionaries to see their lives and their stories within the grand narrative of God (the metanarrative of the scripture)

²⁶ Geert Hofstede, Gert Jan Hofstede, Michael Minkov, *Cultures and Organizations: Software of the Mind* 3rd ed. (N.Y.: McGraw Hill, 2010), 62, 90, 91, 143, 194, 238-239, 285, 359.

²⁷ David Herman, *Story Logic: Problems and Possibilities of Narratives* (Lincoln NE, University of Nebraska Press: 2002), 171-207.

	<ul style="list-style-type: none">- Helping the immigrant missionaries to adjust their lives, and to see, reflect, and create their stories in America and beyond in light of the scripture and in Christ-Use of proverbs, drama, and other narrative forms for gospel delivery and scriptural teaching-Narrative logic training-Orality training-Oral hermeneutical training-Community-centered hermeneutics training-Oral preference, oral learning, and oral elements
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Figure 8. Missiological Aspects of Relational Interactionism and Their Implications for “By and beyond” the Korean Immigrant Diaspora in the U.S.

VII. Conclusion

By synthesizing relational interactionism into the diaspora missiology paradigm, more foundational and robust diaspora missiological frameworks are established for its “to,” “through,” and “by and beyond” missions. This synthesis was established through taking relational interactionism’s three major axis for contextualization, namely, “relationality,” “dialogicality,” and “narrative approach” with the introduction of some major educational principles for relational interactionism. Even though this research article was focused on Korean immigrant diaspora missions in the U.S., many of the synthesis and its principle applications go beyond the ethnic boundary of Koreans. It is my hope that this new refinement of the diaspora missiology paradigm through relational interactionism will trigger renewed interests in diaspora missiology and take it further in its theoretical refinements and elaborations, methodological constructions, and more strategic formulations and applications in its practice for the global diaspora missionaries of the 21st Century.

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