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ABSTRACT

Toward an Effective Communication Model for the Evangelization of the Indian Diaspora in Korea: An Analysis of Indians' Perceptions of Christianity and the Korean Church's Missional Approach

With the influx of the Indian diaspora in Korea, the Korean Church is in a cross-cultural mission field. Whereas missionaries are often restricted by political and religio-cultural authorities to get missionary visas or to do any missionary activities on other types of visas in India, Indians are coming to South Korea. Thus, a great mission opportunity exists for the Korean church to communicate the gospel to the Indian diaspora in Korea (IDIK) without crossing geographical and political borders.

The study shows that the Korean churches have great love for the Lord, tremendous potential for evangelism, and a generous spirit of hospitality for aliens and strangers, which are much needed for God's mission. However, the Korean churches interested in reaching out the IDIK often do not have a good understanding of the religio-cultural worldview of the IDIK. This hinders their ability to effectively communicate the gospel to the IDIK. The purpose of this study was to discover the extent to which the Korean churches' cultural insensitivity accounts for the IDIK's negative response to Christianity.

This study is significant for the growing field of diaspora missiology. The IDIK is a transnational community and it is unlikely that they will be assimilated into the Korean culture and embrace Christian faith, which is perceived to be foreign and spiritually low-level religion. While finding the model of diaspora missiology as developed by Wan and Tira helpful, the study also offers a critique of that model, especially regarding missions to the

diaspora. An examination of diaspora missiology reveals that the popular theory and concept of diaspora missiology that claims to make a distinction between “traditional missiology” and “diaspora missiology” does not squarely apply to the context of the Indian diaspora in Korea. The Korean churches that are reaching out to the IDIK need a paradigm shift in their communicational approach that takes into consideration the impact of transnationalism and its significant cultural and linguistic barriers on the IDIK; this shift is necessary for pre-evangelization and subsequent effective evangelization of the IDIK. They need to replace their non-contextual missional approach, which is based on the transmission or psychological model of communication, with a contextualized missional approach based on receptor-oriented frame-of-reference communication theory for effective communication of the gospel to the IDIK.

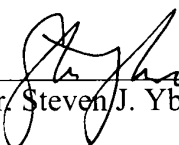
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Doctor of Philosophy

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CHAPTER I.

INTRODUCTION AND OVERVIEW OF THE STUDY

With massive global migration, the world has become a global village. "According to UN estimates, international migrants totaled 191 million in 2005.... it is also no small matter that the number of international migrants in the world increased by 150 per cent in the last four decades and more than doubled in the 30-year period from 1975 to 2005."¹ More recently, the International Organization for Migration (IOM) has noted that in the last ten years, from 1990 to 2010, "The total number of international migrants has increased...to 214 million."² Since the 1960s, particularly, migrant workers have been moving from countries with weak economic and political systems to countries with global control and advanced industrial growth.³

While South-North migration is populating the global-North with guest workers, labor migrants, asylum seekers, and political and economic refugees,⁴ there is a south-to-south migration movement as well. This migration is predominantly related to the importation of labor as "a handful of Asian countries import labour, namely Japan, South Korea, Taiwan, Singapore and Malaysia."⁵ Looking specifically at South Korea's reliance on

¹Jehu J. Hanciles, "Migration and Mission: The Religious Significance of the North-South Divide" in *Mission in the 21st Century: Exploring the Five Marks of Global Mission*, eds. Andrew Walls and Cathy Ross, (New York: Orbis Books, 2008), 118-19.

²International Organization for Migration, accessed on March 11, 2013, <http://www.iom.int/jahia/Jahia/about-migration/facts-and-figures/lang/en>.

³ Walls and Ross, eds., 123.

⁴Ibid.

⁵Andrew Eungi Kim, "Global Migration and South Korea: Foreign Workers, Foreign Brides and the Making of a Multicultural Society", *Ethnic and Racial Studies* 32,no. 1, (January 2009): 71.

foreign workers, Andrew Kim, a South-Korean Christian scholar, thinks that the influx of migrant workers will continue unabated. He states that “More than half a million foreigners reportedly resided in South Korea in 2006, with international migrant workers accounting for a majority.”⁶

Rapidly escalating migrant movements have pushed the Church and Christian mission into a very distinctive role. On the one hand, migration has brought lay missionaries from economically weak countries to bear witness to the unreached of the host countries. In this regard, Samuel Escobar gives an example of Filipino women "who work as maids in the rich, oil-producing countries where Islam is the official religion and where no European or North American missionaries are allowed."⁷ On the other hand, the challenge for the Church in countries like Korea is to communicate the gospel to the unreached⁸ guests and migrant workers from diverse religious, cultural, social, ethnic, racial, linguistic, economic, and political backgrounds. This study is conducted in the context of the latter challenge. In the globalized context of diverse cultures and worldviews, cultural sensitivity is a desired option for non-Christians in order for their social life to function well. For the Church, however, it is an imperative. The Korean Church today has a great opportunity to witness to migrants from other cultures that do not know Christ as their savior yet.

⁶Ibid., 70.

⁷Samuel Escobar, *The New Global Mission: The Gospel from Everywhere to Everyone* (Downers Grove, Illinois: IVP Academic, 2003), 17.

⁸The term “unreached” in this study is used to refer to non-Christians, both those who have heard the gospel and have not yet understood, and those who have never heard the gospel.

A. Background Of The Problem

Given the influx of the Indian diaspora in Korea (henceforth IDIK), the Korean Church is in a cross-cultural mission field. Whereas missionaries are often restricted by the political, religio-cultural authorities from getting missionary visas or doing any missionary activities on other types of visas in India, Indians are coming to South Korea. Thus, a great mission opportunity exists for the Korean church to communicate the gospel to the IDIK without crossing geographical and political borders.

1. Mission among the Indian Diaspora in Korea: My Personal Experience

This project has been a journey since I began my study in the Master of Divinity program in February 2005 in a theological seminary in Seoul, South Korea (henceforth Korea). Around the same time, I joined Church D's⁹ "ministry among foreign workers." This ministry functions to reach out to migrant workers from various nationalities living in Seoul and other surrounding cities. I had the privilege of pioneering a ministry among the IDIK. I reached out to the IDIK in the vicinity of Seoul city, in other surrounding cities, and in rural areas where they worked and lived in factories and farms.

During my stay (December 2004-August 2008) in Korea I also had the opportunity to visit and hear about other churches that were doing ministry among the Indian diaspora. The church service was normally in the Korean language. The worship services in various Korean churches that the Indians attended were in the Korean language or translated by Indian migrant workers who usually possessed a limited skill in the Korean language, except for a couple of Indