ABSTRACT

More recently, the Korean church is challenged by the growing realities of racial and cultural diversity as international migration has accelerated. These challenges have caused issues Korean churches must struggle to address if they are to witness faithfully to diasporas in Korea. Despite these circumstances, Korean theology on diasporas, especially among evangelicals, still has a monotonous tone and neglects the presence of diasporas and cultural diversity. Moreover, in spite of the fact that many people in diasporas are from the so-called 10/40 Window, most Korean missionary work, Korean churches, and Korean Christians have a very low awareness of diasporas.

The purpose of this research is to identify the implications of diaspora missions in the current Korean context. To do this, “Diaspora Missiology” is utilized as a framework for analysis, including the work of social sciences and theology. The study of social sciences includes 1) migration theory, such as the neo-classical migration theory, new economics of migration, the dual labor market theory, world systems theory, network theory, institutional theory, and cumulative causation and 2) immigration politics including the policy of immigration integration and immigration control. These theories help analyze and identify the context of diaspora in Korea, including the motivations to migrate and issues of diasporas in the country. A biblical understanding helps acknowledge diasporas from the perspective of God’s redemptive purpose; the theory of the Triune God and hospitality are provided as theological foundations for diasporas; and three missional strategies, such as reverse mission, holistic mission, and partnership in mission are given as criteria to analyze ongoing diaspora missions in Korea local churches.
This study includes three Korean senior pastors, four Korean mission pastors, two staff of a mission center, eleven Korean church members, twenty-three diaspora church members, nine non-Korean ministers, and six experts in diaspora missions who are working in mission organizations or mission centers for diasporas. The study also features six churches, which are carrying on missions for diasporas, such as SaeJoongAng Church (GyungGi-do), Gumi Jeil Church (Gyunggi-do), NaSom Church (Seoul), Hamkehaneun Church (Kangwon-do), Onnuri Church (Seoul), and Daegu Saeronam Church (Daegu).

Based on interviews and observations of the missions in the churches, this study was able to identify the following three implications of diaspora missions in the context of Korea. That is, diaspora missions play a significant role as a vehicle for world missions, for social integration, and for the renewal of the Korean church. This study also provides suggestions based on findings for improving ongoing diaspora missions in the Korean local church. The suggestions are given in five categories: leadership, missions and evangelism, worship, partnership and network, and the formation of a learning community.
This dissertation, entitled
FROM THE “CHURCH FOR” TO THE “CHURCH WITH”:
A STUDY OF DIASPORA MISSIONS IN SOUTH KOREA

Written by
Yuno Kim

and submitted in partial fulfillment of the
requirements for the degree of
Doctor of Missiology

has been read and approved by the undersigned members of
the Faculty of
Asbury Theological Seminary

_________________________
Dr. Steve Ybarrola, Mentor

_________________________
Dr. Eunice L. Irwin, Reader
FROM THE “CHURCH FOR” TO THE “CHURCH WITH”:
A STUDY OF DIASPORA MISSIONS IN SOUTH KOREA

A Dissertation
Presented to the Faculty of
Asbury Theological Seminary
Wilmore, Kentucky

In Partial Fulfillment of the
Requirements for the Degree
Doctor of Missiology

Dissertation Committee
Dr. Steve Ybarrola, Mentor
Dr. Eunice L. Irwin, Reader

By
Yuno Kim
May 2013
# TABLE OF CONTENTS

LIST OF TABLE .................................................................v

LIST OF FIGURES ............................................................ vi

ACKNOWLEDGEMENTS ........................................................................ vii

CHAPTER 1: INTRODUCTION AND BACKGROUND TO THE STUDY .............1
   Background of the Problem ..................................................................................................................  1
   Statement of the Problem ..................................................................................................................... 13
   Research Questions ............................................................................................................................ 14
   Theological Framework ......................................................................................................................... 15
   Definition of Key Terms ....................................................................................................................... 23
   Delimitations .................................................................................................................................... 26
   Methodology .................................................................................................................................... 27
      Data Collection ............................................................................................................................... 27
      Data Collection Procedure ............................................................................................................. 31
   Data Analysis .................................................................................................................................... 32
   Ethical Issue ........................................................................................................................................ 33
   Significance of the Research .............................................................................................................. 34

CHAPTER 2: DIASPORA MISSIOLOGY AND SOCIAL SCIENCE..................35
   Theories of Migration ............................................................................................................................ 35
      The law of Migration ......................................................................................................................... 34
   Neoclassical Migration Theory ........................................................................................................... 36
   New Economic of Migration ............................................................................................................... 38
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dual Labor Market Theory</td>
<td>39</td>
</tr>
<tr>
<td>World System Theory</td>
<td>40</td>
</tr>
<tr>
<td>Network Theory</td>
<td>41</td>
</tr>
<tr>
<td>Institutional Theory</td>
<td>42</td>
</tr>
<tr>
<td>Cumulative Causation Theory</td>
<td>43</td>
</tr>
<tr>
<td>Synthetic Approach</td>
<td>44</td>
</tr>
<tr>
<td>What is DIASPORA?</td>
<td>46</td>
</tr>
<tr>
<td>The Word of Diaspora</td>
<td>46</td>
</tr>
<tr>
<td>Defining Diaspora</td>
<td>47</td>
</tr>
<tr>
<td>Questions in Defining Diaspora</td>
<td>50</td>
</tr>
<tr>
<td>Defining diasporas in South Korea</td>
<td>52</td>
</tr>
<tr>
<td>Migration and Immigration Policy</td>
<td>53</td>
</tr>
<tr>
<td>Immigration Control</td>
<td>54</td>
</tr>
<tr>
<td>Immigration Integration</td>
<td>59</td>
</tr>
<tr>
<td>Migration and Religion</td>
<td>63</td>
</tr>
<tr>
<td>Migration and the Role of Religion</td>
<td>63</td>
</tr>
<tr>
<td>Migration and Religious Change</td>
<td>66</td>
</tr>
<tr>
<td>Summary</td>
<td>68</td>
</tr>
</tbody>
</table>

**CHAPTER 3: BIBLICAL AND THEOLOGICAL FOUNDATION FOR DIASPORA**

**MISSIOLOGY** ........................................................................................................... 71

Biblical Foundation ........................................................................................................ 71

Diaspora in Old Testament .............................................................................................. 71

Diaspora in New Testament ............................................................................................ 73

Motivation to Move in the Bible ...................................................................................... 74

Migration in God’s Plan .................................................................................................... 75
Theological Foundation ............................................................................................................. 80
Trinitarian Theology ................................................................................................................. 80
Theory of Hospitality .................................................................................................................. 80
Missiological Strategies.............................................................................................................. 94
Reverse Mission ........................................................................................................................ 95
Holistic Mission .......................................................................................................................... 97
Partnerships in Mission .............................................................................................................. 99
Summary .................................................................................................................................. 101

CHAPTER 4: THE CONTEXT OF DIASPORAS IN KOREA .............................................................. 103
The Multicultural Context of Korea .......................................................................................... 103
Korean’s Globalization ................................................................................................................ 103
From Labor Sending Country to Labor Receiving Country ....................................................... 104
From Monocultural Society to Multicultural Society ............................................................... 106
Diasporas in South Korea ........................................................................................................... 112
Migrant Worker .......................................................................................................................... 112
Immigrant Brides ........................................................................................................................ 125
International Student ................................................................................................................. 138
Korean Immigration Policy ....................................................................................................... 143
Immigration Control .................................................................................................................. 144
Incorporation Policy .................................................................................................................... 146
Summary .................................................................................................................................. 152

CHAPTER 5: DIASPORA MISSIONS IN KOREAN LOCAL CHURCHES ............................................. 154
History of Diaspora Mission in South Korea .............................................................................. 154
LIST OF TABLES

1.1. Increase Rate of Foreign Residents Per Year in South Korea ........................................3
1.2. The Numbers of the Church and Denominational Organizations Working at Diaspora Missions ..............................................................................................................................8
1.3. The Number of Korean Overseas Missionaries .................................................................9
1.4. “Traditional Missiology” vs. “Diaspora Missiology” .......................................................21
4.1. Statistics of Undocumented Migrant Workers ..........................................................116
4.2. The Number of Unskilled Migrant Workers (E-9) according to Occupations ..........120
4.3. The Number of Unskilled Workers (E-9) according to Nationality ..............................120
4.4. The number of Immigrant Brides from 1990 to 1996 ..................................................128
4.5. The number of Immigrant Brides from 1996 to 2003 .................................................129
4.6. The Number of Immigrant Brides from 2004 to 2010 ..............................................131
4.7. The number of divorces of Immigrant Brides ...........................................................134
4.8. The number of international students from 1994 to 2001 .........................................140
4.9. Numbers of International Students .............................................................................140
4.10. The First Basic Plan for Immigration Policy .............................................................147
4.11. Support for the Multicultural Family Act .................................................................149
5.1. Social Ministries in Korean churches ............................................................................187
5.2. Evangelical ministries in Korean churches .................................................................189
LIST OF FIGURES

1.1. Increase Rate of Foreign Residents per year in South Korea ........................................3
1.2. A Map of the Models of Contextual Theology .................................................................14
1.3. The Synthetic Model .....................................................................................................15
1.4. The Contextual Model for Diaspora Missiology ............................................................16
2.1. Neo-classical mechanisms leading to equilibrium ..........................................................36
2.2. The Integration Types of Immigrants/Migrant Workers in Selected Host Countries.60
ACKNOWLEDGEMENTS

Acknowledgement must being thankfully given to all those who have contributed to the successful complication of this dissertation.

I wish to express my heartfelt appreciation to my mentor, Dr. Steve Ybarolla, for his patient guidance, invaluable insights, and enormous encouragement. I am grateful to a reader, Dr. Irwin L. Eunice for her helpful suggestions and advice for my dissertation. I would like to thank my examiner, Dr. Robert Danielson who provided encouraging and constructive, thoughtful and detailed comments.

I am also grateful to my parents in law, JungHwa Kook and ChoonHee Kim who has sincerely prayed for and support my study. My brothers and sisters in South Korea also deserve special thanks for their financial support and prayer. A special thank is due to my eldest sister, Sookja Kim, for her financial and spiritual support.

My deep gratitude is dedicated to my wife, ChangHee Kook, who has always stood by me with continual encouragement, patience and love through many difficult days while I studied, and to my children, ChaeEun (Grace) and GaEun (Christina) Kim, for keeping a smile on my face in spite of dad’s frequent absence from their play.

I wish to thank to church members in Lexington Korean Presbyterian Church (LKPC) for all their support with their prayer, encouragement and love. I also thank the wonderful staff in the Advanced Research Programs at Asbury Theological Seminary, Patricia Walker for always being so helpful and friendly and for all the administrative help.
Above all, the greatest appreciation goes to God for his abundant grace for me and his study. To God be the glory.
CHAPTER ONE
INTRODUCTION AND BACKGROUND TO THE STUDY

Background of the Problem

“Borma, being an undocumented foreign resident, is going back to her homeland as a missionary. She was a Mongolian woman who was interested in only making money before being converted to God. After becoming a Christian, she preferred reading the Bible to counting money, and serving at a church dining room to working at a restaurant. The pastor suggested that she should go to a theological college. She since has graduated from a theological seminary, and is preparing to go back to her country to share the gospel.” (The Kukmin Daily Newspaper, 2008)

Globalization and Migration

The world is now facing dramatic changes affected by globalization. The impact of globalization is not limited to economics, but every area including politics, technology, culture, and religion (O’Meara et al 2000; Held et al. 2003; Crang et al. 2003; Dicken 2007). Malcolm Waters, profess of sociology at the University of Tasmania, Australia, defines globalization as “a social process in which the constraints of geography on economic, political, social and cultural arrangements recede, in which people become increasingly aware that they are receding, and in which people act accordingly” (2001, 5). David Held et al. define globalization as “a central driving force behind the rapid social, political, and economic changes that is reshaping modern societies and world order” (2003, 7). One of the great impacts of globalization is increased migration. As Held et al. argue, “The most ubiquitous form of globalization” is human migration (2003, 30). A report by the International Organization for Migration (IOM) shows that the number of people who live and work outside their countries of birth doubled over the thirty-five years preceding 2009, leading to 214 million international
migrants (IOM 2010, 3). Thus, one of the key impacts of globalization is felt in the extent and intensity of migration, as well as the emergence of new forms of migration.

**Globalization and Migration in South Korea**

South Korea is not exempt from the new wave of globalization and migration. Since the end of the 1980s, Korean society has faced big challenges in the era of globalization. The 1988 Seoul Olympics played a significant role in this transformation. According to Jeongduk Yi, the Olympics forced the Korean people to recognize and understand other people, open their borders wider, and consider Korea as a part of the world. In 1993, the former President Kim Young-Sam started an internationalization policy, touting *segyehwa* (globalization) as his primary policy concern in November 1994 (Jeongduk Yi, 2003, 11). Following the economic impact of globalization, workers began migrating to Korea for economic reasons. Since the Seoul Olympics in 1988, Korean economic success, the high increase of labor wages, and the shortage of workers in the manufacturing sectors necessitated the country in receiving foreign workers. Since the 1980s, Korea transformed itself from a labor-sending county to a labor-receiving country. According to the monthly report from the Korea Immigration Service, the number of foreigners, including short-term, long-term, and undocumented residents, reached 1,146,342 in January 2010 (Korean Immigration Service, Jan. 2010, 10). Table 1.1 shows the increase of immigrants between 2000 and 2005, whereas Figure 1.1 charts the increase from 2000 to January 2010.
Table 1.1. Increasing Rate of Foreign Residents Per Year in South Korea

<table>
<thead>
<tr>
<th>YEAR</th>
<th>TOTAL</th>
<th>YEAR</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>2000</td>
<td>491,324</td>
<td>2006</td>
<td>910,149</td>
</tr>
<tr>
<td>2001</td>
<td>566,835</td>
<td>2007</td>
<td>1,066,273</td>
</tr>
<tr>
<td>2002</td>
<td>629,006</td>
<td>2008</td>
<td>1,158,866</td>
</tr>
<tr>
<td>2003</td>
<td>678,687</td>
<td>2009</td>
<td>1,168,477</td>
</tr>
<tr>
<td>2004</td>
<td>750,873</td>
<td>Jan 2009</td>
<td>1,148,403</td>
</tr>
<tr>
<td>2005</td>
<td>747,467</td>
<td>Jan 2010</td>
<td>1,146,342</td>
</tr>
</tbody>
</table>


Figure 1.1. Increasing Rate of Foreign Residents per year in South Korea


In the first decade of the 21st century, the number of foreign residents increased by approximately 280 percent. They now represent 2 percent of the total South Korean
population. According to Korea’s immigration policymakers, the number of immigrants will account for 5 percent in 2020, and 9.2 percent in 2050 (Yoon 2008, 326). Until 1995, most foreigners entered South Korea as migrant workers. Recently, however, several types of migrants such as documented and undocumented migrant workers, those who have married and had children with Koreans, and international students have entered the country (Korean Immigration Service Jan. 2010, 8).

Korean Society’s Response to a Multicultural Society

Korean society is rapidly becoming a multicultural society as the country engages in the global market. This process is inevitable and irreversible, at least for the foreseeable future. Stephen Castles, an honorary associate of the International Migration Institution at the University of Oxford, United Kingdom, raises important questions for Korea to seriously consider:

Korea is faced by a different decision today: what type of multicultural society does it want to be? Does it want to be an exclusionary society in which immigrants and minorities are treated as second-class citizens, discriminated against and socially excluded? Or does it want to be an inclusive society in which everybody who contributes to the economy and society enjoys equal treatment and equal opportunities? (Castles 2007, 1)

Many attempts are made to embrace immigrants in various ways in Korea. Multicultural discourses in Korean society have been led in two ways: “state-led multiculturalism” and “citizen-led multiculturalism” (Yoon 2009, 9). The state-led multiculturalism movement has focused on protecting human rights and improves the living conditions of legal migrants in South Korea by operating several programs for social integration, changing immigration laws, and providing multicultural education (Hwang and Jang 2009, 14). However, the government’s multicultural programs have
problems due to undocumented migrants who are excluded from such programs; and, the programs are much more assimilation-oriented, rather than multicultural in nature (Yoon 2009, 26).

Conversely, citizen-led multicultural movements led by non-government organizations (NGO) and religious organizations carry out various activities and programs to secure the human rights of foreigners, empower migrant workers, and care for international spouses, regardless of their legal status (Yoon 2009, 17). The activities include job counseling, counseling for migrant families, Korean language classes, free medical check-ups, free meals, shelter ministries, and after-school classes for the children of multi-cultural families. Citizen-led movements play a significant role in reforming immigration policies by pressuring the government to act (Yoon, 2009, 22-23).

Interestingly, media has played the most effective and most powerful role in changing Korea’s attitude and mind-set toward foreigners through television programs such as “Woo-Ri-Neun-Han-Kook-Yin” (We are Koreans), “Love in Asia,” and “Mi-nye-deul-yeui-Sooda” (The Beauties’ Talk) and movies such as “Looking for Lodly,” “Bandhobi,” “Bangga Bangga,” and “Wandeukyi.” These television shows and movies demonstrate the humanness of foreigners living in Korea by communicating with humor and sentimentality their realities. Shows such as “Mi-nye-deul-yeui-Sooda” (The Beauties’ Talk) allow immigrant women the opportunity to talk about various topics such as culture shock and other barriers as well as sharing amusing experiences. They use the Korean language to share about their day-to-day lives in Korea as well as educate Koreans on how to better interact with foreigners.
In spite of such efforts, many Koreans still have an exclusive attitude toward diasporas. Today’s Korean society is faced with various types of problems such as racism, prejudice, and discrimination, as Korea experiences transformation from a homogenous society into a multicultural society. Amnesty International, in a 2006 report, expressed concerns about discrimination against migrant workers, which included high levels of verbal abuse, serious industrial accidents without compensation, and physical abuse in the workplace (Amnesty International 2006). Again, a report issued by Amnesty International on October 21, 2009 highlighted the treatment of migrant workers as “disposable labor;” there were accounts of sexual abuse, racial slurs, inadequate safety training, and unfair dismissals from places of employment (Amnesty International 2009). The World Value Survey (2005), which measures the social distance between different groups in society, finds that South Koreans (66.2%) are lower in terms of social closeness than Sweden (98.6%) and Taiwan (90.4%). The survey shows that Koreans are still sensitive to different “races” (Kong, 2010: 269).

Why do Koreans have exclusive attitudes toward foreigners, particularly migrant workers and immigrant women who marry Korean men? Andrew Eungi Kim indicates that Korean society has an ethnic divide based on stereotypes, discrimination, and hostility, which includes the ideas and beliefs that different physical and cultural attributes determine people’s abilities and character (2009, 88). In the Korean Herald article, “Ethnic Pride Source of Prejudice, Discrimination,” Gi-Wook Shin, a professor of sociology at Stanford University, argues that the reasons are found in a desire for ethnic homogeneity and a unified nation based on a common language and history. He says:

Koreans have developed a sense of nation based on shared blood and ancestry. The Korean nation was "racialized" through a belief in a common prehistoric
origin; producing an intense sense of collective oneness…Koreans thus believe that they all belong to a “unitary nation” (danil minjok), one that is ethnically homogeneous and racially distinctive. (GiWook Shin, 2006)

In the article, he argues that a blood-based ethnic national identity has hindered cultural and social diversity in Korea (GiWook Shin, 2006).

The Korean government and many civil and religious organizations have heeded the call for reform and are taking steps to change their policies. Nonetheless, many people in diasporas still experience suffering and conflict in culture, economics, and intergroup relations.

**Korean Local Church’s Response to a Multicultural Society**

In spite of the seriousness of such issues and difficulties, Koreans have ignored the matter of diasporas in Korea for a decade, but recently it has emerged as a social issue. This is not just a social issue, but also an issue of Christian mission. In the beginning of the 1990s, a few churches began missions for migrant workers. The early missions for diasporas focused on social ministries to improve human rights (Chansik Park 2010, 34). The churches dealt with many issues migrant workers faced such as unpaid or delayed wages, verbal and physical violence, and cultural and racial discrimination in the workplace. At the same time, the church played the role of religious institution by providing multilingual worship services. In 2007, 170 churches and denominational organizations served diaspora missions (Choi 2008, 16).
Table 1.2. Number of churches and denominational organizations working at migrant missions

<table>
<thead>
<tr>
<th>Denomination</th>
<th>Numbers</th>
<th>Denomination</th>
<th>Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Presbyterian Church of Korea (TongHap)</td>
<td>70</td>
<td>Korea Evangelical Holiness Church</td>
<td>10</td>
</tr>
<tr>
<td>The General Assembly of Presbyterian Church in Korea (HapDong)</td>
<td>80</td>
<td>Other denomination</td>
<td>10</td>
</tr>
<tr>
<td>The Presbyterian Church in the Republic of Korea (KiJang)</td>
<td>16</td>
<td>Mission organization in Denomination</td>
<td>20</td>
</tr>
<tr>
<td>The Korean Methodist Church</td>
<td>10</td>
<td>Total</td>
<td>170</td>
</tr>
</tbody>
</table>


According to the Migrant Mission Network Korea (MMNK), in 2009, the number of Korean churches and Christian organizations, which engaged in diaspora missions, reached 540 (MMNK, http://mmnk.ijesus.net). Pastors and Korean church members are beginning to change their mindsets and attitudes toward the diasporas living among them and have recognized the changing mission environment. Nonetheless, the number of responsive churches is still not sufficient for the continuous influx of diasporas from China, Mongolia, and Southeast Asian countries.

Problems in the Korean Church

Why do only a few churches engage in missions for diasporas in Korea?

1 There are many different Presbyterian denominations in South Korea. The Presbyterian Church of Korea is established on evangelical theology, which supports the ecumenical movement of the World Council of Churches (WCC). The General Assembly of the Presbyterian Church holds conservative and reformed theology, which objects to the ecumenical movement of the WCC. The Presbyterian Church in the Republic of Korea is based on progressive and liberal theology, which participates in social movements in South Korea.
First of all, the Korean church understood mission in a traditional Western paradigm. This paradigm understood mission as an “ingathering, church extension, and, to a lesser degree, similar work overseas” (Hendrick 1996, 299). Darrel Guder also argues for the way of missions of the traditional church, saying “they understood themselves as sending churches, and they assumed the destination of their sending to be the pagan reaches of the world that needed both the gospel and the benefits of Western civilization” (Guder 1998, 6). In the same way, Korean churches tend to stick to the traditional paradigm of missions that understands Christian missions as overseas missions to establish a church and a school, while providing other social services such as free medical services. Based on this concept of missions, Korean churches have focused more on “sending” to the “unreached people” in the most unreached regions, particularly to nations in the 10/40 Window and to mission-restricted areas like communist countries and Islamic countries (KWMA 2010). As a result, Korea became the second largest missionary sending country in the world after the United States. According to the Korean World Mission Association (KWMA) statistics, there were 22,685 Korean missionaries working outside of Korea in 2010 (KWMA, 2010).

Table 1.3. The Number of Korean Overseas Missionaries

<table>
<thead>
<tr>
<th></th>
<th>2004</th>
<th>2005</th>
<th>2006</th>
<th>2007</th>
<th>2008</th>
<th>2009</th>
<th>2010</th>
</tr>
</thead>
<tbody>
<tr>
<td>Denominational</td>
<td>5,944</td>
<td>6,720</td>
<td>6,551</td>
<td>8,230</td>
<td>8,723</td>
<td>9,063</td>
<td>9,311</td>
</tr>
<tr>
<td>Interdenominational</td>
<td>6,215</td>
<td>7,366</td>
<td>10,065</td>
<td>10,365</td>
<td>11,780</td>
<td>12,672</td>
<td>13,374</td>
</tr>
<tr>
<td>Total</td>
<td>12,159</td>
<td>14,086</td>
<td>16,616</td>
<td>18,625</td>
<td>20,503</td>
<td>21,735</td>
<td>22,685</td>
</tr>
</tbody>
</table>

*Source: KWMA, 2010.*
However, Korean churches must recognize that most diaspora groups in Korea are from 10/40 Window countries where Korean churches have wanted to go and share the gospel (Korean Immigration Service 2010).

Another reason Korean local churches do not engage in migrant missions is that churches understood diaspora missions as a special ministry (Park 2010, 34). In the past, when migrant missions were in the early stages, the missions focused on the improvement of human rights related to wages, work conditions, and physical health, and were led by specialized missions, non-Christian organizations, or social activists. Nowadays, however, as the number of immigrants has grown and the types of migration have varied, diaspora missions are no longer matters for specialized mission organizations or experts, but a matter for the church (ChangSik Park 2010, 34).

Problems in the Ongoing Diaspora Missions:

As migrant missions in Korea has entered the early stages, Korean churches conducting missions for people in diaspora communities face various problems.

First of all, The mono-ethnic, mono-cultural, and monolingual backgrounds found in Korean churches are a problem when participating in diaspora mission. Most Koreans believe they belong to a “danil minjok” (unitary nation), which is ethnically homogeneous and racially distinct. This belief causes cultural pride and feelings of ethnic superiority in many Koreans. Additionally, many Koreans who are only exposed to one culture and one language are generally ignorant of diversity due to their limited cultural experiences (Van Rheenen 1996, 97). Korean Christians are no exception. Although the Korean church faces growing realities of racial and cultural diversity, many churches still
neglect the presence of diasporas and the culture diversity in the country. Furthermore, having a mono-cultural and monolingual background makes it difficult for Korean Christians to get involved in cross-cultural ministry. Although some Korean Christians do not exclude or have feelings of superiority toward diasporas in Korea, it is challenging for them to understand the culture of diasporas and they struggle to accept them as full members of the church. The changing realities in Korean society require Korean churches to get involved in multicultural ministry, develop cultural sensitivity, and cultivate the ability to communicate with people from various countries. Korean churches have not yet equipped leaders with relevant and adequate training, programs, and structure to engage with people from different countries and cultures.

Secondly, Korean local churches consider diasporas as objects that need physical and spiritual help. Some churches consider their outreach to diaspora groups as solely financial, providing facilities and social services without building relationships with them. These churches have understood mission as acts “from the rich to poor, from the center to the periphery” (K.R. Ross 2003, 166). As a result, the relationship between Korean churches and church members in diaspora communities is one-sided (unilateral), with givers separate from recipients. It may, in the words of David Bosch, “fall into the trap of ‘the church for others’ instead of ‘the church with others’” (1991, 436). The church must recognize that the “mission today is ‘a two way street,’ that it is about ‘giving and receiving’” (Ross 2006, 3).

A separation between “saving the soul” and “social ministry” is another problem in diaspora missions. Different understandings of mission and salvation between conservative churches and radical evangelical churches create the separation of
evangelists who emphasize evangelical work and the salvation of souls and radical 
evangelical churches and liberal Christian organizations who conduct pure social ministry 
focusing on the avocation of human rights and better treatment (ChanSik Park 2010, 34-
35).

**Required Paradigm Change:**

The problems mentioned above have occurred due to the misunderstanding of 
mission and the context of the church. The Korean church still holds the traditional 
paradigm of mission. Darrell L. Guder insists that:

The church must constantly hear the gospel afresh in order to discern its faithful 
response. It must constantly examine how it has been shaped by its context and 
ask God to covert and transform it. But at certain times and places it is 
particularly urgent that the church both understand the shaping it has inherited 
from its context and hear the gospel’s word that calls the church to alter its life. 
(1998, 14)

Chansik Park insists, “A new era needs a new mission paradigm to develop mission 
strategy together with interpreting the coming era” (2010, 25). Jin-Young Cha, a vice-
chairman of the International Forum for Migrant Missions, emphasizes that it is a critical 
time for the Korean church to need set up a biblical and theological foundation in the 
perspective of world missions, which includes a social scientific study and missiological 
activities (2008, Address). Hae Geun Yu, a representative of NaSom Mission, insists that 
the wave of globalization and multiculturalism in Korean society requires the church to 
change its pastoral and missional paradigm to respond effectively to those changes (2010, 
50). The Korean church now needs to recognize Korea has become a mission field that 
needs other partners for expanding the kingdom of God. The paradigm shift in missions
is necessary for the church to engage effectively in the midst of a changing society and culture.

**The Statement of the Problem**

Globalization causes many people to move to a land of better opportunities, making the migration phenomenon new concerning the volume of migrants and the qualitative changes that become necessary (Held *et al* 2003). The impact of migration will, in all likelihood, continuously extend in every area. South Korea is not an exception from the new wave of globalization and migration. Most scholars agree that Korean society is gradually changing from a monoculture/monoracial society to a multicultural and multiracial society (Castles 2007; Andrew Eungi Kim 2009; Hwang and Jang 2009; Chanshik Park 2010).

The influx of diasporas to South Korea is a challenge to Koreans as well as Korean churches, which face a multicultural environment. Nowadays, there are about 1.2 million people from 97 different countries in South Korea (Korean Immigration Service, Jan. 2010). The majority of them are from countries located in the so-called 10/40 Window which restrict missionary entrance. Such a multicultural environment provides one of the greatest evangelistic opportunities for the Korean church to share the gospel to diaspora communities. However, the Korean church is unable to respond effectively to the challenges without shifting from the traditional paradigm to a new and relevant paradigm in missions. In this situation, a contextualized mission theology is necessary for reaching diasporas in South Korea. The Korean church needs a new level of mission motivation and mission understanding, with special reference to migration and diasporas.
Therefore, the specific aims of this research are: (1) to explore migration theories, immigrant policies and diasporas with the motivation of conducting social science research in the current Korean context; (2) to understand biblical and theoretical foundations of diaspora missions; (3) to analyze the patterns of the Korean context in which diasporas are involved; (4) to analyze the patterns of the diaspora missions in a Korean local church; and (5) to identify the implications of diaspora missions in the Korean context and provide suggestions for improving diaspora missions in South Korea. The research does not attempt to merely apply Western theories into a Korean context, but attempts to look for the contextual model of diaspora missions in the context of South Korea. Following are the research questions that come from these concerns.

**Research Questions**

My main research questions are: What might the model of diaspora missions be in South Korea, and what might diaspora missions look like in a Korean local church? To answer these questions, we must address the following sociological and theological questions:

1. What are issues for diasporas in South Korea?
2. How do the Korean government’s policies concerning immigrants affect the shape and number of diasporas?
3. What biblical and theological foundations are there to support the concept of, and justification for, developing diaspora missiology?
4. What kinds of strategies are currently employed and what strategies are necessary to develop diaspora missions in Korea local churches?
Contextual Theology: Synthetic Model

The primary framework for this study is a contextual theology. Contextual theology enables us to understand Christian faith in terms of a particular context because “our context influences the understanding of God and the expression of our faith” (Bevans 2007, 3). In relation to this, Stephen B. Bevans asserts that a theology that does not reflect our context including our times, our culture, and our current concerns is a “false theology” (2007, 5). Therefore, contextual theology is necessary for Korean Christians to understand Christian faith and missions in terms of contexts such as globalization, migration, and a multicultural society. In the book, *Models of Contextual Theology*, Bevans classifies contextual theology into six models: anthropological, praxis, synthetic, translation, countercultural, and transcendental (2007, 32).

Figure 1.2. A Map of the Models of Contextual Theology

*Source: Bevans 2004, 32*
Among the six models, this research will adopt a “synthetic model” of contextual theology to provide a theological lens for the study. A synthetic model includes characteristics of the other models of contextual theology, but does not mix them together; instead, it develops “a creative dialectic” (Bevans 2007, 90). Bevans also refers to the “synthetic model” as “inculturation” or “interculturation” of theology as “the ongoing dialogue between faith and culture or cultures…the creative and dynamic relationship between the Christian message and a culture or cultures” (2007, 90). In the same way, the synthetic model is referred to as a middle-of-the-road model, emphasizing both the experience of the present (i.e., context, experience, culture, social location, social change) and the experience of the past (Scripture, tradition) (Bevans 2007, 92-93).

![Figure 1.3. The Synthetic Model](source: Bevans 2007, 93)

First of all, a contextual or cultural (the experience of the present) analysis needs to be implemented. The context here is an ecclesiologial context in which the church is located and formed. In this step, this paper deals with the theory of migration, immigration policies, migration, and religion to identify the context of diasporas in Korea. Second, a theological reflection is needed. By theological discernment, contexts are
appreciated, evaluated, critiqued, or commended from a biblical and theological perspective. Third, this paper develops and expands upon existing diaspora missiology through analyzing and evaluating the data. This is explained in chapters two and three.

Diaspora Missiology

Diaspora missiology is a developing area within missions. Enoch Wan explains why the term and concept of “Diaspora Missiology” is effective to respond to the new missional reality. According to him, “ethnic ministries,” “minority studies,” and “international/ global migration” approaches to understand diasporas have limitations. He argues,

The term and concept of “diaspora missiology” is a better choice for it is descriptive of people’s residence being different from that of their place of origin without prejudice (e.g. the connotation of dominance in number or power such as ‘majority’ vis-à-vis ‘minority) nor confusion (e.g. ‘ethnic’ being inadequate in the context of multiethnic population) (2010, 93)

Another approach is referred to as “multicultural ministry.” In November 1999 and May 2002, the Mission and Evangelism Team of the World Council Churches (WCC)
held two meetings concerning the “International Network Forum on Multicultural Ministry” in response to the changing mission field created by international migration. The forum proposed a “multicultural ministry” approach, affirming that with “the redeemed community of Christ, the impossible becomes possible, the community of difference and the belonging of all diverse types and cultures to the one Kingdom of God is realized” (Stromberg 2003, 47). However, the WCC’s approach focused on “equality” and the principle of non-assimilation, and thus threw into question the principle unity in the body of Christ.

Lastly, in Korea, an attempt has been made to separate migrant missions and diaspora missions. Chansik Park, a managing director of the International Forum for Migration Mission sees migrant mission and diaspora mission as two different mission concepts, saying,

We, as a country receiving foreign workers, can understand them as migrants while a country sending them abroad considers them as their own diaspora, their scattered people. We should have different approaches based on two other mission concepts (diaspora and migrant)...we should deal with migrant mission from a perspective different from diaspora mission. (Chansik Park 2010, 43)

According to Park, a receiving country must use the “migrant mission” approach, whereas a sending country must use the “diaspora mission” approach. As the landscape of the mission field changes due to globalization and international migration, however, the distinction between “a sending church” and “a receiving church” is meaningless (Bosch, 465). Such a dichotomous approach is not appropriate to the changing mission field because a “receiving country” can be a “sending country” and a “sending country” can be a “receiving country.” This approach can overlook the dynamics of a new mission paradigm, the “reverse mission.” Moreover, Park’s approach tends to consider a migrant
as an object of missions, not a subject for missions, which threatens partnerships between the diasporas and a host church, and networking between receiving and sending countries. For this reason, my research uses “Diaspora Missiology” as a contextual theology to respond to an effective ministry for diasporas in Korea.

**Definition of “Diaspora Missiology”**

To respond to the new reality of the diasporic environment as described above, academic discourse on diasporas in the church has emerged into what is called “Diaspora Missiology.”

The Lausanne Diasporas Leadership Team (LDLT) of the Lausanne Committee for World Evangelization (LCWE) released a document titled “Seoul’s Declaration of Diaspora Missiology,” and published a booklet, *Scattered to Gather: Embracing the Global Trend*, for distribution to the participants of the Third Lausanne Congress on World Evangelization in Cape Town (LCWE 2010, 4). Both documents are about “Diaspora Missiology,” which provides a biblical, theological, missiological, and practical framework for diaspora missions. In those documents, the LDLT defines “Diaspora Missiology” as “a missiological framework for understanding and participating in God’s redemptive mission among people living outside their place of origin” (Seoul’s Declaration on Diaspora Missiology 2009; LCWE 2010).

The Evangelical Dictionary of World Missions defines it as “a new term for formal study on missions among diaspora peoples, or the academic discipline of the church’s mission in spreading the Christian faith among non-Christians in diasporas where they are located” (Scott 2000, 646). Enoch Wan, a director of the Doctor of
Missiology program at Western Seminary, Oregon, defines diaspora missiology as “a missiological study of the phenomena of diaspora groups being scattered geographically and the strategy of gathering for the Kingdom” (2007, 3). He continues to emphasize that the missiology challenges churches to understand the missions for diasporas and provide a new mission paradigm focusing on holistic missions and the integration and contextualization of evangelism and social concerns (Wan 2007, 8). He goes to identify “Diaspora Missiology” as an “interdisciplinary field of study; it integrates biblical studies, theology, evangelism, social science, arts, and technology” (Wan 2007, 8). From the above definitions, “Diaspora Missiology” is understood as the systematic study of missionary works of Triune God for diaspora and through diaspora to accomplish the Great Commission, combining with theology and social science.

**Diaspora Missiology and Traditional Missiology**

What does diaspora missiology look like? To define “Diaspora Missiology” clearly, Enoch Wan and Sadiri Joy Tira provide comparisons of two mission paradigms, “Traditional Missiology” and “Diaspora Missiology.” They divide them into four categories: focus, conceptualization, perspective, and orientation.

**Traditional Missions:**

- The focus is polarized so there is a dichotomization in saving the soul and the social gospel, in church planting and Christian charity, in paternalism and indigenization, in long-term missions and short-term missions, and in career missionaries and tentmakers.
- Conceptually, “territory” is a significant norm in traditional missions with a sharp separation between here and there. Traditional mission focuses on sending then receiving, assimilation then amalgamation.
- The perspective is geographically divided into foreign mission vs. home mission, urban vs. rural, and state/nation vs. country/state; and as
discipline, it compartmentalizes between the theology of missions and the strategy of missions.

- In paradigm, traditional missions’ priority is to the unreached people groups in the most unreached regions of the world (Wan and Tira 2010, 47-48).

In contrast, “Diaspora Missiology” can be summarized as follows:

- It focuses on a holistic approach and contextualization, integrating evangelism and social concerns,
- Conceptually, it is “de-territorialized” (i.e. the “loss of social and cultural boundaries” in missions strategies). Diaspora missions are also glocal. In contrast to the “lineal” concept of traditional missions, it is “multi-directional.”
- The perspective of diaspora missions is not geographically divided or confined to home/foreign, regional/global, or urban/rural. It is borderless, trans-national, and global.
- Diaspora missiology is integrated and includes biblical studies, theology, evangelism, social sciences, arts, and technology. As a paradigm, diaspora missions go where God is going and moves providentially where God places people (Wan and Tira 2010, 47-48).

The table 1.4 shows how two paradigms are different and provides the basis for understanding “Diaspora Missiology.”
<table>
<thead>
<tr>
<th>ASPECTS</th>
<th>TRADITIONAL MISSIOLOGY ↔ DISPORA MISSIOLOGY</th>
</tr>
</thead>
</table>
| **FOCUS**    | Polarized/Dichotomized  
“Great Commission” ↔ “Great Commandment”  
Saving soul ↔ Social Gospel  
Church Planting ↔ Christian Charity  
Paternalism ↔ Indigenization  
Holistic Christianity with strong integration of evangelism with Christian charity  
Contextualization |
| **CONCEPTUALIZATION** | Territorial:  
Here ↔ There  
“Local” ↔ “global”  
“Deterioralization”  
“Glocal”  
Lineal:  
“Sending” ↔ “Receiving”  
“Assimilation” ↔ “Amalgamation”  
“Mutuality” & “Reciprocity”  
“Hybridity”  
“Inter-disciplinary” |
| **PERSPECTIVE** | Geographically divided:  
Foreign mission ↔ Local Urban ↔ Rural  
“Borderless,” no boundary to worry about, transnational & global  
New approach: Integrated & Interdisciplinary |
| **ORIENTATION** | OT: missions = Gentile-proselyte--Coming  
NT: missions = the Great Commission--Going  
Modern missions:  
E-1, E-2, E-3 or M-1, M-2, M-3, etc.  
New reality in the 21st Century:  
Viewing & following God’s way  
Providentially moving people Spatially & spiritually  
Moving targets & move with the targets |

*Resource: Adopted from Wan 2007, 5.*
However, it must be aware that “Diaspora Missiology” is proposed not as a replacement of “Traditional Missiology,” but as a supplement to “Traditional Missiology” (Wan and Tira 2010, 49).

**Definition of Terms**

Many terms used depend on different situations and phenomenon. For this reason, it will be helpful to clarify definitions of key terms for a clear understanding.

**Diaspora**

This refers to scattered or dispersed people. Etymologically, it is derived from the Hebrew word *galut*, meaning exile, and the Greek word, *diaspora* or *disapeirein*, which means dispersion (Dufoix 2008, 4). Historically, “Diaspora” has referred to the Jewish dispersions and settlements outside of Palestine from the time of exile through the Greek and Roman periods, as recorded in the Old Testament (Inbom Choi 2003, 10). It is even suggested that the rapid spread of Christianity in the early Church was aided by the scattered placement of Jews from the earlier dispersion around the world (Inbom Choi 2003, 10). However, the contemporary concept of diaspora is complicate and ambiguous as it is understood in various ways politically, economically, culturally, and socially. (Vertovec 1999, 1). Chapter Three provides several definitions of diaspora and describes the definition of diaspora in the context of Korean society.

**Mission/Missions and Diapora Missions**

It is a word derived from Latin, *mttio*, “to send” (Wright, 2006: 23). In general, it refers to a body of persons sent to perform a service or carry on an activity with a goal or
particular purpose. The term is used and adopted by the church to spread Christian faith throughout the world. Timothy C. Tennent defines mission as “God’s redemptive, historical initiative on behalf of His creation” (Tennent, 2010: 54). Christopher Wright explains it in more detail, as “our committed participation as God’s people, at God’s invitation and command, in God’s own mission within the history of God’s world for the redemption of God’s creation” (2006: 23). On the one hand, it is necessary to distinguish between mission and missions. Tennent defines missions as “all the specific and varied ways in which the church crosses cultural boundaries to reflect the life of the triune God in the world and, through that identity, participates in His mission, celebrating through word and deed the inbreaking of the New creation” (2010, 59). Regarding relations between mission and missions, Enoch Wan argues that “that ‘mission’ is the “Great Commission of making disciples” by carrying out the ‘missions’ (ways and means of accomplishing the “mission”) including proclamation of the Gospel, persuasion for conversion, practicing the Great Commandment (of loving God and one’s neighbor in holistic ministry), producing disciples and self-multiplying congregations, etc.” (Wan 2004, 1). Based on this definition, Wan defines diaspora missions as “the practice emerging from the paradigm of diaspora missiology which includes ministering to diasporic groups (in evangelism and service) and ministering through/beyong them to fulfill the Great Commission”(2010: 46). This research uses the term “diaspora missions” which Enoch Wan defined.

**Migrants/Immigrants**

There are two types of migrants: internal migrants and international migrants (Lewellen, 2002: 130). This study will deal with only international migrants. Most
foreigners in South Korea are international migrants who are supposed to return to his/her country because the Korean government does not grant citizenship or residency status to foreigners, except for those who are married to a Korean citizen. On the other hand, an immigrant is “one who leaves his country of citizenship to live permanently, or for long term in another country” (Lewellen, 2002: 130). In this research, immigrants also refer to immigrant women who are married to Korean men.

**Multicultural Family**

A multicultural family consists of an immigrant married to a person with naturalization permission and a person with Korean nationality. There are two types of multicultural families: 1) international marriage families consisting of a Korean male and a migrant female or a Korean female and a migrant male, 2) foreign migrant families who immigrated to Korea. In this dissertation, a multicultural family includes a family of international backgrounds and various cultures, consisting of a Korean male and a migrant female.

**Ethnicity**

"Ethnicity” is one of the most difficult concepts to define. John Hutchison and Anthony D. Smith explain the reason that “a major element in the confusion and conflict surrounding the field of ‘ethnic phenomena’ has been the failure to find any measure of agreement about what the central concepts of ethnicity signify or how they should be used” (1996: 15). Therefore, the term of “ethnicity” is used differently in a different context.
Thomas Hylland Erikson identifies ethnicity as an expression of the classification of people and relationships between groups, which “consider themselves, and are regarded by others, as being culturally distinctive” (2002: 4). Richard Schermerhorn defines ethnicity as “a collectivity within a larger society having real or putative common ancestry, memories of a shared historical past, and cultural focus on one or more symbolic elements: kinship patterns, religious affiliation, tribal affiliation, nationality” (1996: 17). In this research, therefore, the term ethnicity will be used for understanding Koreans and immigrants based on elements such as kinship patterns, religious affiliation, common ancestry, and distinctive cultural traits. The term ethnicity, in addition, will be useful to account for the immigrant status as a marginalized ethnic minority in South Korea (Erickson, 2002: 4). Hutchison and Smith assert that ethnicity “provides the basis for conflicts over the distribution of resources, with grave regional and geopolitical consequences” (1996: 13). Erikson also insists that the term ethnicity has “a ring of minority issues and race relations…majorities and dominant peoples are no less ‘ethnic’ than minorities” (2002: 4).

**Delimitations**

1. Though the research covers several missiological concerns, the main framework of this research is diaspora missiology as a contextual theology. In this regard, other missiological concerns such as interreligious dialogue, racial reconciliation, and racial relationships are not the subject of discussion in this research.
2. This research focuses on migrant workers, immigrant brides, and international students, although there are many foreigners such as businessmen and refugees in South Korea.

3. This research focuses on globalization related to migration. Thus, other concerns of globalization such as neo-liberalism and injustice will not be discussed in this research.

4. Though there are many organizations, which conduct diaspora missions, this research focuses on the Korean local church, not on mission organizations or independent immigrant churches in South Korea.

Methodology

Data Collection

The methodology of the study is divided into two main categories: library research and case studies. Library research covers the goal of acquiring the needed information from books, scripture, articles, newspapers, and surveys about the demography, history, theory of migration, and globalization. A case study, on the other hand, covers the process of obtaining the needed information through participant and/or direct observation, open-ended dialogues, interviews, and documents.

Library Research. The library research provided a theological framework, phenomenological and historical context, and social background. Firstly, library research focused on developing a theoretical framework for this research, “Diaspora Missiology.” To do this, theories of migration and globalization were examined historically,
demographically, anthropologically, and sociologically. Secondly, the library research provided a biblical, theological, and missiological foundation of diaspora and diaspora mission. Lastly, the library research provided information on diaspora groups in South Korea in a historical, sociological, and demographical context.

Case Study. Robert Yin defines a case study as “a strategy for doing research which involves an empirical investigation of a particular contemporary phenomenon within its real life using multiple source of evidence” (2002: 178). Alan Bryman advocates multiple case studies by listing their advantages: “The main argument in favor of the multiple-case is that it improves theory building. By comparing two or more cases, the researcher is in a better position to establish the circumstances in which a theory will or will not hold” (2007, 68). Therefore, the multiple case studies were employed to examine and develop effective strategies for diaspora missions by comparing each church and its missions did not adequately serve their purpose.

As methods for data collection, Yin suggests six types of data sources for a case study: documentation, archival record, interview, direct observation, participant-observation, and physical artifacts (2009, 101). Among them, three data collection methods were employed: documentation, interviews, and direct observation.

Documentation.

In the method of documentation, various documents were collected regarding the cases as follows: 1) mission, purpose, and vision statements or the bylaws of the organizations or churches; 2) weekly and yearly programs and bulletins describing their ministries; 3) newspapers, articles, and reports introducing their activities; 4) books or
articles presented in seminar or mission magazines written by leaders and ministers in these organizations and churches; and 5) information related to diaspora missions from their website.

Interview.

Yin asserts that interviews are an important and essential source for a case study because “well informed interviewees can provide important insights into human affairs or behavioral events. The interviewees also can provide shortcuts to the prior history of such situations, helping you to identify other relevant sources of evidence” (Yin 2009, 108). Yin also introduces three types of interviews: an in-depth interview, a focused interview, and a survey (2009, 107-108). In this case study, in-depth and focused interviews were used.

I interviewed three Korean senior pastors, four Korean mission pastors, two staffs of mission centers, eleven Korean church members, twenty-three church members in diaspora communities, and nine non Korean ministers. All interviews with Korean church members and church members in diaspora communities were conducted on Sundays, either before or after Sunday worship services because all of them were available only on Sundays. While some interviews with Korean and non Korean ministers were done on Sunday, some were done on Saturday and Monday. All interviews with native ministers were conducted in Korean, and interviews with church members in diaspora communities were done in Korean, English, and in the native language of the people in diaspora communities with translation assistance from native ministers between the native language and Korean. Experts in diaspora missions who serve as representatives of mission organizations were interviewed: Changwon Suk
All interviews were recorded in an audio format. Follow up questions, as needed, occurred through telephone interviews and email. The interviews provided current issues related to diasporas in Korea and diaspora missions, and were helpful in maintaining balanced perspectives between insiders and outsiders. The interviews also provided information to identify problems and develop insightful and academic solutions in doing migrant missions in a local church.

Direct Observation.

Direct observation is an important method for this research because “observational evidence is often useful in providing additional information about the topic being studied” (Yin 2009, 110). For this, the researcher attended regular worship services on Sunday. In addition, the researcher attended Bible study meetings, several fellowship gatherings, and special activities, like a traditional festival for a particular diaspora group. Through observation, the atmosphere in the church was observed along with the status of the relations between Korean Christians and diaspora groups and the hindrances in conducting diaspora missions.
Data Collection Procedure

For collecting data, I visited nine Korean churches with migrant mission programs, though three of the churches were omitted because they did not have sufficient criteria for this research. Therefore, I chose six churches as cases for this research: SaeJoonAng Church (GyungGi-do), Gumi Jeil Church (Gyunggido), NaSom Church (Seoul), Hamkehaneun Church (Kangwondo), Onnuri Church (Seoul), and Daegu Saeronam Church (Daegu).

SaeJoonAng Church was established in 1983 and has conducted migrant missions since 1994. The Gumi Jeil Church was established in 1915 and started migrant missions in 1995. Even though these are traditional homogenous Korean churches, both have started migrant missions because of the change of the social demographics as a result of increased influx of migration. These churches do not identify themselves as being multicultural, but have conducted diaspora ministries in various ways. NaSom Church and Hamkehaneun Church were established with the purpose of establishing multicultural ministries. Both churches have a long history in diaspora missions compared to other churches; today there are more church members in diaspora communities than Korean members in these churches. Saeronam Church and Onnuri Church have focused on missions for international students. The general information on all of these churches is provided in Chapter Five. The churches were selected according to the following criteria: 1) ministers working in diaspora missions in South Korea recommended them and 2) they were presented in dissertations and mass media as model of multicultural churches with constant involvement in diaspora missions in various ways.
Data Analysis

Yin suggests four general strategies to analyze data: relying on theoretical propositions, developing a case description, using both qualitative and quantitative data, and examining rival explanations (2009, 130-133). Among those strategies, theoretical propositions will be relied upon. According to Yin, the proposition is “an example of a theoretical orientation guiding the case study analysis…the proposition helps to focus attention on certain data and to ignore other data” (130). The theoretical propositions of “Diaspora Missiology” were used in the research, including the theory of social science and theological and missional implications.

The theory of social science includes 1) migration theory, such as the neo-classical migration theory, new economics of migration, the dual labor market theory, world systems theory, network theory, institutional theory, and cumulative causation and 2) politics of international migration including the policy of immigration integration and immigration control. These theories helped identify the motivations to migrate and the context of diasporas in South Korea. On the one hand, hospitality, as a theological foundation, and missiological themes related to diaspora mission such as reverse mission, holistic mission, partnership, and network served as a grid through which the data collected was interpreted for the diaspora mission in the Korean local church.

I went through the interview transcripts and field notes, and grouped categories such as the cause of migration, motivation to attend a church, reverse mission, hospitality, holistic mission, partnership and network. Lastly, I reviewed and integrated the categories, provided findings, and offered suggestions for improving diaspora missions relevant to the unique context of South Korea.
**Ethical Issues**

To maintain ethical constancy, I used the relevant guideline written in *The Code of Ethics of the American Sociological Association* (American Sociological Association, 2010). I respected the rights, dignity, and value of all interviewed and participants while eliminating a bias and any kind of discrimination. Since I dealt with sensitive issues in this research like racial conflict, discrimination, and exclusion, I handled them with extreme care while conducting interviews and when making observations. Therefore, I cared about the integrity of both the participants and their churches.

For this reason, I recorded the interviews, took pictures, and used particular data for the study with their permission. To protect their privacy, I did not use individual’s names without permission. Moreover, during data collection, I kept various records and information in a secure place to avoid leaks of confidential information. Lastly, I only used the collected information for the dissertation, and for no other purposes.

**Significance of the Research**

Korean churches have been passionate toward missions in the last century. According to the Korean Research Institution for Missions (KRIM) statistics, approximately 22,685 Korean missionaries were sent outside of Korea in 2010 (KWMA 2010). This makes Korea the second largest missionary sending country in the world. However, the Korean church must recognize that the mission and the mission field have changed as international migration has accelerated. The Korean church must face the growing realities of racial and cultural diversity. These challenges have caused key issues to surface, issues Korean churches must struggle to address if they are to witness
faithfully to people in diaspora communities in Korea. Despite these circumstances, Korean theology on diasporas, especially among evangelicals, still has a monotonous tone and neglects the presence of diasporas and culture diversity in the country. Moreover, in spite of the fact that most people in diasporas are from the 10/40 Window, most Korean missionary work, Korean churches, and Korean Christians have a very low awareness of diasporas and rarely care about issues that affect the daily lives of diasporas in Korea or when they return to their home country.

This research intends to help the Korean church rethink the meaning of the church and its missions in a multicultural context. Reflecting on biblical and theological foundations and missiological implications related to diaspora, the research provides diaspora missiology as a new paradigm in missions in the Korean context. The diaspora missiology will be a critical lens to evaluate ongoing diaspora missions as well as suggest strategies for improving how to respond. In addition, this dissertation will be a catalyst for the Korean local church to change not only their mindsets and attitudes toward diasporas, but their identity, calling, and role in a multicultural society in an era of globalization.
CHAPTER TWO

DIASPORA MISSIOLOGY AND THE SOCIAL SCIENCES

“Diaspora Missiology” is used as a theological framework for this research. In developing a framework for the interpretation of data to be collected in this research, two components emerged. The first, a foundation of social sciences, is outlined in this chapter. The second, a biblical/theological foundation, is developed extensively in chapter three of this dissertation. Therefore, the purpose of this chapter is to outline the theories of the social sciences such as migration theory, the definition of diaspora, migration and policy, and migration and religion. The theories and studies in this chapter guide to identify the context of diasporas in Korea in Chapter Four, and serve as a grid through which the data collected in chapter 4 is interpreted.

The Theory of Migration

Not only sociologically, but also missiologically, the work to identify motivation and a factor to migrate is significant because it shapes the number and types of diasporas. This study is also important for understanding diasporas in South Korea by providing a lens to identify them in chapter 4. In this study, several theories are used to explain international migration.

The Laws of Migration

Ernest Georg Ravenstein initiated the study of migration by formulating the “Laws of Migration” in 1885 (Ravenstein, 1885; Corbett, 2001). Ravenstein, a Fellow of the Royal Geographic Society attempted to explain and predict patterns of internal and
international migration (Corbett, 2001). Thomas Faist (2000, 47) summarizes Ravenstein’s laws of migration as follow:

1) The majority migrate only short distances and thus establish “currents of migration” toward later centers
2) This causes displacement and development processes in connection with populations in emigration and destination regions
3) The processes of dispersion and absorption correspond with each other
4) Migration chains develop over time
5) Migration chains lead to create movements toward centers of commerce and industry
6) Urban residents are less prone to migrate than rural people
7) Within their own country females are more migratory than males, but males are more migratory over long distances

Although succeeding researchers have adjusted the laws, his findings have provided the basis of other migration theories and have stimulated an enormous volume of work on migration (Faist 2000; Everett Lee 1996; Passaris 1989).

**Neo-classical Migration Theory**

The theory of neoclassical economics explains migration flows as the result of geographic differentials in wages and employment conditions between countries and concerning migration costs (Brettell & Hollifield 2000, 52). The theory can be divided into two sub-theories: a neo-classical macroeconomic theory and a neo-classical microeconomic theory. The neo-classical macroeconomic theory describes migration flows as the result of differentials in wages and unemployment rates. On the other hand, the neo-classical microeconomic theory focuses on individual choices to migrate and expect “a positive net return, usually monetary, from movement, which is conceptualized as a form of investment in human capital” (Brettell & Hollifield 2000, 51; Massey 1999, 35).
According to neo-classical economic theory, two streams exist between labor-sending and labor-receiving countries. The first is a stream of low skilled labor from the low wages of a labor-surplus country to move to the high wages of a labor-scarce country. The second is a stream of capital including human capital, highly skilled workers moving from a high-wage country to the low-wage country (Massey 1999, 35; Jennissen 2004, 45). This mechanism leading to equilibrium is well presented by Öberg (1997, 24).

![Diagram](https://example.com/diagram.png)

**Figure 2.1. Neo-classical mechanisms leading to equilibrium**

*Source:* Adopted from Öberg 1997.

“As a result of this movement,” Massey argues, “the supply of labor decreases and wages eventually rise in the capital-poor country while the supply of labor increases and wages ultimately fall in the capital-rich country” (Massey 1999, 35). The theory explains, “Both net labor migration and net capital flows will be equal to zero when a new equilibrium is achieved” (Jennissen 2004, 45).
New Economics of Migration

New economics of migration challenge the assumptions established by neo-classical theorists and the rational individuals used to make decisions about migration. In contrast to neo-classical theory, “families, households, or specific communities intent on maximizing expected income and minimizing any risk to their economic well-being” decide international migration (Knight 2002, 9; Brettell & Hollifield 2000, 51; Massey, 1999, 36). Unlike neo-classical economic theory, that is, households manage risks to their economic welfare by allocating household resources such as family labor. While some family members can work in the local economy, others may be sent to foreign labor markets as migrant workers (Knight 2009, 9).

As the theory considers the risk to the household related to market failures in the household’s native country, the theory focuses not only on the labor market as reasons to migrate, but also on other markets. In this regard, Massey et al, gives examples of risk to the household by comparing the economic environments in developed countries and developing countries:

In developed countries, risks to household income are generally minimized through private insurance markets or governmental programs, but in developing countries these institutional mechanisms for managing risk are imperfect, absent, or inaccessible to poor families, giving them incentives to diversify risks through migration. In developed countries, moreover, credit markets are relatively well-developed to enable families to finance new projects, such as the adoption of new production technology. In most developing areas, in contrast, credit is usually not available or is procurable only at high cost. In the absence of accessible public or affordable private insurance and credit programs, market failures create strong pressures for international movement. (Massey, et al. 1993, 436)

He deals with crop insurance markets, futures markets, unemployment insurance, and capital markets as risk factors to the household income, which motivates people to
internationally migrate. Therefore, in the new economic theory, government policies and economic changes, which affect economic environments of a household, are factors for international migration. The new economic theory explains well the process of how families turn to international migration in order to compensate economic risks and minimize the disadvantages by strengthening household earnings (Massey, et al. 1993). Furthermore, it covers the limitations of neo-classical theory by describing why international migration can occur when there are no differentials in wages between the sending countries and receiving countries (Knight 2009, 9). However, Knight points out this 1) is not a sufficient explanation for “the impact globalization and globalism” has had and it 2) lacks an explanation of “why many educated international migrants choose to work in low-status, low wage jobs in the country of destination” as limitations of the new economic theory (Knight 2009, 9).

Dual Labor Market Theory

This theory states that international migration is caused by the structural needs of post-industrial economies. More specifically, international migration is not caused by factors in sending countries, but is caused by the permanent demand in receiving countries (Piore, 1979; Massey, 1999). This theory is based on the belief that wages and occupational status reflect one’s social status. The “segmented labor market theory” divides the economic market into two parts: the primary labor market (high pay, high stability, and advancement) and the secondary market (low pay, low stability, and little advancement) (Clairmont, et al., 1983, Massey, 1993; 1999).
Since native employees look negatively upon work in the secondary labor market, and increasing wages in the secondary sector would cause pressure to increase wages at the primary labor market, employers and governments may decide to import foreign workers who want to work in the secondary labor market. Immigrants from the sending countries are content to work in the secondary sectors because “the income is greater than the average wage in their home country” (Massey, et al. 1993, 440). Therefore, the theory of dual labor markets has been used to explain why women and ethnic minorities have worked in the secondary labor markets. Thus, the pull factor from developed countries has motivated people to migrate. However, Knight has concluded that the dual labor market theory is insufficient in explaining the phenomenon that many individuals leave their home country to work in the secondary labor market (Knight 2009, 10).

**World Systems Theory**

The world systems theory was built and developed by Immanuel Wallerstein. He defines a world system as a “multicultural territorial division of labor in which the production and exchange of basic goods and raw materials is necessary for the everyday life of its inhabitants” (Martinez-Vela 2001, 4). According to the theory, migration is linked to market expansion and economic globalization that has been expanding since the sixteenth century (Massey, et al. 1993, 444; IOM 2003, 13). To explain this, Wallerstein divided the world into two independent regions: core-states (developed regions focusing on capital-intensive production) and peripheral areas (developing countries and labor intensive productions) (1974, 231). The theory asserts that higher profits and greater wealth drives owners and managers of capitalist firms into poor countries on the

In the past, this market penetrated peripheral areas (poor regions) for the benefit of economic interests in colonizing societies with the assistance of colonial power. However, today, neo-colonial governments and multinational firms, as capitalists themselves, enter peripheral areas (poor regions) for the benefit of the core (Massey, et al. 1993, 445). In this respect, Bauer and Zimmerman assert that colonialism and multinational corporations are examples of international migration under a world systems theory because of the ties established resulting in transnational markets and cultural networks (Bauer and Zimmerman 1998, 102). These ties have enabled people to become mobile and migrate in search of better opportunities. That is, capitalist expansion from Europe, North America, Oceania, and Japan (the core) to areas in the periphery has resulted in international migration (generally from the South to the North) (Massey, et al. 1993, 445). However, Knight points out the weakness of this theory is “its over-reliance on structural explanations to the exclusion of agency explanation” and ignorance of south-south migration (Knight 1999, 10).

**Network Theory**

Network theory was established based on the fact that international migration facilitated family, friendship, community, and ethnic networks established in the countries of origin and at the host countries (IOM 2003, 14). Massey, et al., asserts that migrant networks “are sets of interpersonal ties that connect migrants, former migrants, and non-migrants in origin and destination areas through ties of kinship, friendship and
shared community origin” (Massey, et al. 1993, 443). This means migration has evolved from an individual decision to a family decision. For example, some migrants obtain information, financial assistance, and employment opportunities from people who are already established in the country of destination. Since the initial costs and risks of migration—the risk of potential conflicts, natural disasters, and political or social crises—have been lowered, the networks motivate future migrants to decide to migrate. Thus, network theory emphasizes the importance of social links rather than the attractiveness of economic opportunities (Massey, et al. 1993, 450). Furthermore, the social networks between origin and host countries set up migration channels and are increasingly institutionalized through “the multiplication of the influx of migrants” (Knight 2002, 11).

Institutional Theory

The institutional theory is essentially a “migration industry” in which organizations and institutions help migrants gain entry into the host country. These organizations and institutions slowly developed when there is imbalance between the large number of migrants who seek jobs in the country of destination and the limited number of immigrant visas these countries offer (Massey, et al. 1993, 450). While there are organizations to help migrants gain entrance legally, there are also illegal entrepreneurs, agents, and contractors who have come to profit from this “industry.” These institutions, whether it is legal or not, provide services “in terms of (clandestine) transport, labor contracts, (counterfeit) documents, dwellings, and legal advice for migrants” (Massey, et al. 1998, 43). Humanitarian organizations like non-
profit institutions and religious institutions help migrants settle in the host country “by providing counseling, social services, shelter, legal advice about how to obtain legitimate papers, and even insulation from immigration law enforcement authorities.” These are the factors that show international migration is continuing (Jennissen 2007, 432). As another source of social capitals, therefore, institutions and organizations are developed to support, sustain, and promote international migration, which has become more and more institutionalized and caused it (Massey, et al. 1993, 450).

**Cumulative Causation Theory**

The theory of the cumulative causation of migration explains why once a migration takes place, it continues to grow. The theory of cumulative causation of migration was first identified by Gunnar Myrdal (1957) and was extended by Massey and his colleagues (Massey 1990; Massey, et al. 1994; Massey and Zenteno 1999) to explain the perpetuation of the Mexico-U.S. migration (Massy 1999, 45; Fussell 2004, 152). The theory demonstrates why “over time, international migration transforms the social context in ways that will reinforce an additional population movement” (Massey, et al. 1998, 46). In other words, as more and more migration happen in society, people tend to accept migration as “a part of social life and of the community’s values as well” (Massey, et al. 1993, 450). Massey identifies eight socioeconomic factors that are potentially affected by migration in this cumulative fashion: the expansion of network, the distribution of income, the distribution of land, the organization of agriculture, culture, the regional distribution of human capital, and the social meaning of work and the structure of production (Massey 1999, 45). These factors affect the community to change
its perspectives toward migration, to favor and encourage it. Hence, a “culture of
migration” has contributed to higher levels in the international movement (Massey, et al.
1998, 46). However, through her empirical research, Elizabeth Fussell found the
limitations of the theory in that it does not function in large urban settings, but in small
cities, rural towns, and villages (Fussell 2004).

**Synthetic Approach**

International migration is a complex and multifaceted phenomenon. Many
scholars have focused on economic and social links as factors motivating population
movement. That is why a single model is not adequate to explain particular types and
specific trends in international migration. Moreover, since each of the theories of
international migration mentioned above has limitations, analysis with a single model of
migration theory could lead to incorrect conclusions. According to the world systems
theory, for example, international migration occurs in the social, economic, and political
transformations by expanding markets and economic globalization from capital-intensive
countries into pre-market and non-market countries. However, Massey shows that
international migration does not originate from poor and isolated places that are not
connected with global markets, but are from developing countries that are connected
through global trade and a production network (Massey 1999, 48).

The theories of international migration can be divided into two categories:
theoretical approaches explaining the initiation of migration and theoretical approaches
economic theory, dual labor market theory, the new economics of migration, and world
systems theory attempt to explain the initiation of migration. Network theory, cumulate causation theory, and institutional theory attempt to describe why flows of international migration have increased. However, a single theory cannot explain the cause and duration of international migration. For example, while neo-classical economic theory may help to explain the initiation of international migration in certain cases, it does not work in every case because the wage differential between countries may persist for decades (Jennissen 2007, 412).

Moreover, it has been traditionally assumed that wage differentials between sending and receiving countries prompt migration for economic wellbeing by providing labor in international markets (neo-classical economics) (Massey 2003, 14). The theory of neo-classical economics supports this assumption for the long-term. However, the theory of new economics of migration asserts that even though wage differentials is a major factor for migration, the risk of “household-related problems” on the market failures in the home country and attempts to overcome market failures are more powerful factors for migration (the theory of new economics of migration) (Massey 2003, 14). Massey assures that the two theories are not contradictory because the theory of neo-classical economics is able to explain permanent migration for achieving a higher lifetime earning; the theory of the new economics of migration explains temporal migration to “repatriate earnings in the form of regular remittances or lump-sum transfers” (Massey 2003, 14).

However, the two theories mentioned above have limitations because they do not fully explain the impact of globalization on international migration or the reason many educated international migrants migrate to other low-status, low-wage countries. To
understand this, world systems theory and dual labor market theory offer better explanations.

Each theory of migration needs to be applied differently according to the level of emigration. Massey writes:

The initial phases of emigration from any sending country, the effects of market expansion, market failure, social networks, and cumulative causation dominate in explaining the flows, but as the level of out-migration reaches high levels and the costs and risks of international movement drop, movement is increasingly determined by international wage differentials (neoclassical economics) and labor demand (segmented labor market theory) (Massey 2003, 16).

Massey assumes that continuing economic growth will decrease wage differentials and lower the incentive for migration. As economic growth continues, the economics of the sending countries will develop, cease migrating, and change their position from a sending country to a receiving country.

What is Diaspora?

In the discourse on diaspora, the concept and definition of diaspora has changed and been debated because of the multiplicity and ambiguity of the concept. However, it is helpful to overview the concept and definition of diaspora to understand it more clearly.

The Word Diaspora

Diaspora refers to” scattered” or “dispersed people.” (Wan and Gross, 1)

Etymologically, it is derived from the Greek verb diaspeiro, used by Sophocles, Herodotus, and Thucydides (Dufoix 2008, 4). It’s meaning is “to scatter” or “to distribute.” For the Greek, the term diaspora had a positive meaning, which illustrated migration and colonization through military conquest (Inbom Choi 2003, 10). In the New
Testament, the term diaspora was used to describe “a dispersed community of pilgrims waiting to return to the City of God” (Dufoix 2008, 5). The word “diaspora,” which is galut, galah, and golah in Hebrew, has a negative connotation because it is assigned to the Jews who lived outside of Palestine from the time of captivity by Babylon through the Roman era to modern times (Inbom Choi 2003, 10; Dufoix 2008, 4). Dufoix says, “Diaspora always meant the threat of dispersion facing the Hebrews if they failed to obey God’s will, and it applied almost exclusively to divine acts” (2008, 4). Therefore, it shows that the Greek term diaspora did not stem from the Hebrew and is used for different implications.

**Defining Diaspora**

Historically, the term diaspora had been used negatively for some groups such as Africans, Armenians, Jews, and Palestinians (Inbom Choi 2003, 10). Choi says, “the word diaspora signified a collective trauma and banishment to live in exile against their will” (10). However, the contemporary concept of diaspora is understood in various ways politically, economically, culturally, and socially, far from a negative meaning. Steven Vertovec describes the definition of diaspora, which many scholars define generally as:

The word, diaspora, is used “to describe practically any population which is considered ‘deterritorialized’ or ‘transnational’—that is, which has originated in a land other than which it currently resides, and whose social, economic and political networks across the borders of nation-states or, indeed, span the globe. (Vertovec 1999, 277)

Today the concept of diaspora is used to describe the processes of transnationalism. Tololyan remarks that contemporary diasporas are “the exemplary communities of the transnational moment” (1991, 4). He goes on to say that “we use ‘diaspora’ provisionally
to indicate our belief that the term that once described Jewish, Greek, and Armenian dispersion now shares meanings with a larger semantic domain that includes words like immigrants, expatriate, refugee, guest-worker, exile community, overseas community, ethnic community” (1991, 4). However, he criticizes the contemporary description of diaspora because “over-use and under-theorization of the notion of diaspora” in the discourse may overwhelm “the term’s descriptive usefulness” (quoted in Vertovec 1999, 1). To avoid such problems, scholars tend not to define it by a single sentence; rather, they explain “diaspora” by providing descriptive and analytical categories or criteria (typology) to make it clear.

One such scholar, who contributed to establishing the contemporary concept of diasporas, is William Safran. In his article, “Diasporas in Modern Societies: Myths of Homeland and Return,” he defines diasporas as “expatriate minority communities,” and classifies diaspora groups with the following criteria (Safran 1991, 83-84):

1) Dispersal from original “center” to at least two “peripheral” places
2) Maintaining a memory, vision, or myth about their original homeland
3) Belief that they are not fully accepted by their host country
4) Considering the ancestral home as a place of eventual return when the time is right
5) Commitment to the maintenance or restoration of this homeland
6) Continuing relationships with the homeland in the group’s consciousness and solidarity

He applies and tests the characteristics with regard to the Maghrebi, Turkish, Palestinian, Cuban, and Greek diasporas (1991). Many scholars have modified and used the criteria listed in the article to add to the research.

Robin Cohen built on Safran’s criteria, providing nine common features of diasporas. In particular, Cohen referred to the collective memory of a single traumatic event, which may accompany dispersal from the homeland, and adds “the possibility of a
distinctive, creative, enriching life in host countries with a tolerance for pluralism” (1997, 17). He identifies five types of diaspora: 1) victim diasporas, such as Jews, Armenians, and Africans; 2) labor diasporas, such as Indian contract workers; 3) imperial diasporas, such as British population movements to colonies; 4) trade diasporas, such as Chinese businessmen in Europe and America, and Lebanese merchants in western Africa; and 5) deterritorialized (cultural) diasporas, such as those in the Caribbean (1997).

Van Hear also suggests the definition of diaspora with three minimal criteria: (1) the dispersion of a population “from a homeland to two or more other territories;” (2) the enduring presence abroad including “movement between the homeland and the new host;” and (3) exchange in social, economic, political, or cultural “among the spatially separated populations comprising the diaspora” (Van Hear 1998, 6). Then, he distinguishes the term “transnational community” from “diaspora,” which is more inclusive and contiguous than diaspora (1998, 6).

In his work on Diasporas, Stephane Dufoix provides three ways to define diasporas: open, categorical, and oxymoronic. An open definition is “a loose and nondiscriminating view of the object of study and leave the door open to an undetermined number of a prior case” (2008, 21). To explain it, he describes the process of formulating Sheff’s definition of “ethno-national diasporas.” A categorical definition is offered as strict criteria to distinguish between “true” and “false” diasporas. In other words, it focuses on “asking whether a given populations is or is not a diaspora.” Yves Lacoste and Robin Cohen and other scholars have identified diasporas using different criteria (2008, 21-23). Lastly, there are oxymoronic definitions, which originate from postmodern thought characterized by “doubt, fragmentation, the identity, and gives pride of place to
paradoxical identity, the noncenter, and hybridity” (2008, 23-24). Stuart Hall, Paul Gilroy, and James Clifford are scholars who established postmodern vision in the diaspora study (2008, 24).

Steven Vertovec compared the three meanings of diaspora: a social form, a type of consciousness, and a mode of cultural production. The first is diaspora as a social form, which emphasizes a social relationship despite dispersal through either voluntary or forced migration (Vertovec 1997, 278). These social relationships are tied by history and geography, which play a significant role in maintaining a collective identity, establishing a network of communication between places of settlement, and maintaining explicit and implicit ties to home. The second meaning of diaspora is as a type of consciousness. The concept is formulated by the awareness of its “multi-locality,” constituted by both negative and positive experiences (Vertovec 1997, 281-282). He has noted that, citing the work of Robin Cohen (1997), “a diaspora can be held together or recreated through the mind, through cultural artifacts and through a shared imagination,” not “by migration or by exclusive territorial claims” (Vertovec 1999, 281). The third comparison of diaspora is as a mode of cultural production, which focuses on a worldwide flow of cultural objects, images, and meanings by “creolization, back-and-forth transferences, mutual influence, new contestations, negotiations and constant transformation” (Vertovec 1999, 292). For him, diasporas represent the production of a hybrid culture and new ethnicities, and may develop “new traditions” (Vertovec 1999, 293).
Questions in Defining Diaspora

As many scholars define “diaspora” in a variety of ways, some questions have been raised in defining it. Rogers Brubaker points out the problem of “the universalization of diaspora,” which results in “the disappearance of diasporas” (2005, 3). For him, when applied to any population, it loses its power of discrimination. He says that “if everyone is diasporic, then no one is distinctively so” (2005, 3). He also argues the problems of “groupism,” which regards diaspora as a whole such as the Indian, Chinese, Korean, Jewish, or Kurdish diaspora (2005, 12). To overcome such a problem as groupism, he suggests the diaspora be regarded not in “substantialist terms as a bounded entity” such as “ethnodemographic or ethnocultural,” but rather in terms of “an idiom, a stance, a claim…As a category of practice, ‘diaspora’ used to make claims, to articulate projects, to formulate expectations, to mobilise energies, to appeal to loyalties. It is often a category with a strong normative charge. It does not so much describe the world as seek to remake it.” (2005, 12).

Along these same lines, Steven Ybarrola points out that defining diasporas too broadly runs the risk of causing the concept to lose its analytical power (2011, 17). Dufoix argues that by using the term diaspora to describe “the growth in the number of [all] phenomena and population, it loses theoretical power or its ability to describe particular phenomena” (2008, 33). And Vertovec warns against “over-use and under-theorization of the notion of diaspora” (1999, 447).

As can be seen, there are many ambiguities and complexities involved in trying to define the concept “diaspora” and many factors that go into such a definition, including dispersals, collective identity, homeland, boundary maintenance, and so on. One aspect
that comes from the sociological and anthropological literature on diaspora is that they are not static, but rather quite fluid in nature. In this vein, Ybarrola asserts that diasporas should be seen as “dynamic and changing communities interacting in complex sociocultural contexts in the host society as well as home” (2011, 17). Dufoix stresses that the term diaspora fits the global world as a global word. He says that:

> Today, its semantic horizon encompasses the challenges of modernity and supermodernity: it can designate both the root and the rhizome; a persistence in time and space as well as the emergence of new forms of time and space; the structures of state and territory, and their disappearance; the static nature of identity or its constant transformation; all kinds of identities, from the most local to the broadest while passing through every possible form of community…globalization from above and from below; and both the ancient world and the world to come. (2008, 108)

Although it is hard to define it with certain categories and criteria, the term *diaspora* would be a useful way to define and interpret various contemporary and future phenomena in the era of migration and globalization.

**Defining *Diaspora* in South Korea**

As seen previously, there are many factors in determining the definitions and meanings of diaspora. Furthermore, defining diaspora is complex and ambiguous because diaspora cannot be regarded only in terms of space, location, or dispersals, but also in terms of time. Although defining diaspora is complicated and indefinite, this study uses three elements to describe the concept of diaspora by defining “diasporas” in South Korea: (1) dispersal/displacement; (2) homeland orientation; and (3) boundary maintenance. Rogers Brubaker (2005) suggests these three elements, as “core elements
that remain widely understood to be constitutive of diaspora” (2005, 5). This research uses these criteria because it is appropriate to define diasporas in the Korean context.

First of all, displacement is a widely accepted criterion in defining diaspora. In this study, diaspora refers to people who live outside their home country and settle in South Korea either “voluntarily” or by “force.” Secondly, diaspora implies a community who has continuous connections to their homeland and will return to their homeland after a certain period. “Home” could be considered differently according to a sense of belonging and is not necessarily a single homeland. This study implies “homeland” as an ordinary physical homeland. Recently, “homeland orientation” is de-emphasized by some scholars, such as James Clifford and Floya Anthias. However, homeland orientation still plays a significant role for defining diasporas in the context of South Korea, which is exclusive toward foreigners and maintains restrictive immigration policies. Lastly, diaspora is a minority group who preserve their specific and distinctive identities distinguished from Korean society. These boundaries are built through self-resistance against assimilating to South Korean life or as a consequence of exclusion by Korean society. Although arguments arise in defining “diaspora” as a minority group, diasporas living in South Korea are still a minority in the cultural and ethnic contexts of Korean society, which is in the early stages of transformation from a mono-cultural/mono-ethnic society to a multicultural/multi-ethnic society.

**Migration and Policy**

The theories of international migration are not sufficient to explain migration by only economic factors that simply push people from the sending country and pull them to
the receiving country. While some theories of international migration focus on individuals or families as a cause of migration, some deal with international migration on a macro level, looking at world systems, networks, and so on. Thus, most theories of international migration have been dominated by economic or sociological explanations, whereas the theories have disregarded the role of state and nation. However, Massey asserts that:

> It is quite possible...that individuals act to maximize income while families minimize risk, and that the context within which both decisions are made is shaped by structural forces operating at the national and international level. (Massey 1993, 433)

Nonetheless the role of nation-states and their politics are significant in the discourse of international migration, the politics of international migration had not been studied until 1980s (Hollifield 2000, 137). The study of politics in international migration started based on the assumption that nation-state is the main actor/agent that affects migration by control, security, and incorporation (Hollifield 2000, 138). However, immigration policy has been studied comparatively, being explained with two components: immigration control and immigrant integration (Hammar 1985; Money 1995; Zolberg 1999; Hollifield 2000).

**Immigration Control**

As mentioned above, nation-states’ immigration policies are significant because they can shape the number and types of immigrants by restricting the entrance of immigrants. There are several studies, which provide the theoretical literature on immigration control. James F. Hollifield has reviewed several pieces of literature and attempts to define the type of control and the capacity and limits of control (Hollifield,

National immigration migration policies can be restrictive or open toward immigrants. However, Massey asserts that the receiving countries have moved their immigration policies to be more restrictive since the late 1980s (Massey 1999, 310). While many countries do not require visas for short-term travel and passport control has loosened among countries in the European Union, national immigration has shifted their immigration policies to be more restrictive due to several reasons. All governments control their borders by various methods and systems like registration, censuses, passports, and identity cards (Seol 2004, 3) to manipulate the numbers and types of immigrants by their immigration laws. In this relation, Donghoo Seol, Wayne A. Cornelius, and other colleagues have categorized countries into “countries of immigration” and “non-immigrant countries” based on the receiving countries’ treatments of immigrants. They categorize the United States, Canada, Australia, France,
the Netherlands, and the United Kingdom as countries of immigration, which receive immigrants openly and give rights to immigrants to live as legal, permanent residents. On the other hand, Germany and Japan are categorized as “non-immigrant countries,” which accepts immigrants restrictively and conditionally, but are willing to accept “guest workers” who have to leave after a certain period of working (Cornelius, et al. 1992; Seol 2004). These countries have restrictive entries for immigrants for various reasons. Competition theory presents a primary factor for triggering restrictive immigration policies.

Jeannette Money (1995) explains the causes of immigration control based on competition theories—labor market competition, competition over state resources, and competition over societal identity (1995, 693-695). She asserts that economic recession reduces job opportunities in the receiving country, and triggers labor market competition between unskilled native workers and immigrant workers (1995, 693). Also, an economic recession causes a scarcity of resources available to the state for redistribution and reduces the reservation wage, which increases the competition between immigrants and natives (1995, 694). Lastly, competition over societal identity is caused by the size of the immigrant community. Money says, “as foreigners enter a community, they bring with them an alternative conception of society, thereby presenting competition over the definition of the local community” (1995, 695). Money asserts that the local conditions with the three dimensions of competition described above are main factors for the increased opposition to immigration and affects immigration policies toward a restrictive shift.
National identity is another determinant of immigration control. Benedict Anderson describes the nation as an imagined community (1991). Anthony D. Smith identifies the fundamental features of national identity as follows: (1) historic territory or homeland; (2) common myths and historical memories; (3) common, mass public culture; (4) common legal rights and duties for all members; and (5) common economy with territorial mobility for members (1991, 14). Based on these features, he defines a nation as a “named human population sharing an historic territory, common myths and historical memories, a mass, public culture, a common economy and common legal rights and duties for all members” (1991, 14). As one of the functions of national identity, Smith writes,

A sense of national identity provides a powerful means of defining and locating individual selves in the world, through the prism of the collective personality and its distinctive culture. It is through a shared, unique culture that we are enabled to know ‘who we are’ in the contemporary world. (1991, 17)

In relation to this, H. Leitner says, “dominant racial and national ideologies, defining who belongs and who does not belong to a national community, also influence who is admitted” (1995, 262). For example, a society or nation that regards itself as a homogeneous community/country ethnically, the people may feel threatened by an immigration flow. The people of the destination country may think, “the central values and ethos that characterize one’s society could be diluted by the entry of individuals and groups who do not share them” (Bhagwati 1984, 681). This is one of the reasons that a country may make its immigration laws and policies more restrictive.

Lastly, a political reason for the community/country develops restrictive immigration policies (Soysal 1994; Freeman 1995; Money 1997). Money explains that, depending on the preference of a community, local politicians may shift their political
positions on immigration policy. In particular, her study focuses on state political institutions or interest groups such as labor unions, employers, and human rights organizations who affect immigration policy (1997). In many cases, support for and opposition to immigration are connected through unemployment in a local community. However, the significant role of the national political arena is emphasized rather than the local arena because the national political arena affects immigration policy more (1997, 696-697). Money continues:

> National politicians respond to the change in preferences of those constituencies that are important for building a national electoral majority. The preferences will be accorded greater weight if the constituents have the potential to swing the national election results between parties. (1997, 697)

According to the capabilities of whether constituencies may move to and fro the electoral outcomes or not, immigration control must be dealt with as a national political agenda. Lastly, Money describes the preference of populations and constituents as changed depending on “local unemployment rates, local rates of capital mobility, local labor market flexibility, local rates of immigration increase, the proportion of immigrants in the local community, their access to social services, and the degree to which immigrants have been assimilated into the local community” (1997, 698).

Even though many nations have attempted to stop or slow the influx of immigrants through stricter immigration laws, there are still limitations. Zolberg (1999), Freeman (1994), and Hollifield argue that liberal states have been ineffective in controlling immigration. As Hollifield puts it, “immigration persisted and there was a great gap between the goals of immigration policies and the results or outcomes to these polices” (Hollifield 2000, 144). Cornelius and his colleagues were the first scholars who
argued that states are unable to control immigration and offered the “gap” hypothesis. They claim:

> Despite significant increases in immigration control efforts…and the tightening of entry restrictions and monitoring of unauthorized foreign workers already working in other countries…[there is] less confidence today among officials that they could effectively regulate immigration flows and employment to unauthorized foreign workers than there was fifteen years ago. (Cornelius, et al. 1994, 4)

They address four reasons governments have been unable to effectively reduce the gap between the goals of immigration policies and the outcomes: flawed policies, the demand of receiving countries for migrant workers, domestic and international policy constraints, and ambiguous policy intentions (1997). Although there is a gap between the goals of policies and the results, immigration policies play an important role as a tool to control immigration inflow.

**Immigration Integration**

The Organization for Economic Cooperation and Development (OECD) evaluated that although approximately 3 million long-term migrants entered OECD countries up until 2006, immigration and integration policies had not been matched. The outcomes of integration policies have not improved much (OECD 2006). Many migrants in the destination countries continue to face discrimination and feel the difficulties of being part of local and national communities. The OECD criticized that many countries were satisfied with just helping during the initial period of transition for immigrants through support programs such as language training, but without strong policies to support integration such as the adaptation to the labor market, education policies, and so on (OECD 2006).
What is immigration integration, and what does it look like? Manuel Pastor defines immigrant integration as “improved economic mobility for, enhanced civic participation by, and receiving society openness to immigrants” (Pastor, et al. 2009, 1). Grantmakers Concerned with Immigrants and Refugees (GCIR) identifies immigrant integration as “a dynamic, two way process in which newcomers and the receiving society work together to build secure, vibrant, and cohesive communities” (GCIR 2006, 25). In defining “integration,” it is necessary to distinguish it from “assimilation” for more clarity. Wolfgang Boswick and Friedrich Heckmann explain:

Assimilation has been understood as a one-sided process, in which immigrants and their descendants give up their culture and adapt completely to the society they have migrated to…assimilation became associated with ethnocentrism, cultural suppression and often with the use of violence to force minorities to conform. (Boswick & Heckmann 2006, 4)

Whereas the term “integration” focuses on a dynamic mutuality and inclusiveness, the term “assimilation” includes a unidirectional and suppressive process between immigrants and natives.

Integration policy has been studied in several dimensions. However, most of them have focused on citizenship because traditionally, citizenship has been considered a primal policy for immigrant integration. There are many scholars who study citizenship such as Brubaker (2005), Hollifield (2000), Castles and Miller (2003), etc.

There are two ways to obtain citizenship: by birth and by naturalization. In other words, an immigrant may earn citizenship by *jus soli* or by *jus sanguinis* (Kashiwazaki 1998; Castles and Miller 2003; Seol 2004). The system of *jus sanguinis* considers a nation as a “community of descent,” which results in immigrants remaining as non-citizens. On the other hand, the system of *jus soli* identifies a nation as a “community
based on territorial ties,” which gives citizenship to second-generation immigrants who are born in the destination country (Kashiwazaki 1998, 279). Another system is the *jus domicili* that attributes citizenship to prolonged residents (Seol 2004, 3). In the article, “Global Dimensions in Mapping the Foreign Labor Policies of Korea,” Seol categorizes countries based on the attributions of citizenship mentioned above. According to Seol, the countries under the system of *jus sanguinis* are Austria, Switzerland, Norway, Italy, Israel, Singapore, Malaysia, Thailand, Hong Kong, Taiwan, Japan, and Korea (2004, 3). The United States, Canada, Australia, and New Zealand apply *jus soli*, as well as some immigrant countries such as the United Kingdom and Ireland (Seol 2004, 3). The countries under the system of *jus domicili* are Sweden, France, Holland, Italy, Belgium, and Germany (Seol 2004, 3).

![Figure 2.2](image)

**Figure 2.2. The Integration Types of Immigrants/Migrant Workers in Selected Host Countries**

Castle and Miller provide a citizenship regime typology, which distinguishes among the differential exclusionary model, the assimilationist model, and the multicultural model.

In the differential exclusionist model, immigrants can access the labor market that pays poorly and is often dirty and dangerous. On the other hand, they are not considered full members of the political community and are denied rights to political participation. For the host society, immigrants are guest workers of the labor market. These states are based on the system of *jus sanguinis*, making acquisition of citizenship difficult for both the initial immigrants and for their children (Castle and Miller 2003, 244). The assimilationist model combines *jus soli* and *jus domicile* (Seol 2004). The model is based on the premise that immigrants can give up their cultural, social, and linguistic characteristics, and be socially and culturally absorbed into the host society through a one-sided process of adaptation. This model does not provide room for long-term cultural or ethnic diversity (Castle and Miller 2003, 245-246). Lastly, the multicultural model is based on the *jus soli*. Immigrants become members of civil society and participate in the state and the nation. Mutuality is a key value, both have the willingness to accept, respect, and learn one another’s culture and have equal rights in the culture, politics, education, and basic human welfare. Multiculturalism could be seen as a threat to the dominant ethnic group in politic power, national identity, culture, and finances (Castle and Miller 2003, 247-250).

Besides citizenship, integration policy has been studied from several dimensions such as political rights, socio-economic rights, cultural rights, and anti-discrimination legislation (Hollifield 2000; Freeman 2004). Citizenship includes the political rights to
participate in and exercise such political powers as voting rights and to receive the consultation of representative organizations of foreign residents (Hollifield 2000). Socio-economic rights have access to the labor market and resources of the welfare system equally (Freeman, 2004). Finally, cultural rights refer to the possibility for newcomers to maintain cultural differences and form ethnic communities (Freeman 2004).

**Migration and Religion**

**Migration and the Role of Religion**

Many scholars have studied international migration from the perspectives of economy and politics, which are important. However, there are many scholars who have studied the roles that religion plays in the process of international migration and religious life in destination countries. This perspective is significant to this dissertation because it guides to collect data and interprets collected data, and identify what makes people from diasporas in Korea attend Korean local churches in Chapter Five. The role of religion is important for diasporas in their adaptation to the destination country and the impact of diaspora religions on the host country is significant. Therefore this study of the role of religion and migration is important to identify the motivation of people from diaspora communities to attend Korean local churches.

First, religion has played a substantial role in the adaptation of diasporas in the host country. Peggy Levitt is well known for her studies about the role of religion in transnational migration, which enables migrants to maintain their religious affiliations in the destination countries. In her article, “You Know Abraham was Really the First Immigrant” (2003), Levitt examines how immigrant religious practices are worked out in
the destination country. She found that transnationalism creates an alternative religious space and place. She says that,

Transnational migrants also use religion to delineate an alternative cartography of belonging. Religious icons and sacred shrines, rather than national flags, mark out these spaces. The imagined moral and physical geographies that result may fall within national boundaries, transcend but coexist with them, or create new, alternative spaces that, for some individuals, have greater salience and inspire stronger loyalties than politically or nationally-defined spaces. (2003, 864)

She also discusses ways in which transnational religious activities affect the destination country’s political integration and civic life.

The article, “Immigration and Religion” written by Wendy Cadge and Elaine Howard Ecklund, studies the role of religious organizations as a social institution, providing and analyzing many sociological literatures on religious influences concerning immigrants. Through reviewing the trend of sociological studies on “migration and religion,” they identify four roles of religious organizations in social, political, and cultural realms in the process of migration: 1) by providing formal and informal social services, and by providing a social network; 2) by helping reinforce and maintain ethnic identities, while preserving ethnic customs, language, and group solidarity; 3) by helping immigrants get involved in civic and political participation; and 4) by providing children with protective social networks with co-ethnics (2007).

There are many scholars who examine the influence of religion on immigrants’ ethnic identities and their lives. Prema Kurien is a scholar who asserts that religious identity becomes more significant for immigrants in the United States than in their nations of origin because their religion plays a role in maintaining their ethnic identities. In the article, “Becoming American by Becoming Hindu: Indian Americans Take Their Place at the Multicultural Table,” Kurien shows, through a comparative study of two
Hindu Indian religious group, that pride in their Hindu Indian heritage helps Indian immigrants maintain a balance between Westernization and their identity. Hinduism and religious organizations are also used as a “means to forge ethnic communities and to formulate and articulate their identities as Indian Americans” (1998, 59). Religion is also significant for the second generation because religious organizations provide second-generation immigrants help in maintaining an ethnic identity, as well as constructing new ethnic identities. In the article, “What It Means to Be Christian: The Role of Religion in the Construction of Ethnic Identity and Boundary Among Second Generation Korean Americans,” Kelly H. Chong argues that Korean churches provide a place for members of the second-generation to successfully construct and support an ethnic identity/boundary that is distinctive from the first generation. He also found that two ways of formulating the ethnic identity for second-generations in a Korean ethnic church are by a general institutional transmission of Korean culture and by traditional morality and values inherited from the first generation.

Lastly, religion (transnational religion) plays a role in changing the religious atmosphere of the host country. In his article, “Mission and Migration: The Diaspora Factor in Christian History,” Andrew Walls identifies Christianity as a migratory religion. He says that “enforced migration, escape from harsh persecution, capture of prisoners of war, seizure of slaves by raiding, the peaceful quest for work or for trade, all seem to have played a part in the spread of the Christian gospel within the Roman Empire” (2002, 5). He asserts that diaspora communities from Africa, Asia, and Latin America are agents of mission for the post-Christian West. Walls describes:

The importance of the Christian aspects of the new migration is only now being realized…This is clear that these churches [African and Afro-Caribbean
churches in Europe] are among the few expanding sectors of European Christianity. It is also clear that they are beginning to have an impact on the indigenous Western population, for some of whom, being untouched by traditional culture-Christianity, immigrants from Africa and Asia provide the first contact with Christianity as a living faith. (2002, 10-11)

Jehu J. Hanciles, distinguished scholar, has studied Christianity related to the population movement from Africa’s point of view. He asserts that the migration pattern and flow transformed the religious picture in the West. He says, “It is my strong conviction that migrant movement will play an increasingly decisive role in reshaping the western religious landscape” (2004, 96). He goes on to say that such a role has been played by African Christians who migrate to Europe and North America (2004, 103).

Like Walls, Hanciles also defines Christianity as a “migratory religion,” with migration movements seen as the prime factor in its expansion (2003, 148). He describes the tie between migration and Christianity as follows:

The spread of the Gospel was linked to migrant networks; most significantly, the inception of the Gentile mission is marked by the actions of unnamed migrant refugees in Antioch (Acts 11: 19-20). In the centuries that immediately followed, the Christian faith spread mainly through kinship and commercial networks, migrant movements (some stimulated by persecution), and other informal means. (2003, 148)

He also suggests two models of African missionary involvement: the Abrahamic Model and the Macedonian Model. Whereas the former embodies informal initiatives, mainly by individual Christian migrations, the latter embodies official missionary initiatives by African churches or parachurch organizations (2004, 106).

Migration and Religious Change

Some diaspora groups’ pre-migration religious affiliations and convictions may increase in the host country for reasons discussed above, while other diaspora groups find
migration makes them more open toward other religions. This can lead them to change their religious beliefs and behaviors in the destination country through the process of adaptation and integration (Conn and Ortiz 2001, 319-320). For this reason, Timothy Smith argues that migration is “a theologizing experience.” He says:

Separation from both personal and physical associations of one's childhood community drew emotional strings taut. Friendships, however, were often fleeting; and the lonely vigils—when sickness, unemployment, or personal rejection set individuals apart—produced deep cries of the spirit. At such moments, the concrete symbols of order or hope that the village church and priest and the annual round of religious observance had once provided seemed far away; yet the mysteries of individual existence as well as the confusing agonies of anomie cried out for religious explanation. (1972, 1174)

Diasporas may become more receptive to the gospel in the process of migration. Enoch Wan also insists, citing Roger Greenway and Laura Hekes, that “Diasporas become reachable by and receptive to the gospel when in transition and undergoing psycho-social adjustment from traumatic experience, separation and suffering” (2012, 15-16).

Pyonggap Min found many immigrants face various problems, which motivates them to seek a religion. He interviewed 131 Korean head pastors in New York City and came up with four ways that churches can meet the immigrants’ needs (1992):

1) Providing fellowship for immigrants: immigrants need comfort, fellowship, and a sense of belonging.
2) Maintaining the immigrants’ cultural tradition: immigrants need for primordial ties, that is, need for the maintenance of ethnic identity and their cultural tradition.
3) Providing social services for church members and the Korean community as a whole: immigrants need information and counseling on employment, business, housing, health care, social security, children’s education, and so on.
4) Providing social statuses and social positions for adult immigrants: immigrants need enhancement of their social status by being involved in leadership positions.

Glenn Rogers also conducted 50 interviews with immigrants to the U.S. who converted to conservative Christianity (2006). From his research he identified issues that immigrants faced in the process of settlement in the U.S which prompted them to be open toward other religions and get involved in them (Rogers 2006, 86): 1) confusion, hurt, emptiness, or loneliness; 2) the stress of personal or family illnesses or issues; 3) a need for God’s presence in their life; 4) the need to learn English and American culture; 5) the need for truth and spiritual guidance offered in the Bible; 6) a desire for clarity in life, a need to understand; 7) an awareness of spiritual needs that were not being met; 8) the need to better themselves; 9) the need to belong to something; 10) a need for change; 11) a growing interest in spiritual things; and 12) a lack of purpose or direction in life.

As can be seen, research has shown that a variety of immigrants’ needs bring them into religious institutions and prompt them to explore religious changes. The relationships that come with the functions of the religious institutions provide comfort, meaning, belonging, social services, and they can help maintain traditional culture and ethnic identity.

**Summary**

This chapter provides a foundation of social science for “Diaspora Missiology,” which is used as a theological framework for this dissertation. This chapter offers the social sciences such as migration theory, the definition of diaspora, migration and policy to identify the context of diasporas in Korea in chapter four, and studies the migration
and religion to identify why people in diaspora communities attend Korean local churches in chapter five.

This chapter reviewed several migration theories to identify why people move such as the neo-classical migration theory, new economics of migration, dual labor market theory, world systems theory, network theory, institutional theory, and cumulative causation to identify motivations to migrate. Since the theories of international migration are interrelated and have limitations, a single theory cannot explain the ongoing worldwide people movements. Therefore, each theory of migration needs to be applied differently, according to the emigration phase.

The contemporary concept of a diaspora is understood in various ways politically, economically, culturally, and socially, beyond only negative connotations. There are many factors that determine the definition and meaning of diaspora such as dispersals, collective identity, homeland, boundary maintenance, and so on. At the same time, the work to define “diaspora” leaves many questions due to the ambiguities and complexities. Although it is not easy to define and categorize diaspora using a single factor, the work to define it is significant because it provides important and critical lenses to define and interpret various contemporary and future phenomena in the era of migration and globalization.

This chapter also examined politics within international migration because nation-state is the main actor/agent to affect immigration by control, security, and incorporation. In addition, immigration policies in nation-states play a significant role in manipulating the numbers and types of immigrants. Also, the issues and difficulties people in diasporas face are deeply connected with immigration laws.
Lastly, this chapter reviewed the role of religion related to migration. Religion plays a significant role for diasporas in adapting to the destination country and the diasporas’ religions also impact the host country equally. Most importantly, a variety of immigrants’ needs bring them into religious institutions and prompt them to explore religious changes.

In all, this chapter reviewed theories related to diaspora and migration based on social science to identify diaspora and the context of diaspora in chapter four. The next chapter will provide the biblical and theological basis for understanding diaspora and the movement of people in God’s redemptive plan, and for identifying diaspora missions.
CHAPTER THREE

BIBLICAL AND THEOLOGICAL FOUNDATIONS FOR DIASPORA MISSIOLOGY

This chapter deals with biblical and theological foundations, and missiological strategies of diaspora missions. In the section of biblical foundation, it reveals examples of migration and diaspora communities in both the Old and New Testaments, exploring reasons people migrated in the bible and examining migration from the perspective of God’s redemptive plan. The chapter also suggests two theological themes related to diaspora missions as theological foundation for diaspora missiology: Trinitarian theology and the theory of hospitality. Lastly, the chapter reviews reverse mission, holistic mission, and partnerships as missiological strategies for diaspora missions. Three missiological strategies in diaspora mission and the theory of hospitality are used to analyze and interpret the collected data from the field research, and evaluate ongoing diaspora missions in Korean local churches in chapter five.

Biblical Foundation

Diaspora in the Old Testament

_New International Dictionary of New Testament Theology_ defines “diaspora” as referring to Jews who live outside of Palestine because of the deportations by the Assyrians and Babylonians, and of the dispersion by the Roman Empire (Brown 1967, 55). In actuality, there is no fixed or technical Hebrew equivalent for the Greek word “diaspora.” (Narry Santos, www.lausanneworldpulse.com). However, there is no doubt
that God has used “deportations,” “displacement,” or “scattering” as the means to accomplish His special plans.

The bible contains many amazing stories of diaspora starting with the story of Adam and Eve (Gen. 3) who were forced into diaspora from the land of Eden, and ending with the book of Revelation, which was written by one living as a diaspora, the Apostle John (Rev. 1). Most people in the Bible experienced a diasporic life, living away from their hometown. The story of Abraham (Gen. 12) is one of the great diaspora stories in the Old Testament. God called Abraham and promised to make him and his descendants into a great nation (Gen. 12:2), to bless all people through him (Gen. 12:3) and give his offspring the land (Gen. 12:7). Based on those promises, Abram left Haran, his hometown, to go to Canaan and became a migrant voluntarily. Therefore, Abraham, his family and his descendants such as Isaac (Gen. 35; Gen. 37), Jacob (Gen. 28; Gen. 32), and Joseph and his family (Gen. 37-50) were wandering in the Philistine territory as migrants. The story of Moses (Ex. 2-3) and the book of Exodus are full of migration stories relating to the movement of the people of Israel to seek for freedom and new life to Canaan, the land of promise. The story of Ruth and Naomi (Ru. 1) provides a model of migration and reverse migration while demonstrating suffer and pain of migrant women.

Another great example of diaspora in the Old Testament is the Babylonian captivity between 605-539 BC, which forced Jews to leave their home country. During this period, there were many great Diaspora characters such as Daniel and his three friends, Nehemiah, Esther, Ezra, and the prophets Jeremiah, Isaiah, and Ezekiel. In relation to this, some Old Testament books express the pain and suffering of diasporas. Psalm 137 shows the feeling of the exiled people of Judah, and shows their suffering in
diasporic life. The Book of Esther provides not only the origins of Purim, a major Jewish holiday, but also shows how God provides success in a foreign land.

**Diaspora in the New Testament**

Turning to the New Testament, Jesus (Mt. 2:13-18), apostles and missionaries (Acts 13), and early Christians (Acts 8) experienced “dispersion” or “displacement” in their lives, and they accomplished God’s work by such experiences. First of all, Jesus lived as an uprooted person throughout his whole life. Jesus began his life as a refugee and migrant. His family had to flee to Egypt to avoid Herod’s persecution (Mt. 2). During his ministry, Jesus traveled from Judea to Galilee with his disciples. Jesus identified himself as an uprooted: “a man said to him [Jesus], ‘I will follow you wherever you go.’ Jesus replied, ‘Foxes have holes and birds of the air have nests, but the Son of Man has no place to lay his head’” (Lk. 9:57-58).

Most early Christians also experienced diasporic life away from persecution. In the book of Acts 8:1-4, the Jewish Christians were “scattered” or “dispersed” by the persecution of zealous and passionate Jewish “throughout the regions of Judea and Samaria” and “those that were scattered went everywhere preaching the word.” In his epistle, James wrote to the Israelites who “are scattered abroad” (Jas. 1:1). He ministered and took care of people who were Jewish Christians, whom God had scattered throughout the Roman Empire. The audiences of Peter’s epistles were Jewish Christians who were scattered throughout the provinces in Asia Minor: “To the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia, Asia and Bithynia” (1 Pet. 1:1).

**Motivation to Move in the Bible**
The bible tells many reasons that people became diasporas. God used expulsion and exile from hometowns and home countries as a means of judgment. There are many cases of expulsion: Adam and Even were expelled from Eden (Gen. 3), Cain was driven out of the Land of Nod (Gen. 4), people went away from Babel (Gen. 10-11), and the Babylonian captivity between 605-539 BC (Jer. 18).

Another reason people moved in the bible was due to God’s call. Abraham is a good example of this; as noted above, his motivation was God’s call and promise: God promised to make him a great nation through which all families on the earth would be blessed (Gen. 12). Based on His call and promise, Abram left Haran and went to Canaan. Likewise, God called Moses from the burning bush saying, “Come now, therefore, and I will send you to Pharaoh that you may bring my people, the children of Israel, out of Egypt” (Ex. 3:10). God’s call instigated Moses’ migration for the next 40 years in the wilderness.

Another motivation for migration was human need: famine caused Abram’s movement to Egypt (Gen. 12, 20), Isaac’s journey to Philistine territory (Gen 26), Jacob and his family’s migration to Goshen (Gen. 47), and Elimelech and Naomi’s migration to the plains of Moab (Ru. 1).

Forced exile is another reason for human movement in the bible. The best example is the story of Joseph who was sold by his brothers and taken to Egypt by Midianite traders (Gen. 37). The story of Moses is about someone who flees to another country by force. Moses escaped from Egypt after killing a taskmaster and settled in Midian for forty years (Ex. 2). He identified himself as a foreigner, naming his first son, Gershom, which means, “I have become a sojourner in a foreign land” (Ex. 2:22). Forced
migration was also the motivation for the people of Israel to go into Babylonian captivity (Is. 40-55, 2 Kings 24). Daniel and his three friends, and prophets such as Ezekiel and Isaiah were also in exile.

In the New Testament, persecution caused many people to move away from their country. In the Gospel of Matthew, not long after Jesus was born, he and his parents had to leave Bethlehem due to Herod’s persecution. Early Christians started to spread out all over the Roman Empire including Judea, Samaria, and Asia Minor (Acts 8; 1 Pet. 1, Jas. 1) because of religious persecution that escalated with the death of Stephen. This migration became a trigger for the evangelization of Jewish Diasporas who were scattered over the Roman Empire. On the other hand, Paul and Barnabas (Acts 13:1-4), and many other missionaries, migrated voluntarily to do missionary work. During this period, itinerant preachers were a common phenomenon in the early church as were the missionary journeys of Paul and his company (Acts 13-27; 1 Cor. 16; Gal. 4).

Migration in God’s Plan

As Jehu Hanciles notes, migration is an important part of the human condition:

[T]o claim that the God of the Bible is a God of mission is to accept that he makes himself known to human beings through ordinary, culturally conditioned experiences. And…few experiences are more basic to the human condition than migration. Significantly, migration and exile form bookends (of sorts) to the biblical record: the earliest chapters record the expulsion of Adam and Eve from the Garden of Eden (Gen 3:23), and the last book contains the magnificent vision of the Apostle John, who is exiled on the Island of Patmos (Rev. 1:9). (2008, 140)

As we have seen, many reasons exist for human migration; the bible tells us that migration contains God’s special plan and purpose. That is, God used migration as redemptive methods. Hanciles mentions, “Throughout the Old Testament, God’s plan of
salvation and redemptive action repeatedly unfolds within the trauma and travail of displacement, uprootedness and migration” (2008, 142).

This indicates that migration has a strong connection with God’s redemptive actions, which has been demonstrated throughout the history of Christian mission. Furthermore, the migration is not merely a move from place to place; people realized who God was and who they were in the new circumstances. In relation to this, M. Daniel Carroll says that “immigration is not only about the reasons and mechanics of the move to another place; it is about life in that new setting. In this regard, there are lessons to be gleaned from the Old Testament irrespective of how these persons found themselves out of their land” (2008, 71).

One of the biblical models of migration is the story of Joseph’s journey. Genesis illustrates God’s providence in the life of Joseph. Apparently, Joseph was forced to leave his country and was taken to Egypt by his brothers’ actions, but the bible states several times that “the Lord was with Joseph.” Most of all, Joseph recognized that it was not solely the work of his brothers; it was the hand of God working purposely in all things to bring about His will. With saying, “and God sent me before you to preserve for you a remnant on earth and to keep alive for you many survivors” (Gen. 45:7). Joseph knew that his migration was conducted by God to accomplish God’s purpose that would save the family of Jacob from starvation during the famine. They were led to migrate for survival.

The story of Ruth is another good example of God’s hidden purpose for migration. Apparently, the story seems to be about how Israelites became strangers in Moab, and how a Moabite woman was treated by the Israelites. However, the purpose of
this story is revealed in Ruth 4:16-17, “then Naomi took the child in her arms and cared for him. The women living there said, ‘Naomi has a son.’ And they named him Obed. He was the father of Jesse, the father of David.” The story of Ruth presents not only God’s redemptive purpose for individuals, such as Naomi and Ruth, but for the people of Israel by providing Israel’s greatest monarch, King David.

The exile in Babylon also clearly reveals God’s purpose for migration. God reveals the reason he expelled the Israelites to Babylon through the voices of prophets such as Isaiah, Jeremiah, and Ezekiel. Prophets recognized that forced migration to Babylon was not mere punishment itself or an attempt to destroy Israel, but to restore God’s glory. Tim Naish says:

They [the prophets] see that God displaces his people for the sake of his name, that Israel has failed to such an extent in her missionary task of showing among the nations, by faithful covenantal living, the nature of Yahweh, that he has to act. They recognize in his punishment the seeds of their renewed liberation; as he has cut them off for the sake of his name so they will be restored for the name’s sake (2008, 15).

Exile was another way to fulfill Abrams’ covenant; the nations would be blessed (Gen. 12:1-4). Christopher J. H. Wright insists:

So let Israel assume the Abrahamic position in Babylon. They now found themselves right in the midst of one of those nations. Let them be a blessing there to those they live among by seeking and praying for their welfare…But in the mysterious purpose of God, the descendants of the one called out of Babylon in order to be the fount of blessing to the nations now return to Babylon in captivity and are instructed to fulfill that promise right there. (2006, 100)

The prophet Ezekiel presents the purpose of exile is to let people (the Israelites and Gentiles in all nations) know who God is by saying that “they you will know that I am YHWH” (Eze. 6:10, 13; 11:12; 20:42; 20:44; 30:8; 37:13, 28; 38:16, 23; 39:6-7, 21-23). Wright explains:
This cannot mean merely that the nations will acknowledge that there happens to be a god named YHWH among all the rest of the gods in their catalog. It means that the nations will come to the decisive and irrevocable knowledge that YHWH alone is the true and living God, unique in his identity, universal in his rule, and unchallenged in his power (101).

Turning to the New Testament, Acts 8:1-4 informs that the early Christians were scattered from Jerusalem due to persecution. Those verses also show how God used those who were scattered over all the Roman Empire to preach the good news. William Willimon writes:

> Earlier, it had been predicted that the gospel would be taken by witnesses into “all Judea and Samaria” (1:8). Little did the followers know then that the impetus for this far-flung evangelism would be persecution! These refugees, scattered like seed, take root elsewhere and bear fruit. God is able to use even persecution of his own people to work his purposes. (1988, 65)

The dispute of the meaning and limitations of God’s sovereignty has risen from the terrible events found in the pages of the bible such as famine, war, and natural disasters. These circumstances often form as people, especially God’s people, move to another place within God’s plan and purpose. The bible indicates God is sovereign over the world and nothing happens apart from His plan (Dan. 4:35; Psa. 22:28, 103:19; Rom. 11:33; Rev. 21:6). God works all things according to the counsel of His own will (Eph. 1:11, 4:7). Though God is the cause of everything that happens, it does not mean God causes everything to happen.

It is worth noting that the ways of God’s sovereignty are 1) God’s allowance including free will, Satan’s acts, and natural law and 2) God’s providence. Regarding God’s allowance, first of all, God has given people free will, which means “the power to choose to the contrary, and in doing so has the power to cause events” (Little, 2010: 14). God has given freedom to everyone to choose to do good or bad. God also allows Satan
to execute his deceitful and destructive activities for a purpose (Gen. 1; Job 1; Mt. 4; 1 Pet. 5). God also operates in the world by using the natural law and maintains the laws by which it operates consistently and equally for the benefit of all. On the other hand, God is sovereign over the world by His providential activities. Bruce A. Little writes, “[Providence] is about God’s governance of creation in a personal and daily way…although it is clear He can do as He wishes, but always with a purpose” (17).

Along this same line, a famine is an example that shows the relationship between God’s allowance and His providential work. Biblical famines and disasters have many natural causes (Gen. 12, 41; Ru. 1; Acts 11:8). God allowed such famines without any intervention; people suffered from famines caused by the natural law. However, God does not allow His people to be left devastated by such terrible things. God intervenes and guides them in the way He wants them to go (Rom. 8:28). Robert L. Hubbard says, Famines sent Abram to Egypt (Gen. 12:10) and Isaac to Philistia (Gen. 26:1) where both experienced divine protection and emerged much wealthier than before…Similarly, famine drove Jacob and his sons to Egypt (Gen. 41-50) where their descendants also prospered and experienced the miraculous Exodus of a new nation, Israel. (1988, 85)

Little describes the relations between God’s allowance and God’s providence by providing the story of Joseph. He writes, God did not determine that the brothers sell Joseph into slavery, but in His providence He intervenes without changing the brothers’ choice. It was a bad thing and the brothers bear the responsibility. Although in the end something good comes of this, still, Joseph really suffers as a result of their evil actions. Their bad choices caused a very bad effect. The fact that in the end, God uses Joseph in Egypt to do a good thing, whatever good that comes is not because of the evil of the brothers, but in spite of the evil. It is only the intent, not the suffering that is reversed through God’s intervention, as stated by Joseph himself [Gen. 45:7, 50: 20]. (110)
Consequently, there are many reasons people became diasporas in the bible including famine, exile, forced migration, persecution, etc., but God fulfilled his redemptive purpose in spite of many terrible things.

**Theological Foundation**

**Trinitarian Theology**

**Trinity God and Missions**

This Trinitarian mystery expresses the relational nature of God. Though the word “Trinity” does not appear in the Scripture, a doctrine of Trinity has been an essential dogma of the Christian faith. In 1932, when Karl Barth presented the trinity in relation with mission at the Brandenburg Missionary Conference, the doctrine developed as doctrine itself, and was studied in historical and systematic theology. Bosch evaluates Barth as “one of the first theologians to articulate mission as an activity of God himself” (2006, 390). Karl Hartenstein developed Bart’s idea, and his influence culminated at the Willingen Conference of the IMC in 1952, and mission was understood in the nature of God (2006:390). Later, George Vicedom popularized the concept of Missio Dei. In the book, *The Mission of God: An Introduction to a Theology of Mission* (1965), he defines mission as “our participation in the Father’s mission of ‘sending the son’” and insists, “the missionary movement of which we are a part has its source in the Triune God Himself” (Tennent 2010, 55).

Starting from the Willengen Conference, there had been trials to separate God’s mission from the church. Finally, the Uppsala Assembly of the WCC (World Council of Churches) in 1968 officially adopted *Missio Dei* with a greater emphasis as “world-
focused” rather than “church focused” (Tennent 2010, 56). This influenced the understanding of mission in many Protestant churches and in the Catholic Church, particularly in the documents of the Second Vatican Council (1962-1965) (Bosch 2006, 391). Many evangelists, such as Donald McGavran and Arthur Glasser, warned of the secularization of the gospel and the church as the mission was seen as part of social and political activism (Tennent 2010, 58).

Lesslie Newbigin helped develop a missiology within the Trinitarian framework. According to him, “the mission of the church is to be understood in terms of the Trinitarian model” (1989, 118). In the book, The Open Secret, he looked at mission in three ways: “as the proclaiming of the kingdom of the Father, as sharing the life of the Son, and as bearing the witness of the Spirit” (1987, 31). In relation to diaspora and a multicultural society, the Trinitarian framework is necessary in studying mission. Newbigin emphasizes that “a fresh articulation of the missionary task in terms of a pluralistic, polytheistic, pagan society of our time may require us likewise to acknowledge the necessity of a Trinitarian starting point” (1964, 34).

David Bosch also emphasizes the connection between mission and the doctrine of Trinity. Bosch believed the “mission was used exclusively with reference to the doctrine of the trinity, that is, of sending of the Son by the Father and of the Holy Spirit by the Father and the Son…our missionary activities are only authentic insofar as they reflect participation in the mission of God” (2006, 390). Stephen Seamands, a professor of Christian doctrine at Asbury Theological Seminary, however, supports that the doctrine of trinity can provide a foundation and framework for the vocation of ministry (2005, 11). He is convinced that “the trinity is a solution that makes so many perplexing issues
intelligible” (2005, 11). He also insists that the doctrine of Trinity provides a model that shapes our being, our relationship with God and our participation in “the ministry of Jesus to the Father through the Holy Spirit” (2005, 27-29). Lastly, Tennent insists that mission should be “reconceptualized within a Trinitarian framework” because “mission was originally about God and His redemptive initiative, not about us and what we are doing” (2010, 54). Trinitarian theology is at the essence of Christianity. If one does not have a right understanding of the Trinity, it is impossible to have a deep knowledge of God and His mission.

The Father God and Diasporas

Diasporas are people scattered from their home country. As mentioned earlier, with a biblical foundation, the bible shows God sending many people to fulfill His purpose. Most importantly, God sent Jesus for the greatest purpose. In John’s gospel, Jesus identifies himself as a sent one saying, “I am sent” repeatedly, and identifies the Father God as the sender at the same time:

For God so loved the world, that he gave his only begotten son, that whoever believed in him shall not perish, but have eternal life. For God did not send the Son into the world to judge the world, but that the world might be saved through him. (Jn. 3:16-17)

Jesus said to them, “My food is to do the will of Him who sent Me and to accomplish His work.” (Jn. 4:34)

Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life. (Jn. 5:24)

And the Father who sent Me, He has testified of Me. You have neither heard His voice at any time nor seen His form. (Jn. 5:37)
Besides John’s Gospel and the Book of Galatians, 1 John communicates that God the Father sends the Son and that God is, by nature, a sender.

Besides God the Father sending the Son, God also sent the Holy Spirit (John 14:26, 15:26; Acts 2:33) and sent His people for His special purpose. God called Abram from Ur and sent him to Canaan to make a nation and become a blessing to the nations (Gen. 12). God sent Joseph to be in a position to save lives from a famine (Gen. 45:7). Joseph confesses it before his brothers, saying: “and God sent me before you to preserve for you a remnant on earth and to keep alive for you many survivors” (Gen. 45:7). God also sent Moses to deliver the Israelites from Egypt to Canaan (Ex. 3:10). God sent prophets such as Jeremiah (Jer. 1:7) and Isaiah (Is. 6:8) to proclaim God’s word (Jer. 1:7). Jesus’ disciples were sent into the world in the same way God the Father sent Jesus (Jn. 17; Mt. 28). God also sent Jewish Christians to Judea and Samaria to be witnesses of the Kingdom of God (Acts 11) and sent apostle Paul and other missionaries for evangelism (Acts. 13). Here, however, would be a couple questions: “Who sent Jesus’ disciples and missionaries in the New Testament? Is it the Father God or Jesus?” Tennent describes:

We are reminded of the important distinction that is made in Trinitarian theology between the economic and the immanent Trinity. The immanent Trinity refers to the inner life of the Trinity within God’s own self—the ontology or deity of God, apart from His actions in relation to human history. In contrast, the economic Trinity refers to the various ways the triune God acts in history and interacts with humanity. So, in human history it is Jesus who sends the church, but from the deeper perspective of the inner nature of the triune God, it is God the Father who is the source of all sending (2010, 76).

The people sent by God mentioned above went through a diasporic life, living outside their home countries. God sent them as diasporas to accomplish his redemptive purpose and His glory. Based on the above statement, it is no doubt that God is the
initiator of missions. The book, *Scattered to Gather*, published by the Lausanne Committee for World Evangelization (LCWE) explains that:

Nothing in history happens by chance. Every geographical move of every human being who ever lived happens within the overall will and sovereignty of God. The fact that God created nations (Genesis 25:23; Psalm 86:91) and languages/cultures (Genesis 11:1, 6, 7, 9), and determined the place (space) and the timing (time) of our habitation. (2010, 15)

Tennent says, “Rooting missions in God the Father as the source and originator of mission delivers all past, present, and future agents of the gospel from a sense of triumphalism…Mission is ultimately the work of the triune God, initiated by God the Father for His eternal glory” (2010, 76). In sum, God the Father is a sender and initiator of missions.

**God the Son and Diaspora**

Samuel Escobar describes Jesus as God’s best missionary, being sent by God the Father, and the true model for Christian missions (2003, 99). As a missionary, he notes, Jesus continues to inspire and encourage people to serve God and other people; and the story of Jesus as the gospel itself is at the center of missionary activity until today (99). Escobar also suggests the life of Jesus as the pattern for mission, saying, “If Christ is at the center of the gospel and of missionary activity, his way of being God’s missionary also becomes a pattern for life and mission” (106). As patterns for mission, he provides incarnation of Jesus as a model of humility and a simple life style in mission, and holistic mission; crucifixion as a model of sacrificial service; and resurrection as the authority that is “a basis for the activity of the missionary” (107-110).
In this relation, Tennent emphasizes the incarnation of Jesus in mission, saying, “One of the fundamental lessons of the Incarnation is that Jesus is not merely a messenger of good news but the embodiment of it” (2010, 82). Newbigin also claims that Jesus proclaims the kingdom of God by sharing his life (1987, 31). That is, the mission of Jesus is to show faith, love, hope, and God’s characters in action and by sharing his life. In relation to diaspora, Jesus did not teach of diaspora, but Jesus became a refugee and diaspora. As a newborn baby, he and his parents escape from Bethlehem to Egypt due to Herod’s rampage (Mt. 2:13-14). As Jesus ministered, Jesus was an outsider (Jn. 1:10-11) and welcomed social outcasts that were despised, such as the Samaritan (Jn. 4), tax collectors (Mt 9:9-12), those possessed by demons (Mt. 15), and sinners. His ministry shows how to treat and serve diasporas who are viewed as outcasts.

Jesus became the model of holistic missions (Escobar 2003; Tennent 2010), which is one of the missional ways to approach diasporas. Jesus’ mission is described in Matthew 9:35, “preaching the good news of the kingdom and healing every disease and sickness.” In relation to this, Tennent insists “the holistic ministry of Jesus fully embodies both evangelism and social action, integrating them and putting an end to any lingering mistrust between the two” (2010, 91). The life and ministry of Jesus provides the model of holistic mission as one of the main strategies for diaspora missions. In addition, Jesus demonstrates servant leadership by serving others, such as washing His disciples’ feet (Jn. 13:1-5), which is required in multicultural and diaspora missions.
God the Holy Spirit and Diaspora

The Holy Spirit, promised by the Father and the Son (Jn. 14:16; 16:7), was sent to empower each believer, everywhere, as a witness of the Lord Jesus Christ (Lk. 24:49; Acts 1:8). Tennent emphasizes, “The gospel and God’s initiative do not stop at the Cross and the Resurrection but continue at Pentecost and in the life and witness of the church. The Holy Spirit enables and empowers the church to extend God’s mission into the world” (491). Jesus’ ministry is accomplished through the work of the Holy Spirit.

Howard Snyder refers to as “Trinitarian...Jesus speaks in John of the role the Holy Spirit will play, and many other Scriptures reveal the essential role of the Holy Spirit in bringing Jesus’ mission to completion in the church and in all creation (e.g., Acts 1:8; Rom. 8)” (2008, 3).

Escobar also addresses the Holy Spirit in Christian mission. He notes, citing the work of Bishop John V. Taylor (1973), “The chief actor in the historic mission of the Christian church is the Holy Spirit. He is the director of the whole enterprise. The mission consists of things that he is doing in the world. In a special way, it consists of the light that he is focusing upon Jesus Christ” (2003, 112). He also describes the Holy Spirit related to missions in five points that: “1) The word of promise becomes a reality by the work of the Spirit; 2) The ministry of Jesus is possible by the power of the Holy Spirit; 3) God uses people filled with the power of Holy Spirit; 4) Jesus teaches about the work of the Holy Spirit in mission; 5) The growth of the church in numbers and depth is the work of the Holy Spirit.”

Newbigin gives the story of the meeting of Peter and Cornelius as a good model of the role of the Holy Spirit in missions (1983). The story shows that the Holy Spirit
initiated the first mission to the Gentiles (13:1-2) by breaking down “the hedge, which protected devout Jews from the uncleanness of the heathen world” (1983, 65). It is the Holy Spirit who enables and empowers his people for cross-cultural missions, which are essential in diaspora missions. Moreover, the Holy Spirit led not only the conversion of Cornelius and his family, but also the conversion of Peter and the church (66). Newbigin argues that:

The church itself became a kind of society different from what it was before Peter and Cornelius met. It had been a society enclosed within the cultural world of Israel; it became something radically different—a society which spanned the enormous gulf between Jew and pagan and was open to embrace all the nations which had been outside the covenant by which Israel lived. (66)

The mission of the Holy Spirit is not only for diasporas, but also for churches with the presence of diasporas on their doorstep or for those who do not change their exclusive attitudes toward diasporas.

The church must recognize the work of the Holy Spirit, which endows every member of the body of Christ with gifts for service. Kenneth C. Kinghorn defines a spiritual gift as “a supernatural enabling of the Holy Spirit which equips a Christian for his work of service and ministry” (1976, 20). Donald Hohensee and Allen Odell identify it as “a unique capacity given by the Holy Spirit to each believer for service/ministry within and to the body of Christ so that it can grow in quality and quantity” (1992, 59). In relation to diaspora missions, the gift of hospitality (1 Pet. 4:9-10) and helps (1 Cor. 12:28), giving and mercy (Rom. 12:6-8), service (Acts. 6), and love (1 Cor. 13) are essential to serve and evangelize diasporas.

In conclusion, the bible is full of stories of diaspora and the will and work of God the Father, the Son, and the Holy Spirit for diasporas. A historical overview of the Old
and New Testament attests to the fact that “diaspora” is intrinsically related to redemptive history and sovereignty planned and executed by the God the Father, God the Son, and God the Holy Spirit.

Theory of Hospitality

The practice of welcoming strangers is central in the bible and has been required of Christian communities throughout a long history. The most common way of understanding hospitality is connecting it with a sense of belonging. Along these lines, Thomas Ogletree identifies hospitality as “welcoming something new, unfamiliar, and unknown into our life-world” (1985, 2). Walter A. Vogels, professor of Old Testament at Saint Paul University in Ottawa, identifies hospitality as “the transformation of the unknown traveler into guest, from ‘stranger’ into one of the circle of friends for however short a time” (2002, 161). Henri Nouwen states, “Hospitality means primarily the creation of a free space where the stranger can enter and become a friend instead of an enemy” (1975, 71). Others view hospitality as related to God’s nature. For example, Letty M. Russell defines hospitality as “the practice of God’s welcome by reaching across differences to participate in God’s actions bringing justice and healing to our world in crisis” (2009, 19).

Hospitality becomes crucial for people who are particularly in the midst of difficult life circumstances. In relations to diasporas, many people in diasporas face challenges and problems as they adjust to a new life in a new culture, hospitality plays a significant role for adjusting to a new society of the host country. Based on definitions above, hospitality is understood as the practice of welcoming guests, to make guests feel
at home, and to receive and treat them as part of “us” by showing mutual love.

Hospitality in diaspora missions has a much richer meaning than merely meeting the basic needs of diasporas and plays a significant role for creating a sense of belonging.

Hospitality in the Bible

The bible continues to recognize the importance of treating diasporas with hospitality, which is a central theme in the bible. It is not an option, but the duty of God’s people to be practiced under strict obligations. Christine Pohl, professor of Church and Society/Christian Ethics at Asbury Theological Seminary, says “hospitality is not optional for Christians, nor is it limited to those who are specially gifted for it. It is, instead, a necessary practice in the community of faith” (1999, 31).

Loving the alien is a clear calling for the people of God (Num. 15:15; Deut. 10:18). God provided clear instructions to the people of Israel about how to treat diasporas with hospitality saying, “Do not mistreat an alien or oppress him, for you were aliens in Egypt” (Ex. 22:21, also cf. Deut. 24:17-18, 27-19; Zech. 7:8-10). The bible also says, “Do not go over your vineyard a second time or pick up the grapes that have fallen. Leave them for the poor and the foreigner. I am the Lord your God” (Lev. 19:10, 24:22; Num. 9:14, 15:16; Deut. 1:16, 24:17, 27:19). The Law for protection in the Old Testament is not only for Israelites, but also for the strangers among them. There are two reasons God protected aliens among the Israelites. The first reason is that God wanted the Israelites to be reminded of the oppression and hardship they experienced in exile and to remind the Israelites of their status as foreigners. God says, “Do not oppress an alien; you yourselves know how it feels to be aliens, because you were aliens in Egypt” (Ex. 23:9;
Lev. 9:25; Deut. 24:14-17). Through showing hospitality, secondly, God reminded the Israelites of the identity of their neighbor. God commanded the Israelites to “love your neighbor as yourself” (Lev. 19:18). Furthermore, God extends the boundary of a neighbor to a foreigner among the Israelites saying, “The foreigner residing among you must be treated as your native-born. Love them as yourself” (Lev. 19:34).

The duty to love aliens is absolutely commanded and insisted upon for the people of Israel so that God punishes the person who does not obey it. The bible warns, “Cursed is the man who withholds justice from the alien, the fatherless or the widow” (Deut. 27:19). God’s blessing was upon Israel in relation to hospitality. In Deuteronomy 14:29, God says “the Levites, because they have no allotment or inheritance with you, as well as the resident aliens, the orphans and the widows in your towns, may come and eat their fill so that the Lord your God may bless you in all the work that you undertake” (Deut. 25:19, 26:11).

This is not limited to the Old Testament; several texts in the New Testament invite believers to practice hospitality. Apostle Paul emphasizes that we should “contribute to the needs of the saints, exercise hospitality” (Rom. 12:13). Apostle Peter encourages the early Christians to “be hospitable to one another without complaining” (1 Pet. 4:9). The writer of Hebrews urges, “Do not neglect to show hospitality to strangers, for by this some have entertained angels without knowing it” (Heb. 13:2). In particular, hospitality was one of the qualifications for being a leader in the early church. When Apostle Paul gave instructions for choosing leadership in the church, he referred to hospitality as an important qualification to being a leader saying, “Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task. Now the
overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach” (1 Tim. 3:1-2; cf. Titus 1:8).

M. Daniel Carroll R. insists that practicing hospitality was a routine thing to do. He writes, “in the new testament, hospitality received an even greater impetus and was a prominent custom in the early church. Meals were shared and shelter provided to Christians and non-Christians, to friends, family, and strangers” (129). The Book of Acts proves his opinion; Acts 4: 32 says, “All the believers were one in heart and mind. No one claimed that any of their possessions was their own, but they shared everything they had” (cf. Acts 2:44-45). The members in the early church enjoyed fellowship and meted physical and spiritual needs for each other by sharing what they possessed.

Practice Hospitality

_Hospitality, Recognition, and Respect_

Hospitality in Christianity means welcoming strangers and meeting the basic needs of others, which includes preparing food, providing lodging, giving physical protection, sharing material possessions, and offering a place of rest, etc. However, it involves much richer and deeper meanings. Christine Pohl, in her book, _Making Room: Recovering Hospitality as a Christian Tradition_, notes:

_Hospitality was understood to encompass physical, social, and spiritual dimensions of human existence and relationships. It meant response to the physical needs of strangers for food, shelter, and protection, but also recognition of their worth and common humanity. (Pohl 1999, 6)_

Strangers do not only require physical needs, but they also need relationship. Pohl identifies strangers as “those disconnected from basic relationships that give persons a secure place in the world’” (13). For Pohl, therefore, hospitality gives people an
opportunity to connect with one another. She identifies recognition or respect for “the dignity and equal worth of every person and valuing their contributions, to the larger community” as essential in the practice of hospitality (1999, 61). She continues by emphasizing that hosts should know “the power of recognition” in which “a person who is not valued by society is received by a socially respected person or group as a human being with dignity and worth” (62). Before responding to their needs, therefore, hosts should recognize the humanity of their guests; and guests should be received with honor and respect.

*Hospitality and Mutuality*

Pohl argues that hospitality should be a two-way (mutual) process and requires mutual understanding by “recognizing the gifts that guests bring to the relationship and by recognizing the neediness of the hosts” (1999, 72). Considering the host as the giver and the guest as the recipient would foster paternalism with issues of superiority. Bosch warns the church, which practices hospitality, by saying, “one may easily fall into the trap of ‘the church for others’ instead of ‘the church with others,’ ‘the church for the poor’ rather than ‘the church of the poor’” (2006, 436). In our practice of hospitality as related to diasporas, hosts should not simply see them as being in need, but also see that they bring gifts that are to be shared. Hospitality will grow when a guest and a host take the posture of learner and listener.

*Hospitality and Assimilation*

When a host invites a guest, sometimes the guests are expected to adopt the host’s cultural, social norms, language, and lifestyle. At the same time, a host expects the guests
to forsake their cultural and social heritage, which fosters the loss of their identities and gifts. In relation to this, Miroslav Volf notes:

An embrace involves always a double movement of opening and closing. I open my arms to create space in myself for the other. The open arms are a sign of discontent at being myself only and of desire to include the other. They are an invitation to the others to come in and feel at home with me, to belong to me. In an embrace I also close my arms around the others—not tightly, so as to crush and assimilate them forcefully into myself, for that would not be an embrace but a concealed power-act of exclusion; but gently, so as to tell them that I do not want to be without them in their otherness. I want them to remain independent and true to their genuine selves, to maintain their identity and as such become part of me so that they can enrich me with what they have and I do not. (1992, 247)

Hospitality does not mean the loss of a guest’s own cultural identity or the adoption of the guest’s identity. Henri Nouwen also says,

Hospitality…means primarily the creation of a free space where change can take place. It is not to bring men and women over to our side, but to offer freedom not disturbed by dividing lines. Hospitality is not a subtle invitation to adopt the lifestyle of the host, but the gift of a chance for the guest to find his own (71).

Practicing hospitality should not be used to remove the guest’s culture and identity or force the adoption of the host’s culture.

*Hospitality and Sharing a Meal*

Sharing a meal has been considered an important practice of hospitality. Pohl often points out how shared meals are a way of showing hospitality saying, “in most cultures, eating together expresses mutuality, recognition, acceptance, and equal regard…the intimacy of a shared meal can forge relationships which cross significant social boundaries” (73). Sharing a meal is central to Jesus’ ministry. Jesus ate frequently with not only his disciples, but also outcasts in the community (Lk. 19). The religious leaders complained against this kind of behavior (Mt. 11; Lk. 7). In the story of Zacchaeus (Lk. 19), the meal became an important place of healing, reconciliation, and
salvation. In the early church, sharing a meal was a significant method for reconciliation. Christopher L. Heuertz and Christine D. Pohl observe, “The early Christians struggled with eating together because of their ethnic and social difference. But they ate together regularly as an expression of the oneness they had found in Christ. Their behaviors were so countercultural that the outside world noticed” (2010: 82). The questions, “Where do we eat?” and “Whom do we eat with?” are important because the answers show who we are and how we practice hospitality.

**Missiological Strategies**

In recent decades, international migration has accelerated under expanding globalization. When people move, they carry their culture, identities, beliefs, and religious practices with them (Hanciles, 2003: 146). The host country faces the growing realities of religious plurality and multiculturalism. Therefore, the church should recognize that the mission field has changed. Such a change necessitates that the local church modifies its traditional mission paradigm to include diaspora missiology. This section will examine three missiological strategies for diaspora missions: reverse mission, holistic mission, and mission in partnership. These missional strategies will be used as criteria to analyze the ongoing diaspora missions in Korea local churches in chapter five.

**Reverse Mission**

Reverse mission has been discussed concerning African migration and missions in the Western world (Wahrisch-Oblau 2000, Adogame Afe 2007; Jehu J. Hanciles 2008; William Udotong 2012). Adogame Afe describes reverse mission as “the conscious missionary strategy by mother churches in Africa of evangelizing the diaspora…[and to]
re-evangelize Europe and North America in particular, the former heartlands of Christianity” (2007, 1). William Udotong, in his dissertation, *Traditional Migration and the Reverse Mission of Nigerian-Led Pentecostal Churches in the U.S.A.*, describes reverse missions as “the out flowing of missionary impulse from the Global South to all parts of the world” (2012, 27). Jehu Hanciles argues that the momentous shift in global Christianity (demographically, culturally, etc.) from north to south is occurring at the same time as the reversal of the direction of international migratory flows (2008, 126). He says:

This means that, as the previous five centuries, global migration movement is matched with the heartlands of the Christian faith and the chief sources of missionary movement. Thus, in the same way that unprecedented European migrations from Christianity’s old heartland provided the impetus for European missionary movement, phenomenal migrations from Christianity’s new heartlands (in Africa, Latin America, and Asia) have galvanized a massive non-Western missionary movement (2008, 178-179).

Hanciles goes on to insist that African Christians who migrated to Europe and North America have played a crucial role in reshaping Christianity (2004, 103).

So far, diasporas have been considered objects of Christian mission and recipients of physical and spiritual needs rather than agents of mission. Pohl urges Christians to change their view of diasporas, writing:

We might also need to rethink what migrant people bring to mission. From their own experiences, they know well the needs of strangers for meaning and place, and yet they also know how precarious human connections to status, resources, and communities are. It seems important to draw on this strength and to shift from thinking about migrants chiefly as objects of charity and outreach to viewing them as potential leaders and teachers in mission and ministry movements. (2003, 10)

Anthony J. Gittins, professor of Theological Anthropology at Catholic Theological Union in Chicago, describes reverse mission as related to mutuality, he writes:
The building-up of relationships which allow the giver to be a receiver, the speaker to be a hearer, the host to be a guest, the leader to be a disciple, and the usual problematic power structures to be dissolved, resolved, solved. Without such reversals there simply is no mutuality. (1993, 23)

More and more, many immigrant churches have begun to refine their identities as missionaries and realize God’s call to missions. Jan A. B. Jongeneel, professor of Mission at Utrechnt University, observes that many non-Western migrants do not limit their missions to their own ethnic group, but to secular Europeans (2003, 32). Hun Kim, Wycliffe ADI in Europe and director of the Korea Research Institution for diaspora, says, “Many of them [new immigrant Christians and their descendants] come to see themselves as ‘missionaries’ in their witnessing on marked decline of Western churches” (2011, 64). Jongeneel points out the significance of reverse mission in light of church renewal. He observes the immigrant Christians’ challenge of the European Church to renew its mission and evangelism (2003, 33). In relation to this, Hun Kim also writes that a “new definition of mission-traditional ‘mission field’ now mission bases of renewed efforts to re-evangelize the secularized societies of Europe and North America…reverse trend in missions offer the ‘old heartlands’ of Christianity a model for renewal” (64). Kim refers to the contribution of reverse mission in the society of multiculturalism and religious pluralism. He writes, “reverse missions brought a major shift in mission understanding, and provided better sensibilities to, and appreciation of the multi-cultural nature of Christianity in the 21st century” (64).

Based on the definitions above, reverse mission is understood as mission, not only to evangelize reversely “the old heartland” of Christianity by diasporas, but also to reawaken the purpose and passion of the secularizing churches of the West. The mission
also includes diasporas evangelizing their kinsmen and other natives in their homeland (Wan and Tira 2009, 13).

**Holistic Ministry**

During the last decades, the dichotomy between evangelism and social ministry has been debated in Christianity. This is a problem between being and acting, but they cannot be separated in the mission of God. The bible instructs believers to share the good news with others so that they could be converted and respond with action for the kingdom of God in our society as “light and salt.” Therefore, the mission should be holistic including evangelism, teaching, and social services (Mt. 9:35). John stott explains that:

> To seek first God’s kingdom and his righteousness may be said to embrace our Christian evangelistic and social responsibilities, much as do the ‘salt’ and ‘light’ metaphors of Matthew 5…In order to seek first God’s righteousness we shall still evangelize (for the inward righteousness of the heart is impossible otherwise), but we shall also engage in social action and endeavor to spread throughout the community those higher standards of righteousness which are pleasing to God. (1985, 172)

Samuel Escobar is one of the scholars who understood mission in a holistic way. He argued, “There is no such thing as a separate individual gospel and a separate social gospel. There is only one gospel—a redeemed (humanity) in a redeemed society” (1975, 306). Bosch warns against separating approaches between evangelists and liberalists. He says that “its problems lies, first, in only escape from the wrath of God and the redemption of the individual soul in the hereafter and, second, in that it tends to make an absolute distinction between creation and new creation, between well-being and salvation” (2006, 398).
The mission paradigm depends on how people define salvation. Conservative Christian groups identify salvation as being saved from sin, eternal death, and hell, and to earn an eternal life through personal conversion. The Uppsala Assembly of the WCC describes salvation in four dimensions: (1) economic justice against exploitation; (2) for human dignity against oppression; (3) for solidarity against alienation; and (4) for hope against despair in personal life (Bosch 2006, 396). However, it is required to see salvation from the holistic perspective in diaspora missions. Bosch, who supports holistic mission, defines the meaning of salvation as follows: “never salvation out of the world, but always salvation of this world…Salvation in Christ is salvation in the context of human society en route to a whole and healed world” (399). C. René Padilla who wrote about holistic mission in the Lausanne Occasional Paper refers the purpose of salvation and its meaning:

The purpose of salvation is not merely endless life of individual souls in heaven but the transformation of the totality of creation, including humankind, to the glory of God. A person’s conversion to Christ is the eruption of the new creation into this world: it transforms the person, in anticipation of the end time, in a wonderful display of God’s eschatological purpose to make all things new. (2004, 15)

What is the role of a local church related to holistic mission? Padilla suggests missional implements in six dimensions as follow: (1) Commitment to Jesus Christ as the Lord of all humankind and the whole creation—the first condition for the church to become an agent of transformation in its own community is to see herself as a witness to the kingdom; (2) Commitment to one another—the church is a community of love; (3) Commitment to the world as the object of God’s love—the church fulfills her vocation “light of the world” not merely by preaching the gospel, but by good deeds; (4) Commitment to the priesthood of all believers—holistic mission becomes a priestly
service in which the whole church is involved; (5) Commitment to leadership defined in
terms of service—holistic mission requires servant leadership rather than hierarchical
leadership; and (6) Commitment to flexible church structures—holistic mission requires a
careful assessment in the planning, organizing, implementing, and evaluating of service

In sum, since many people in diasporas are cultural, social, and political
minorities in the host countries, the church must function not only as a religious
institution to care for their spiritual needs, but also as a social institution to meet their
physical needs.

Partnership in Mission

Traditionally, while the church in the West has regarded herself as a sending or a
mother church, others have been considered receiving or daughter churches, which need
spiritual and financial support from the West. As Bosch says, however, there is no
distinction between “sending” and “receiving” churches in today’s missions (465). There
is no one “higher” or “lower” in the Body of Christ. Mission fields have been changed
completely. Diaspora mission requires the church to shift their perspective of diasporas as
people in need to partners in God’s mission.

The simple definition of partnership is using mutual gifts to accomplish tasks.
Andrew Kirk identifies partnership as “participating in the life of one another in such a
way that the needs of all are met” (1999, 189). Cathy Ross, the general secretary of the
International Association for Mission Study, describes partnership as “acceptance of
genuine involvement, acceptance of responsibility, and acceptance of liability, all of it
seasoned with intentional listening and seeing, giving and forgiving” (2010, 146). Bush and Lotz define partnerships as “an association of two or more autonomous bodies who have formed a trusting relationship and fulfill agreed-upon expectations by sharing complementary strengths and resources, to reach their mutual goal” (1990, 46). Therefore, partnership in diaspora missions refer to recognize and treat diasporas as a partner; and to share mutual resources, gifts, and liability to accomplish the Great Commission.

How do we practice partnership in mission? Hongjung Lee, professor of missiology at the Korean Presbyterian Theological Seminary, suggests factors in practices of partnership: mutuality (the mutual recognition of gifts and needs), openness or transparency (the removal of obstacles for perceiving one another and open communication), a sharing of power (a sharing of authority to make decisions on priority and on the allocation of human and financial resources), and self-empting spirituality (2002, 578-579). In addition, Cathy Ross insists that partnership includes not only resources, but also suffering with one another. She observes that Christians in Corinth share in Paul and Timothy’s sufferings (2010, 148; cf. 2 Cor. 1:7). Ross echoes “The San Antonio Report,” a WCC statement on “mission in Christ’s way:”

Participation in suffering and struggle is at the heart of God's mission and God's will for the world. It is central for our understanding of the incarnation, the most glorious example of participation in suffering and struggle. The church is sent in the way of Christ bearing the marks of the cross in the power of the Holy Spirit (2010, 148).

Lastly, Phillip Butler raises five issues that cause hindrances in partnership relationships: cultural differences, lack of effective communication, financial issues, personality conflicts, and lack of clear objectives (1994, 10). At the same time, he
provides ways to solve such problems. Concerning cultural differences, he suggests that partners need mutual understanding, to respect each other, a willingness to listen, sharing expectations, and compromise concerning polices of administration, finance, recruiting, etc. (20-22). To remove the lack of effective communication, he suggests making a specific commitment to the frequency of communication, “about what topics, for what purpose and who will have the responsibility for making sure the communication occurs” (22). To avoid personal conflicts, he suggests a climate of trust and openness for partnerships to function effectively (23).

Summary

This chapter examines diaspora in the Bible. The bible is full of stories of diasporas from the story of Adam and Eve to the Apostle John. Even though the term “Diasporas” refers to Jews who lived outside of Palestine because of the deportations by the Assyrians and Babylonians, most characters in the bible lived as diaspora were scattered by God. Also, the bible tells us many reasons for people’s motivations to move such as expulsion as a judgment from God, God’s call, forced exile due to famine, and forced migration as a captive are major reasons to move. Apparently, however, migration in the bible occurred for many reasons, all mobility in the bible has strong connections with the salvific purposes of God. In other words, it is important to understand migration under God’s providence.

This chapter reviewed the Triune God and hospitality as theological foundations of “Diaspora Missiology.” This chapter studies the doctrine of the Trinity as an essential dogma of diaspora mission because they are only authentic as we reflect on our
participation in the mission of God. Regarding the theory of hospitality, it is a central theme throughout the bible and God’s command to His people. Hospitality involves much richer and deeper meanings beyond meeting the basic needs of others. It involves recognition, respect, and mutuality.

Changing the atmosphere in mission fields driven by globalization and migration has continued to require a local church to shift their mission paradigm from traditional missions to diaspora missions. This chapter dealt with reverse mission, holistic mission, and partnerships in missions as primary strategies in diaspora missions. Particularly the theory of hospitality and three missiological strategies are used as criteria to analyze and examine ongoing diaspora missions in Korea local church in chapter five.

Chapter and two and three provide several theories as a theoretical framework for “Diaspora Missiology.” Based on these theories, chapter four will examine the context of diasporas in Korea. In other words, the next chapter will examine changing Korean society and identify diasporas in South Korea with historical, sociological, and political study.
CHAPTER FOUR

THE CONTEXT OF DIASPORAS IN KOREA

Recently, South Korea has witnessed several emerging diasporas: documented and undocumented migrant workers, immigrants of international marriage and their children, international students, and saeteomin (North Korean Refugees in Korea). This chapter focuses on migrant workers, Immigrant brides who married Korean men\(^2\), and international students who are leading South Korea toward being a more multicultural society. The chapter goes on to survey them according to the historical background, national immigrant policies, and issues related to the type of migration.

The Multicultural Context of Korea

Korea’s Globalization

It is accepted that globalization in South Korea began in the late 1980s, especially with the 1988 Seoul Olympics, which forced Korean people to understand others, to open their borders wider, and to consider Korea as part of the world. Korea’s government initiated globalization with a top-down strategic plan (Samuel S. Kim 2000, 3). From 1993, former President Kim Youngsam started an internationalization policy touting

\(^2\)This research deals international marriage, except concerning non-Korean men who married Korean women due to several reasons. First of all, there are fewer cases as compared to the number of cases of international marriages between immigrant brides and Korean men. In 2010, the number of international marriages between non-Korean men and Korean women reached 7,961; the origin countries of the men were China (2,293), Japan (2,090), U.S.A (1,516), Canada (403), etc. Immigrant brides of international marriages are a marginal group the Korean government, civil organizations and churches care for; non-Korean men married to Korean women are not. Lastly, Korean local churches, which conduct diaspora missions, accept them as objects of mission.
segyehwa (globalization) as his primary policy concern beginning in November 1994 (Shin 2003, 11). In January 1995, the Korean government organized Segyehwa Chunjin Wiwonhoe (The Committee to Advance Globalization). The main objective was to increase Korea’s ability to overcome constant and borderless competition (Shin 2003, 11).

After the establishment of the World Trade Organization (WTO) in 1995, Korea opened its doors wider to survive in the global market. Since that time, the Korean government has attempted to reduce regulations controlling the national border crossing in terms of people, commodities, and capital. However, beginning in December 1997, Korea faced an economic crisis (Moratorium) for about 2 years that was affected by the International Monetary Fund (IMF) (Shin 2003, 11).

In 1998, starting with the Kim Dae Jung government, which facilitated economic liberation, globalization accelerated with a response to the IMF’s demand for economic and social reform (Shin 2003, 11). The government also attempted to create a Korean way of globalization, stressing the promotion of Korean culture and values. Finally, the policies and philosophy of globalization of the Kim Dae Jung government was passed onto Roh Mu Hyun’s government (Shin, 2003: 11). Consequently, Korean globalization began later than in other countries, which resulted in Korea facing an economic crisis. Korean globalization has matured and has more recently begun to bear fruit.

From a Sending Country to a Receiving Country

The history of Korean migration started in the late nineteenth century with emigration. During the colonial period, many Korean people moved to Japan, China, and Russia for various reasons: labor force for colonial power, escape from colonial rule, and
mobilization for an anti-colonial struggle. After decolonization in 1945, Korean workers started to move to foreign countries. In 1963, 247 miners migrated to West Germany; in 1947, Korean nurses were sent to work in the East German state; in the 1970s, more than 10,000 South Koreans were granted visas to work as construction workers in South Vietnam. During the “construction boom” of the 1970s and early 1980s, the number of Koreans sent to the Middle East to work as construction workers increased. Korean firms supplied Korean workers as a mandatory part of those projects (Keely 1980). From 1977 to 1978, 80,000 workers left South Korea and were headed to central Asia. In the 1980s, more than 30,000 Koreans migrated annually as laborers to other countries. By 1993, the figure had dwindled to 18,000 (Ministry of Justice 1982-1993).

Since the 1980s, however, Korea transformed from a labor-sending county into a labor-receiving country because of an increase in wages and a shortage of workers in the manufacturing sector (Seol 2009, 1). Partly due to the 1988 Seoul Olympics, Korea began to be recognized worldwide for its economic success, and foreign workers came to Korea primarily for economic reasons (Han GeonSoo 2007, 32). According to statistics provided by the Ministry of Justice, the number of foreigners including short-term, long-term, and undocumented migrants reached 1,251,649 in October 2010, over 2 percent of the total population. From 1980 to 1990, the number of foreign residents continued to increase by approximately 18 percent annually. In 2006, the total number of migrants was 910,000, which surpassed 1 million in August 2007 (The Ministry of Justice 2010).
From a Monocultural Society to a Multicultural Society

Monocultural Society Based on Korean Nationalism

Since the birth of the nation, Koreans have taken great pride in sharing “one pure blood” as descendants of one common ancestor and in a “unique, monoculture.” Despite the emphasis on multiculturalism, the notion of “pure blood” in Koreans has been hard to break. To understand Koreans’ cultural pride and their feelings of ethnic superiority, it is necessary to understand Korean nationalism in a political and historical perspective. Ernest Gellner defines nationalism as “primarily a political principle, which holds that the political and the national unit should be congruent” (2002, 98). John Hutchison explains the role of nationalism as providing “new direction at times when established identities and institutions are shaken by geopolitical, economic or cultural challenges” (1996, 376). Therefore, it is necessary that the birth of Korean nationalism be understood in the context of political and cultural challenges.

During the long history of Korea, the country faced countless attacks from China, Mongolia, and Japan for geographical reasons. During such a tragic history, the urgent task of Koreans was to preserve their culture and ethnic identity. However, Japan’s colonization from 1910 to 1945 was different. During this period, the Japanese government attempted to assimilate Koreans based on colonial racism. In order to do this, they attempted to change Korean names into Japanese names, forced the use of the Japanese language, educated with the Japanese ethical system, and demanded Shinto worship. Japan endeavored to remove the Korean ethnic identity and culture completely. The Japanese government claimed that they shared common origins with Koreans but Koreans would always be lesser and, therefore, subordinate (Shin and Chang, 122).
To resist Japan’s attempt of ethnocide, Korean leaders emphasized Koreans’ unique racial origins. Shin Chaeho was one of the leaders who came up with the notion of “minjok” (nation) to preserve the Korean ethnic/national identity from Japan’s attempts to destroy it. In the article of the New York Times, GiWook Shin says:

Shin Chae-ho, a leading nationalist, for instance, presented Korean history as one of the “ethnic nation” (minjoksa) and traced it to the mythical figure Dangun. According to him, the Korean people were descendants of Dangun³, who merged with Buyo of Manchuria to form the Goguryeo people. This original blend, Shin claimed, remained the ethnic or racial core of the Korean nation, a nation preserved through defense and warfare against outside forces. (Giwook Shin, 2006)

As Chaeho Shin’s view of “nation” was based on the widely accepted Dangun myth, Japanese rule did not break Koreans’ national identity, but rather reinforced their claim to a truly distinct and homogeneous ethnic identity. As a result, Korean nationalism is based on the notion of “pure blood,” “descendants of Dangun,” and “5,000 years’ long history and culture.” (Shin 2006)

After independence in 1945, nationalism based on the myth of Dangun and pure blood served as useful tools for the South Korean government when the country was embroiled in ideological turmoil. The story was used as an effective tool, making the people obedient and easy to govern. The dictatorial leaders, former presidents Syngman

³ “The legend begins with a tiger and a bear living in what is now the Korean Peninsula. They asked Hwanung—the son of Hwanin, the lord of heaven—to transform them into humans. Hwanung told them their wish will come true if they spend 100 days in a cave while eating only eat garlic and sacred mugwort. The impatient tiger gave up after about 20 days, but the bear endured and stayed in the cave. On the 100th day in the cave, the bear became a woman. After becoming human, though, the bear-woman (Ungnyeo) was sad because she did not have anyone to marry. She prayed to heaven that she could at least have a child. Moved by her prayers, Hwanung soon took her as his wife. Ungnyeo gave birth to a baby boy who later became the founder of Korea’s first nation—Dangun. Since the beginning of Korean history, the blood of Dangun has remained unbroken and pure”. (The Korean Herald, Sep. 2, 2011)
Rhee and Park Chung-hee, used nationalism tied with the myth of pure blood and Dangun to preserve the legitimacy and sovereignty of their rule in the country (Giwook Shin, 99-102).

Even today, most Koreans still believe they belong to a “danil minjok” (unitary nation), which is ethnically homogeneous and racially distinct. Korean nationalism, based on a homogenous ethnic identity, has played negative and positive roles in the country’s growth. It inspired Korean people to overcome national difficulties in politics and economics such as the Korean War in the 1950s, a financial crisis in the 1970s, and an economic crisis in 1997. At the same time, Korean nationalism has been expressed as xenophobia and cultural and racial discrimination against others.

**Emerging Multiculturalism in South Korea**

South Korea, previously one of the most ethnically homogenous countries in the world, is becoming multicultural. In recent years, South Korea has witness an unexpected exposition of issues in multiculturalism. Although there have been discussions about whether Korea is a multicultural society or not, there is no doubt that Korea has entered a stage of becoming a multicultural society demographically. In October 2010, there were 1,251,649 foreigners in South Korea, which is over 2 percent of the total population. The story of Jasmine Lee, the first Filipino lawmaker to become a naturalized Korean citizen, is evidence of the increased diversity. Lee was Filipino at the time she married a Korean man in 1995 and moved to South Korea that same year. She became a naturalized Korean citizen in 1998 and has given lectures as an advocate of multiculturalism in Korea. In 2012, Lee was elected to the National Assembly of the Republic of Korea by proportional
representation, which indicates South Korea is indeed embracing foreigners as members of Korean society. The question to consider at this stage should be: What does Korean multiculturalism look like?

**Characteristics of Korean Multiculturalism**

Multiculturalism discourse in Korean society has been cultivated in two ways: “state-led multiculturalism” and “citizen-led multiculturalism” (Yoon, 2009). The state-led multiculturalism movement has focused on protecting rights and improving the living conditions of legal immigrants in South Korea. Since 2008, the Korean Ministry of Justice has utilized the Social Integration Program (SIP) to help foreigners in Korea with learning the Korean language and understanding Korean culture. The program has been implemented by organizations of the central government and local governments cooperating with civil institutions including religious organizations and NGOs (Hwang & Jang 2009). According to MinHyuk Hwang and DongJin Jang, professors of Political Science at Yonsei University in Seoul, the Korean government has also initiated many programs to welcome foreigners through the international villages established in the seven districts of Seoul, English language medical services, and new foreign schools. However, the most significant effort of the government has been to change laws related to immigration. The major polices on multiculturalism issued by the Korean government are the Multicultural Family Support Act, those related to multicultural education, and the social integration program (2009, 14).

The citizen-led multiculturalism movements have primarily been led by civil and religious organizations. They carry out various activities and programs to secure the
human rights of foreigners, empower migrant workers, and care for immigrants who have married into Korean society regardless of their legal status (Yoon 2009). For example, citizen-led movements provide counseling for migrant workers (related to salary, accidents, workplace, employment problems), counseling for migrant families, Korean language classes, free medical check-ups, free meals, shelter (mainly temporary housing while looking for employment), after-school classes for multicultural children, and childcare services. Religious groups and NGOs have engaged in advocacy for migrant workers and international women who enter Korean society through marriage by pressuring the government to reform central government policies that have been disadvantageous to them (Yoon, 2009). In this sense, citizen-led advocacy can complement the shortcomings of state-led multicultural activities because they encounter foreigners on a daily basis and can more easily recognize their needs.

Questions in Korean Multiculturalism

Although there have been many efforts by the government and NGOs to improve policies and programs concerning multiculturalism, many scholars criticize the government’s multicultural programs for two major reasons: 1) undocumented migrants have been left out of the programs and other government multicultural activities; and 2) the programs are much more assimilation-oriented, rather than multicultural in nature (Yoon, 2009).

In addition, the policies and discourse on multiculturalism do not reflect the reality of Korean society. GeonSoo Han, a professor of Cultural Anthropology at Kangwon National University, comments that “as the increase of foreign migrants in
Korea transforms a single-ethnic homogenous Korean society into a multiethnic and multicultural one, the Korean government and the civil society pay close attention to multiculturalism as an alternative value to their policy and social movement.” He argued, “the current discourses and policy on multiculturalism are filled with rhetoric and praise” (Han, 2007: 35-36).

Beside programs and activities, there are some scholars who provide indicators of a multicultural society. In-Jin Yoon and his colleagues suggest acknowledgement and respect for cultural diversity and minority groups’ rights as a significant pre-condition of a multicultural society (2008: 324). Based on this notion, he surveyed Korean attitudes toward foreigners and multiculturalism in 2007. While the attitudes toward them had been open and tolerant compared with the results from the previous survey in 2003, many Koreans still have exclusive attitudes toward multiculturalism and foreigners. For example, with the statement: “It is impossible for people who don’t share South Korean traditions and customs fully to become South Korean,” 55 percent of respondents agreed while 23 percent of them disagreed. When given the statement, “It is better for a country if different racial and ethnic groups maintain their distinct customs and traditions,” 43 percent of the respondents agreed while 48 percent felt it is better for groups to adapt and blend into Korean society. 71.8 percent answered they have different feelings toward foreigners of a different race, and 56 percent answered that they object to the idea of their children marrying a foreigner. 54.9 percent felt Koreans should remain exclusive from foreigners. This survey shows Koreans’ attitudes as more open than in previous results of the survey, but the exclusivity toward foreigners, particularly migrant workers and women from international marriages, remains a social issue Korea must solve.
HuiJung Kim is another scholar who identifies Korean multiculturalism with the theory of “multi-multiculturalisms” suggested by Vertovec, which identifies multiculturalism as containing four different usages: a description of racial/ethnic diversity, an intellectual discourse, a diversity claim, and a set of socio-political policies and programs. She observes that multiple forms of multiculturalism exist in Korea, but criticizes that “multiculturalism as a diversity claim is largely missing in the Korean context; voices of migrants are absent and embracing multiculturalism is considered an adoption, not rejection, of Western values” (2009: 60). Therefore, she labels Korean multiculturalism as “compassionate assimilations,” compassionate in the sense that policies and programs are justified on the grounds that migrant spouses and their children are in need of help (2009: 59).

Diasporas in South Korea

Migrant Workers

The background of Migration

As Korea society faced labor shortages, Korea shifted from a labor-sending country to a labor-receiving country. Several social and economic factors have drawn migrant workers to South Korea.

Pull Factor

In the late 1980s, Korean companies, especially small and mid-sized firms, struggled with labor shortages. According to the dual labor market theory (segmented labor market theory), employees in labor-receiving countries experienced a difficult work environment as part of a secondary labor market (low pay, low stability, little
advancement), which caused an increase in wages in the secondary sector (Massey, et al., 1993: 440). In relation to this, Byungha Lee argues that Koreans have avoided low paying and labor intensive jobs, which are called “3D” jobs (“Dirty, Dangerous, and Difficult”) such as construction, metal work, furniture manufacturing, etc. This is a reason Korean employers and the government decided to import foreign workers willing to work in the secondary labor market. There was also a labor shortage in the areas of agriculture and fisheries (2004, 2).

Rapid aging and a low birth rate were other reasons for the labor shortages. Due to significant improvements in health care, nutrition, and education, life expectancy increased and the fertility rate decreased. The average life expectancy rose from 67.14 in 1983 to 72.83 in 1993, and 77.46 in 2003. The number of elderly people in South Korea reached 7 percent in 2000, and will likely reach 14 percent in 2019 (Andrew Kim, 90). As a consequence, the percentage of the economically active population (15-64 year olds) was 61.4 percent in 2003 and will be 53.7 percent by 2050 (Andrew Kim, 2009). Such a shortage of an economically active population accelerates the influx of migrant workers. Through these statistics, Timothy C. Lim presents reasons for the labor shortage in Korea in the late 1980s. The statistics show:

Beginning in the mid-1980s, the labor shortage rate for small firms (10-20 employees) grew steadily from 1.5 percent in 1985 to 7.78 percent by 1990. For ‘unskilled’ labor, the shortage rate was even more severe, growing from 4.9 percent to 20.13 percent during the same period. Moreover, in certain industrial sectors such as plastics, electrical machinery, and commercial fathering, the vacancy rate was even higher, reaching upward of 30 percent and even 40 percent. (2003, 427)

Second, wage increases were another reason that drew migrant workers into the country. Won Woo Park observed, “Since 1987, Korea’s wage level increased rapidly
due to a high rise in the number of labor disputes…the total ‘nominal wage’ for 1987-95 increased 18 per cent annually. Also in the manufacturing sector, where the labor shortage was most severe, the wage increased 20.7 percent annually for the same period” (2002, 72). In the 1980s, due to higher education levels and labor shortages, many Korean companies moved their factories to other countries such as China, India, and Vietnam looking for cheap labor (Park 2009, 108-109). However, small and mid-sized companies could not afford to move their factories to other countries and were not able to hire Korean workers. Particularly construction companies and fisheries, which are geographically immobile, were impossible to relocate to other countries and struggled financially to find Korean workers.

**Push Factor**

There were also reasons that the countries of migrant workers encouraged them to go to Korea. First of all, low employment, low wages, and political instability of their home countries forced them to turn to other nations. The theory of neoclassical economics explains migration flows as the result of geographic differentials in wages and employment conditions between countries, and on migration costs (Brettell & Hollifield 2000, 52; Todaro and Maruszko 1987). For example, Korea’s GNP was considerably higher than that of their home country (SoonJong Kwon 2003, 24). Wonwoo Park’s study illustrates:

Korea’s per capita GNP leaped from $82 in 1961 to $10,543 in 1996, the year the seventh development plan was completed. From 1962 to 1996, Korea’s real annual growth rate in GNP was 8.41 percent—the highest in the world—and its annual export growth rate was 26.49 percent. Thus, by the mid-1980s, many began to call Korea’s rapid economic growth “the Miracle on Han River.” (2002, 69)
This is why migrant workers choose Korea to achieve their economic stability and mobility.

Second, the 1986 Asian Games and 1988 Olympics gave Korea international attention as a land of opportunity and attracted migrant workers (Dong Hyun Kim 2004, 1). The popularity of Korean mass media productions has also helped other Asians dream the “Korean Dream” and head to Korea. Migrant workers were familiar with Korean television dramas, songs, and movies (Soyoung Park 2009, 111). As mentioned earlier, these pull and push factors are closely related to the increasing number of migrant workers in Korea.

The History of Migrant Workers

The Late 1980s–1994

Since the late 1980s, Korea shifted from a labor-sending country to a labor-receiving country. First of all, the rapid economic growth in East Asian countries such as China, Japan, and Korea caused increased wage gaps among these Asian countries. East Asia became the new destination for migrant workers from south, southeast, and central Asia (Choi 2008, 101). Also, Korea was viewed with a stigma by outsiders as a country divided by the Korean War. However, the Olympics introduced Korea to the world as a developed, safe, and stable country. For a successful 1988 Seoul Olympics, the Korean government relaxed many of the immigration laws, which opened Korea as a popular destination for migrant workers (Choi, 101).

In 1987, particularly small and medium-sized factories faced labor shortages, which was estimated at 100,000. Since the mid-1980s, Andrew Eugi Kim pointed out
three causes why Korea experienced a deceleration in the growth of the domestic labor force: exhaustion of the rural labor surplus, decline of the participation rate of youth (15-19 age group) in the labor force because of longer schooling, and the booming construction industry, which was higher-paying construction job (A.E. Kim, 2009). The growing labor market segmentation was another main cause of labor shortage in 1990, and the shortage of manual workers was estimated at 220,000 in 1991 (A. E. Kim, 2009). Although the labor shortage became serious, Korea’s immigration law was still highly restrictive for unskilled migrant workers. On the other hand, skilled workers such as entertainers, researchers, high tech engineers, and language teachers were welcomed (YoungBum Park 2008, 7). However, the pull and push factors, mentioned above, led the Korean government to operate the Industrial Trainees Program to meet the labor shortage. (SoonJong Kwon 2003, 23-24). Actually, the Korea government, having no policy on migrant workers until 1991, introduced the Overseas Investor Company Industrial Training System (OICIYS), which allowed overseas invested companies to train and hire migrant workers in Korea. However, this system was not a solution to help small and mid-sized companies, which suffered from labor shortages. The overseas companies were large and had enough labor resources, and the trainees were not allowed to stay in Korea for more than six months (KilSang Yoo 2004, 23).

1994-2004: Industrial Technical Trainee Program

In order to supply the economic demand for cheap labor in small and mid-sized companies, the Korean government established the “Industrial Technical Trainee Program” (ITTP) in January 1994, which became the only legal channel for migrants to
work in Korea. In 1994, 33,861 migrant workers entered Korea from Asian countries such as China, Vietnam, Indonesia, Bangladesh, and the Philippines (Kim 2010, 88).

Under this system, unskilled migrant workers were allowed to be in the country to help meet the demand for unskilled labor in the “3D” jobs such as manufacturing, construction, agricultural, and inland and coastal fisheries (Kim 2010, 88). The program offered official contracts to work in assigned small and mid-sized companies throughout the country based on one-year training and two-year work permit systems and then had to return to their countries after 2 or 3 years (Lee 2008, 8).

Although the ITTP was established as a program for training unskilled foreign workers employed by Korean companies, it was used as a means of making up for the labor shortages in small and mid-sized factories (Seol 2004, 17; Lim 2002, 18). While migrant workers were brought to Korea under the guise of a technical training program, the new trainees usually received no genuine training and were instead used as workers in the various industries (Lim 2002, 18).

Under the ITTP, “trainees” did not receive a wage equal to the work they did nor were they provided with many basic worker rights such as appropriate compensation for industrial accidents, unionizing, and as part of collective action (Wonwoo Park 2002, 77). Due to these reasons, many trainees left the assigned jobs and became undocumented workers to earn more money than legal workers.

Table 4.1. Statistics of Undocumented Migrant Workers

<table>
<thead>
<tr>
<th>Year</th>
<th>Documented (%)</th>
<th>Undocumented (%)</th>
<th>Total (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1991</td>
<td>559 (1.4)</td>
<td>41,877 (98.6)</td>
<td>42,476 (100)</td>
</tr>
<tr>
<td>1992</td>
<td>4,945 (7.0)</td>
<td>65,528 (93.0)</td>
<td>70,473 (100)</td>
</tr>
<tr>
<td>1994</td>
<td>28,328 (37.0)</td>
<td>48,231(63)</td>
<td>76,559 (100)</td>
</tr>
</tbody>
</table>
As employers of small and mid-sized factories also required more low-wage workers, they hired undocumented workers. However, as the number of undocumented workers increased, the number of human rights violations increased as well (Yoon et al., 2008). Due to their illegal status, workers had no rights of protection under Korean law. For example, many workers suffered from unpaid wages, a lack of compensation for industrial accidents, and violence in the workplace. In 2003, according to the government’s estimates, the amount of withheld wages from migrant workers living in Korea totaled $700 million (8 billion won) (Joongan Ilbo, Nov. 11, 2003). The ITTP was discontinued and unified into the EPS on January 1, 2007.

The Year of 2002: Employment Management System

In addition, an Employment Management System (EMS) was established in December 2002 for Korean ethnic migrant workers of foreign nationalities (Kim). Until 2002, migrant workers were prohibited to work in service industries, limited to “3D” jobs. However, many Korean ethnic migrant workers who could speak Korean and were familiar with Korean culture worked illegally in the service industry in jobs at restaurants and janitorial or housekeeping positions. To solve this problem, the Korean government introduced the EMS and offered the F-1-4 visa to Korean ethnic migrant workers who had a relative residing in Korea and who was at least 40 years of age (in 2003, the age

<table>
<thead>
<tr>
<th>Year</th>
<th>F-1-4 (in %)</th>
<th>F-2-1 (in %)</th>
<th>Total (in %)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1997</td>
<td>69,052 (31.8)</td>
<td>148,048 (68.2)</td>
<td>217,100 (100)</td>
</tr>
<tr>
<td>1999</td>
<td>46,814 (25.7)</td>
<td>135,338 (74.3)</td>
<td>182,152 (100)</td>
</tr>
<tr>
<td>2001</td>
<td>102,672 (27.0)</td>
<td>255,206 (67.1)</td>
<td>380,169 (100)</td>
</tr>
<tr>
<td>2003</td>
<td>295,323 (68.1)</td>
<td>138,056 (31.9)</td>
<td>433,379 (100)</td>
</tr>
</tbody>
</table>

Source: The Ministry of Justice, November 2010
limitation was changed to 30 years or older). Under this system, they were allowed to work in six areas of the service industry for a maximum of two years (from 2004, it was extended to three years): restaurant businesses, business support services, social welfare services, cleaning, nursing, and housekeeping (Ducanes and Abella 2008, 23).

2004–Present

Since the mid-1990s, NGOs in South Korea and international organizations advocating for the human rights of migrant workers pressured the Korean government to improve the ITTP. Due to NGOs’ activities, the Korean government acknowledged the problems with the ITTP and sought for an alternative system. In late 2003, the Employment Permit System (EPS) was established and migrant workers were allowed to come into South Korea under the EPS from August 2004 (SoYoung Park 2009, 114).

While the ITTP was controlled and operated by small business associations, all activities under the EPS were strictly operated by government agencies: registration of potential migrant workers, selection, pre-departure orientation, job placement, and the return to one’s home country (Andrew Eungi Kim 2009). The EPS guarantees labor rights and wages equal to those of Korean citizens with the same kind of job. It also allows migrant workers to join a union, negotiate collectively with employers, and go on strike. Under the EPS, they are also protected by worker’s compensation insurance and are entitled to receive the minimum wage Koreans receive. Also, it allows migrant workers to stay in Korea for three years, allowing them to re-enter Korea after spending a year outside of the country (currently, migrant workers are given 4 years and 10 months without a short departure) (Andrew Eungi Kim 2009). From 2004 to 2007, hiring migrant workers under the EPS, the Korean government signed a memorandum of understanding
(MOU) with 15 countries: Thailand, Vietnam, Mongolia, Sri Lanka, Indonesia, the Philippines, Uzbekistan, Pakistan, Cambodia, China, Bangladesh, Kyrgyz Republic, Nepal, Myanmar, and East Timor (Andrew Eungi Kim 2009).

As the EPS began, the Korean government planned a massive crackdown on undocumented migrant workers, approximately 80 percent of the estimated 370,000 migrant workers in the country in 2003 were undocumented. The government had two tracks for undocumented workers: the government granted work permission to those who resided in Korea for three years or less, but those who resided for four years or more had to leave the country and were guaranteed reentry to Korea after receiving a work permit. Due to difficulties in applying for the work permit and distrust of the Korean government, however, there was massive resistance to the crackdowns and deportation of those workers. During the crackdowns from November 2003 to January 2004, seven undocumented migrant workers committed suicide, two others died, and 3,451 undocumented migrants were deported from November 2003 to March 2004 (Asian Migrant Yearbook 2004, 197-198).

However, the EPS does not meet the needs of migrant worker integration or immigration into Korea. The system is obviously designed to discourage immigration and maintain a cycle of allowing new workers into the country while forcing workers who have adapted to Korea to leave. Under the system, 25,000 workers arrived in Korea in 2004, and more than 100,000 workers arrived from these countries in 2007 alone. The total number of migrant workers received under the EPS (E-9 visa) in 2010 was 220,770 (The Ministry of Justice, November 2010).
Table 4.2. The Number of Unskilled Migrant Workers (E-9) According to Occupations

<table>
<thead>
<tr>
<th></th>
<th>Total</th>
<th>Documented Worker</th>
<th>Undocumented Worker</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total</strong></td>
<td>220,770</td>
<td>177,758</td>
<td>43,012</td>
</tr>
<tr>
<td>Manufacturing</td>
<td>165,158</td>
<td>155,515</td>
<td>9,643</td>
</tr>
<tr>
<td>Construction</td>
<td>12,408</td>
<td>11,461</td>
<td>947</td>
</tr>
<tr>
<td>Agriculture/Livestock</td>
<td>9,602</td>
<td>8,139</td>
<td>1,463</td>
</tr>
<tr>
<td>Fishing</td>
<td>3,603</td>
<td>2,371</td>
<td>1,232</td>
</tr>
<tr>
<td>Frozen seafood/Cold Storage</td>
<td>275</td>
<td>238</td>
<td>37</td>
</tr>
<tr>
<td>Other</td>
<td>29,724</td>
<td>34</td>
<td>29,690</td>
</tr>
</tbody>
</table>

*Source:* The Ministry of Justice, November 2010
4.3. The Number of Unskilled Workers (E-9) according to Nationality

<table>
<thead>
<tr>
<th>Nationality</th>
<th>Total</th>
<th>Documented Worker</th>
<th>Undocumented Worker</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total</strong></td>
<td>220,770</td>
<td>177,758</td>
<td>43,012</td>
</tr>
<tr>
<td>Vietnam</td>
<td>55,369</td>
<td>47,114</td>
<td>8,255</td>
</tr>
<tr>
<td>Philippines</td>
<td>26,452</td>
<td>21,594</td>
<td>4,858</td>
</tr>
<tr>
<td>Indonesia</td>
<td>24,882</td>
<td>21,353</td>
<td>3,529</td>
</tr>
<tr>
<td>Thailand</td>
<td>24,683</td>
<td>21,432</td>
<td>3,251</td>
</tr>
<tr>
<td>Sri Lanka</td>
<td>16,741</td>
<td>15,738</td>
<td>1,003</td>
</tr>
<tr>
<td>Mongolia</td>
<td>12,431</td>
<td>8,903</td>
<td>3,528</td>
</tr>
<tr>
<td>Uzbekistan</td>
<td>11,814</td>
<td>10,113</td>
<td>1,701</td>
</tr>
<tr>
<td>China</td>
<td>9,742</td>
<td>4,903</td>
<td>4,839</td>
</tr>
<tr>
<td>Bangladesh</td>
<td>7,391</td>
<td>5,159</td>
<td>2,262</td>
</tr>
<tr>
<td>Cambodia</td>
<td>7,267</td>
<td>6,489</td>
<td>778</td>
</tr>
<tr>
<td>Nepal</td>
<td>7,253</td>
<td>6,317</td>
<td>936</td>
</tr>
<tr>
<td>Ethnic Korean</td>
<td>6,164</td>
<td>765</td>
<td>5,399</td>
</tr>
<tr>
<td>Chinese</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pakistan</td>
<td>5,662</td>
<td>4,559</td>
<td>1,103</td>
</tr>
<tr>
<td>Myanmar</td>
<td>2,775</td>
<td>2,187</td>
<td>588</td>
</tr>
<tr>
<td>Others</td>
<td>2,144</td>
<td>1,132</td>
<td>1,012</td>
</tr>
</tbody>
</table>

*Source: The Ministry of Justice, November 2010*

The number of migrant workers in November 2010 was 560,364, including professional and non-professional migrant workers.

**Issues with Migrant Workers**

Working in Korea, many migrant workers face great difficulties. First of all, they face language and cultural barriers (SoYoung Park 2009, 117). Most migrant workers come into Korea without Korean language skills or knowledge of Korean culture. The
lack of Korean language skills results in miscommunication and misunderstandings. Language barriers exacerbate the workers’ lives in Korea when they cannot communicate or express themselves effectively with their employers as well as within their local community. Korean employees are always preferred to employ rather than migrant workers who cannot speak Korean fluently. Concerning the culture, Geon-Soo Han points out the employer-employee relationship. Korean society is based on hierarchical relationships, which includes the employer and employee relationship. However, many immigrant workers are unable to understand such a social system and reject accepting such treatment. This is reflected when the migrant workers’ culture encounters Korean culture (2003, 41) and traditional Korean concepts of industrial relations based on the hierarchical social status; employers and employees are not equal. For Koreans, migrant workers are imagined as “servants,” “farmhands,” or “maids.” Traditional Korean culture functions within a hierarchical order (from scholar to farmer and engineer to merchants). This seems to have had a lasting impact on contemporary occupational evaluations. Manual labor is regarded as the lowest rung in the occupational hierarchy. Because of this judgment, migrant workers at 3D jobs have been treated contemptuously (Seol & Han 2004, 49).

Second, physical violence and verbal abuse from co-workers and employers are problems migrant workers face (SoYoung Park 2009, 120). The research conducted by Dong-Hoon Seol and Geno-Soo Han shows that 51 percent of migrant workers have experienced “verbal abuse and ridicule” at the workplace, 68 percent of them experienced abuse by a Korean coworker, and 49 percent of them experienced abuse by supervisors (Seol & Han 2004, 48). This problem is related to the language skills of migrant workers.
because such verbal and physical abuses are conducted when migrant workers cannot understand instructions or cannot work as directed (Soyoung Park 2009, 120).

Third, wage discrimination is another serious problem for migrant workers. Amnesty International’s research has reported migrant workers having wages withheld and working excessively long hours for lower wages than Korean workers in similar jobs (Human Rights in the Republic of Korea, 2009). Since they worked in 3D jobs, many industrial accident happened; but they could not received medical treatment and no compensation. They also often get paid less than Korean coworkers when doing the same job. Even when working overtime, nights, or holidays, they do not often get paid accordingly. When overloaded with work by their co-workers, they do not have the freedom to express a complaint and must do the excessive work (SoYoung Park 2009, 120). Many migrant workers cannot get wages in the case of bankruptcy or financial difficulty of the employer’s company. Sometimes, employers intentionally do not pay migrant workers. Most companies employing migrant workers are small or mid-sized and financially weak. At times, migrant workers do not receive wages while Korean employees are paid (Seol & Han 2004, 48).

Fourth, female migrant workers face many more problems than their male counterparts. In relation to this, Amnesty International is concerned that female migrant workers face discrimination related to levels of pay compared to male migrant workers, and that they are also at risk of sexual harassment in the workplace. Due to the fear of losing their jobs, most women do not report sexual abuse. Even if a woman does so, until the case is resolved, she has to stay at the company (Human Rights in the Republic of Korea, 2009).
Lastly, there are many workers who suffer from health problems. Many of them have dizziness, hypertension, and high-blood pressure. However, their tight work schedule does not allow them to seek the necessary medical treatment, and thus their health becomes seriously compromised. Since they are separated from their families, they also suffer from homesickness, loneliness, and anxiety. Migrant workers are allowed to stay in Korea only for the duration of their employment and they cannot bring their families. These difficulties are usually worsened for undocumented workers. Most of all, many of migrant workers are exposed to illnesses because of their mental stress and the constant threat of deportation (Soyoung Park 2009, 120; HaeKeun Yoo 2003, 37).

**Immigrant Brides**

**The background of Migration**

**Pull Factor**

Another group of diasporas who have led Korea to become a more multicultural society is immigrant brides who married Korean men. In recent years, as international migration has become common nationwide, the number of women through international marriage also has significantly increased since 1990. There are several reasons international marriage has become more common between non Korean women and Korean men. The first reason is a shortage of brides in South Korea. Andrew Eungi Kim observes:

Rapid urbanization has largely drained the countryside of young women, who migrated to cities for better educational and job opportunities as well as better living standards. Many men in the countryside, on the other side, stayed behind to carry on family-owned farming. These men have had great difficulty in finding marriageable partners who were willing to give up the comfort of urban lifestyles to marry farmers or fisherman who are mostly of modest socio-economic backgrounds. Unable to find brides in Korea, these men living in the countryside began to look outside the country. (2010, 90-91)
The rapid pace of urbanization in South Korea has prompted the internal migration of women from the countryside to bigger cities, which has caused the shortage of brides in the countryside of South Korea.

Second, since the notion of preferring a son to a daughter causes a distorted sex ratio, the imbalance in the sex ratio at birth (number of male births per 100 female births) has caused a shortage of brides in the entire country. According to data provided by Andrew Kim, in 1987, the sex ratio at birth in Korea was 108.8, rising to 113.3 in 1988, and 116.5 in 1990 (2010, 94). The result, an imbalance of sex ratio at birth, has caused a serious disruption in the number of marriage-eligible women, particularly in rural areas.

Third, value transformation has caused an increase in international marriage. Doo-Sub Kim observes that young Korean women have considered marriage as “optional” rather than a “mandatory” task of life as compared to previous decades (2010, 131). Such a transformation has been fostered by the increased number of women with “a high level of education and an economic capability for self-support” (DooSub Kim 2010, 131). Kim also emphasizes the effects of globalization that has fostered Korean women to change marriage-related norms, values, and attitudes, which have facilitated avoidance or postponing of marriage, and has contributed to the increased number of divorces (131). On the other hand, some Korean men, especially farmers, fishermen, and low-wage workers, have difficulties getting married to Korean women due to economic hardships. Korean culture emphasizes a high cost for the marriage ceremony and providing for the new bride. Those who cannot afford the demands of a Korean bride tend to choose an international marriage with women from South East Asian countries.
Lastly, networking with other immigrant brides and relatives in Korea plays a crucial role for international women to marry a Korean man. According to network theory, a “set of interpersonal ties among migrants, former migrants and non-migrants in origin and destination areas through the ties of kinship, friendship and shared community origins” serve to increase migration (Massey et al 1993, 443). Seol observed that many international brides had an already established network in Korea before entering the country (2006, 38). As the number of international marriages has increased, many couples of international marriages meet each other for the first time by being introduced by acquaintances or through personal interactions (2006, 39). Seol notes, having an “introduction by acquaintances was the most popular way for ethnic Korean Chinese and Chinese Han. Chinese Hans and Mongolians met their counterparts by personal interactions” (2006, 39).

**Push Factor**

There are also push factors for immigrant brides to leave their countries to marry Korean men. The factor is usually explained with “hypergamry” in which women usually marry men of higher social status (YoungJeong Kim. 2010, 3). In relation to that, Timothy Lim emphasizes the economic gap between South Korea and the countries that are major sources of migrant brides. Lim acknowledges a generalized phenomenon in which women from poorer countries move to economically wealthier countries as “marriage migrants” (2010, 66). The theory of cumulative causation explains such a phenomenon that over time international migration transforms the social value to accept migration as part of social life affected by the economic success of international marriage (Massey, et al. 1993, 450; Massey 1999, 45). The survey of Vietnamese and Chinese
women married to Korean men conducted by Thanh Ha Minh, a post-graduate at Seoul National University, shows that “economic reasons” are the major factor for these migrant brides (*Asia Times*, Nov. 16, 2010). Another survey by Seol (2005) shows that the number one reason, at 41 percent, for a foreign woman to marry a Korean man is due to an “economic reason.” 75 percent of immigrant brides who were married through an agency’s help answered that economic reasons motivated them to marry. In addition, the successful stories of international marriages encourage women to seek their partners outside of their home countries. Lee, HyeKyung observes:

> It is common for successful stories of international marriages to be highly circulated, while stories of failure are generally hidden. At the local level, families with a daughter who has married someone in another country are often perceived as benefiting from remittances, creating a notion of a duty, and a method whereby daughters can help their parents live a more comfortable life. (2010, 9)

In short, for women in South Asia, marriage migration is a way to avoid poverty for themselves and their families.

Another reason for the increased number of international marriages in Korea is related to the development of the marriage market. Agencies or brokers in the marriage market often foster international marriages. According to institutional theory, a migration industry such as marriage agencies and brokers develop when there is an imbalance between the large number of migrants, and a limited number of immigrant visas a country offers (Douglas S. Massey, et al. 1993, 450). Vietnam, Mongolia, and other countries in South Asia often use marriage agencies or brokers, which involve a fee. One survey observed that in Nepal, a broker asked for a facilitation fee ranging from $7,500 to $14,000 US to marry a Korean man (Thakur Subedi and Jung Young-Tae 2011, 101). In the process of setting up the marriage, the brokers introduced Korea as an “earthly
paradise” of “running water, electricity, a TV set and fridge” (*Asia Times*, Nov. 16, 2010). After meeting a potential bride, a Korea groom fills out the paperwork and brings his bride to Korea under the condition of a monthly remittance to the bride’s family or of the full payment in advance to the family. However, human trafficking by marriage agencies and the conditions for immigrant brides in Korea have become major social problems.

**History of Immigrant Brides in South Korea**

In Korean history, Koreans have viewed international marriages as negative due to Korea’s strong nationalism. Through invasions by other countries in the past, Korea has experienced a kind of trauma related to international marriages. Lee Hye-Kyung describes that during the Chung Dynasty in China, Korean women were sent to China as slaves, brides, and prostitutes. When they returned to Korea, Koreans rejected them and they were treated as outcasts in Korean society, forced to live in separate villages (2008: 109). Under the colonial rule of Japan from 1910 to 1945, many Korean women were forced into prostitution as “Comfort Women” for Japanese soldiers (Yvonne Park Hsu 1993, 98). Upon returning to Korea, many Koreans looked down on them and they lived as outcasts. After the Japanese occupation in 1945, American soldiers began arriving in South Korea in larger numbers. This resulted in an increase of international marriages. Koreans called them “yanggonju” meaning “GI brides” or “war brides.” During and immediately after the Korean War, 6,423 Korean women married US soldiers (Lee, H.K. 2008, 109; Yu Eui-Young and Phillips Earl H 1987, 185). Foreign men taking Korean brides was seen as shameful by a culture that witnessed colonization by various countries
throughout their history. International marriages were stigmatized by such a history of domination. Retaining a pure bloodline through nationalism became the priority.

Until the 1980s, most international marriages occurred between American men and Japanese women through the Unification Church (Jo 2010, 103). In the early 1990s, when bachelors in rural areas found it difficult to find spouses, many bachelors and local governments began to consider marriage to foreigners as a solution, and the local governments and religious organizations promoted marriage campaigns for these men.

Table 4.4. The number of Immigrant Brides from 1990-1996

<table>
<thead>
<tr>
<th>Year</th>
<th>Total Cases of Marriage</th>
<th>International marriages</th>
<th>Immigrant brides</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Cases</td>
<td>%</td>
</tr>
<tr>
<td>1990</td>
<td>399,312</td>
<td>4,710</td>
<td>1.2</td>
</tr>
<tr>
<td>1991</td>
<td>416,872</td>
<td>5,012</td>
<td>1.2</td>
</tr>
<tr>
<td>1992</td>
<td>419,774</td>
<td>5,534</td>
<td>1.3</td>
</tr>
<tr>
<td>1993</td>
<td>402,593</td>
<td>6,545</td>
<td>1.6</td>
</tr>
<tr>
<td>1994</td>
<td>393,121</td>
<td>6,616</td>
<td>1.7</td>
</tr>
<tr>
<td>1995</td>
<td>398,484</td>
<td>13,494</td>
<td>3.4</td>
</tr>
<tr>
<td>1996</td>
<td>434,911</td>
<td>15,946</td>
<td>3.7</td>
</tr>
</tbody>
</table>

Source: The Ministry of Justice, November 2010

As a result, the number of immigrant brides was 619 in 1990 and 663 in 1991. However, since 1992, the number of international marriages has increased rapidly. There are several reasons for the increase of this number. First of all, Korea established diplomatic relations with China in 1992. Before establishing diplomatic relations, entering China was highly restricted for Koreans. As soon as the doors opened, the number of international marriages increased between Korean men and Chinese women including “Chosonzok” (Ethnic Korean-Chinese) and native Chinese women (Jo 2010, 103). Second, the Korean government had an open-door policy for Korean-Chinese women as immigrant brides. On the other hand, for the unskilled migrants mentioned
above, the Korean government kept a “closed-door policy” to control those numbers.

Third, international marriages became “the easy and important channel” to enter Korea. Only ethnic Korean-Chinese wives were allowed to send two invitations to family in China to come into Korea.

Due to the above reasons, massive numbers of Chinese women, particularly ethnic Korean-Chinese married Korean men from 1992 to 1996. Particularly, in 1995, the number of immigrant brides began to supersede that of foreign husbands. In 1990, the number of immigrant brides was 619, but that of foreign husbands was 4,091. However in 1995, the number of immigrant brides was 10,365, and the number of foreign husbands had decreased to 3,182. The reason is that a large number of ethnic Korean-Chinese came into Korea from 1990 to 1995 due to the reasons mentioned above. On the other hand, the number of international marriages began to decrease from 1997 to 2000.

Table 4.5. The number of Immigrant Brides from 1996 to 2003

<table>
<thead>
<tr>
<th>Year</th>
<th>Total Cases of Marriage</th>
<th>International marriages</th>
<th>Immigrant brides</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Case</td>
<td>%</td>
<td>Case</td>
</tr>
<tr>
<td>1996</td>
<td>434,911</td>
<td>15,946</td>
<td>12,647</td>
</tr>
<tr>
<td>1997</td>
<td>388,591</td>
<td>12,448</td>
<td>9,266</td>
</tr>
<tr>
<td>1998</td>
<td>375,616</td>
<td>12,188</td>
<td>8,054</td>
</tr>
<tr>
<td>1999</td>
<td>362,673</td>
<td>10,570</td>
<td>5,775</td>
</tr>
<tr>
<td>2000</td>
<td>334,030</td>
<td>12,319</td>
<td>7,304</td>
</tr>
<tr>
<td>2001</td>
<td>320,063</td>
<td>15,234</td>
<td>10,006</td>
</tr>
<tr>
<td>2002</td>
<td>306,932</td>
<td>15,913</td>
<td>11,017</td>
</tr>
<tr>
<td>2003</td>
<td>304,932</td>
<td>25,658</td>
<td>19,214</td>
</tr>
</tbody>
</table>

Source: The Ministry of Justice, November 2010

The main reason for the decrease in international marriages from 1997-2000 was “fake marriages” and “runaway brides,” which became a significant issue in Korean society in 1996. Due to a restricted Korean immigration policy, international marriages became a vehicle for foreigners to come into the country and get legal residential status.
and citizenship. To prevent this problem from continuing, the Korean and Chinese governments established the memorandum of understanding and made it more complicated to receive the paperwork to marry. At the same time, the government established strict regulations for registering marriage agencies and brokers, which played a significant role in the boom of international marriages. Moreover, due to the economic crisis in Korea in 1997, Korean men did not have enough money to pay the facilitation fee to bring the wives into Korea.

Two years later, in 1999, the permit requirements for registering marriage agencies were lessened, which caused the number of immigrant brides to begin to increase again that year. Moreover, in 2003, restrictions under the memorandum of understanding between Korea and China allowed more relief, resulting in another increase in the number of immigrant brides. Since 1990, as many immigrant brides began to migrate to Korea, they immediately suffered from many issues such as racial and cultural discrimination, language barriers, health problems, and so on. The year 2006 became a significant year in the history of international marriages in Korea. To solve such problems and improve the rights of immigrant brides, the Korean government established a policy for *damunhw* (multicultural families) entitled the “Grand Plan.” The Grand Plan is a policy for the social integration of marriage migrants and their families. Under the guidance of the Ministry of Gender Equality and Family, other ministries including the Ministry of Justice, Labor, Social Welfare and Health, along with local and central government departments, participated in the “Grand Plan.” The major policies are as follows:

(1) regulation of international marriage agencies and protection of immigrant brides before entry into Korea; (2) support for victims of domestic violence; (3)
support and orientation for newly arrived immigrant brides, such as offering Korean language and culture classes; (4) support for children of international marriages in schools; (5) providing social welfare to immigrant brides; (6) raising social awareness of multicultural issues; and (7) making a comprehensive support system to attain the goals. (Lee 2008, 116)

Although there was some criticism of this policy by scholars and activists because of the duplication of the program, event-focused plans, and a lack of training for the officers in charge of implementing the policies, the policies and attitudes regarding the multiculturalism of the Korean government has improved over a short period in immigrant history.

In 2010, there were 140,842 international marriages, an approximately 30 percent increase from 4,710 in 1990. The number of immigrant brides in 2010 was 122,356. This number represents a 200 percent increase from 619 in 1990. At this time, the majority is immigrant brides, 86.9 percent of international marriages.

Table 4.6. The Number of Immigrant Brides from 2004 to 2010

<table>
<thead>
<tr>
<th>Year</th>
<th>2004</th>
<th>2005</th>
<th>2006</th>
<th>2007</th>
<th>2008</th>
<th>2009</th>
<th>2010</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number</td>
<td>57,069</td>
<td>75,011</td>
<td>93,786</td>
<td>110,362</td>
<td>122,087</td>
<td>125,087</td>
<td>140,842</td>
</tr>
<tr>
<td>Increase (%)</td>
<td>31.4</td>
<td>25.0</td>
<td>17.7</td>
<td>11.0</td>
<td>2.1</td>
<td>12.7</td>
<td></td>
</tr>
</tbody>
</table>

*Source:* The Ministry of Justice, November 2010

The number of people who obtained citizenship through marriage continues to increase due to the Korean National Act, which was revised in 2004, lessening the restrictions for obtaining citizenship for marriage migrants. The number of people who obtained citizenship through marriage in 2006 was 10,419; in 2008, the number increased to 22,525; and in 2010, the number more than doubled to 49,291. The revised regulations require foreigners to remain in South Korea for two years after the marriage to a Korean spouse, or to stay in South Korea for 1 year after staying three years following marriage
in another country. On the other hand, the laws require other migrant groups who seek 
Korean citizenship to participate in “a five-year residency, fluency in the Korean 
language, and proven knowledge of Korean culture” (Kim, YoungJeong 2011, 9).

The nationalities of immigrant brides have gradually changed. In the early 1990s, 
the main group of immigrant brides was from China including Chosonzok (ethnic 
Korean-Chinese). The figures from 2010 show China as the majority at 47.3 percent, but 
with a growing number from other countries such as Vietnam (24.8%), Japan (7.4%), the 
Philippines (5.2%), followed by Cambodia, Thailand, Mongolia, etc. Also, the number of 
immigrant brides outnumbers that of foreign grooms, as much as 6.5 times.

Issues with Immigrant brides
The problems of immigrant brides are wide-ranging and complicated.
Nonetheless, most problems immigrant brides face includes a high rate of divorce, 
language barriers, economic hardship, difficulty in adapting to the Korean culture, and 
racial and cultural discrimination.

Poverty of Marriage Immigrant Households

Many immigrant brides suffer from a low household income, less than the official 
minimal cost of living. According to Seol’s survey, 52.9 percent of immigrant brides 
have a household income less than the official minimum cost of living (Seol, D.H, 2006: 
48). As mentioned earlier, a major factor to enter Korea by marriage is for economic 
satisfaction and well-being. Many immigrant brides are disappointed after moving to 
Korea because of a huge gap between their prior expectations and the reality of their 
husband’s economic situation (Jo, 2010: 108). Poverty may cause many of the Korean 
men seeking immigrant brides live in poor rural areas, where Korean women do not want
to stay, and one of the few available jobs includes work in factories as unskilled and low-
wage workers. In addition, there are just 13.7 percent of families that receive the basic aid from the social security system. The social security policy does not benefit immigrant brides because they are excluded from policies due to their status as foreigners.

Language Barrier

Many immigrant brides have difficulties communicating in Korean and understanding Korean ways of thinking, value systems, and lifestyles. For immigrant brides, language skills are the most significant factor for survival and success in relationships with Koreans including their husbands, relatives, and other Koreans in their communities. According to a survey, many international marriages ended due to the lack of communication (Thakur Subedi & Jung Young-Tae 2011, 106). Jo Jung-In observes that

Language difficulty may be one of the most post-migration difficulties as “it diminishes the migrant’s ability to function effectively” in a new society… may limit “their ability to seek employment and form meaningful relationships outside of their ethnic group.” (Jo 2010, 107)

Also, the skill of speaking Korean plays an important role in maintaining social networks, adapting to Korean culture and the environment, enjoying Korean culture, and showing a higher level of subjective well-being (Jo, 2010, 115; Thakur Subedi & Jung YoungTae Jung 2011, 106).

The High Rate of Divorce and the Children in Broken Families

Korean society has experienced a rapid increase in divorce, which also affects the marriages of Koreans with immigrant brides. The number of international marriage divorces rose from 1,866 in 2002 to 14,319 in 2010.
Table 4.7. The number of divorces among international marriages

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Case</td>
<td>1,866</td>
<td>3,400</td>
<td>6,280</td>
<td>12,430</td>
<td>14,319</td>
</tr>
<tr>
<td>Rate of Total Divorce in South Korea (%)</td>
<td>1.2</td>
<td>2.4</td>
<td>4.9</td>
<td>10.7</td>
<td>12.3</td>
</tr>
<tr>
<td>Number of Children from Broken Families (%)</td>
<td>483</td>
<td>684</td>
<td>1,397</td>
<td>1,508</td>
<td></td>
</tr>
</tbody>
</table>

*Source: Statistics Korea, 2010.*

As shown in data from Statistics Korea, a total of 14,319 couples filed for divorce in 2010. This accounted for 12.3 percent of the total divorce cases in 2010. In addition, the Statistics Korea reports that international couples filed for divorce after an average of 4.7 years of marriage, and about 60 percent of them separated after less than five years. The majority of foreign divorced women are Chinese females at 53.6 percent, followed by Vietnamese at 12.1 percent, and Japanese women as the third largest group according to the data (Statistics Korea 2011).

The report provided by the Ministry of Gender Equality and Family shows that the most common reason for divorce was physical or mental abuse (39.2%) followed by a difference in personality, lifestyle, and culture (13.5%), adultery (5.4%), economic problems (3.6%), and family feuds (2%) (The Ministry of Gender Equality & Family 2010: 76). According to the data, the number of multicultural children from broken families doubled from more than 500 previously to over 1,000 children in 2007. The number increased to over 1,500 in 2010. That is an increase of more than 3 times over the last seven years (Statistics Korea 2011). As there are now over 10,000 international divorces every year, it is expected the number of multicultural children of broken families will continue to increase. The biggest problem for most children in broken families is that
they suffer more severely from poor parental care, inadequate education, and psychological and economic consequences of divorce than children of divorce in Korean families. The report by *KookMin Ilbo*, citing Jeong Yu-Jin, assistant administrator at the Woori Multicultural Family Aid Center, says:

> They are vulnerable to a lack of a mother’s love if their mother has to return to her home country because she does not have permanent residence...even if they live together, foreign mothers who are not accustomed to Korean language and culture are often unable to obtain regular employment and they fall into serious economic problems. (*KookMin Ilbo*, May 11, 2011)

The *KookMin Ilbo* also reports of children suffering in broken international families, citing Kim Mi-hye, head of the social work program at Ehwa Women University:

> When children from divorced international families became school-aged, because they are both from a multicultural background and from a divorced family, they experience a ‘double impact’... schools need to make programs for them and the government needs to offer economic assistance to divorced women marriage immigrants. (*KookMin Ilbo*, May 11, 2011)

As the next decade is expected to experience an increase in international marriages and divorces as compared to the previous decade, problems related to these divorces and their children will be an even larger social issue in Korean society.

*Cultural and Racial Discriminations against Children of Multicultural Family.*

As interracial marriages increase, there has been a larger appearance of what Koreans refer to as “mixed blood” children. People often refer to children of a Korean father and a Southeast Asian mother as “Kosian.” The label itself shows the racial discrimination in distinguishing them from “pure blood” Koreans. The word reflects that many children suffer from such cultural and racial discrimination in Korean society as well as at school (Lee, Seol, and Cho 2006, 165). Such discrimination is caused by Korea’s ethnic nationalism based on their belief of “pure blood” and racial purity.
Koreans have been educated to be proud of racial purity, which leads to racial prejudice and discrimination toward biracial children. Therefore, the Korean Office of Amnesty International has claimed the word “Kosian” to represent racial discrimination and has demanded Koreans stop using the term. Such discrimination causes identity confusion among interracial children. Even though their nationality is Korean, many Koreans do not accept them as part of Korea. This is a major cause of the high dropout rate from schools for these children. A newspaper reported that the dropout rate of these students is higher than the rate of Korean students: high school (68.6%), middle school (50.7%), and elementary school (35%) (The Hankyoreh, 15 August 2012).

In addition to issues of ethnicity, children in multicultural families also suffer from a lack of Korean language skills and economic provision. Although the government provides many services such as financial support and Korean language and culture classes, it is not sufficient for these children to adjust to Korean society (Hyekyung Lee 2008, 117). HuiJung Kim raises the concern that “the failure to incorporate marriage migrants and their children will pose a serious threat to social stability because these ostracized and alienated children will grow up and form a social underclass” (2009, 45).

**International Students**

**The background of Migration**

According to the UNESCO Institution of Statistics, the number of international students globally increased to 3.4 million students in 2009, up from 2.1 million students in 2002. The four leading destination countries are Canada, the U.S, the U.K., and Australia (World Education Service 2012). Until 2000, the main factors for the influx of
migration in South Korea were labor or marriage. In recent decades, education and knowledge have become factors for international migration in Korea.

Pull Factor

First of all, the “Study Korea Project” launched by the Ministry of Education and Human Resources Development in 2001 is a significant factor for increasing the number of international students. Through the project, the Korean government attempted to change their status as a student-sending country to a student-receiving country by attracting international students to Korean colleges and universities. The goals of this project were to make “an Asian education hub”, globalize and strengthen the competitiveness of Korean education, provide a link between advanced and developing countries, and promote Korea’s image as a study abroad destination (The Ministry of Education & Science and Technology, 2007).

Another reason for the influx of student migration solves the financial problem of some local colleges and universities. Most Korean students prefer universities in Seoul or nearby because of their fame and prestige. Due to this, many private universities outside of Seoul which cannot be supported financially by the government and survive with tuition must attract as many students as possible (Noh and Hur 2010, 54). As a result, universities provide many benefits to international students through scholarships and programs with easily attainable degrees.

In addition, the “Korean Wave” (Hallyu) is another factor that has brought international students to Korea. During the last couple of decades, Korean dramas and Korean Pop music have influenced other Asian countries. Through popular Korean culture, many young Asians have a positive image of Korea, which convinced “students
and their parents that South Korea is a developed country and an ideal destination for overseas study” (Yonhap News, Sep. 20, 2010). According to a survey (Oh and Hur, 2010), 40 percent of international students select Korea based on their interest in Korean culture.

**Push Factor**

Economic growth in other student-sending countries is a major push factor for the influx of student migration to South Korea. For example, up until the mid-2000s, studying abroad from China was only a privilege of children in rich or high-class families. As the Chinese economy has developed, there has been a growing middle class who is able to afford the tuition to study overseas (Lin 2010). In addition, there is an expectation for getting a better job after graduating from a Korean university, which motivates them to study abroad. China and several countries in South Asia have Korean merchants and companies. They expected the experience of studying in Korea and gaining Korean language skills would be an advantage for their future career (Noh and Hur 2010, 100; EunKyun Park 2007, 12).

**History of International Student**

**History of Korean Students Studying Overseas**

Until the mid-1950s, there was no policy or support for overseas students. The Ministry of Education enacted a regulation and policy for studying abroad in 1955. Due to the financial burden and restrictive policies of overseas travel, there were few Korean students who attempted studying abroad until the mid-1970s. In 1977, the Korean government began sending students overseas under government scholarships, and the
government revised and relaxed policies and regulations for studying abroad. As a result, 600 Korean students went abroad to study each year, and 7,000 students went overseas each year since the mid-1980s (KwangMan Choi, 2006). As the qualifications and regulations for studying overseas were revised and eased, the number of Korean students who wanted to study abroad increased dramatically. In 2008, there were 251,887 Korean students who studied abroad.

History of Influx of International Students

Until 1967, there was no policy or regulation for international students in South Korea. Finally, the Ministry of Education set up the Policy of Invitation and Scholarship for International Students. From 1967 to 1990, the Korean government invited 236 international students and 778 students in 1991 (KwangMan Choi, 2006). After establishing diplomatic relations between Korea and China in 1992, the Korean government opened the education market. As a result, a large number of Chinese students entered Korea for a bachelor, master, or doctoral degree, as well as for research. The number of international students increased continually, and 50 percent of them were Chinese.

In 2001, the government set up the “Study Korea Project” to attract international students to Korean colleges and universities, launched by the Ministry of Education and Human Resource (now the Ministry of Education and Science and Technology—MEST). As part of the “Study Korea Project,” the Korean government supported a study abroad fair, provided resources, and supported personnel at Korean universities. Since 2001, Korean universities have had 111 fairs in 78 countries supported by the government, which have played a crucial role in the increase of international students in South Korea.
Table 4. 8. The number of international students from 1994 to 2001

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Number</td>
<td>1,879</td>
<td>1,983</td>
<td>2,143</td>
<td>4,753</td>
<td>5,326</td>
<td>6,279</td>
<td>6,160</td>
<td>11,646</td>
</tr>
<tr>
<td>Rate of increase</td>
<td>5.53</td>
<td>8.07</td>
<td>121.79</td>
<td>12.06</td>
<td>17.89</td>
<td>-1.90</td>
<td>89.96</td>
<td></td>
</tr>
</tbody>
</table>

*Source:* The Ministry of Justice, November 2010

In 2004, the “Study Korea Project” amended the intentional student invitation policies with the goal to attract 50,000 international students by 2010, and 100,000 students by 2012. The number of international students in 2010 reached 89,785, which achieved the goal of the “Study Korea Project.”

Table 4. 9. Numbers of International Students

<table>
<thead>
<tr>
<th>YEAR</th>
<th>2003</th>
<th>2004</th>
<th>2005</th>
<th>2006</th>
<th>2007</th>
<th>2008</th>
<th>2009</th>
<th>2010</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number</td>
<td>9,705</td>
<td>17,023</td>
<td>24,797</td>
<td>38,649</td>
<td>56,006</td>
<td>71,531</td>
<td>80,985</td>
<td>89,785</td>
</tr>
<tr>
<td>Rate of increase</td>
<td>33.2</td>
<td>75.4</td>
<td>45.7</td>
<td>55.9</td>
<td>44.9</td>
<td>27.7</td>
<td>13.0</td>
<td>7.6</td>
</tr>
</tbody>
</table>

*Source:* The Ministry of Justice, November 2010

A variety of nationalities is represented among the international students of Korea. Among them, 76 percent of the international students in Korea were Chinese along with 4,396 Mongolians, 3,089 Vietnamese, 2,008 Japanese, and 1,195 Americans (The Ministry of Justice, November 2010).

**Issues with International Students**

Many international students face various problems. The typical problems are related to health, financial difficulty, language, studies, relationships, and medical service. Among them, the language barrier in a class and financial difficulties are major problems for international students.
Some students have a hard time taking notes and understanding lectures. Korean students, focused on their studies and grades, often exclude international students from class events or team projects due to the language barrier (Chosun Ilbo, July 22, 2011). Poor attendance rates and failing courses become a major problem, which results in the cancellation of visas or loss of scholarships. The language barrier also may cause loneliness, isolation, and discouragement.

Many students struggle with the rising college tuition fees and living costs, particularly students living in Seoul. Many receive financial help from their parents, but also try to earn money by teaching Chinese or English to Koreans or working in restaurants or at convenience stores. Many Chinese students are expected to seek part-time jobs to pay tuition fees and living expenses. The fee per semester equals the yearly fee plus living costs in China. Korean universities offer scholarships to international students, but not every foreign student benefits. Some schools offer scholarships amounting to as much as 30 to 50 percent of the tuition fee. Most of those schools are located in provincial areas, whereas only a few in Seoul offer that kind of tuition reduction (Korean Herald, Feb 6. 2012).

**Korean Migration Policy**

This paper explains the migration of diasporas in South Korea through economic factors with a push factor from the sending country and a pull factor from the receiving country. However, the main factors used to manipulate the numbers and types of migrants are the immigration policies. Hollifield refers to the nation-state as the main actor and agent to affect migration by control, security, and incorporation (2000, 138).
Therefore, it is meaningful to explore the Korean immigration policy to understand Korean society and the status of migrants. The immigration policy has been studied comparatively and can be explained with two components: immigration control and immigrant integration (Hammar 1985; Money 1995; Zolberg 1999; Hollifield 2000). In the case of Korea, the government implemented the immigration policy differently according to the types of migrants: 1) desired migrants such as professional and skilled workers and international students; 2) guest workers such as unskilled workers; 3) ethnic Koreans living overseas; and 4) international women married to Korean men. While the policy of immigration integration was implemented for the groups of (1), (3), and (4), the policy of immigration control applies to unskilled workers.

**Immigration Control**

As mentioned earlier, the nation-states’ immigration policies are significant because they can shape the number and types of immigrants by restricting the entrance of immigrants.

Dong-Hoon Seol, Wayne A. Cornelius, and their colleagues categorize countries into “countries of immigration” and “non-immigrant countries” based on the receiving countries’ treatment of immigrants. They categorize the United States, Canada, Australia, and France as countries of immigration, which receive immigrants openly and give rights to live as legal, permanent residents. Germany and Japan are identified as “non-immigrant countries,” which accept immigrants restrictively and conditionally, and are willing to accept “guest workers” expected to leave after a certain period of time (Cornelius et al 1992; Seol 2004). Korea is a “non-immigrant country,” which
restrictively accepts migrants. While Korea welcomes “wanted” foreigners such as professionals, foreign investors, skilled workers from developed countries, and international students, the government controls the border to restrict access to Korea for unskilled labor (Seol 2004, 4; Korea Immigration Service 2009, 11).

The first policy for unskilled workers was the “Industrial Technical Trainee Program” in 1994. Since 1994, many migrants entered Korea as trainees, not as labor. Under the ITTP, however, trainees did not receive enough wages for their work, and were not classified as labor. These workers were not protected by the Labor Standard Law or covered by insurance and compensation for industrial accidents (Wonwoo Park 2002, 77). Due to these reasons, the trainees became undocumented workers, and the number of undocumented workers reached 255,206 in 2001, which was 67.1 percent of the total migrant workers in South Korea.

To solve those problems, the Employment Permit System (EPS) was established in 2004, which guarantees labor rights and wages equal to those of Korean citizens, as well as allowing them to join a labor union while being protected by the Labor Standard Law (A.E. Kim 2009). As mentioned earlier, however, the system is unable to meet the needs of migrant workers because it allows them to stay in Korea for four years and 10 months, though they are guaranteed re-entry to Korea after spending a year outside the country (A.E. Kim 2009). Regarding residence and permanent status, the Korea government grants F1-F5 to those intending “to enter Korea for visiting relatives, living with family, becoming spouses of Korean Nationals, or those who obtained the right of permanent residence” (The Basic Plan 2008-2012, 24). Highly skilled foreigners are granted dual nationality and an F-visa. However, the Korean government allows
unskilled workers to apply for an F-visa (residence and permanent residence), but very few receive it due to complicated and strict requirements. Therefore, permanent residence and citizenship are unthinkable for migrant workers in Korea. Unskilled workers cannot bring family members into Korea and although they could bring them illegally, they do not do so because of the fear of deportation.

Incorporation Policy

Manuel Pastor defines immigrant integration as “improved economic mobility for, enhanced civic participation by, and receiving society openness to immigrants” (Pastor et al. 2009, 1). Until the mid-2000s, the Korean government focused on controlling the number and types of immigrants by using policies of immigration control. As the number of people in diasporas increased, however, lots of problems and social conflicts have emerged. Due to those problems, lawmakers and the government began to pay attention to the issues of immigrant rights and multiculturalism; and the immigration policy began to change from immigration control to immigration integration.

Grand Plan

For the social integration of the family, the Korean government established a policy for damunhwa (multicultural) families entitled the “Grand Plan,” which is the first policy to deal with the issues of a multicultural society. The Ministry of Gender Equality and Family, along with the participation of other ministries including the Ministry of Justice, Labor, Social Welfare and Health, and the local and central government departments participated in the “Grand Plan” (Lee 2008, 116). The stated vision of the
Grand Plan is “a social integration of immigrant brides and an attainment of a multicultural society;” its major policies include:

1) Regulation of international marriage agencies by improving the transparency of their practices; and protection of migrant brides before entry to Korea by requiring brokers to provide them with unadulterated information on potential husbands;
2) Support for victims of domestic violence by providing more shelters and emergency hotlines;
3) Enacting a new law to protect immigrant brides from becoming undocumented immigrants in case of divorce;
4) Provision of support, including various Korean language and cultural Korean Multiculturalism programs, for newly arriving migrant brides;
5) Provision of support for multicultural children in schools through the implementation of programs to prevent racism and a revision of contents in textbooks, which are insensitive to racial issues;
6) Provision of social welfare, including medical care, to immigrant brides who are married to poor Korean men;
7) Raising social awareness of multicultural issues among the public and implementing measures to become a successful multicultural society; terms implying racial discrimination such as “mixed blood” and “biracial” will be replaced with more politically correct terms; and consideration of a law banning prejudice against multicultural and immigrant children; and
8) Building a strong network among government agencies and opening more government centers to not only keep abreast of the changing situations of multicultural families but also to offer the above services more effectively. (Seol 2010, 116-117)

Of course, although there has been some criticism from scholars and activists because of the duplication of the programs, event-focused plans, and a lack of training for the officers in charge of implementing the policies, the policies and attitudes of the Korean government on multiculturalism has improved over the short period of immigrant history.

Korea's Basic Act

As past government immigration policies were control-oriented and focused on the protection of national security, the Korean government recognizes the immigration policy cannot respond to the many types of issues that diverse migrants bring (Basic Plan
Due to the reasons above, the National Assembly passed the Basic Act in 2007 with four goals: “enhancing national competitiveness with proactive openness policy, pursuing quality social integration, enforcing immigration laws, and protecting human rights of foreigners” (Basic Plan 2008-2012, 14). This Act calls for “the first Basic Plan for Immigration Policy,” which should be developed further every five years according to Article 5 by the Ministry of Justice and in consultation with the heads of relevant central administrative agencies (The First Basic Plan, 2). The policy objectives and major tasks of the first basic plan for immigration policy are presented below (14).

Table 4.10. The First Basic Plan for Immigration Policy

<table>
<thead>
<tr>
<th>Policy Objective</th>
<th>Major Tasks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Enhancing national competitiveness with proactive openness policy</td>
<td>1-1. Securing growth engines by attracting talent</td>
</tr>
<tr>
<td></td>
<td>1-2. Attracting foreign workers for balanced national development</td>
</tr>
<tr>
<td></td>
<td>1-3. Creating a foreigner-friendly living environment</td>
</tr>
<tr>
<td>Pursuing quality social integration</td>
<td>2-1. Promoting understanding of a multicultural society</td>
</tr>
<tr>
<td></td>
<td>2-2. Helping immigrants through marriage get settled</td>
</tr>
<tr>
<td></td>
<td>2-3. Creating a sound environment for multicultural children</td>
</tr>
<tr>
<td></td>
<td>2-4. Creating friendly environment for Korean diaspora</td>
</tr>
<tr>
<td>Enforcing immigration laws</td>
<td>3-1. Enforcing immigration laws</td>
</tr>
<tr>
<td></td>
<td>3-2. Managing borders and information on foreigners to protect national security</td>
</tr>
<tr>
<td></td>
<td>3-3. Securing solid citizens</td>
</tr>
<tr>
<td>Protecting human rights of foreigners</td>
<td>4-1. Preventing discrimination and protecting human rights</td>
</tr>
<tr>
<td></td>
<td>4-2. Protecting human rights of foreigners in detention</td>
</tr>
<tr>
<td></td>
<td>4-3. Establishing an advanced system for determining refugee status and supporting refugees</td>
</tr>
</tbody>
</table>

Source: The Ministry of Justice
It is no doubt that “the First Basic Plan for Immigration Policy” has advanced since previous polices. Most of all, it is noticeable that the Basic Plan recognizes diasporas in Korea as minorities who are vulnerable to “human rights abuse” and offers “national-level protection against discrimination.” For an improvement of human rights, the government established a monitoring system to correct any discrimination and formed the “Social Integration Policy Foreigner Monitor Teams” consisting of diaspora groups including unskilled workers, international students, international wives, the Korean diaspora, etc. Additionally, the Basic Plan is more devoted to international wives and their children to improve their living situations.

Support for the Multicultural Families Act

The “Support for Multicultural Families Act” was established in 2008 and is another significant policy for immigration integration. The term “multicultural family” applies to families consisting of international marriage. The act helped international wives and their families, the multicultural families, improve their quality of life as well as provide information and educational support to such families. The law requires the Ministry of Welfare to conduct a survey every 3 years to reduce discrimination and prejudices while supporting the multicultural family (Family Policy, http://mogef.go.kr).
Table 4.11. Support for the Multicultural Family Act

<table>
<thead>
<tr>
<th>Category</th>
<th>Support Services</th>
</tr>
</thead>
</table>
| Education                       | • Korean language education at elementary, lower-intermediate, upper-intermediate, and advanced levels  
|                                 | • Family education for immigrants, couples, parents-in-laws, children, and future couples  
|                                 | • Cultural comprehension education about Korean culture, spouses’ countries, livelihood information, and cultural shock  
|                                 | • Computer courses for information technology education  
|                                 | • Job training education, such as acquiring a driver’s license, cosmetology and agriculture education  |
| Counseling                      | • Individual counseling concerning the residence in Korea, financial problems, human rights, domestic violence, and sexual abuse  
|                                 | • Family life counseling and couple counseling service  |
| Support for Multicultural Families | • Support gatherings by home countries for multicultural families  
|                                 | • Multicultural Family Camp  
|                                 | • Arrangement of married immigrant women and mentors  
|                                 | • Korean Cultural Events  |
| Support for Child Care          | • Childbirth education, childbirth, child care, and housework aide  
|                                 | • Babysitter, language development examination, and psychology treatment  
|                                 | • Support for adapting to school life and after-school education programs  
|                                 | • Multicultural education  |
| Education and PR for Multiculturalism | • Education and PR for multicultural society, multicultural festivals, and campaigns  |
| Strengthening Employment        | • Training multicultural instructors, native speakers, translators/interpreters, and professional counselors  |

*Source: Ministry of Gender Equality and Family Republic of Korea*

In conclusion, although the immigration integration policy has advanced greatly compared to the short history of Korean multiculturalism, there are still gaps between the goals of the integration policy and the actual situation on the field. Unskilled migrants have suffered various kinds of multicultural issues, but most of the integration policies mentioned above focus on the immigrant brides and their family members (multicultural
family). Also, while policies such as dual nationality and receiving a visa for residence and permanent residence are heavily geared toward high skilled workers, international students, and Korean diasporas, the policies are still restrictive toward unskilled workers and a majority of diasporas in Korea, regardless of their period of stay. In addition, the policies have some problems with the duplication of programs, event-focused plans, and a lack of training for the officers in charge of implementing the policies.

Citizenship

One of the policies for immigration integration is citizenship (Hollifiled 2000; Castles and Miller 2003). There are two ways to obtain citizenship: by birth or by naturalization.

South Korea grants citizenship under the system of *jus sanguinis*, which grants citizenship only to those of Korean descent. As a foreigner, the only way to acquire Korean citizenship is through naturalization, which is more open toward high skilled workers, Korean diasporas from China and Russia who are over 60 years old, spouses of international marriages, and refugees seeking asylum, except unskilled workers, regardless of period of stay (Seol 2009, 606). Nonetheless, the number of those who are naturalized is low compared to the number of foreigners in residence. In 2010, there were 16,200 cases of naturalization (The Ministry of Justice, 2010). Also, the number of those naturalized as international spouses was 49,291 among the total 140,842 international spouses, 35 percent.

Most importantly, the policy of naturalization has some problems, particularly for an immigrant bride. Criteria for nationality are as follows:
1) Individuals who have resided in Korea for more than two years after entering Korea and registering as an alien, while they have been married to Korean spouses and stayed legally married.

2) Individuals who have been married to Korean spouses for more than three years and have stayed in Korea for more than a year total.

3) Married immigrant women whose Korean spouses are deceased or missing, who have divorced or separated due to the fault of the Korean spouse, or who are raising underage children born with their Korean spouse. (Ministry for Health, Welfare and Family Affairs 2010, 8)

The first problem to satisfy 1) and 2) is that a immigrant bride must depend on her Korean spouse and family members to identify his/her status—residence and continuation of marriage, etc. This unequal spousal relationship causes maltreatment, control over his/her foreign spouse, and a delay for applying for a marriage license to prevent false marriages (HyeKyung Lee 2008, 17). The second problem is that when a foreign spouse divorces, they are expected to prove it is the Korean spouse’s fault and then has the responsibility to obtain permanent residency or citizenship. To do this, a foreign spouse should submit “a written statement of what caused the end of the marriage, a written explanation for the reason to stay in Korea, and a confirmation statement,” though it is not easy to prove the Korean spouse’s responsibility (Ministry for Health, Welfare and Family Affairs 2010, 8).

Summary

This chapter studies the context of diasporas in South Korea based on the social sciences. This chapter shows that Korea is experiencing a rapid social change from a labor-sending country to a labor-receiving country and from a monocultural society to a multicultural society. Multiculturalism discourse in Korean society is led in two ways: “state-led multiculturalism” and “citizen-led multiculturalism.” While the former focuses
on protecting rights and improving the living conditions of legal migrants, the latter focuses on securing the human rights of foreigners and the empowerment of migrant workers and marriage immigrants, regardless of their legal status.

The chapter has examined the issues of diasporas and the history of the three groups of diaspora who are leading South Korea toward a multicultural society: migrant workers, Immigrant brides who married Koreans, and international students. Though the reasons to migrate to Korea vary and differ according to the type of migration, it is common that migrants move to Korea to seek a better life. In addition, this research reveals that many people in diasporas have difficulties adjusting to Korean society because of racial and cultural discrimination, regardless of their legal status and their race. On the one hand, the immigration policies apply differently to diasporas according to their migration type. While the government has applied inclusive and integrative policies for Immigrant brides married to Koreans and international students, the government manipulates the number and type of migrant workers with exclusive immigration laws.

In all, as a result of the major efforts of the Korean government and civil organizations, Korea has become more open and tolerant than previously thought. However, many problems must be solved to become an inclusive multicultural society such as exclusive attitudes toward foreigners and multiculturalism, absence of voices of migrants in the process of policy-making, assimilation-centered policies, etc. The next chapter will examine how Korean local churches carry on missions to integrate diasporas into Korean society and church, and will analyze the pattern of diaspora missions in a Korean local church.
CHAPTER 5
STUDY OF DIASPORA MISSIONS IN KOREAN LOCAL CHURCHES

This chapter analyzes the data collected for this study. Prior to analyzing the data, the chapter reviews the history of diaspora missions in South Korea, allowing one to grasp the bigger picture of mission in the Korean context.

History of Diaspora Missions in South Korea

As the number of migrants coming into Korea increased by the 1990s, human and labor rights included such issues as racism, physical abuse, sexual harassment, unpaid wages, etc. To uncover and resolve those issues, social movements were started by non-governmental organizations and religious organizations. Among them, Korean churches played the most notable role as advocates for diasporas.

Although there were several movements on behalf of the diasporas, a significant step for them began in May 1992. Jayangdong Catholic Church in Seoul offered mass in Tagalog conducted by a Filipino priest. Every Sunday, a number of Filipinos attended the mass as well as shared problems they faced in the workplace. The church offered not only the mass, but also counseling services. This movement stirred the establishment of “the Association for Foreign Workers’ Human Rights” consisting of scholars, lawyers, religious leaders, and labor activists, which provided professional counseling to deal with physical and verbal abuse, wage discrimination, unpaid wages, and racism in workplaces. The Korean Catholic Church established a counseling center at the Myungdong Catholic Church to support migrant workers in August 1992.
In Protestant churches, Rev. Moonsik Lee established the “Jubilee Mission Fellowship” in November 1991, a ministry for the Christian Filipinos providing a worship service and supporting them with medical services and Korean language training since 1992. In November 1992, minister Jeaoh Kim established a mission organization named “Shelter for Migrant Workers,” which was the first mission organization to provide shelters for undocumented migrant workers and unemployed workers.

By the end of 1992, the ministers for migrant workers organized the “Korean Churches Mission Committee For Migrant Workers” (KMWMC) to share information and strategies for mission. In 1993, the committee established the “Korean Churches’ Mission Association For Migrant Workers” (KMWMA). The Mission Association played a significant role in improving diaspora missions in Korean Christianity by connecting mission organizations and sharing resources. The magazine *Ddang Ggeud NageuNe (Stranger from the End of the Earth)* published by KMWMA contributed to changing the Korean government’s policy regarding migrant workers.

The Galilee Presbyterian Church, established by Rev. MyungJin Yin in 1986, was the first church that began mission work for migrant workers offering medical services. The Church started diaspora missions in 1992 providing a worship service and medical services. The church also started a Sunday evening worship service with migrant workers and the Korean congregation from 1993. In April 1994, Rev. HaeSung Kim, who has dedicated his life to protect the rights of social minorities, founded the Seongnam Migrant Workers’ House to enhance labor and human rights based on Christian faith (*Korea Times*, March 5, 2010). In October 1994, Rev. ChunEung Park, a well-known migrant advocacy activist in Korea, founded the AnSan Migrant Shelter located in the
Ansan industrial complex. This center is one of the largest migrant centers in South Korea and has protected migrant workers from violations of human and labor rights.

As the number of female migrant workers increased, there were many additional issues such as sexual harassment, wage discrimination, and physical and verbal abuse by their co-workers or management staff. In 1996, to deal with those issues, the Korean Church Women United founded the Counseling Center for Female Migrant Workers led by YunOk Kim.

Before 1995, centers for migrant workers were only found in the Seoul metropolitan area. Around 1995, they spread throughout the nation, especially around big cities in which migrant workers were concentrated such as Busan, Daegu, Changwon, and Gwangju. The representative centers for migrant workers are the Seoul Migrant Center established by WiPal Choi in 1996, the House of Shalom in Namyangju-si, Gyunggi province by Father JungHo Lee in June 1997, the Kyungnam Migrant Workers Center by ChulSeung Lee in 1997, and the Gwangju Migrant Workers Center by ChulWoo Lee in 1997. In 1997, Rev. HaeGeun Yu founded the Seoul Migrant Workers’ Mission Church in Gui-dong, which provided free medical services, counseling for labor rights, and free meals for migrant workers. The church ran the Good Samaritan Inn, which provided accommodation for migrants. Later, the church moved to Kwang-jang-dong, Seoul, and changed the name of the church to “NaSom Church,” one of the biggest multicultural churches in the country.

Since 1996, some churches have emerged for specific ethnic groups. In 1996, Rev. Kyungsuk Seo founded the Seoul Korean-Chinese Church for Korean-Chinese migrant workers. The church has provided not only a worship service, but also free medical care,
barber services, free movies, counseling for job seekers, and running programs for the children of migrant workers visiting Korea. In May 1996, Haesung Kim started JoongKuk Dongpo Church (a Korean-Chinese Church), and Rev. DukShin Ham established Ilsan Gerbang Church, supported by Ilsan Seungrli Church for migrant workers from Mongolia.

In January 2000, HaeSung Kim, senior pastor of Joongkook Dongpo Church, moved to Garibong, southwestern Seoul, where there were many Korean-Chinese workers, to set up another shelter named JoongKook Dongpo’s House for Korean-Chinese migrants. In July 2004, he is the first person who established a migrant workers’ hospital, the first medical center for migrant workers. Kim serves as president of the Global Village, which operates “a free clinic, free shelter, free meals, and free kindergarten, as well as the Migrant Workers’ Center in Garibong” (Korean Times, 18 April 2010).

Korean mega churches also participated in diaspora missions. Ansan Dongsan Church, which has about 15,000 members, began diaspora missions in 1997. As the church is located in one of the biggest industrial areas in the country, they set up mission teams for diasporas in Korea. The church offered worship services for Vietnamese, Mongolian, Chinese, and Cambodian diasporas, and invited non-Korean pastors from each country to lead worship services and care for them. Seoul’s YoungNak Presbyterian Church, which has about 60,000 members, has cared for Russian and Mongolian diasporas since 2002. Since 2005, Yeido Full Gospel Church, the largest church in the world, has operated a department of foreign worship, providing worship services in six languages. Onnuri Church, a representative Korean Presbyterian church that established
Ansan Onnuri M (Mission) Center in 2005, has offered worship services for Mongolian, Russian, Sri Lankan, Pakistani, Filipino, and Bangladeshi diasporas. Besides offering worship services, the center has provided free medical assistance, job counseling, immigration law reform, help with unpaid wages, etc.

Several mission leaders and organizations related to diaspora missions formed Migrant Ministry Networking Korea (MMNK) in December 2008. MMNK’s first meeting was the 2009 Korean Migrant Mission Expo at Yeido Full Gospel Church. About 170 mission organizations, including churches and 7,000 people, participated in the meeting, sharing a variety of resources and information about ministries for diaspora missions (Chulhan Jun 2010, 172). The International Forum for Migrant Mission (IFMM) is one of the most significant networks in diaspora missions in the country, formed in 2008 by theologians, activists, pastors, churches, and mission organizations. The IFMM has held a mission forum every year and provided not only theories based on biblical, theological, and missiological foundations, but also various shared mission strategies. Additionally, the forum invited government executives who made immigrant laws, and challenged them to change the laws toward a multicultural perspective (http://ifmm.kr).

In doing diaspora missions, Korean churches’ commitments to worldwide missions and diaspora Christians must correspond with one another.
Diaspora Missions in Local Churches

General Information

NaSom Church

I visited NaSom Church July 2-3 and August 30, 2011, and interviewed one senior pastor, one mission pastor, five Korean Church members, four non-korean ministers, and five foreign church members.

Background and Motivation of Missions

NaSom Church is one of the biggest multicultural churches in the country, founded by Rev. HaeGeun Yu in 2008. Although the history of the church is fairly short, ministry for migrant workers under Pastor Yu and his colleagues started in 1992. After graduating from Seoul Presbyterian Theological College, Pastor Yu encountered many problems of diasporas related to human rights and welfare. Pastor Yu began doing ministry for migrant workers in the Guro Industrial Complex, the biggest industrial complex in Seoul, to develop human rights. As a civil activist, he contributed to improving the rights of migrant workers, but he struggled with his identity as a pastor and a civil campaigner. He recalls:

I believed I was called to be a pastor and missionary, not a campaigner. Even though human rights and mission were inseparable, it was very important for me to focus more on ministry because it was the matter of my identity. (Yu 2010, 51)

In 1997, Rev. HaeGeun Yu founded the Seoul Migrant Workers’ Mission Church in Gui-dong and provided a worship service in native languages as well as social services such as free medical services, counseling for labor rights, and free meals for migrant workers. Later, the church moved to Kwangjangdong, Seoul, changing its name to NaSom Church. In 2011, there were about 2,500 registered church members, but the rate
of regular church attendance is not very high because of the unstable situations and conditions of members of diaspora communities.

**Vision**

The vision of NaSom Church is summarized in “Serving, Teaching, and Sending Off” as missionaries. The vision statement of this church is as follows:

1) Our mission is to help and serve migrant workers who God sent from all nations and teach, evangelize, and baptize them to be children of God.
2) Our mission is to help migrant workers receive Jesus Christ as Savior, and to be a bridge to connect local Korean missionaries and local churches to keep their faith after returning home.
3) Our mission is to recruit volunteers and equip them with God's word to be long-term overseas missionaries to teach migrant workers who return to their home countries.
4) Our mission is to plant a local church with returning migrant workers and create a network with them for the ministry of dynamic world missions.
5) Our mission is to train migrant workers in Korea, send them out, and let them minister in a local church with missionaries who are dispatched by our church.
6) Our mission is to help a number of migrant workers suffering from various kinds of abuse and difficulties, and to help them return to their home countries with a positive view of Korea.

The vision statement reveals that the church recognizes migrant workers as a subject for world missions, not just as people who need help.

**Missions for Diasporas**

**Worship Service:** The church provides multiple services including Korean, English, Mongolian, and Chinese worship services. Also, the church provides a worship service for people from Islamic regions such as Iran, Bangladesh, and Pakistan, and for people from Southeast Asia including Sri Lanka and India. The number of people who attend NaSom Church includes: 120 in the Korean service, 40 in the Mongolian service, 40 in the Filipino service, 5 in the Chinese service, 20 in the Islamic service, and 20 in the Southeast Asian service (Aug. 2011). Non-Korean ministers studying theology at the
Korean Presbyterian Seminary lead most of the worship services. Interestingly, all of them came to Korea as migrant workers, but decided to become pastors after their conversion. Plus, each worship service has two or three Korean volunteers to prepare and organize worship services and fellowship. The church has baptized 406 foreigners since 1998, and 13 foreigners were baptized in 2011.

*Korean-Mongolian School.* The school was established with eight students in August 1999 when the children of undocumented migrants found it difficult to attend regular public schools. Nowadays, many of them came to Korea on a student visa. The school was officially authorized by the Seoul Metropolitan Office of Education to offer courses for the high school level in 2005. The teachers include eight Mongolians and twenty Koreans, and it follows the curriculum of the school system in Mongolia, while assisting students in learning Korean. In 2010, sixteen Mongolian students graduated from the high school.

*Mongolian Cultural Center.* The Center was established in 2001, assisted by the city of Ulaanbaatar and the city of Seoul. The Center played a role in helping Mongolian diasporas and their children preserve their ethnic identity as a minority community, to maintain their cultural heritage within a dominant Korean culture, and for Koreans to understand Mongolian culture.

*NaSom Kindergarten.* The Kindergarten, which is multiethnic, was established for the welfare and education of children from multicultural families and migrant workers. It was launched by the request of a Mongolian parent who could not care for her children because of the lack of time. It is open 24 hours a day, 6 days a week. The parents drop their children off on Monday and pick them up on Saturday. The Kindergarten provides
education based on Christian values with a goal to nurture them as Christian leaders for Mongolia.

*NaSom Multicultural School.* The school provides several classes for some of the diaspora communities to rapidly adapt to Korean society. Most importantly, the school has multiple levels of classes to learn the Korean language. The classes not only teach the Korean language, but also provide various experiences of Korean culture such as visiting historic Korean places or making Korean food, etc. The school has several craft classes for quilting, soap making, and ribbon making for job-seeking church members in diaspora communities. The school also trains coffee baristas. Lastly, the school provides a parenting class to those who struggle with problems related to their children who have a difficult time adjusting to Korean society.

*Shelter and Food Bank Ministry.* The church operates the Good Samaritan Inn as a shelter ministry. It provides migrant workers with shelter when they lose their jobs or become ill. The shelter also provides free food to an average of 150 people each day.

*SaeJoongAng Church*

I visited SaeJoongAng Church (AnYang New Central Church) on July 10 and August 23, 2011. On July 10, I participated in the English worship service and observed the Choseonzok (Ethnic Korean Chinese) worship service, but without conducting interviews as they were too busy. On August 23, I visited the church again and interviewed two mission pastors in charge of the mission committee at the church.

*Background and Motivation for Missions*

SaeJoongAng Church is the biggest church in its denomination, Korean Presbyterian (*DaeSin*). The church was established by Rev. ChoongSik Park with eight
families in the city of UiWang, Kyunggi Province in 1983. Five years after starting the church, the number of church members reached about 600 with 100 members among them involved in a disciple training class. After moving to a new church building in Anyang, Kyunggido province, the church grew rapidly and reached 3,200 members. In 2011, there were roughly 10,000 registered church members. The church began a ministry for diasporas in 1995, providing worship services for Chinese and ethnic Korean-Chinese. In 2003, worship services were launched for those from Vietnam, Indonesia, Mongolia, and North Korea.

Vision

Since 2000, the church has reinforced overseas mission by renewing its vision, “Planting 100 daughter churches in Korea and 1,000 churches in the world, and sending 10,000 missionaries to the world.” To complete the vision, the church established SaeJoongAng Missions Committee (SMC), which consists of five departments: SaeJoongAng Missionary Care Team (SMCT), SaeJoongAng Mission Foreigner in Korea (SMFK), SaeJoongAng Mission Training Center (SMTC), SaeJoongAng Mission Trip Team (SMIT), and SaeJoongAng Missionary Welfare Center (SMWC). The department of SMFK has conducted diaspora missions with the vision “to help and serve migrant workers with hospitality; to share fellowship in cultural ministry; to share the gospel based on mutual trust; and to train migrant workers in Korea and send them out reversely and let them live as a missionary” (The Website of SaeJoongAng Church, 2011).

Missions for Diasporas

Worship Service. The church provides multiple services for church members of diaspora communities including Vietnamese, ethnic Korean-Chinese, Chinese,
Mongolian, and Indonesian. Non-Korean ministers are invited from each country to lead the services. In 2011, from January to August, approximately 270 migrants registered as new members, though the attendance was comparatively low.

The numbers of diaspora church members in SaeJoongAng Church (2011) were as follows: Chinese (50), ethnic Korean-Chinese (150), Vietnamese (25), Mongolian (30), Indonesian (15), and 100 people in the English worship service. It should be noted that the church offers separate worship services between Choseonzok (ethnic Korean-Chinese) and Han Chinese, though they have the same Chinese backgrounds. Each worship service consists of a bible study, discipleship training, and a Korean language class.

_Theological Institution._ The church established the SaeJoongAng Theological Institution to train church members of Choseonzok diaspora and send them home as missionaries. The class offers five hours a week for theological training. By 2007, 94 church members of diaspora communities completed the training, and some of them were dispatched as missionaries to China. Currently, ten Choseonzok (ethnic Korean-Chinese), one Mongolian, and two Vietnamese students are studying theology at the Institution and will return to their home countries as missionaries.

_Other Missions._ The church provides a shelter for undocumented and unemployed migrant workers, which can accommodate a maximum of 25 people. A minister resides there, leads a devotion time, bible study, and worship service every day. In addition to the shelter, the church provides traditional festivals for diasporas every year to celebrate holidays such as New Year’s Day and Thanksgiving to reduce loneliness as foreigners. Lastly, the church held several revival meetings and spiritual conferences for evangelizing diasporas.
Gumi Jeil Church (Gumi First Presbyterian Church)

I visited the church August 14-15, 2011. It is located in Gumi City, Kyungsangbukdo, a hub of Korean industry. The church is located near an industrial complex, which hosts many migrant workers. I participated in a Sunday morning worship service, which is an inclusive worship service that includes each ethnic congregation, and I participated in two foreign language worship services. I interviewed one senior pastor, three non-Korean ministers, four Korean volunteers, and five foreign church members.

Background and Motivation for Missions

Rev. Byunggen Song along with fifteen Korean Christians founded the church on March 15, 1915, supported by Gumin Songchon Church established by H.M. Bruen (1874-1956), an American missionary. The church began conducting overseas missions and diaspora missions in 1995 when Rev. Jongsu Ham became the new senior pastor. Since 1998, the church has dispatched seven single missionaries and four missionary families for overseas missions, and cooperated with sixteen missionaries and nine families in Mongolia, the Philippines, Thailand, China, Laos, and Cambodia. Also, the church assigns 20 percent of the annual budget to overseas and domestic missions. In the beginning of 2011, 408 church members dedicated financial and prayer support to the missionaries. The attendance in 2011 was 1,000 adults, 500 children, and 250 members of diaspora. The church operates a mission department, which consists of three committees: the committee for overseas missions, the committee for the welfare of diasporas, and the committee for diaspora missions.
Vision

Although I was unable to find a vision statement on the church’s website, it is clear that the church focuses financial support and energy toward evangelism and missions. When I asked Rev. Ham, senior pastor, about the vision, he shared Acts 20:24 instead of a vision statement: “However, I consider my life worth nothing to me; my only aim is to finish the race and complete the task the Lord Jesus has given me—the task of testifying to the good news of God’s grace.” This verse has motivated him to focus on missions (Ham, Aug. 2011). Though it is not their official vision statement, the church shows what it is doing and what it will do with their catchphrase: “One more Mission, One more Soul, One more Church, and One more Country.”

Missions for Diasporas

Worship Service. The church offers four worship services for church members in diaspora communities: English, Chinese, Vietnamese, and Mongolian. The Chinese worship service was launched in 1999 and led by a non-Korean minister, SunChon Chao, who had been a migrant worker in Korea. Since 1999, there were about 3,500 Chinese registered as church members; 120 Chinese who were baptized; and, approximately 1,500 people had received Jesus as Savior. Nowadays, roughly 70-80 members attend the Chinese worship service regularly.

The Vietnamese worship service began with four Vietnamese migrant workers. In 2000, the church invited Bohwang Peueong from Vietnam to serve as the pastor. There are about 3,000 registered Vietnamese members, 100 baptisms, and 1,000 conversions. About 40-50 Vietnamese attend the Sunday worship service regularly.
In January 2005, the church organized a Mongolian worship service. It started with five Mongolian migrant workers led by Burlelor who came from Mongolia as a minister. These days, 500 Mongolians are registered as members, fifteen Mongolian diaspora have been baptized, and more than 200 Mongolians were converted. More than 35 people attend the Sunday worship service. It is noteworthy that all church members of diaspora communities and Koreans worship together in a combined service every Sunday morning. For this worship service, the church provides more than 150 translator machines, which allows the non-Korean minister to translate simultaneously from Korean to their native language.

_Gumi Jeil Counseling Center for Foreigners._ Since 1998, the church has operated the counseling center for diasporas to improve human rights and welfare. During 2009, the center provides services to more than 6,400 diasporas.

The Center provides several services:

1) Education programs: Korean language classes, Korean culture classes, computer classes
2) Labor counseling: labor laws, unpaid wages, compensation for labor-related injury
3) Medial services: Free check ups, cooperation with hospitals which provide free medical care, translating services
4) Hair Cutting ministry

_Hamkehaneun Community_ (All Together Community)

I visited the Hamkehaneun Community located in Geondeunli MoonMak, Wonju City, Kangwon province July 10-11, 2011. I participated in the Korean, English, and Chinese worship services, and visited the Wonju Support Center for Foreigners operated by the community. I interviewed one senior pastor, two Korean staff, three migrant workers, and one Chinese woman married to a Korean man.
Background and Motivation for Missions

Rev. Choi went to England in 1999 and studied theology at Bristol Wesley College. After graduating, he stayed and planted a multicultural church. He passed the ministry on to another pastor and returned to Korea in 2003. When he returned to his hometown, the city of Wonju, he encountered four Chinese migrant workers who were in need of help. He maintained relationships with them and began to teach them the Korean language. In helping them, he recognized that migrant workers in Korea were not guaranteed the basic rights of human beings, and in October 2003, he started diaspora missions. His experience from living in England and suffering from racism due to his poor English language abilities motivated him to minister to diaspora communities in the city of Wonju. It was then that Rev. CholYoung Choi established Hamkehaneun Community. Although the church’s land was donated by a supporter to establish a community building, people are still gathering in a shabby, temporary building because of financial burdens. In 2008, the church opened the Wonju Support Center for Foreigners supported by the Korean Methodist Church and the city of Wonju.

Vision

The church’s slogan, “Be a Friend with Foreigners,” includes the values and goals of the church. The four values of the church, which can be found on the website, show what the community values: “Worth, Intimacy, Truth, and Humility.” Through the interview, Rev. Choi stated the vision: “Our mission is not only to improve basic rights and the quality of life for diasporas in need, but also to equip them to be missionaries for world missions.”
Mission for Diasporas

Worship Service. The church provides three kinds of worship services: Korean, English, and Chinese. Rev. Choi leads the Korean worship service for about 20 Koreans on Sunday mornings. On Sunday afternoons, Rev. Choi leads the English worship service for church members in diaspora communities from the Philippines and other Asian countries. As soon as the English worship service ends, the Chinese worship service begins. Rev. Choi first delivers the sermon in Korean, and then Rev. Choi’s wife, who can speak Chinese, translates. Since 2003, the church has baptized 20 people.

Community Meal. Community meals are a significant program of the church to show hospitality and share fellowship among diaspora communities. After finishing the Chinese worship service, the church shares a meal with people who are part of diaspora communities. Community meals are open to everyone, whether they attend the church or not.

Wonju Support Center for Foreigners. In 2008, the church established the Wonju Support Center for Foreigners supported by its denomination and the city of Wonju. Rev. Choi is the director of the center with five staff working with him. The center provides several social services such as labor counseling, legal advice and assistance, and medical care to improve the basic rights of migrant workers. To improve communication skills, the center has Korean language classes every Sunday afternoon at the church. The center also provides programs to experience Korean culture including tours of Korean traditional palaces, museums, and other famous places. The center held a symposium, which has been a platform to improve human rights and change labor policies. Lastly, the most significant program is an “Open Camp,” which enhances mutual understanding.
between Koreans and migrant workers. For four days, the camp provides a multicultural experience through several programs such as seminars, outdoor activities, skits, and small group discussions.

**Onnuri Church (All Nations Church)**

I visited two places doing diaspora missions: the Chinese worship service in Seoul and the M Center in Ansan. On August 22, 2011, I participated in the Chinese worship service at Seobinggodong, Seoul. After the worship service, I interviewed the director of the Onnuri Mission Center (M Center), one Chinese minister, and four Chinese students studying at a Korean university. On August 24, 2011, I visited the Onnuri M Center located in Ansan, Kyunggido, which is where a large number of diasporas from more than 58 countries reside. I also interviewed a leader of the center.

*Background and Motivation for Missions*

In 1985, Rev. YongJo Ha founded Onnuri Church in YongSan, Seoul. It is now one of the largest churches in South Korea. Rev. Ha started the church with twelve families and a vision of sending 2,000 missionaries by 2000. To complete the vision, the church has focused on three major movements: quiet time, worship services, and one-on-one disciple training. The church is a turning point for the history of contemporary worship and praise music, culture-relevant ministries, and evangelism in Korea. The church has an accredited seminary (Touch Trinity Evangelical Seminary in YangJae, Seoul), a publishing company (Duranno Publishing), a radio station, and Internet and cable TV stations for world missions. The church has grown explosively during the past 30 years with four prayer houses and 25 campuses. By 2008, there were 53,000 people in regular attendance; and in 2011, the average weekly attendance was 75,000. As of 2011,
the church has dispatched about 1,200 missionaries overseas. A few days after visiting the church, Pastor YongJo Ha passed away due to a chronic disease.

Vision

Rev. Ha established the church with the vision of becoming like “that very church” in the Book of Acts, one that can change the world. This vision can be simply stated with “ACTS 29,” which had a goal of sending 2,000 missionaries and equipping 10,000 cell group leaders for world missions by 2000. Also, the church suggested three core values to complete the vision: reproducing, scattering, and planting. The diaspora missions of Onnuri Church were conducted based on their core values. Besides the vision of Rev. Ha, there is another vision statement for Onnuri’s missions related to diaspora missions:

1) Win Souls for Christ: “Until we reach all migrant people in Korea with the Gospel”
2) Make Disciples: “Until we see Christlikeness in the life of disciples, we will devote ourselves to Quiet Time, One-on-One Bible Study, and a Cell Ministry”
3) Sending them back as missionaries: “Until the ends of the earth hear the gospel of Jesus Christ, we will send Migrant Christians as Missionaries to their respective countries” (from www.onurimission.com)

Missions for Diasporas

Based on this vision statement, the church began conducting diaspora missions in 1993. The missions are divided into four categories: ministries of mercy, worship services, discipleship trainings, and evangelism.

Ministries of Mercy. Ministries of Mercy include a shelter, job counseling, and a ministry for multicultural families. The Onnuri mission offers shelters according to nationality and location. For example, the church opened a shelter for migrant workers from Myanmar, Sri Lanka, and Mongolia in Ansan and Kunpo in the Kyunggi province. The mission also offers labor counseling to solve problems like unpaid wages, visa
issues, unemployment, and illness. Regarding the ministry for multicultural families, the Onnuri mission also offers Korean language classes, cooking classes, and computer classes.

*Worship Services.* The church offers several worship services in various languages at the mother church in Seobinggo, Seoul (English, Chinese, Japanese, Nepalese, Russian, Mongolian, and Arabic) and at the Ansan Onnuri M Center in Ansan, Kyunggi province (Russian, Mongolian, Sri Lankan, Bangladesh, and Tagalog) along with other campuses such as in PyungTaek, Inchon, Suwon and Kunpo in Kyunggi province (Indonesian and Myanmar).

*Discipleship Training.* The Onnuri mission has focused on equipping church members of diasporas as missionaries and leaders of cell groups. For this, the church trains diasporas with quiet time training, one-on-one bible study, Theological Education by Extension (TEE), and several kinds of leadership trainings.

*Evangelism and Reverse Mission.* The Church has conducted its mission in partnership with non-Korean ministers and diaspora church members. Non-Korean ministers often visit workplaces, universities, and homes to evangelize and train them as missionaries. Onnuri missions baptized 187 people between 2000 to 2009. The Onnuri mission dispatched seven missionaries to their home countries such as Pakistan, Myanmar, Nepal, and India who had originally gone to Korea as migrant workers.

*The School for Migrant Missions.* Since 2009, the church has offered the School for Migrant Missions twice a year at Onnuri Church in Seoul. It is a five-week, two-hour per week program. Through the school, the Korean congregation can learn about biblical and theological foundations of diaspora missiology as well as mission strategies for
outreach. In the final class, participants in the school visit the Ansan M Center and participate in hands-on training by serving people in diaspora communities in the city of Asana. The aims of the school are not only to help Koreans recognize the presence of diasporas at their doorstep, but also to recruit volunteers for missions.

One-to-One Sponsor. For international students in the church, Onnuri offers a “one-to-one sponsor” system. The church recruits a Korean individual or a Korean family who will sponsor an international student. As a sponsor, he/she is required to share a meal at least once a month, teach Korean language and culture, and counsel concerning any kind of difficulties the student may have. The church promotes this system to evangelize international students through a relationship.

Saeronam (Community) Presbyterian Church

I visited the Saeronam Community Church in Daejeon on August 8, 2011. I participated in a Chinese worship service and interviewed a non-Korean director of the Chinese worship service, two Korean bible teachers, and five Chinese international students.

Background and Motivation for Missions

Saeronam Community Church is one of the largest churches in Daejeon, in the central region of Korea, and a model of church growth, which has more than 10,000 in attendance. Rev. Jungwoong Nam founded the church in 1986 at Byungdong in the city of Daejeon. The church grew rapidly when Rev. Jungho Oh was appointed as the new senior pastor in 1994. Rev. Oh focused his ministry on discipleship training and tried to equip church members as disciples and leaders of cell groups. In 2007, the church started providing Chinese and English with simultaneously interpreted Sunday morning worship
services as the number of foreigners in the city of Daejeon increased. Ministers who have studied abroad in China and the U.S. serve as translators. Approximately 50-60 people attend the service.

Vision

This vision can be simply stated in four words: Evangelism, Nurture, Training, and Reproduction. The vision statement of the church is that “our mission is to evangelize people who do not know Jesus Christ; to let them have assurance in Salvation; to train them with God’s words; and equip them into the witness for Jesus Christ.”

Diaspora Missions

Saeronam International Church. The city of Daejeon is a hub of science and technology in Korea, and has many research institutions including the Korea Advanced Institution of Science and Technology (KAIST), Electronics and Telecommunication Research Institution (ETRI), Korea Aerospace Research Institution (KARI), etc. It also is home to Daedeok Science Town, which has earned the name “the Asian Silicon Valley,” consisting of more than 100 research institutions with as many as 20,000 researchers, and 18 universities. Due to these circumstances, there are more than 15,100 documented foreigners (November 2010), including highly skilled workers and international students. To respond to the changing mission field, the church established the International Community Church to conduct diaspora missions effectively. The church provides English, Japanese, and Chinese worship services led by non-Korean ministers.

The Chinese worship service, in which I participated, was established in 2006 and is led by a non-Korean minister who became a Christian after entering Korea as a student.
There are more than 55 in attendance each Sunday (35 Chinese students and 20 Korean bible teachers and mentors). In 2011, the church baptized seven students.

**Analysis**

**Motivation for Attending Church**

The research shows that motivations to attend church vary, but can be found in three main categories: social services, fellowship, and religious motivations.

**Social Services**

During the research, I found that one of the functions of churches is as a social institution, which meets the physical needs of diasporas. Social services are one of the main motivations for diasporas to attend church. As social services are part of the need-based missions, most of the churches I visited provide various social services for diasporas. Among the many social services, Korean language classes, job and legal counseling, and shelter ministries are the main factors in attracting diasporas into the churches.

Korean language classes are crucial in attracting diasporas into the church, which is the most significant aspect for diasporas to adapt to life in a foreign country. The skill to speak Korean plays an important role for maintaining social networks and for surviving life in Korea. The lack of communication causes various social conflicts between Koreans and diasporas. Every church I visited provides Korean classes, not only to improve language skills, but also to assist them in adjusting to Korean culture. Most
classes are held after worship services and led by Korean volunteers, but some churches such as NaSom Church and Onnuri M Center provide classes during the week.

The counseling ministry has had a significant role in leading diasporas into churches. Although the human rights of diasporas in South Korea has improved, many diasporas, particularly migrant workers and undocumented migrant workers, still face serious violence and difficulties. While the government continues to make efforts to solve such problems, the government does not function as a perfect refuge because of limitations in human resources and time. Moreover, immigration laws and services such as health insurance and compensation for accidents exclude the undocumented migrant workers. Particularly, under the EPS\(^4\), many migrant workers have difficulties due to constantly changing jobs. To solve such problems, Hamkehaeneun Church, Onnuri M Center, NaSom Church, and Gumi Jeil Church provide job and legal counseling. Rev. Choi, senior pastor of Hamkehaeneun Community, gave me a case:

One day, a migrant worker from Bangladesh visited our community to request help. He wanted to change his job due to physical abuse and violence in the factory. He asked an employer to sign the release papers to change jobs. However, the employer rejected it, and asked him to move out of the company’s dormitory. A staff from the Hamkehaeneun Community contacted the employer and signed the release paper. The migrant worker was able to find a better job in another district. (Choi 2011)

Rev. Choi said diasporas have physical needs, and those needs are a major factor in getting them to church. The church deals with several problems such as unpaid severance pay, unpaid wages, the lack of overtime pay, insufficient medical leave, counseling, and more.

\(^4\) Under the EPS, migrant workers have no right to change jobs freely without a sign by their employer. If an employer does not sign the release paper, migrant workers lose their jobs and their legal rights to work in South Korea (Amnesty 2009, 6).
The shelter ministry also plays a significant role in bringing migrant workers into the church. The Good Samaritan Inn at NaSom Church is the first shelter ministry among Korean churches. The Good Samaritan Inn provides lodging and free meals for migrant workers who lost their job or who are experiencing sickness. SaeJoongAng Church and Onnuri M also offer several shelters for migrant workers, undocumented workers as well as documented migrant workers, who are seeking employment. A minister resides at the shelter and leads a devotion time, a bible study, and a worship service daily.

Besides the services mentioned above, some churches provide free medical care, haircutting services, and food bank ministries, which have played a significant role in attracting diasporas to the Korean church.

**Fellowship**

The churches I visited also function as cultural centers where diasporas can meet people who have the same or similar ethno-cultural background. The churches are places that remind diasporas of their home country. They are places where people can find comfort, fellowship, and a sense of belonging. Most of the churches I visited offer worship services according to nationality or language. They share traditional foods and fellowship almost every Sunday after the worship service.

Andrea, who lived in Korea for ten years a Filipina migrant worker, says:

> When I came to South Korea, I began to attend Yeouido Full Gospel Church, the biggest church in the world, because they provided an English worship service. The worship service consisted of great preaching and contemporary music in a good facility. However, I felt very lonely after every service because there were no people who shared in fellowship. My friend led me to NaSom Church. Even though the worship service is not well organized, it is decent and I love this church and the Filipino community because I can share fellowship and faith with people who have the same ethnic background. (Andrea, 2011)
Pankaj Kapila, a director of the worship service for Indian diaspora at NaSom Church says, “Most of the people attending the worship service for Iranian diaspora are not Christians. Their purposes for attending the service are various, but fellowship is one of the most important motivations.” Hozat, a director of the Iranian worship service at NaSom Church, also says, “In our service, many of the attendees are Muslims, not Christian. Some of them come to church because of religious reasons, but most of them come to share fellowship by sharing food and playing soccer, Iranians’ favorite sport.”

The church is not the only place in which one can meet people of the same ethnic background, it is also a place to maintain their cultural identity and pass their traditional culture down to the next generation. NaSom Church supports traditional festivals for diasporas in Korea. When I visited the church, it was during Naadam, one of the largest festivals in Mongolia consisting of three games—Mongolian wrestling, horse racing, and archery—that were held with support from the church. The church has held the festival every year, cooperating with the government of the city of Seoul and other non-government organizations. The church also held Diwali, the festival of lights, for Indian diasporas. Gumi Jeil Church and SaeJoongAng Church also support the celebration of traditional festivals by providing the finances and a location. Such traditional festivals also attract non-Christians in diasporas from the district into the church.

**Religious Motivations**

Conn and Ortiz argues that migrants tend to be more open toward religions and change their religious beliefs and behaviors during the transition of settling into the culture of the destination country after immigration (Conn and Ortiz, 2001: 319-320).
Most migrants arrive in Korea virtually empty-handed, with a lack of Korean language skills and little understanding of the Korean culture. Even with a basic support group in place, they still experience a difficult period of culture shock, which can lead to serious frustration and depression. Therefore, the challenges and problems diasporas face often causes them to seek God. Through interviews, I collected many testimonies of people who met God through their traumatic migration experiences.

Xiaoqing Zhang, who came from Shanghai, China, has been in Korea for 5 years working as a Chinese teacher in a high school. Before going to Korea, she never heard about Jesus. She taught Chinese in a private language institution and began attending Saeronam Church after an invitation from a co-worker at the institution. She says:

Even though I attended church because of my coworker, I did not have interest in Jesus and Christianity. A few months later, however, I had to stop working because the institution collapsed into bankruptcy. I had to find another job within a grace period, but it was not easy to find a job. I began to pray to God though I did not know about Jesus and God. Some days later after I prayed to God, I found a job with better conditions and better salary, and I could stay in Korea. From that time, I believed in God who is alive and with me (Xiaoquing Zhang 2011).

Zhu Yan, who left China in 2007 to study social work at JoongAng University in Korea, attends a Chinese worship service at Onnuri Church. When she was in China, she did not believe in God, though she knew about Jesus from books. She says:

When I was a freshman, I heard about Jesus from a member of Campus Crusade for Christ (CCC), but rejected accepting Jesus as my Savior. However, I went through a hardship last year because of loneliness and another huge problem [she did not want to share]. There was no way to solve it. At that time, I recalled the Jesus that someone shared with me one year ago. I began to pray to Jesus to solve that problem. Surprisingly, the huge problem was solved with the help of a Christian. I believed God sent that person as the answer to my prayer. I was converted and started to attend church. (Zhu Yan 2011)
Since then, she has studied the bible through one-on-one bible study and a discipleship class. Presently, she serves as the leader of a cell group and teaches the bible to other Chinese students.

Tutandu traveled to Korea in 2007 as a migrant worker from Vietnam. He began attending Gumi Jeil Church with religious motivations. He says:

I was a communist who was prohibited from having any religion. Although I was a communist, I wondered about life after death and prayed to unknown gods when I was in Vietnam. When I arrived in Korea, one Vietnamese minister visited my home and told me about Jesus. It was the first time to hear about Jesus in my whole life. Although I did not receive Jesus as my Savior right away, I prayed to Jesus whenever I faced difficulties. Whenever I prayed to God, he answered my prayer. I began to attend church and read the bible. The bible and Christianity gave answers I had been looking for. (Tutandu 2011)

Tutandu is scheduled to start the M.Div. program at Honam Theological Seminary in the Kwangju province, and then go back to Vietnam as a missionary.

I was able to interview some Christians who were part of diaspora communities from the Philippines, Mongolia, and China. They attend church with religious zeal rather than because of other factors such as friendship and social services. For them, the Christian faith plays a crucial role to overcome the hardship they face in daily life.

Jingguo Riu left China three years ago as a migrant worker to Korea. She states in her interview:

I grew up in Christian faith and attended church every Sunday when I was in China. After arriving in Korea, the first thing I did was look for a Chinese church. I believed that God led me to Korea and prayed to God for guiding me every day. Whenever I faced problems and felt difficulties because of work, low wages, and racial and cultural discrimination, I prayed to God to give me peace and for help solving the problems. God answered my prayers faithfully. (Jingguo Riu 2011)

For Christians in diaspora communities, faith and the church provide them the power to survive in Korea.
Hospitality

The practice of hospitality is essential and required for diaspora missions since many diasporas are in physical and spiritual need. Since diasporas face challenges and problems as they adjust to a new life in a new culture, hospitality is significant in attracting them to a Korean church and staying in the faith. Ariel, a 29-year-old male from the Philippines and member of the Hamkehaneun Community, says that:

Korean society is an age-based hierarchy in social structure, which is very stressful. During work at the factory, I used to be stressed by verbal abuse and cultural discrimination from Korean workers. They do not treat me equally because they are older than me. The only place I get comfort and relief is at church because the pastor, his wife, and the staff welcome me and treat me as a human being. (Ariel 2011)

Wushin Wang, a Chinese woman who married a Korean man, also attends Hamkehaneun Community. She says:

Before coming to this church, I suffered from lots of conflict with my Korean husband due to the language barrier and cultural gaps. My friend introduced me to this church and I began attending regularly. The pastor and other Korean ministers are very friendly, open to new people, and are willing to listen to concerns and questions. I like to share my concerns; the church feels like home. (Wushin Wang 2011)

Traditionally, hospitality is understood as welcoming strangers and meeting the basic needs of others (Pohl 1996, 6). Meeting basic needs is significant because many people in diasporas in Korea are marginalized economically, culturally, and politically. For this reason, most churches include a variety of social services in diaspora missions. However, hospitality has a much richer meaning than just providing social services. Hospitality is “to welcome something new, unfamiliar, and unknown into our life-world” (Ogletree 1985, 2), and to transform “the unknown traveler into guest, from ‘stranger’ into one of the circle of friends for however short a time” (Vogels 2002, 161). In
practicing hospitality, it is essential to recognize them as a friend and receive them as one of the community members.

In relation to this, the worship service plays an important role for creating a sense of belonging. The ministries of Gumi Jeil Church make diasporas feel like one of the church members, not as guests. The greeting team (hospitality team) impressed me as a first-time visitor. When I walked through the front door, the greeting team welcomed me warmly, asked me if it was my first visit, and then guided me into the sanctuary. The Koreans and diaspora congregations worshipped together during the Sunday morning service. The church operates two kinds of greeting teams: one for Koreans and another for diaspora congregations. The greeting team for diaspora congregations is made up of volunteers and non-Korean ministers. Whenever non-Korean members enter the church, the team greeted them and guided them into the sanctuary. Bulletins were prepared in three different languages and individuals were given a translator device. As soon as the worship service started, three non-Korean ministers began translating from Korean to their native language. After the sermon, announcements for the Korean and diaspora congregations were made. The senior pastor used the greeting time to welcome the first time Korean and foreign guests and prayed for them. I was highly impressed by how the loving congregation welcomed all of the first time visitors. After the worship service, all of the new visitors were guided to the senior pastor’s office where they were welcomed again by the senior pastor. Both Korean and diaspora congregations have communion and baptism service together during the Sunday morning worship service with a special time for honoring those returning to their home countries. As a result of hospitality in the
church, Brune Batar, a Mongolian male studying computer science at KeumHo University says:

When I first came to this church, I was a member of the Mongolian worship community. As I attended the Sunday morning worship service, communion service, and other events with other congregations, however, I feel that all of us, the Korean, Chinese, Mongolian, and Vietnamese congregations, are a family in Christ. The great hospitality of the Korean congregation, the senior pastor, and other ministers make me feel comfortable and right at home. (Brune Batar 2011)

Hamkehaneun Community is another church that shows great hospitality to diaspora congregations. During interviews, I observed that Pastor Choi and other ministers of Hamkehaneun welcomed non-Korean members very warmly, asking about their daily lives. The motto of the community is “Be a friend first, be a family second.” Even though the church provides several social services for people in diaspora communities, the missions are more focused on building good relationships with them. ChulYoung Choi, senior pastor of Hamkehaneun Community, says, “Many Korean churches used to give something to diasporas to meet their basic need. I don’t like to criticize their ministries, but one-way giving is not good without building relationships with them.”

NaSom Church also tries to make the church feel like home. As a result, Jungzing Wang, who is married to a Korean man, attends the Chinese worship service at NaSom Church. She says, “The reason I attended this church was to take the Korean language class. Whenever I visited the church, the senior pastor and other ministers welcomed and greeted me very warmly. Since I have attended this church, I have never thought of myself as a guest or as an outsider of the church. I have served others as a host because this is my church.” Quiena Sacoco, a Filipina married to a Korean and a member of NaSom church, says, “Hospitality is one of the significant factors for diasporas to attend
this church. Senior Pastor Yu and other Korean church members listen to us with open hearts and treat us like family” (Jungzing Wang 2011).

Learning a foreign language is one way to show hospitality. Hospitality does not mean the loss of the guest’s cultural and social norms, language, or lifestyle. Hospitality should be a two-way (mutual) process and needs mutual understanding by “recognizing the gifts that the guest brings to the relationship and by recognizing the neediness of the hosts” (Pohl 1999, 72). Learning a foreign language is essential for mutual understanding and the relationship between a host and a guest. Gumi Jeil Church provides a Chinese language class for the Korean congregants. I interviewed Myunghee Jang, a deacon of the church and volunteer for the Chinese worship services. She said,

In working as a volunteer in the Chinese worship service, I attended the Chinese language class at the church. Throughout the class, I learned not only how to speak Chinese, but also how difficult it is to learn a foreign language. I was able to empathize with foreigners suffering from language barriers. Even though I could not speak Chinese well, I serve as a translator whenever Chinese congregants need medical care. (Jang 2011)

Another deacon, YongSook Jeon said, “I learned Chinese from the class at church. I feel very sorry for the Chinese congregation due to my poor Chinese skills. Sometimes I write Chinese characters on a piece of paper to communicate with them” (Jeon 2011). The Korean volunteers I interviewed became learners before being teachers, which is a way to show hospitality to them.

Sharing a meal has been considered an important practice of hospitality. Pohl often points out the significance of sharing meals in practicing hospitality, saying, “in most cultures, eating together expresses mutuality, recognition, acceptance, and equal regard…the intimacy of a shared meal can forge relationships which cross significant social boundaries” (73). The Hamkehaneun Community emphasizes community meals
after the service as one of most important ministries. Pastor Park says, “The sharing of food is important in our church. It strengthens the bond of community. Sharing meals means ‘we are a family’” (Chulyoung Park 2011). The community meals are open to everybody whether they are members of the community or not. I met many people during the mealtime that did not attend the worship service. Although the Korean staff and volunteers make the food, church members of diasporas set the tables, arrange the dishes, and set out the food. Through the community meals, I found that everyone learns how to serve each other and how to show hospitality. During the meal times, there is no real defining line between who is the server and who is being served. Moreover, it was impressive that NaSom Church practices culturally sensitive hospitality in sharing meals. For Hindu and Muslim diasporas in the church, the church does not use pork or beef in the food. In practicing hospitality, recognizing the culture of the diasporas they welcome is essential because it shows respect for the diasporas.

**Holistic Mission: Evangelism vs. Social Gospel**

Samuel Escobar argues, “There is no such thing as a separate individual gospel and a separate social gospel. There is only one gospel—a redeemed (humanity) in a redeemed society” (1975, 306). Evangelism and social responsibility in the mission of the kingdom of God is inseparable. The research shows that the churches involved in diaspora missions functioned as not only a religious center, but also a sociocultural center. Chansik Park explains that the missions for diasporas in Korea began with social activities to improve human rights; social work and evangelism cannot be separated in diaspora missions (2010, 34).
Most of the churches I observed have functioned as a sociocultural center, which provides a variety of social services to meet the basic needs of people in diaspora communities. Most people in diasporas cannot speak Korean well, and do not understand Korean culture, so most of them are marginalized economically, politically, and culturally. For this reason, the churches try to demonstrate the love and faith of Christianity by helping with physical needs. The churches provide social services as follow:
<table>
<thead>
<tr>
<th>Church</th>
<th>Social Services and Programs</th>
</tr>
</thead>
<tbody>
<tr>
<td>NaSom Church</td>
<td>• Korean Mongolian School&lt;br&gt;• Mongolian Cultural Center&lt;br&gt;• NaSom Kindergarten&lt;br&gt;• NaSom Multicultural School: Korean Language and Culture Class, Cooking Korean Foods Class, Touring Korea&lt;br&gt;• Shelter Ministry: Good Samaritan Inn&lt;br&gt;• Food Bank Ministry&lt;br&gt;• Labor Counseling&lt;br&gt;• Haircutting Ministry&lt;br&gt;• Radio Ministry&lt;br&gt;• Medical Care&lt;br&gt;• Supporting Festivals for Diasporas</td>
</tr>
<tr>
<td>SaeJoonang Church</td>
<td>• Shelter Ministry&lt;br&gt;• Korean Language Class</td>
</tr>
<tr>
<td>Onnuri Mission</td>
<td>Onnuri M Center&lt;br&gt;• Korean Language Class, Cooking and Culture Class&lt;br&gt;• Shelter Ministry&lt;br&gt;• Labor Counseling: Immigration and Labor Laws, Unpaid Wages, Etc.&lt;br&gt;• Migrant Mission School</td>
</tr>
<tr>
<td></td>
<td>Chinese Worship Service&lt;br&gt;• One-on-One Mentorship Program&lt;br&gt;• Leadership and Discipleship Training</td>
</tr>
<tr>
<td>Gumi Jeil Church</td>
<td>• Korean Language Class / Korean Culture Class / Computer Class&lt;br&gt;• Labor Counseling: Immigration and Labor Laws, Unpaid Wages, Etc.&lt;br&gt;• Medical Care&lt;br&gt;• Transportation Service</td>
</tr>
<tr>
<td>Hamkehaneun Community</td>
<td>• Community Meals&lt;br&gt;• Labor Counseling&lt;br&gt;• Medical Care&lt;br&gt;• Korean Language Class/ Touring Program to Understand the Korean Culture&lt;br&gt;• Open Camp&lt;br&gt;• Symposium for Human Rights</td>
</tr>
<tr>
<td>Saeronam Church</td>
<td>• Korean Language Class</td>
</tr>
</tbody>
</table>
Since diasporas are a social minority, they often live in insecurity and fear. Through social services, the churches have met their physical needs and used those resources as a bridge to share the Gospel with them as well. Most of the churches I visited have functioned as religious institutions to care for diasporas’ spiritual needs as well.
## 5.2. Evangelical Missions in the Churches

<table>
<thead>
<tr>
<th>Church</th>
<th>Evangelism and Bible Study</th>
</tr>
</thead>
</table>
| NaSom Church                   | • 5 different language worship services (Korean, Mongolian, English, Chinese, Arabic)  
|                                | • Evangelism through shelter ministry                             |
| SaeJoongang Churh              | • 6 different language worship services (Korean, Chinese, Mongolian, English, Vietnamese, Indonesian)  
|                                | • A bible study for newcomers                                     |
|                                | • A bible study and evangelism through shelter ministry           |
|                                | • SaeJoongang Theological Institution                             |
|                                | • Discipleship training                                          |
| Onnuri Mission                 | • Discipleship training                                          |
|                                | • Evangelism through shelter ministry                             |
|                                | • One-on-one bible study                                         |
|                                | • Theological Education by Extension (TEE)                       |
|                                | • Leadership training                                           |
|                                | • Short-term mission trip                                        |
| Onnuri M Center                | • Worship service                                                |
|                                | • Bible study for newcomers                                     |
|                                | • Discipleship training                                          |
|                                | • One-on-one bible study                                         |
|                                | • Leadership training                                           |
|                                | • Short-term mission trip                                        |
| Chinese Worship Service        | • Worship service                                                |
|                                | • Bible study for newcomers                                     |
|                                | • Discipleship training                                          |
|                                | • One-on-one bible study                                         |
|                                | • Leadership training                                           |
|                                | • Short-term mission trip                                        |
| Gumi Jeil Church               | • 5 different language worship services (Korean, English, Chinese, Mongolian, Vietnamese) |
|                                | • A bible study for a new comer                                  |
|                                | • Leadership training                                           |
|                                | • Evangelism on every Saturday                                   |
|                                | • Short-term mission trip                                        |
| Hamkehaneun Community          | • 3 different worship services (Korean, Chinese, and English)    |
|                                | • A bible study in Open Camp                                     |
| Saeronam Church                | • Worship service                                                |
|                                | • A bible study for newcomers                                    |
|                                | • Leadership training                                           |
The research observed that most of the churches have a holistic understanding in their missions, which has attempted to balance “saving souls” and “practicing charity.” However, there are slight differences among the churches.

Hamkehaneun Community focuses its missions on social services for migrant workers to adjust to Korean society rather than evangelism. To provide such services, the church established “Wonju Support Center for Foreigners” in 2008 with support from its denomination and the city of Wonju. The research could not find any kind of evangelistic activity, except for providing three different worship services. This is related to the motto of the church and the concept of salvation from the senior pastor. The slogan of the church, “Be a friend with foreigners,” shows the community’s focus. Even though the church has a vision to equip Christians in diaspora communities as missionaries for world missions, the senior pastor believes, “The priority of our mission is to be a friend to them. Before sharing the gospel with them, building a good relationship is more important. Helping them and meeting their physical needs is necessary” (Choi 2011). The direction of missions is also related to his concept of salvation. He explains:

I don’t think salvation is to transform ‘non-Christians’ into ‘Christians.’ I oppose any attempt of forced conversion based on imperialism in Korea. The church is not a place for Christians. Our church is open to everyone whether believers or not. They will see God’s love and meet God when we serve and respect them. (Choi 2011)

He understood salvation as an on-going process, not just a moment; and this understanding has affected the direction of their missions.

NaSom Church, SaeJoongAng Church, and Gumi Jeil Church have shifted the focus of their missions from social services to evangelism. In the past, diaspora missions at NaSom Church focused on shelter ministry and job counseling to improve conditions.
SaeJoongAng Church also focused its missions to meet the basic needs for non-Korean members in the church. The missions in Gumi Jeil Church focused on fellowship to meet social and physical needs for people in diaspora communities in the region. However, as all three churches felt the limitations of social services in diaspora missions, they shifted the focus of their missions from social services to evangelism.

Pastor Yu, Senior Pastor of NaSom Church, explains:

I was a civil campaigner to help improve the rights of international labors. I believed I was doing what was right, but it was a big mistake. I forgot I was called to be a pastor and missionary, not a campaigner...it was in 1996 when I realized myself as a minister who should take responsibility in making a new mission paradigm for international nomads. I realized my ministry for human rights was not my ministry any longer because there were many campaigners getting involved in that ministry. (Yu 2011)

After reflecting on his identity as a pastor and missionary, Pastor Yu began to focus on evangelism. Even though the church still provides several social services, the church focuses much more on evangelism and discipleship training. In the case of Gumi Jeil Church, the goal of missions was to meet the basic needs of people in diasporas until 2008. Shunchan Chao, a director of the Chinese worship service, realized some problems in the diaspora missions in the church. He says,

To receive social services provided by the church, many people in diasporas visited and registered as church members. After receiving social services such as medical care or haircuts, they moved to another church or institution to get better services that our church did not provide. It was just like any ordinary social club. While many Chinese attended the Sunday service, there were only a few Chinese who attended the Sunday worship service regularly. In 2008, I started discipleship training including bible study and leadership training for church members in diaspora communities every Saturday and Sunday so they could lead a worship service and teach the bible after returning China. The people who were not interested in such training moved to another church or just stopped attending the church. As a result, the attendance at the Chinese worship service declined. Six months later, the Chinese members who received training started to share the gospel with their colleagues, and the attendance and baptisms began to increase. I try to balance between evangelism and social services in the mission. (Chao 2011)
Even though the church focuses more on evangelism than social services, the church still provides many social services such as Korean language classes, Korean culture classes, medical care, and legal counsel for immigration issues, labor laws, and unpaid wages through the Gumi Jeil Counseling Center for Foreigners at the church.

Seokhwan Kim, a mission pastor at SaeJoongAng Church, says,

In the beginning of the diaspora missions in the church, our mission made an effort to meet physical needs by providing social programs of people in diaspora communities such as a shelter ministry and medical care. However, such social programs did not lead people in diaspora communities to conversions. The low rate of returnees attending church in their home country motivated our church to focus more on evangelism and discipleship training. (Seokhwan Kim 2011)

These days, while the church provides shelter and Korean language classes as social programs, the church provides several discipleship and leadership training classes for church members of diasporas.

On the one hand, the churches involved in diaspora missions for international students such as Saeronam Church and the Chinese worship service at Onnuri Church has focused their ministries on evangelism and discipleship training to send diasporas home as missionaries. Churches generally only provide Korean language classes because most international students receive financial support and health insurance from their parents.

Research shows that the theological background plays a significant role in determining the focus of missions. Rev. Chulyoung Choi, senior pastor of Hamkehaneun Community, graduated from the Korean Methodist Theological Seminary with a more liberal theology. His concept of salvation and ideas of the church are radical, which has helped foster the church to focus more on social activities. On the other hand, the other five churches are evangelicals, which emphasize the “spiritual gospel,” focusing
primarily on soul saving as the church’s calling in the world. Although evangelical churches make evangelism a priority over social activities, the research observed that the churches continue to make an effort to meet the basic needs of diaspora members in the church. In the same way, radical churches such as Hamkehaneun Community put a priority on meeting physical needs while also trying to meet the spiritual needs of church members in diaspora communities through the Sunday worship services and counseling. Consequently, through trial and error, the churches have created a balance between social concerns and saving souls in missions.

Reverse Mission

Within the last couple of decades, diasporas have been viewed not only as object of Christian missions and recipients of basic resources, but also as agents of world mission. Adogame describes reverse mission as “the conscious missionary strategy by mother churches in Africa of evangelizing the diaspora…re-evangelize Europe and North America in particular, the former heartlands of Christianity” (2007, 1). Anthony J. Gittins, professor of Theological Anthropology at Catholic Theological Union in Chicago, describes reverse mission as “the building-up of relationships which allow the giver to be a receiver, the speaker to be a hearer, the host to be a guest, the leader to be a disciple” (1993, 23). For African churches, reverse mission has been a popular agenda and the churches have become mission-based to re-evangelize secularized churches in the West (Wahrisch-Oblau 2000; Adogame 2007; Hanciles 2008; Udotong 2012).

As diaspora missions in Korean churches matured, the churches began training some church members in diaspora communities to equip their own ministers and send
them back to their home countries. Regarding reverse mission, this research has conducted in three categories:

1) to Koreans and Korean churches; 2) to diasporas in Korea; and, 3) to kinsmen in their home countries.

First of all, the research attempted to find how diaspora church members in Korean local churches affect Koreans and Korean churches. During the research among six churches, I could not find any case where diaspora Christians evangelized Koreans. However, the research found that church members in diaspora communities contributed to the faith communities of Korean Christians and to the life of Korean churches by changing their concepts and mission of the church. Based on my interviews, church members in diaspora communities in the Korean local church have a very positive influence on Korean Christians in helping them rethink missions and the church. Soonju Kwon, a Korean teacher and staff at Hamkehaneun Community, changed his understanding of missions after being involved in diaspora missions at the church. He says,

Before I was involved in this mission and met church members in diaspora communities, I thought the mission was to go out to foreign countries or to send an overseas missionary and plant churches. However, I think missions is about serving and being with diasporas in daily life. Most importantly, I learned that the Korean church must shift their mission strategies from program-centered missions to relationship-centered missions. (Kwon 2011)

Yongsook Jeon, a deacon and volunteer in the Chinese worship service at Gumi Jeil Church, stated in an interview:

My perspective on missions changed through participating in this ministry. In the past, I understood missions as sending an overseas missionary and supporting them with financial resources and prayer. However, I realized that the mission field is not only overseas, but also where I live. I now identify myself as a missionary. (Jeon 2011)
Diasporas and diaspora missions prompt Korean Christians to ask critical questions about their own culture and lifestyle. They open Koreans’ eyes to sinful structures and attitudes, such as racial discrimination, both inside and outside of the church. Yongsook Jeon shares what he learned from participating in diaspora ministry:

I learned lots of lessons from this diaspora ministry. First of all, I could see and understand many kinds of suffering in the faces of diasporas in Korea. It makes me feel sorry for them and reminds me of what a Korean church should do. While the Korean church has focused their missions on growing its own church, it has ignored the marginalized people in our society. Through short-term mission trips, I visited China three times to meet returnees who built a church and lived as missionaries. In bad circumstances, they never give up their faith. I also visited an underground church, which a Chinese returnee planted. I could not help crying because of their zeal and desire for God in difficult circumstances. At that time, I confessed my sins and the sins of the Korean church because of secularization and materialism. The diaspora Christians in our church taught me what the church should be and what it should do. (2011)

Diaspora missions also helps indigenous Christians get a better grasp of the ministry of hospitality and how to develop it. Contact with people in diaspora communities helps Korean Christians grow in their faith and practice. Kyunghan Kim, volunteer Korean language teacher and bible teacher for the Chinese worship service at Saeronam Church, says that,

I have learned basic theology and the bible in a small group and in bible classes at the church. I learned about evangelism and missions through several seminars in the church. However, I had not changed how I practiced my faith from what I learned at church. The diasporas and diaspora missions gave me a chance to practice the hospitality I learned from the bible studies and sermons. I matured through practicing hospitality and using what I learned from bible study. (Kyunghan Kim 2011)

Han serves as staff and as a Korean teacher at Hamkehaneun Community. After first volunteering, she transferred her membership to this community under the permission of a senior pastor at her previous church.
The church I attended previously was a good church, providing well-organized worship services and several bible study classes for discipleship. I learned many things and gained knowledge about God and Christianity. But there were no opportunities in the church to practice what I learned from the bible classes. Through the Hamkehananun community, I learned how to love and serve others, and discovered what the kingdom of God looks like. I was able to experience the kingdom of God whenever I worshipped God with church members, many of whom are diasporas, and during times of serving the diaspora community. (Han 2011) 

She goes on to say, “It is certain that God’s interest is for the marginalized and the poor. The Korean church does not have interest in those people, but has focused on the growth of the church. Our community focuses our missions on sharing, not growing” (Han 2011).

Secondly, diaspora church members are a primary resource in reaching out and evangelizing to people in diasporas in Korea. Christine D. Pohl argues, “From their own experiences, they [diasporas] know well the needs of strangers for meaning and place, and yet they also know how precarious human connections to status, resources, and communities are” (2003, 10). Most churches I visited have evangelized to diasporas through church members in diaspora communities at the church. In the case of Gumi Jeil Church, each diaspora community in the church operates their own evangelism team, which meets every Saturday at 6 or 7 pm to reach out to their ethnic group in the city of Gumi. The people in the team are trained in how to share the gospel in a leadership training class. They usually go to markets or visit homes. When they meet non-Christian diasporas, they usually introduce the social services the church provides and information about the worship services.

In the case of international students, the evangelism for them is conducted more systematically. The international students in the Chinese worship service of Onnuri
Church have many chances to learn how to evangelize others as the church provides evangelism training through one-on-one bible studies, discipleship training, and leadership training. “The Four Spiritual Laws,” created by Campus Crusade for Christ, and “Relationship Evangelism” are the methods used for evangelism. The international students at Saeranam Church are also trained for evangelism through leadership training on Saturday, and then they are encouraged to share the gospel on their campuses. The research observed that while the international students participate in evangelism more positively, migrant workers are less able due to time limitations, difficulties making commitments, and struggles in attending evangelism training.

Lastly, the diaspora missions in the Korean church aims at evangelism to their own people, such as their family, friends, and relatives, in their home countries. Under the immigration laws, migrant workers are not allowed to stay in Korea for more than five years. International students are expected to return to their home country after graduating.

International students actively evangelize in their home country because they have more opportunities to share their faith such as on school vacations. Wangzi is a 21-year-old international student from China who shared the gospel with her parents and relatives in her home country. She is studying Film, Television and Multimedia at SungKunKwan University. She was an atheist and a communist, but became a Christian following the lead of a Korean friend from school. Since attending the Chinese worship service at Onnuri Church, she has studied the bible and learned how to evangelize through one-on-one bible study and in small groups. On vacation in 2011, she returned home and shared her new faith with her family and friends. Although her father was a communist and was
not allowed to have any religion, he became a Christian and was baptized. Her elder sister planned to be baptized in December 2012.

Zhu Yan, a JoongAng University student studying Social Welfare, is serving as a cell leader for the Chinese worship service at Onnuri Church. She experienced conversion through a member of Campus Crusade for Christ (CCC) at JoongAng University and began attending Onnuri Church. She says,

In church, I was trained to be a cell leader through discipleship training, leadership training, and a small group. On vacation in 2011, along with other church members, Korean and Chinese, I went on a short-term mission trip to my hometown. I shared the gospel with my parents and my grandmother, and all of them became Christians. (Zhu Yan 2011)

The Chinese worship service at Onnuri Church sends a short-term mission team to Chinese students’ hometowns during every vacation. For the mission trip, the church offers evangelism training to the students and Korean volunteers who will participate in the trip. The Chinese worship service at Saeronam Church also offers evangelism training as well as discipleship training every Saturday. Even though the church does not operate a short-term missions team, the students share the gospel with their parents and friends.

Some churches I visited offer leadership training for people who will return to their home country. SaeJoongAng Church established the SaeJoongAng Theological Institution to train church members in diaspora communities that would be sent as missionaries. The classes are offered for five hours a week for two years and teach basic theology and practical pastoral skills such as how to lead a worship service, evangelize to others, and teach the bible. Ten Choseonzok (ethnic Korean-Chinese), one Mongolian, and two Vietnamese are studying theology at the institution and will return to their home countries as missionaries. As of 2007, 94 church members of diasporas finished the training and some were dispatched to China as missionaries. The church also supports
seven churches in Vietnam, which were established by some Vietnamese diaporas from the church who returned to Vietnam.

In the case of NaSom Church, it does not have a particular training program for returnees, but five people who will return to their home countries are being supported by the church to complete the M.Div. program at the Korean Presbyterian Theological Seminary. They entered Korea as migrant workers, but have served in ethnic worship services as ministers since their conversions. Some of them will return to their home countries as missionaries, and one of them from Iran will go to Turkey to share the gospel with Iranian diaporas there.

Each ethnic worship service at Gumi Jeil Church offers evangelism training for returnees during the Sunday bible study. Sunchan Chao, a minister of the Chinese worship service, has provided leadership training for migrant workers who will return to China. He says that,

I have chosen a small group of people and offer leadership training after the Sunday worship service to equip them as a leader of the church in China. During the leadership training, they learn how to lead a worship service and bible study, and how to evangelize to others. (Chao 2011)

The research observed that many Christian students and migrant workers who came from “unreached people groups” are useful human resources for global missions as they have the language skills, cultural understanding, and no immigration barriers for building new relationships.
Partnerships and Networks

Globalization and the increase in international migration have radically changed the landscape of the mission field, making the distinction between “a sending church” and “a receiving church” meaningless (Bosch, 465).

Diaspora missions require the cooperation and partnership of Christian diasporas and the local church, which is regarded as a sending church (Wan 2004, 114). At the same time, the missions demand the churches shift their perspective toward diasporas from people in need to partners for God’s mission. In my research, I looked at partnerships between local churches and non-Korean ministers, and between Korean local churches and the churches planted by church members in diaspora communities in their home countries; and networks among Korean churches and other organizations.

Most of the churches I visited have cooperated with non-Korean ministers in doing diaspora missions in the church; Hamkehaneun Community is an exception. It is necessary for a Korean local church to cooperate with non-Korean ministers because they much more know the needs of people in diaspora communities than Korean ministries, and can better reach out to members of their own diaspora groups without language or cultural barriers. In the case of Hamkehaneun Community, because the pastor and his wife can speak Korean, English, and Chinese, the church does not need non-Korean ministers to lead worship services or other ministries for church members in diaspora communities. On the other hand, Gumi Jeil Church recognized the significance of having non-Korean ministers in the early stages of the missions. When the church decided to start diaspora missions, the senior pastor and elders went to Mongolia and Vietnam to seek ministers. After interviewing several people, the church invited two of them from
Vietnam and Mongolia. In the case of NaSom Church, the church sought non-Korean ministers among the diaspora congregations in the church. All of the current non-Korean ministers entered Korea as migrant workers and were baptized in the church. After interviewing Senior Pastor Yu, they became dedicated as ministers and entered a theological seminary supported by the church. SaeJoongAng Church started diaspora missions with returned Korean missionaries. As the number of diaspora congregations increased, the church invited non-Korean ministers who came to Korea to study theology at a Korean theological seminary.

Based on interviews and observation, however, I found some hindrances for partnerships in missions. First of all, the language barrier is a major factor hindering the building of effective partnerships between Korean ministers and ministers from different ethnic/national backgrounds. Seokhwan Kim, a mission pastor at SaeJoongAng Church, says,

There is a serious problem in communication between Korean ministers and non-Korean ministries due to the language barrier. Even though the non-Korean ministers can speak Korean, their Korean skills are not good enough to talk deeply about ministry issues. Sometimes I feel that some of the non-Korean ministers do not understand the vision and goals of the church because of the inability to communicate well. (Seokhwan Kim 2011)

Based on interviews with non-Korean ministers at five churches, I found that many of them have faced difficulties in learning the Korean language, except ministers who married Koreans. Another hindrance to building partnerships is the hierarchical relationships based on age and position in the Korean culture and in the church. A non-Korean minister, who did not want to be identified, says:

I am surprised that the church and church leaders are very hierarchical. Most of the Korean ministers and staff obey whatever a senior pastor commands. I think the senior pastor in Korea has an overriding authority in doing ministry. If a senior pastor asks for something, I have to do it without any comment. My
relationship with the senior pastor seems like one of a boss and a subordinate, not partners in ministry. (2011)

In the hierarchical system of the church, a senior pastor may take a somewhat paternalistic attitude toward non-Korean ministers, which becomes an obstacle in the relationship and partnership.

Regarding partnerships between the Korean local church and the churches in the homeland established by returnees, my research indicates that the partnerships are in the early stages because of the short history of diaspora missions in South Korea. Two churches, such as SaeJoongAng Church and Gumi Jeil Church, have connections with churches in the homeland, which returnees planted. Returnees trained in discipleship and leadership classes at SaeJoongAng Church established seven churches in Vietnam and more than 100 churches in China. The church allocates funds to support returnees who will plant new churches in their home countries. Gumi Jeil Church has financially supported the churches planted by returned Chinese members. Every summer vacation, the church members and staff from the international worship services visit the churches established by returnees, and support them with finances and other materials.

Lastly, the research observed that most of the churches I visited function independently. It is not easy to find a network among Korean churches. Haegeun Yu, senior pastor of NaSom Church, was one of the founders of Migrant Ministry Networking Korea (MMNK) established in December 2008. However, the network is now defunct because of theological differences and the lack of cooperation among other churches. ChulYoung Choi, senior pastor at Hamkehaneun Community, says that,

A couple of years ago, the community started to connect with five other churches in Wonju City interested in diaspora missions. But it was not easy to
build partnerships with them because of differences in theology and mission direction. (Choi 2011)

Theological differences are the main obstacles in building partnerships and networks in the Korean context, which is dominated by a fundamentalist, conservative theology. On the other hand, I found some networks that connect nations. For example, during the research, there was a large-scale conference, “Mission China 2011,” led by the Korea China Mission Association (KCMA) and Korean Missionary Association in China (KMAC). The Chinese ministers I interviewed shared mission strategies during the conference. Vietnamese Christians also have a network called the Vietnamese Christian Fellowship (VCF). Through the network, a Vietnamese minister from Gumi Jeil Church obtained a Vietnamese bible and materials for evangelism and discipleship training.

Although the Korean churches have difficulties in partnerships because of theological differences, the non-Korean ministers are able to connect with one another because they share an ethnic background and mission goals.

Summary

This chapter briefly reviewed the history of diaspora missions in Korean churches. In the beginning of the mission, the churches started with the motivation to improve the rights of diasporas. Over time, however, the mission approach varied and churches focused more on evangelism and discipleship training. This chapter also examined general information of the historical background, motivations for diaspora missions, and mission methods. Lastly, this chapter analyzed diaspora missions in six churches using five categories: motivation to attend church, hospitality, holistic mission, reverse mission,
and partnerships and networks in missions. Through the analysis of collected data, the research found strengths and weaknesses in the missions. In the next chapter, I will provide findings based on my analysis, and will suggest strategies for effective missions for diasporas in the Korean context.
CHAPTER SIX

SUMMARY OF FINDINGS AND SUGGESTIONS

The research shows that Korean churches have work to do in responding better to diasporas in Korea compared with the short history of diaspora missions. In this concluding chapter, this study provides conclusions in two parts: findings and suggestions. As a conclusion, I describe several findings as a result of an analysis of collected data, and then I suggest strategies for improving diaspora missions based on the findings, particularly hindrances in diaspora missions, which I found during this research.

Findings

Three Implications of Diaspora Missions in the Korean Context

Through analysis of the collected data, this research attempts to answer the main research question: What might be diaspora missions in the current Korean context? During the research, I found that diaspora missions have more implications beyond evangelizing to diasporas in their home country. The implications exist in three categories: 1) missions as a vehicle of the renewal of Korean churches, 2) missions as social integration, and 3) missions as a vehicle of world missions.

Diaspora Missions as a Vehicle for Renewal of the Korean Church

Diaspora missions have played a significant role in the renewal of the Korean church. There are many studies that show the effects of diaspora missions on the church in the host country (Adogame 2007; Jongneel 2003; Hanciles 2008). Timothy C. Tennent also notes, “Christians should understand that immigration represents the most important
hope, not only for the ongoing viability of our society, but also for the re-evangelization of the west” (44). Hun Kim, a director of the Korean Research Institution for diaspora, argues there is some missionary significance concerning the influx of Christian migrants to Western society, saying,

Migration are impetus for missionary mobilization call for a structural reform of the church to grapple with the challenges of migration…” of the church to grapple with the challenges of migration…reverse trend in missions offer the ‘old heartlands’ of Christianity a model for renewal. (2011, 64)

In the same way, diaspora missions in the Korean church have motivated Korean congregations to rethink the concepts of church and missions.

First, diaspora missions have played a significant role in rethinking the concept of and the role of “the church.” Since 1884, when the first Protestant missionary entered Korea, the Korean church has been passionate about sharing the gospel with people and expanding the kingdom of God. In the 20th century, as a result, the Korean church was one of the fastest-growing churches in the world. Since 1990, however, the Korean church has experienced stagnation in number and has been highly criticized from inside and outside the church. Although there are many reasons for stagnation, one of the reasons is the Korean church’s focus on numerical growth of membership, which has been influenced by church marketing. In the dissertation, A Missional Ecclesiology for the Korean Church in Postmodernity, Jungyu Park identifies church marketing theory as a main reason for the crisis of the Korean church. He says,

First, for Korean churches, marketing has been adopted without serious theological reflection as an urgent measure to overcome the church’s crisis in postmodernity…second, the focus of marketing ministry in the Korean church has been based on people’s desire rather than their needs…third, more seriously, Korean churches are not interested in people’s needs or desires per se. The goal of the church is not to meet or satisfy people, but to increase the church’s profits. (2004, 130)
While the church and pastors in Korea are making an effort to learn pragmatic skills and methods in order to increase numbers, they do not play a proper role in social services and the transformation of society (Sohn 2003, 140). The Korean church has become indifferent to social problems and does not respond effectively to Korea’s changing society (Sohn 2003, 140). Historically, the Korean church played an important role in Korean society in the process of modernization and democratization. The church was known for supporting the politically oppressed and economically poor in many ways. Currently, however, Korean people now recognize the church as an exclusive and selfish religious institution, which is no longer a Good Samaritan to those in need. Joonsik Park, E. Stanley Jones Professor of World Evangelism at the Methodist Theological School in Ohio, points out the problem in the Korean church:

At the beginning, the Korean Protestant church was a home for the poor and oppressed, and during the industrialization of the country, it provided both moral and social stability to the working class…the Korean church is no longer able to communicate with the common people; it has become too rich to hear the cry of the needy and powerless. (2012, 61)

In Korean society, the church is viewed as a greedy and secularized religious institution, which attempts to defend their hegemony. Due to these reasons, the Korean church must be reformed from within, as well as outwardly.

In the context of Korean churches, diasporas and missions remind the Korean church and Korean congregations of their identity and who their neighbor is. Through diaspora missions, they begin to turn their eyes from self to those who are poor and oppressed. Korean congregations must witness the sins of Korean society through the voices of the diasporas, those who have suffered from racial and cultural discrimination, mistreatment by Korean companies with unpaid wages, overtime without extra pay, and
risky, dirty working environments. Diasporas’ experiences and voices need to drive
Korean churches and their congregations to rethink the meaning and role of the church.
The Korean church has to begin to identify the church, not only as an agency of saving
souls, but also as an agent of social responsibility.

Diaspora missions play a crucial role in rethinking the concept of missions in the
Korean church. Traditionally, missions were understood as an “ingathering, church
extension, and, to a lesser degree, similar work overseas” (Hendrick 1996, 299). Guder
also argues the way of mission in the Western church, saying, “they understood
themselves as sending churches, and they assumed the destination of their sending to be
the pagan reaches of the world that needed both the gospel and the benefits of Western
civilization” (Guder 1998, 6). In the same way, Korean churches also understand
missions as sending missionaries overseas to establish a church or school while providing
other social services such as free medical services. The result has been that Korea has
become the second largest missionary sending country in the world after the United
States. For Korean churches and Korean congregations, the meaning of participating in
missions has been to pray for the missionaries they have sent out and by supporting them
financially. Based on this concept of missions, Korean churches have focused on
“sending” missionaries to “unreached people” in the most unreached regions, particularly
to nations in the 10/40 Window\(^5\) (Han 2005, 9). Through diaspora missions, however, the
church and Korean congregations began changing their understanding of missions as they

\(^5\) In July 1990, Bush and Holzmann found that the great majority of nations called
“the resistant belt,” formed a band of about 60 countries with at least half their area lying
between 10 and 40 degrees latitude north of the equator. The countries within this
rectangle extend across Africa, the Middle East, and Asia, which are the majority of the
world’s Muslims, Hindus, and Buddhists.
(http://www.joshuaproject.net/10-40-window.php)
realized the target groups they wanted to reach overseas lived at their doorstep. Most of
the churches I observed recognize the missional nature of the church; that the church is,
by nature, a missions institution. For example, Korean congregations began realizing
Korea is a mission field; there is no longer a separation between foreign missions and
homeland missions. Furthermore, some of the Korean congregations engaging in diaspora
missions locally identify themselves as missionaries.

Bosch emphasized, “The meaning of mission is the admission that Christians are
those who are called upon to live together in Christ with the poor, oppressed and
suffering as well as non-believers and that it is their duty to do so in their mission field.”
In relation to this, diaspora missions help the Korean church reach a deeper
understanding of its common undertaking toward missions and the church toward
believers and unbelievers.

**Diaspora Missions as a Vehicle for World Missions**

Jehu Hanciles asserts that Christianity is a migratory religion and the migration
movement has played a significant role in expanding Christianity (2004, 99). Such a
perspective that has stirred the church to rethink the role of diasporas in world missions.
In the past, diasporas were regarded as mission targets of the church in the host country,
people in physical and spiritual need. As diaspora missions matured, churches began to
see diasporas as God’s plan and recognized them as vehicles for world missions. Hanciles
argues that African Christians who migrated to Europe and North America have played a
crucial role in reshaping Christianity (2004, 103). The church reconsidered the definition
of mission and diaspora within the global dimension.
The Korean church also began to elevate and define mission and diaspora at the level of global missions. Most people in diaspora communities in Korea are from China, Vietnam, Bangladesh, Sri Lanka, and Mongolia, which are in the 10/40 Window. This is the region where 66 percent of the world population lives and around 95 percent are unreached. The countries in that region still restrict missionary entrance, making it difficult to share the gospel with the native people. Since 1990, when Korean churches began missions to diasporas, they only understood diaspora missions as improvement of workplaces, labor rights, and the legal protection of undocumented residents. Korean churches have since realized the significance of world missions through diasporas who will be future missionaries to their own countries.

Most of the churches I interviewed have evangelized to diasporas through diasporas, and have developed connections with churches diasporas established upon their return home. In the case of Saeanyang Church, the churches financially supported several returnees who established churches in their home countries. As a result, seven churches in Vietnam and several churches in China were established by returned church members in diaspora communities with support from Korean churches. Gumi Jeil Church provides leadership training for church members in diaspora communities who will return their home countries. As a result, several churches were established in China by returning church members in diaspora communities and the churches then send short-term mission teams to the churches every year to support the churches financially and in evangelizing the local people. The research also witnesses that many Chinese students who are studying in Korea have visited their hometowns with Korean mission teams to evangelize
their parents, relatives, and friends. Diasporas are no longer objects of mission of the Korean church, but are part of the body of Christ, as well as partners in world missions.

**Diaspora Missions as a Vehicle for Social Integration**

Doris Peschke, the general secretary of the Churches’ Commission for Migrants in Europe (CCME), argues for the role of the church’s integration, saying, “religion plays a central part in the daily lives of migrations, in the development of communities and in defining how the state should respond to new migration—it is plausible that religious organization such as churches can have a significant impact on migrant integration” (2009, 373). In the same way, this research also found that diaspora missions have played a crucial role in social integration. Although Korea has become a multicultural society, many Koreans still feel negatively toward people in diasporas in Korea because of the loss of jobs, an increase in crime by some people in diaspora communities, and the crisis of a homogenous national identity. Such a negative perspective causes racial and cultural discrimination, which creates difficulties for diasporas in adapting to Korean society. Additionally, immigrant brides suffer from the exclusion from various social services, including education, welfare, and childcare; and their biracial children are bullied and alienated in school (the Ministry of Health and Welfare, 2005). These problems marginalize migrant workers and international families.

To solve such problems, the Korean government has provided several integration programs for diasporas. In general, social integration means assimilation of the diasporas, which requires them to adjust into the culture of the host country though they experience “conflict factors, such as social anxiety and alienation” (Kim YoungOk 2012: 79). The Korean government established integration policies and programs by providing Korean
language and cultural education classes and seminars, job counseling, and several welfare programs. However, YoungOk Kim, a director of the Korean Women’s Institution, points out the limitations of such integration programs due to the reality that integration requires adapting to a “cultural and social environment beyond the language education and cultural information” (80). Kim goes on to say that the program should operate based on mutual trust and understanding between Koreans and diasporas because social integration indicates the “mutual penetration and mediation between the indigenous culture and migrant’s culture, it is more than a force transfer, which is the transfer of a diasporas’ culture to the host culture” (79). In other words, program-based integration without a change in perspective toward diasporas is not sufficient for social integration.

On the other hand, the churches I researched play a significant role as a religious and social community, which helps people in diasporas adapt to Korean society. First of all, as a social community, some Korean churches provide various social services such as Korean language classes, Korean culture classes, job counseling, housing ministry, medical care, food bank ministries, and one-on-one mentoring. Although the goal of social ministries through the church is for sharing the gospel with them, those ministries play a crucial role in the lives of church members in diaspora communities as they adjust to Korean society. During the research, I found that a Korean language class is the most important ministry for social integration because the lack of Korean language skills causes marginalization economically and culturally in Korean society.

Another important ministry for social integration in Korean churches is education for children. Under the law, all children born from migrant worker parents or in multicultural families are guaranteed the same basic educational rights as Korean
children. However, many children who have a multicultural background find it difficult to adapt to school life due to communication problems, limited Korean language skills at home, and identity confusion. As mentioned in chapter five, the dropout rate of these students is higher than that of Korean students, and it will continue to grow as a new social issue as this marginalized group grows in number (*The Hankyoreh*, 15 August 2012).

Recently, as churches begin to recognize the problems and take them seriously, some of the churches have engaged in diaspora missions starting with education ministries for the children in diaspora communities. NaSom Church has operated the “Korean Mongolian School” since 1999. The school follows the curriculum of Mongolian schools, but teaches Korean language and culture as well. The church provides not only education, but also a free lunch to all students. The Pochon International School, established by Pastor Sangrok Shin (Pureunchojang Church) in Pochon, Gyunggido, and the Saenal School, established by Pastor ChonYoung Lee (Gongdan Church) in Kwangju, have played a crucial role for diaspora children in adapting to school in Korea and Korean society.  

These two schools focus on students who have experienced difficulties in adjusting to Korean schools.

The Korean church also plays a role in social integration as a religious community. Most of all, an inclusive worship service is the best way to show the possibility of integration in the context of a multicultural society in Korea. Through a worship service, Korean and diaspora congregations recognize themselves as a family with one Father and one Creator of all races and all creatures. The worship service

---

6 I visited both schools and interviewed the two pastors. However, these two cases are not included in the cases because they do not meet the criteria of this research.
identifies them as children of God in spite of differences in ethnicity and culture. Particularly, inclusive worship services provide a strong sense of belonging for diasporas. In the case of Gumi Jeil Church, the congregation includes Korean and church members in diaspora communities that attend the Sunday worship service together every week. They also celebrate a communion service and a baptism service, and have special times during the Sunday worship service for people who are returning to their home countries. The research found that an inclusive worship service is the best way to show “unity in diversity,” which indicates “equality” in our relationship in Christ.

Lastly, the research observed that adjusting to a new society and culture is a major challenge for diasporas; practicing hospitality with a welcoming atmosphere in the church are crucial and essential to help diasporas become part of the church and Korean society. Hospitality is to welcome someone “new, unfamiliar, and unknown” into the host’s life (Ogletree, 1985, 2), and to transform the “unknown traveler” into “guest” and from “stranger” into “one of the circle of friends” (Vogels 2002, 16). In contrast to Korean society, the church invites them into church membership without preconditions such as their religious, social, or ethnic background. For many people in diasporas, the church is the only place to receive comfort and relief. As a result of hospitality, diasporas may experience a feeling of belonging.

Motivations of Migration and Hallyu (Korean Wave)

This research analyzed diasporas’ motivations for migration in Korea according to types of migrations. This research found several reasons people move to Korea. Rapid aging and a low birth rate in Korea, labor shortages in the secondary labor market, “3D”
jobs (dirty, dangerous, and difficult) such as construction and metal work, and a wage increase in Korea have played major roles in drawing migrant workers into the country. On the other hand, low employment, low wages, and political instability of diasporas’ home countries have forced migrant workers to go to Korea. In the case of international marriages between immigrant brides and Korean men, the shortage of brides in the countryside of South Korea, the transformation of marriage-related norms, values, and attitudes, an increased number of divorces, networking with other immigrant brides, and a shortage of brides caused by a distorted sex ratio all play a role in Korean men choosing an international marriage with immigrant brides from various countries. On the other hand, hypergamy and the development of the marriage market foster immigrant brides to look for a Korean husband. Lastly, the “Study Korea Project” launched by the Ministry of Education and Human Resources Development in 2001 is a significant and major factor for increasing the number of international students.

In addition to reasons mentioned above, “hallyu” has played a significant role to migrate. The term “hallyu,” which means “Korean wave,” was coined in China. It refers to “the phenomenon of the popularity of Korean pop music and dramas in China” (Nayelli 2011, 15). The term has become a proper noun in many countries in Southeast Asia and Asia. These days, however, it extends to many other countries in Europe and South America; the boundaries of the concept also extend from music and dramas to Korean films, fashion, and computer games as well (Nayelli 2011, 15). During this research, I noticed the impact of *hallyu*, as a unique factor of influence on migration.

As a result of *hallyu*, many young Asians have a positive image of Korea, which opened students and their parents to the reality that South Korea is a developed country
and an ideal destination for overseas study (Yonhap News, Sep. 20, 2010). This has led to an increase in the number of universities in Korea offering Korean language courses, attracting many students. Most importantly, it is possible for international students to go to Korea because student migration is not long-term. According to the survey (Oh and Hur, 2010), 40 percent of international students select Korea based on their interest in the Korean culture.

On the other hand, *hallyu* has affected immigrant brides negatively because it has given potential immigrant brides a superficial admiration for the Korean culture and family system. Prior to arriving in Korea, most of them have little knowledge and information concerning Korean culture and the family system beyond what they experienced through Korean dramas and movies. Therefore, they construct incomplete images of Korea through popular culture. They arrive in Korea with high expectations of marrying someone romantic and rich, however, they realize that their expectations are far from the reality of Korean life. They become disappointed after migration to Korea because of a huge gap between prior expectations and the reality of their husband’s economic condition (Jo 2010, 108). Failed expectations could be a crucial reason for divorce (the Ministry of Gender Equality & Family 2010, 76).

**Motivations to Attend Church**

During the research, I observed that churches involved in diaspora missions play major roles as religious centers and for social community. Most of all, social services provided by Korean churches are the most important motivations for church members in diaspora communities to attend church in the Korean context. In addition, Korean society
still has an exclusive attitude toward diasporas, which forces diasporas to remain as marginal economically and socially. In this context, Korean churches provided a bundle of social services such as free medical care, job and legal counseling, Korean language and culture education, and so on. The research showed that the hospitality and social services of Korean churches have attracted many people in diasporas into Korean churches. As the research found that social networks have expanded among diaspora communities, on the other hand, the number of people in diaspora communities who attend church to seek social services has decreased. According to the theory of cumulative causation by Massey, such networks expand because “every act of migration creates a set of friends and relatives with a social tie to someone with valuable migrant experience” (Massey 1990, 17). In the same way, networks among diasporas have developed and expanded, which provide the necessary information about jobs, medical care, and legal counseling to adjust to Korean society. Moreover, the local government and NGOs have expanded social services. Nonetheless, social services provided by the church are still crucial for attracting diasporas into the church.

The research shows that religion plays a vital role in the process of adapting to Korean society. Conn and Ortiz argue for the significance of the role of religion during transition to a destination country and the process of adaption after immigration (2001, 319-320). During the research, I heard many testimonies from diaspora church members who converted to Christian faith during a difficult period of marginalization. The research also found that Korean churches tend to overlook Christians in diasporas who came from China and the Philippines. In such cases, the main reason to attend church is due to a spiritual need rather than merely social services. Through the interviews, the
research revealed that Filipino diaspora wanted a charismatic worship service and spiritual formation. On the other hand, some Korean churches focused on providing social services because they regarded all church members in diaspora communities as primarily having physical needs. This is why church leaders must learn and understand the culture and needs of diasporas with whom they are interested in sharing the gospel.

In conclusion, the research indicates that social services (social needs), fellowship (psychological needs), and religious needs are inseparable as motivations to attract diasporas into the Korean church. It is common that many people in diasporas began attending church for the first time due to social and psychological needs, but the motivating factor for continuous attendance was for religious reasons. The reasons are functionally intertwined under complex situations for uprooting marginality.

Hindrances in Diaspora Missions

During the research, I found some problems concerning diaspora missions in the churches.

Monocultural and Ethnocentric Worldview

First of all, I found that having a mono-cultural and ethno-cultural worldview is an ongoing problem in the church. Koreans do not spend much time considering their ethnic and cultural identity because most of them have grown up in a mono-ethnic and mono-cultural setting. This results in an ethnocentric worldview, which is demonstrated in an exclusive attitude toward non-Koreans from other countries. Korean Christians are not an exception to participating in this ethnocentrism. During my field research, I found
that an ethnocentric worldview causes three problems in diaspora mission: ignorance of ethnic and cultural diversity, authoritarian and hierarchical leadership, and paternalism.

**Ignorance of Ethnic and Cultural Diversity**

A primary hindrance for diaspora mission is the lack of awareness of cultural and ethnic diversity in Korean congregations. Many Koreans tend to exclude people of other cultures and are blind to cultural biases while devaluing cultural diversity. Since my research emphasized congregations involved in diaspora ministry, I did not meet people with exclusionary attitudes toward diasporas involved at church. At the same time, it is more common to find Korean Christians who have a very low awareness of diasporas and rarely care about issues that affect the daily lives of diasporas in Korea.

In the case of large churches such as Saeranam Church, Onnuri Community Church, and SaejoongAng Church, the Korean congregations do not acknowledge church members in diaspora communities in the church buildings. I observed many times that although they encountered diaspora church members in the hallways, many of them passed one another without taking notice. Some Korean congregants do not know about worship services for church members in diaspora communities at their church. One Sunday, I asked a Korean church member about the location of the Chinese worship service. The Korean congregant was unaware of any such service at the church. I finally found the location in a bulletin. Church members in diaspora communities are even marginalized in the church, which proves that diaspora missions are simply seen as additional programs rather than part of the ministry of the church.
Authoritarian and Hierarchical Leadership

The research found that there are some pastoral problems related to leadership, which do not fit in diverse cultural and racial congregations. Most pastors I visited participate in an authoritarian and hierarchical leadership system rather than in a horizontal one. Affected by neo-Confucian doctrines from China, Korean society has emphasized hierarchy in social structures and social relations. Neo-Confucianism emphasizes the five principles in social relations: “between father and son there should be affection; between ruler and minister there should be righteousness; between husband and wife there should be attention to their separate factions; between old and young there should be proper order; and between friends there should be faithfulness” (Jelena 2007, 2). Hierarchical leadership among Korean pastors may be common phenomena because most of them grew up in a time and social position based on a hierarchical society. Therefore, such hierarchical social relations and structures become a primary obstacle for diasporas in adapting to Korean society.

For this reason, the senior pastor shapes diaspora missions because a senior pastor makes final decisions about important issues in the church. Such hierarchical and authoritarian leadership may cause-s conflict between Korean pastors and non-Korean ministers. One of the non-Korean ministers expressed frustration in the interview saying, “As a foreigner, the hierarchical structure and leadership in a Korean church is very strange, and makes me embarrassed. Once a senior pastor asks me to do something, I have to obey and complete it. I feel like I am one of the employees, not a partner” (2011). Such structural relationships make it difficult to build partnerships between Korean pastors and foreign ministers. Authoritarian and hierarchical leadership in the Korean
church are no longer suitable or effective to do diaspora missions. The Korean church and leaders must be aware of the rapid changes in culture and society in order to be prepared to respond properly to the changes.

*Paternalism*

Diaspora missions require equality and inclusiveness in race relations (Davis 2003), and mutuality and partnership in on-going missions based on an atmosphere of mutual respect and goals (Washington and Kehrein 1993; McNeil and Richardson 2004; Davis 2003). However, some Korean leaders and congregations interviewed consider diasporas as objects requiring physical and spiritual support. The research observed that the relationship between Korean churches and migrants is one-sided (unilateral), with givers on one side and recipients on the other. Such one-way (unilateral) missions could foster “paternalism,” which tends to make diasporas rely on the services the church provides. If the Korean church does not change its attitude toward diasporas as objects of its services, it may, in the words of David Bosch, “fall into the trap of ‘the church for others’ instead of ‘the church with others’” (1991, 436).

*Separate Worship Services in Korean Churches*

Except at Gumi Jeil Church, most Korean churches I visited follow a segregated model in worship services, offering worship services for Koreans and church members in diaspora communities at separate places and times. There are many reasons for worshipping separately such as language barriers, pastoral skills, lack of facilities and resources, and the need for a translator. However, the most common hindrance to
worshipping together is the lack of motivation to worship together. The research observed that church leaders do not know how to worship with all congregations together. The separate worship “keeps away the unnecessary conflict among congregations” (Ro 2010, 140), but it also neglects the many advantages. Most of all, communication between different ethnic groups is essential and crucial for racial reconciliation, but the structure of separated worship makes church members in diaspora communities feel even more distant psychologically and socially. One of advantages of inclusive worship is that church members in diaspora communities who participate in an inclusive worship service at Gumi Jeil Church have a stronger sense of belonging and feeling part of the community compared to church members in diaspora communities who participate in segregated worship services.

Language Barrier

One of the main hindrances that Korean churches face is the language barrier. Most people in diasporas are not equipped with the necessary Korean language skills to work and live in Korea (SoYoung Park, 2009: 117). Even though they are supposed to learn the Korean language prior to arriving in Korea, it is not sufficient to work and live in Korean society. A lack of Korean language skills creates misunderstandings and conflict between Korean employers and migrant workers, between Korean husbands and immigrant brides, and between Korean congregations and church members in diaspora communities in the church. Because of this, many Korean churches provide Korean language classes to help diasporas adjust to Korean society as quickly as possible.
Networking among Missionary Organizations

It is impossible for one church to satisfy all the various needs of diasporas. However, churches and mission organizations have worked independently because of different theologies and mission directions. Chulhwan Jeon, president of Friends of All Nations, emphasizes a partnership in diaspora missions saying, “up until now, each migrant mission organization and church worked only with their own resources. For this reason, the organization and church easily lose their passion and resources and they burn-out” (2010, 173). The church must recognize there are things that can best be fulfilled by the church and things that can best be done by missionary organizations. For example, it is difficult for a church to solve its own problems related to migrant workers’ unpaid wages or human rights issues. Such things must be handled by professional missionary organizations equipped to handle such issues. The church should join in large-scale external events. The church must maintain a relationship of cooperation and not competition to help care for people in diasporas holistically.

Overwork and Frequent Job Changes

One of obstacles in diaspora missions is due to overworked migrant workers. Ariel, a 29-year-old male from the Philippines and member of the Hamgehaneun Community Church, complained that during the last six months he could not attend a Sunday worship service due to extra work on Sundays. During the research, I found that diasporas are required to work long hours and night shifts. Many times, because they have to work on Saturdays and Sundays to meet production goals, they cannot attend Sunday worship services regularly. In the case of Gumi Jeil Church, each ethnic
community (China, Mongolia, and Vietnam) meets on Saturdays at 6 or 7 p.m. to reach out to the migrant workers, and then for a leadership training class on Saturday night due to the extra work. While they are forced to work excessively long hours, many migrant workers work excessively on a voluntary basis to earn extra money. Many migrant workers accumulate huge debts in order to pay high recruitment fees to an agency. The overtime and night shifts make it difficult for Korean churches to create a good plan due to inconsistency of attendance. With few rights to negotiate their jobs, many migrant workers end up giving up their legal employment and work as "undocumented" or "irregular" migrant workers elsewhere in the country. Most feel compelled to earn enough money to pay their debts and support their families back home.

Double Membership and False Conversion

The inadequate process for church membership results in the problem of double membership and false conversions. Through the research, I found there are big gaps between the number of registered members and the number in attendance. One minister in the church I interviewed explained that the migrant workers move around to the various churches or mission organizations, which provide various benefits. The minister shared that some churches that engage in diaspora missions ask people in diasporas to register as a church member to use the social services provided. As a result, they sometimes have membership at different churches and the ministry tends to focus on fellowship rather than discipleship. It has also negatively influenced the ministry for other church members in diaspora communities. Another problem due to the emphasis on registration as church members and quick conversions is that some people in diasporas
convert falsely. The church needs to be patient and not pressure them in making the decision of conversion. Such forced conversions cause many of them to return to their own religion after going back to their countries. They also experience the pressures of family and friends, so without proper discipleship in their new faith, they easily convert back to what is comfortable.

**Suggestions for Improving How Churches Respond**

Even though local Korean churches have a short history in diaspora missions, the churches have responded well to the multicultural reality in South Korea as a religious and social community. The research has gathered some findings and problems through analysis. In moving forward, I make suggestions and recommendations to improve diaspora missions.

**A Needed Worldview Change**

Diaspora missions require equality and inclusiveness in race relations (Davis 2003) and mutuality and partnership in on-going missions based on an atmosphere of mutual respect and goals (Washington and Kehrein 1993; McNeil and Richardson 2004; Davis 2003). However, some Korean leaders and congregants interviewed consider diasporas as objects requiring physical and spiritual support. Even though there are some who consider diasporas as church members and partners for accomplishing the Great Commission, there are still many Korean congregants and ministers who consider them as an object of evangelism, and physical and spiritual support. The research observed that the relationship between Korean churches and people in diaspora communities is one-
sided (unilateral), with givers on one side and recipients on the other. Such one-way (unilateral) missions could foster and strengthen “paternalism,” which often causes church members in diaspora communities to become dependent on the services provided by the church. If the Korean church does not change its attitude toward diasporas as objects of its services, it may, in the words of David Bosch, “fall into the trap of ‘the church for others’ instead of ‘the church with others’” (1991, 436).

For better diaspora missions, Korean churches have an urgent need of a worldview change rather than better programs. Worldview is “the culturally structured set of assumptions (including values and commitments/allegiances) underlying how a people perceive and respond to reality” (Kraft 1999, 385), and “the basic stuff of human existence, the lens through which the world is seen, the blueprint for how one should live in it and above all the sense of identity and place which enables human beings to be what they are” (Wright 1992, 124). N.T. Wright adds that worldview provides answers the questions: “who are we, where are we, what is wrong, and what is the solution” (123). Worldview cannot be separated from culture. Kraft urges that “significant culture change is always a matter of changes in the worldview…so anything that affects a people’s worldview will affect the whole culture and, of course, the people who operate in terms of that culture” (388). A cultural change requires a worldview change, and worldview change affects culture.

Cultural and racial diversity requires Korean society to change their ideology or worldview to be concerned about the “other.” Korean churches and Christians are included in this needed change. The Korean church faces the growing realities of racial and cultural diversity, but Koreans still have a mono-cultural worldview. Koreans have
neglected the presence of diasporas and culture diversity in the country; Korean churches and Christians are no exception. During the research, I found that mono-cultural and ethnocentric worldview in Korean Christians are a hindrance in diaspora missions. As long as culture and ethnic identity are fundamental to Korean Christians, the church cannot respond appropriately toward the changing atmosphere of a mission filled with racial and cultural diversity. Korean Christians must consider their worldview as related to “other” and recognize their identity in Jesus Christ as a citizen of Heaven.

Whenever Jesus preached about the Kingdom of God, he asked his disciples and audiences to change their worldviews. For example, Jesus said, “You have heard that it was said, ‘Love your neighbor and hate your enemy.’” Jesus again command them to change their worldview by saying, “I tell you, love your enemies and pray for those who persecute you, that you may be children of your Father in heaven” (Mt. 5:43-45a). In Luke 10:29-37, Jesus offers his disciples and audience to rethink “who my neighbor is?” as children of God. The New Testament describes a Christian as new human being and creation (Rom. 6:4; 2 Cor. 5:17; Gal. 3:10; Eph. 4:24; Col 3:9-10). In relation to this, J. Daniel Hays explains that,

In Christ believers form a new humanity. The old barrier of hostility and division between ethnic groups has been demolished by the Cross, and now all peoples of all groups are to be one n Christ. Our primary identity as humans is to be based on our union with Christ, and no longer based on traditional human sociological connections. (204)

During the field research interviews, I met some Korean ministers and church members who identified more with their racial and cultural background than with the Gospel. It is crucial for Korean Christians to re-identify themselves and others under God’s providence. This change can come from legitimate biblical teaching, an understanding of worldview and culture for Koreans as well as diasporas in Korea, and a well-developed
theology. Without examining Korean Christians’ mono-cultural and ethnocentric worldview, Korean Christians will continue to emphasize their ethnic identity above all else.

**Leadership**

**Pastor and Vision**

Vision is important because it provides direction and motivation for churches to be involved in missions. During the research, I found the pastor’s vision plays a crucial role in doing diaspora missions well. In most churches I visited, a few Korean members were involved in the diaspora missions as volunteers and bible teachers. Even though they were involved in the missions, many of them did not have a final picture of the missions. Many Korean congregations also consider diaspora missions as one of the many mission programs in the church. I met some non korean ministers who could envision the bigger picture of the missions. Through the interviews, I found that a lack of vision casting created problems and some senior pastors do not have a detailed vision for diaspora missions. George Yancey refers to a goal “that is important to the members of a particular church or ministry, then it becomes easier for the leaders of that church to encourage fellow church members to put forth the efforts necessary to create a multiracial ministry” (2003, 101). A multicultural environment does not happen by accident, but by intentionality, requiring agreement, commitment, and sacrifice from the Korean congregations. Without casting vision to the Korean and diaspora congregations and ministers, the ministers cannot expect any commitment, sacrifice, or involvement. Only
through a leader’s vision can the community build trust, collaboration, motivation, and mutual responsibility for better missions.

**Multicultural Leadership**

Most Koreans have been raised in a monocultural, monoracial, and monolingual environment. Most of them including Korean church members and ministers learned that Korea was *danilnimzok* ("one nation tied with one blood") through school textbooks, taking pride in being part of an ethnically homogeneous nation. The presence of a multicultural Korea has urged Korean churches to be involved in cross-cultural ministry. Lalsangkima Pachuau, a professor of missiology at Asbury Theological Seminary, emphasizes the nature of Christian mission as cross-cultural saying, “Christian mission is about the boundary-crossing activity of Christians or the church who themselves follow the example of God who crosses the boundary between God and the word in and through Jesus Christ” (2000, 549). Korean churches and leaders are living and sharing the gospel cross-culturally with their neighbors. However, Koreans may become uncomfortable when they encounter people of different languages and ethnicities due to the difficulties of learning other languages and cultures. Koreans’ monocultural background causes the leaders to be blind to their own cultural biases and being unsure of how to interact with different people in different ways at the same time (Yancey 2003, 93).

During the research, I found a “Korean style” of leadership in pastoring within hierarchical and authoritarian leadership patterns, including a lack of cross-cultural communication skills, which can produce ineffective mission results. In this sense, one of the urgent tasks in doing diaspora missions is to change such leadership styles into
multicultural and cross-cultural leadership. In this context, the significant factors for multicultural leadership are:

- Cultural sensitivity: The need to appreciate and adapt to cultural differences
- Understanding of diaspora missions based on biblical, theological, and missiological foundations
- Ability to communicate a vision in diaspora missions
- Ability to create an atmosphere where Korean and diaspora congregations interact, overcoming language and culture barriers
- Ability to learn and understand the culture and language of the people they want to approach
- Long-term commitment dedicated to facing and overcoming resistance to diaspora missions among Korean congregations and the conflict between Korean and diaspora congregations
- Building team leadership and partnerships with lay leadership among diaspora congregations and non-Korean ministers of foreign leadership
- Bringing reconciliation in the church
- Practicing hospitality and servant leadership in doing missions
- Sensitivity to the needs of diasporas and diaspora congregations

**Diverse Leadership**

As mentioned earlier, Korean Christian cross-cultural ministry is limited due to the monocultural background of the leaders. Because of this, most churches invite non-Korean ministers who can communicate in their native language and can recognize the needs of their own people. During the research, however, I did not find lay leadership among diaspora congregations. The diverse leadership is important because it shows respect for opinions and perspectives of church members in diaspora communities, and
may create an atmosphere of acceptance (Yancy 2003, 86-87). Moreover, pastoral and lay leaders from diaspora communities can help Christians in the Korean church see and experience what it means to be a stranger and prepare them for missions toward their neighbors.

To build diverse leadership, the leaders in the church must recognize and value gifts and talents of church members in diaspora communities among them. The church also must provide opportunities for diaspora congregations to identify their gifts and talents, and should offer discipleship or leadership training. In establishing diverse leadership styles, Yancey offers some suggestions of caution. He says, “Racially diverse leadership is not the acceptance of a theology different from your own church…racially diverse leadership does not mean hiring individuals who are unqualified…racially diverse leadership is not a call for quotas” (2003, 95-96). In other words, the church members need to be equipped as a leader not based on race, but based on spiritual gifts.

**Missions and Evangelism**

**Need-Based Holistic Mission**

Anthony Bellagamba argues, “Redemption and salvation are integral and holistic. They [diasporas] are not only spiritual. They are the whole person, in all its aspects and components—the spiritual, the physical, and psychological—and they transform them into the likeness of Christ” (Bellagamba 1992, 55). Diaspora missions must be holistic. The goal of the holistic mission is to help the whole person with his or her spiritual, social, physical, and psychological needs. Since 1990, when the Korean church began missions to diasporas, churches understood diaspora missions as improvements of labor
rights and the legal protection of undocumented migrants. After the church realized the
simple improvements of lifestyle and human rights without the gospel are not effective in
the transformation of a person’s life and faith, the churches focused more on delivering
the gospel with Christian love and care.

However, the holistic mission must be need-based because the needs of one
diaspora group may not be the same as the needs of another. The needs of diasporas can
be different and vary, depending on where they are from and why they are in Korea. Most
diaspora church members I interviewed had physical and psychological needs, but some
were Christians from the Philippines and China and wanted to be guided by God in their
lives. They wanted a connection with God and they felt the bible provided them with
what they needed. It seems the formation of diaspora residential areas and the expansion
of social networks such as “China town,” a “global village,” and “Bangladesh Street,”
have reduced the role of the church as a social institution. The situations people in
diasporas surface in Korea may be opportunities for Korean churches to display the love
of Christ; the mission for them must include ways to help them as whole persons.

Friendship/Relational Missions

Diaspora missions require relationships because most people in diasporas in
Korea are from Chinese and South Asian cultures, which place a high value on
relationships with family and friends, and being part of a community. The second reason
is the difficult and lonely process of migration as marginalizing in Korean society. A
diaspora is people who need a sense of belonging and an opportunity to build
relationships with people and make friends in this new place. Third, the relational
mission can prevent false conversions among diaspora church members, which the research pointed to as one of the problems in diaspora missions. Evangelism without a relationship causes church members in diaspora communities to feel that “they have been targets of one more program” (Heuertz and Pohl, 2010: 73). Therefore, Heuertz and Pohl redefine Christian mission as a relationship, saying: “When our relationship with God is so compelling to us that we invite others to experience the same kind of life-giving relationship, we are in mission. The starting and ending point of mission is relationship, not only at the individual level but also at the level of communities” (73).

However, one needs to be cautious in friendship evangelism because it may earn the mistrust of the people being reached. Heuertz and Pohl argue, “befriending someone merely so you can tell them the gospel is a form of manipulation and a violation of trust” (42). Therefore, friendship/relational evangelism must “involve more than words and strategies; it involves fidelity within the friendship itself. Real friendship leads to an ongoing community of love” (Heuertz and Pohl, 42).

Relevant Mission

The church needs to consider relevance in doing diaspora mission. Even though most people in diasporas in Korea come from China and other parts of Asia with similar customs such as a relationship-centered mindset, all of them have different ethnicities, religions, motivations to migrate, and educational backgrounds. Among the church members in diaspora communities, there are people who share a common language but not national origins. There are people who have similar ethnic heritages but with different
historical experiences. Therefore, churches must recognize where they come from and how to apply the best strategies in missions.

According to the nationality and ethnicity of diasporas, for example, mission strategies must be different. Mongolia is one of the few nomadic cultures left in the world. Many Mongolian migrant workers bring their families, including children, when they move to South Korea to work. Culturally, it is incredibly important for Mongolian diaspora to live with their families. For this reason, their most significant need tends to be education for their children (The Washington Times, May 31, 2012). NaSom Church operates a Korean-Mongolian School that includes an international kindergarten to meet the need.

The church may use different strategies according to the reason of migration or type of migration. Migration to Korea can be categorized into three types: labor, marriage, and student/education. Even though they are from the same country and use the same language, they go through different processes of adapting to Korean society and face different problems according to their migration type. For example, student migration is short-term and individual, and the individual often returns home during vacation and plans to return to their home country for the long-term. The churches I visited send international students back home with mission teams to share the gospel with their family and friends during every summer vacation. In order for this mission to exist, the church offers discipleship, leadership, and evangelism training. For the church to extend missions to international women who have married Korean men, they provide counseling for the family and education for the children, rather than discipleship training.
Therefore, the congregations and leaders must study, understand, and evaluate the needs of a specific group and the cultures present, along with the difference and similarities between the groups.

**Worship**

**Inclusive Worship Services**

In many cases, Korean churches involved in diaspora missions provide several different language worship services in different times and different places on Sundays because of linguistic and cultural barriers, and due to the limitation of space and human resources. Even though multi-linguistic services are inevitable in the Korean context, this model has been criticized because it may encourage “ethnic balkanization” and form “parallel congregations” (Garces-Foley, 156). It is argued that “without substantial efforts to forge interaction among the various subgroup, the multi-linguistic church will be strongly fragmented” (157), and “members of the churches may not think of themselves as part of a single church community” (156). Nonetheless, I want to suggest that the Korean church holds an inclusive worship service periodically, at least once a month or on special holidays. In the Korean context, I believe that inclusive worship services may play a significant role in racial reconciliation and evangelism.

First of all, inclusive worship helps bring racial reconciliation. Anderson asserts “our worship ministry has a significant impact on our church and the community around us, not only in worship but in racial reconciliation and harmony” (93). Racial reconciliation occurs in inclusive worship by incorporating different racial cultures in the service, and by creating an atmosphere of acceptance toward one another (Yancy 2003,
72). Through the research, I interviewed some church members in diaspora communities who attend the inclusive worship service at Gumi Jeil Church. They have a strong sense of belonging and feel like they are part of a community.

Second, an inclusive worship service can play a major role in evangelism. Through participating in worship services in the churches, I observed that many Church members in diaspora communities attended Sunday worship services because of motivations besides religious ones such as social services or fellowship. However, there were a few churches that grasped the missional value of worship. David Lundy notes, “the seeker-friendly services have found ways to include non-believers in the act of the corporate worship of God’s people” (2005, 67). Therefore, a Sunday worship service should be designed to deliver the gospel with those who not converted to Jesus.

To hold inclusive worship services, many things must be prepared and considered. The senior pastor should preach a relevant sermon for the multicultural congregation. The church should prepare enough translators for the church members in diaspora communities and consider the music style. The church also needs a large enough space. Most importantly, the church leaders and the whole congregation needs to utilize intentionality, which can “create and maintain their multiracial makeup consistently” and create structures to “allow people of different races to meet together and get to know one another across racial groups” (DeYoung 2003, 178). Even though it is hard for Korean churches, which have a long history of an ethnically and culturally homogenous background, Gumi Jeil Church showed the possibility of building an inclusive worship service.
Inclusive Liturgy

Liturgy is the best way to recognize the fact that we are one body in Christ because the liturgy is “the highest expression of the faith and the life of the community. Without an inculturated liturgy there cannot be real life and celebration in the community” (Bellagamba 1992, 43). In the context of Korean churches, which have linguistic and cultural barriers, the liturgy is a way to indicate an identity beyond words and culture. Some of the churches I visited celebrate a communion service and a baptism service with the Korean and diaspora congregations, which allows everyone to feel like they are part of the community. Therefore, the research suggests the church which cannot have inclusive worship services because of the limitations of space, manpower, financial resources, and cultural and linguistic barriers, should attempt to have inclusive liturgy periodically.

In addition, the research suggests churches should celebrate a baptism service frequently, at least once every month or every two months. As mentioned earlier, one of the problems in diaspora missions is frequently changing jobs. Unstable statuses of undocumented workers and the low wages of migrant workers often leads them to move from place to place to seek better jobs and safer places. Many church members in diaspora communities have had to move to other places without getting baptized even though they experienced conversion (Chao, 2011) because most Korean churches only celebrate a baptism service twice a year. The church must recognize that the experience of baptism is memorable and significant in declaring one’s faith publicly, which helps church members in diaspora communities keep their faith after returning to their home countries.
Partnerships and Networks

As international migration has been fostered and expanded by globalization, the church must respond to the question, “How will we work, minister, and grow together in the context of this astonishing diversity?” (Johnson and Chung 2004, 177). Diaspora missions are not the task of a single, local church because of the limitations of resources. Therefore, research suggests partnerships and networks in three categories.

Partnerships with Mission Organizations and Local Governments in Korea

It is impossible for a single church to conduct diaspora missions because the needs of people in diaspora communities are broad: physical, psychological, and spiritual. For example, a single church cannot solve the problems of unpaid wages, delayed wages, sexual harassment in the workplace, and physical and verbal abuse without the cooperation of mission organizations and the local government. Also, local church leaders who often lack expertise in cross-cultural missions needs help using resources in determining the direction of the mission. Jeon Chulhwan emphasizes the significance of networking and partnership, saying,

Networking, among the organizations and churches with migrant ministry, enables them to exchange their experiences, information, and resources, which create the synergy effect and encouragement. The most important things in this networking are training migrant Christian workers and sharing resources for planting churches. (2010, 175)

Korean churches have a relatively short history in diaspora missions and a lack of experience and knowledge of the ministry, which causes mistakes in doing missions. The lack of experience and expertise in diaspora missions can be minimized by partnerships with other mission organizations. There are several mission organizations which provide
information and resources on diaspora missions in Korea such as the “International
Mission Fellowship,” “Withee Mission International” (WMI), and “China University
Mission” (CUM).

Lastly, the church needs to cooperate with a local government because most local
governments provide legal and job counseling, and offer various social services for
diasporas. Therefore, the leaders must search for resources already available in the
community and in a local government. This is a way to avoid the duplication of social
services for people in diasporas, and then the church can determine what needs are not
being met and design programs to meet those needs.

Partnerships with Other Korean Churches and Missionaries

A lack of partnership may cause the duplication of programs. When I visited the
region of Gumi and Ansan, I found that some churches provide three or four multi-
linguistic worship services and minister to the same ethnic groups as nearby churches.
The churches also have provided the same social services to the same ethnic groups. In
the situation of a lack of personnel and financial resources, it is much more effective for
the churches to focus on one or two ethnic groups to meet the various needs of diasporas
by cooperating with other churches.

The frequent job change is another reason that local, Korean churches need
partnerships and networks. Before ending their valid period of stay, many migrant
workers become undocumented migrants and move to another region to find a job. Once
they become undocumented workers, they tend to move frequently to find jobs and avoid
the government. Legal migrant workers also move to find jobs so they can earn a higher salary. Therefore, nationwide networks of churches would help diaspora Christians continue living in Christian faith and prevent problems, which result from the migrant workers’ insecure and illegal statuses.

Lastly, the churches can build partnerships with Korean missionaries. The church needs pastors and lay people who speak foreign languages and who have cross-cultural experience. In regard to the shortage of personnel resources, retired missionaries and missionaries who are on sabbatical would be effective for diaspora missions. They are able to speak a variety of languages, have experienced cross-cultural ministry, and are familiar with the diasporas’ cultures.

**Partnerships with Overseas Missionaries and Churches**

Partnership is also needed between Korean churches and the churches in home countries, which are established by returnees. The partnership would help train the returning church members in diaspora communities to plant churches in their own countries. The fact that most people in diasporas in Korea are from the 10/40 Window tells us that it is hard for Christians in diasporas to continue living out their Christian faith and establish a church in an often anti-Christian atmosphere. The research found Christian returnees established many churches, but many churches need financial and personnel resources. Korean churches can participate in global missions through sharing finances and personnel resources with the churches returnees establish. Also, the partnership and connection will help other church members in diasporas when they return
to their home countries, allowing them to keep attending church and being part of a faith community.

**Formation of a Learning Community**

Learning is an open attitude toward others. Learning is the first step for missions. Anthony Bellagamba, a professor at the Catholic Higher Institution of East Africa, identifies mission as “mutuality of sharing, of learning, of helping, of prodding” (1992, 59). He continues, that “through this mission, all the inculturated churches of the world listen to each other, learn from each other, and complement what they possess with what is offered them. Mission, then, becomes a two-way street, a constant exchange, a perennial learning” (1992, 59). Mutuality and learning from each other are essential in doing missions. Bonnie Sue Lewis, a professor of Mission at the University of Dubuque Theological Seminary, emphasizes the connection between the gospel and a culture, saying “there is now more need than ever to learn to listen to each other and build relationships so that we might not only gain a hearing for the gospel, but learn what God may be saying to us through a culture not our own” (Lewis 2001, 132). Therefore, Christian community in a multicultural atmosphere should be a learning community for missions. For Korean Christians who grew up in a monocultural and monolingual society, learning the diasporas’ culture and language is essential and crucial in doing missions.
Cross-Cultural Training

Migrants’ lack of understanding about Korean society, culture, and language, as well as Koreans’ misunderstandings and racial or cultural prejudices are the main reasons for difficulties that diasporas face in Korea (Geunseok Yang 2005, 46). The research observed that to resolve such a problem some churches such as Onnuri Church and Hamgehaneun Community offers programs to understanding diaspora culture such as “the School of Migrant Mission” (Onnuri Church), and “Open Camp” (Hamgehaneun Community Church). On the other hand, the research also observed that some Koreans and churches attempt to do missions using the Korean style of missions because of a lack of understanding of the diasporas’ culture, which causes conflicts between the Korean and diaspora congregations. The lack of cross-cultural training for Koreans and for church members in diaspora communities causes a lack of understanding one another. The training should be for the entire congregation. Cross-cultural training aims at helping the trainees recognize cultural differences; learn how to accept cultural differences; adapt to the diasporas’ culture; and become culturally sensitive for effective diaspora missions. The training can help Koreans and Korean ministers overcome ethnocentrism and a monocultural perspective that may destroy personal relationships with church members in diaspora communities. Regarding human resources, retired missionaries, missionaries on sabbatical, native ministers, and experts from mission organizations will be good and effective personnel resources for education.

In addition to a cross-cultural class, a special worship service for a particular ethnic group, traditional holiday festivals, food festivals, and global mission nights are effective ways for cross-cultural training and experiences.
Cross-Cultural Communication

As the linguistic barrier is the prime obstacle to diaspora missions in the Korean context, one of the urgent tasks is to learn how to communicate with church members in diaspora communities in a church. The church should create a multicultural atmosphere that recognizes and respects the different languages within their community. Furthermore, the church must provide classes to learn Korean as well as the diasporas’ languages. Learning a language is beyond the learning of a skill itself. Learning language is a way to show hospitality and the respect and acceptance of a stranger because learning takes “time, commitment, sensitivity, and vulnerability” (Smith and Carvill 2000, 10).

In addition to learning a language, body language or non-verbal language is a significant and effective way to communicate: facial expressions, interpersonal space, gestures, posture, touch, and eye contact. Furthermore, hospitality, respect, and cultural awareness may play effective roles in communicating with one another. The structural aspects of the space are also important for overcoming the linguistic barrier. For example, the church could use equipment such as translation systems for worship services and programs. The church could translate church promotional material, the bulletin, and other educational material into the diasporas’ languages. Finally, recruiting church staff that speaks multiple languages could help overcome language barriers.

Missiological Implication

Four significant missional implications arise from this research. First of all, this study offers diaspora missiology in the context of Korea, with biblical,
theological, and missiological foundations. Heemo Lee, a professor of missiology at Hanil Presbyterian Theological Seminary in Korea, argues that the crisis in Korean Christianity is caused by the absence of relevant missiology. He argues that missiology which is not relevant to the contemporary mission context brought the crisis of missions to Korean churches (2000, 1999). As this study provides diaspora missiology in the Korean context, Christian leaders and pastors who are involved in and will be involved in diaspora missions may understand diaspora missions in the Korean context. As “Diaspora Missiology” is an interdisciplinary study combining theology, biblical studies, and social sciences (Wan 2007, 8), through the study of theology and biblical studies, Christian leaders and pastors are able to understand the migration phenomenon and diaspora missions from the perspective of God’s redemptive plan. The study of social sciences including migration theory and immigration policies will help them understand the context of diasporas in Korea and in a variety of sociological and political issues that diasporas have. This study, based on social sciences, helps us determine what mission strategies and tools we must use. David J. Hesselgrave also asserts that missiology should be studied in three types of source materials in the preface of the book, *Missiology and the Social Science*, saying:

(Three types of source materials are) God’s revelation in Holy Scripture and the church creeds and theological systems based on that revelation; the social and behavioral sciences that help us understand the world’s people and their cultures, belief systems and customs; and past and present missionary experience with its successes and failures. (Edward Rommen and Gary Corwin 1996, 1)

Bellagamba argues that “social analysis offers a scientific opportunity to look at all concrete aspects of the situation in their historicized manifestations and a greater chance
to determine what action should be taken” (1992, 58). Social sciences reveal specific social concerns among diasporas, and will help the church do relevant outreach. Therefore, this research will stimulate Christian leaders and pastors in the Korean local church to do the research based on social science before involving diaspora missions.

Second, one of the values of this study is that I provide a contextual mission theology for Korean local churches involved in diaspora missions. While “diaspora missiology” has been studied actively outside Korea, it has not been dealt with in Korea based on the study of social sciences, theology, and biblically. Even though many studies on diaspora missions in Korea are found under the name of “migrant missions,” many of them were done with biblical and missiological approaches. I hope this study will be a cornerstone for a more in-depth and insightful mission study for diasporas in Korea.

Third, the research suggests Korean churches must change the paradigm of Christian mission. Most importantly, this study can help Korean churches and Christians correct their fixed concepts of Christian missions. The Korean church has focused on overseas missions by sending missionaries to the non-Christian world and by planting churches. However, mission is no longer limited to the church’s activity overseas or in another culture. Andrew Kirk asserts that “the mission frontier is not primarily a geographical one, but one of belief, conviction and commitment” (2000, 24). The research can help Korean leaders and pastors rethink what mission is and where the mission field is.

Furthermore, the change of the mission paradigm needs the changing of perspective on the “diasporas” among us. For the last couple of decades, Koreans have identified diasporas as “guest workers” who are unable to stay permanently, but would go
back to their country after achieving their goals. The Korean church has regarded them as people who have physical, psychological, and spiritual needs, and as an object of evangelism. The “reverse mission” paradigm and diaspora missiology require the Korean church and Korean Christians to recognize diasporas as the subject of evangelism for their kinsmen in a homeland, and receive them as a partner for accomplishing the Great Commission. Diaspora Christians are socially and spiritually potential leaders in their homelands who have no limitations in approaching their own people linguistically and culturally. They may be much more effective for missions than Korean missionaries who grew up in a monocultural and monolingual society. The research will stimulate not only Korean Christians, but also shift the identity of diasporas from migrants to missionaries.

Lastly, the research findings and suggestions as mission strategies will help the Korean local church rethink and reshape their vision and strategies related to diaspora missions. This research provides three implications for diaspora missions in the Korean context. Diaspora missions have played significant role as ways of social integration, of global missions, and of renewal of the Korean church. During the field research and through interviews with a number of people involved in diaspora missions in the local church, however, I realized that many of them did not have the “big picture” of diaspora missions. Three implications of diaspora missions will help church leaders and pastors, who engage in the missions, in setting a vision and give direction for where they must go next. During the research, furthermore, I found many hindrances for missions such as hierarchical leadership and relationships, paternalism, and a lack of cultural-sensitive missions, etc. as a result of missions in a monocultural setting. This research will be a
catalyst for the Korean local church to change not only their mindsets and attitudes toward diaspora, but also their methods of mission in a multicultural society during an era of globalization.

Suggestions for Further Study

Because of several limitations, this research is unable to explore all the issues that have come up in this study. The following are several suggestions, which need more in-depth study related to diaspora missions.

First of all, diaspora missions in South Korea need further study regarding Islam in Korea. Diasporas have an impact on religious diversity by introducing a variety of religions into the religious demographics of countries and regions. The movement of people has a direct impact on the religious composition of the lands in which they settle. During the research, I met many Muslim diasporas in Korea and even saw mosques established by funding from Islamic countries. There were only a few, small Islamic organizations in Korea in the 1960s, and they had little influence upon Korean society at that time. However, as an increasing influx of migrants from Islamic countries has entered Korea, Islam becomes a new challenge to Korean churches. According to the Korean Muslim Federation (KMF), founded in 1967, there are 120,000-130,000 Korean and foreign Muslims living in Korea. Migrant workers from Pakistan and Bangladesh make up the majority of the Muslim population (www.harunyahya.com).

Chansik Park says, “Islamic countries set up a project to make Korea an Islamic country by 2020. It means that they pointed out Korea as an object of religious challenge” (2010: 41). While the number of Islamic diasporas has increased, the Korean church does
not know how to respond because Islam is alien to most Koreans. Moreover, the fact that the adherents of Islam are very devoted to their religion and very passionate about spreading their faith in Korea challenges Korean churches to respond. However, Korean churches are not ready to respond because of the lack of theological reflection, missiological strategies, and personnel. The research suggests the Korean church must study and respond to the challenge of Islam’s presence in Korea.

Second, the research suggests further study on issues related to 1.5 and second generation children of international families. During the research, I found that one of the urgent tasks in diaspora missions is the ministry to 1.5 and second generation diaspora children. There are many reports that such children have suffered in adapting to Korean schools because of racial and cultural discrimination. As a result, as I mentioned before, the dropout rates are 68.6 percent in high schools, 50.7 percent in middle schools, and 35 percent in elementary schools (*The Hankyereh*, 15 August 2012). Nonetheless, there are only a few churches that recognize the issues and have ministry outreach to these children, which focuses on establishing an alternative school to help them integrate into Korean society. However, it is time for Korean society and churches to change their perspective and move its mission beyond ministry for integration. Koreans and Korean churches must see an advantage and potential for contribution to Korean society and global missions. Children in multicultural families are exposed to multiple languages, multiple ethnicities, and multiple cultures in their everyday life. It is important to identify their unique skills including foreign language abilities, recognizing them as global human resources, which can be a bridge between their parent’s countries culturally, economically, and spiritually. Their ability will not only enhance Korea’s global
competiveness, but also expand the kingdom of God globally. Most importantly, in the perspective of global missions, they are already prepared as a missionary who has been trained cross-culturally through their experiences in the process of adapting to a new culture and language. The church must recognize their bilingual and bicultural abilities as significant assets for world missions.

Third, I expect further study of the model of a contextualized, multicultural church in Korea. Demographically, some churches such as Gumi Jeil Church, Hamkehaneun Community Church, and NaSom Church are examples of a multicultural church. According to DeYoung and his colleagues, they identify a multicultural church in the book United by Faith, as “a congregation in which no one racial group accounts for 80 percent or more of the membership” (2003, 21). They define it in a quantitative dimension. However, the numerical definition of a multicultural church cannot be the only determining factor, such a definition neglects the dynamics and many advantages of a multicultural church. Kathleen Garces-Foley argues that the mere presence of diversity does not lead “to integration, substantial cross-cultural interaction, racial reconciliation, celebration of difference, and ethnic inclusion in any meaningful sense” (2007, 82). She insists that the key quality that makes a multicultural church is “inclusion,” and then she defines the multicultural church as “an inclusive, ethnically diverse community” (2007, 83). Glenn Rogers identifies the meaning of being a multicultural church in the context of a local church:

1) That we accept the validity of other worldviews and cultures, 2) that we acknowledge the need of believers from other cultures to worship and live out their faith in ways that may differ from our own, and 3) that we adjust schedules and usage of facilities to accommodate their need. (2002, 166)
It is time for Korean churches to consider and seek a contextualized, multicultural church to respond relevantly.

**Final Thought**

During the feast of Pentecost, the Jewish Diaspora who was scattered across many nations such as Parthians, Medes and Elamites, Mesopotamia, Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and Libya, and Rome, gathered together in Jerusalem (Acts 2:9-11). Not only the Jewish Diaspora, but also converts to Judaism gathered in Jerusalem. On the day of Pentecost, the Holy Spirit came upon the Jewish Christians, and gave them the ability to speak languages they had never learned. Diasporas from at least sixteen different religions heard the Gospel in their native language, and many of them began to follow Jesus. When they went back to their homeland, they brought the gospel into their communities. Zaretsky Tuvya assured that:

Subsequently, those new converts went back out to their diaspora communities carrying the gospel message with them. The scattered diasporas was the Lord’s first means for spreading news of Jesus to other Jew and some Gentile proselytes back in their synagogues and remote communities. (2012, 2)

God used the Jewish Diaspora, as well as visitors from Rome, as missionaries to spread the Gospel to other Jews and Gentiles.

God who worked in Acts 2 is using the people as seeds, scattering them throughout all the nation for expanding the Kingdom of God. The number of diasporas in Korea reached 1.2 million in 2010. No matter why they come to Korea, it is convinced that God sent them to us in His special redemptive purpose. In spite of crucial opportunities to share the gospel with them, many Korean churches still neglect the presence of diasporas among them and the grim realities they face. While many Koreans see the presence of
“strangers” as serious social and economic challenges, Korean churches and Korean Christians must see the presence of “diasporas” in the light of the mission of the Triune God, and must use it as an opportunity to expand His Kingdom. Diaspora missions provide not only an opportunity to share the Gospel to diasporas, but also a chance to carry on missions with diasporas in partnership for accomplishing the Great Commission. It is a crucial time if the Korean church is able to be involved in world missions or not, depending on how to respond to them.
APPENDIX I : Interview Guide (Korean Church members)

1. How long have you been in this church?
2. What brought you into this church?
3. What is your initial feeling when you met church members in diaspora communities in your village and in your church?
4. What are the barriers that keep you from building relationships with church members in diaspora communities? How do you overcome such barriers?
5. What benefits do you think there are from other ethnic congregations? What benefits do you have during conducting diaspora missions? What benefits have your church acquired from diaspora and diaspora missions?
6. What kinds of changes happened to your faith and your life after doing diaspora missions in your church? (attitude, worldview, identity etc) What kinds of changes do you experienced in keeping relationship with church members in diaspora communities in the church?
7. Is there any class or opportunity to understand the cultures of church members in diaspora communities in your church? Have you ever participated in that class?
8. How have you made effort to build relationship with church members in diaspora communities and to understand them?
9. What needs do you think church members in diaspora communities have? Do you think you are sensitive what they need?
10. What does meaning of diasporas to you and your church? do you think God send them to your church? Why does God send them to your church and you?
APPENDIX II: Interview Guide (Church leaders)

1. How long have you been in this church?
2. What motivates you to engage in diaspora Missions?
3. How long have your church ministered in diaspora missions?
4. Please tell me about missions for diasporas (history/ strategies/ characteristics of diasporas).
5. What is your final picture of your church? What is the vision/goal/future of your church related to diaspora missions? What do you think does a diaspora mission look like?
6. How do you share this church’s vision and goal with Korean and diaspora congregations? And how do you motivate them to achieve the church’s goal and vision?
7. What are barriers / obstacles / difficulties on your way to the final picture of your church? (Cultural, Social, Organizational, Structural, or Environmental, etc.) How do you think can you get rid of or overcome them?
8. As a member of church, how do church members in diaspora communities participate in the process of making a decision in the church? How does your church equip them to be a spiritual leader?
9. How do you make efforts to establish relationship between Korean congregations and church members in diaspora communities in the church?
10. How do you provide chance for both ethnic congregations to interact actively?
11. What benefits have your church got from diaspora missions and ethnic congregations in your church? Is there any changes happened to your church and church members such as changing their attitude to foreigners and mission since the church started? (i.e. the way of interpreting the Bible, perspective of missions, pastoral vision and goal, etc)
12. Does your church have any multicultural class to understand diasporas in the church? How do you encourage Korean congregation to join such classes?
13. Do you have a class for the bible study and discipleship training for the spiritual development for diasporas?
14. How do you equip and train leaders among diaspora congregations? How do share your leadership and partnership with diaspora leaders?

15. Do you have any program for returnees? Tell me how to keep in touch with them.

16. Do you have any organizations or churches to get information about the mission?

17. What does meaning of church members in diaspora communities to you and your church? do you think God send them to your church? Why does God send them to your church and you?
APPENDIX III: Interview Guide (Diasporas in Korean Churches)

1. How long have you been in South Korea?
2. What brought you to South Korea?
3. How much did you know about Korea and Korean culture before entering Korea?
4. What difficulties/benefits do you have to live in South Korea?
5. Do you have any experience that someone forced you to change your cultural way? If yes, what did you feel?
6. When you were in your homeland, did you have any religion including folk religions? When did you believe in God? and why?
7. How long have you been in this church?
8. What factors made you attend this church?
9. Do you feel you are one of the church members or an outsider in this church? Why? Or Why not? What make you feel an outsider? What make you feel a member of the church?
10. How do you build relationship with Korean members and keep it with them?
11. What barriers keep you from building relationships with Koreans? How did you overcome such barriers?
12. How do you participate in programs and mission in the church? Do you participate in leadership and discipleship training in the church? Do you have any small group to develop your spirituality?
13. Have you ever had a worship service with Korean congregations? What barriers do you have to in joining a worship service with Korean congregation?
14. Do you have any chance to know the vision and goal of this church? How can you contribute to achieve the goal and vision of this church?
15. Do you think your faith and spiritual practices have strengthened you to endure the struggles of migration/immigration?
16. Do you have any chance to introduce your country and culture to Korean congregations?
17. Have you ever shared the gospel with your family, friends and relatives in your own country through a calling or a short-term visitation?
18. Have you ever shared the gospel with other diaspora groups in Korea?
19. Are there obstacles or difficulties to keep your faith after returning your home country?
20. Do you think you came to South Korea and this church by God plan? Why did God drive you to this church and this country?
APPENDIX IV. Interview Guide (Director of Mission Organization)

1. How long have you worked in this organization?
2. What made you involve in this mission?
3. Please tell me about your ministry.
4. What difficulties diasporas have to live in South Korea?
5. There are still a few local churches working in diaspora missions. Why?
6. How do you evaluate the diaspora missions of local churches? Do you think Korean local churches meet needs of diasporas well?
7. What problems/difficulties in doing diaspora missions of the church?
8. How does Korean church’s attitude and perception on diasporas in South Korea?
9. What do you think the diaspora missions of local churches look like?
10. What do you think the role of a local church in multicultural society?
11. What strength and weakness does a local church have in doing diaspora missions?
12. How is the relationship between the organization and a local church? Do you have a partnership with a local church? If you say ‘yes,’ how? If you say ‘no,’ why not? Why do you think a local church does not conduct diaspora missions?
Reference Cited


America Sociological Association, “ASA Code of Ethics.”

Amnesty International. “South Korea: Migrant Workers are also Human Beings.”

---------, “South Korea: Migrant Workers Treated as Disposable Labour”


Choi, Jaehoon. “Social Movements for Foreign Workers in South Korea: A Perspective on the State For Transnational Social Movements.” PhD diss, University of Chicago, Chicago, IL, 2008.

Choi, KwangMan. “Policy on Study aboard of Korean and International Student in Korea.”
http://contents.archives.go.kr/next/content/listSubjectDescription.do?id=003297 (accessed 5/6, 2012).


Chosun Ilbo, “Foreign Students have tough time at University”

Chung, Erin Aeran. “Diverging Patterns of Immigrant Incorporation in Koea and Japan.”


http://www.csiss.org/classics/content/90 (accessed March 4, 2012)


Freeman, Gary P. “Immigrant Incorporation in Western Democracies.” *International


Jelena, Backovic. “Recognizing ourselves, recognize others – overview to Korean Future Multiculturalism” 2007 (not published article)


------. “International Marriage and the State in South Korea”, *Citizenship Studies* 12, no 1, 2008: 107-123.


Lim, TaeSoo. “Love Foreign Migrants Like Your Neighbor”


OECD. From Immigration to Integration: Local Approaches. OECD, 2006


Park, YoungBum. “Admission of Foreign Workers as Trainees in South Korea” ILO Asian Regional Programme on Governance of Labor Migration, Working Paper, no. 9, 2008.


----------. “Migrants’ citizenship in Korea: with focus on migrant workers and marriage based immigrants” Paper delivered at the Annual meeting of National Human Right Commission in Korea, Seoul, South Korea, 23-26 March, 2009.


Ybarrola, Steven. “An Anthropological Approach to Diaspora Missiology.”


Yonhap News “Chinese students ride Korean Wave to South Korea”
http://english.yonhapnews.co.kr/n_feature/2010/09/15/22/4901000000AEN
20100915009 400315F.HTML (accessed 10 September 2012).

*Trans-Humanities,* 1 June, 2009: 1-36


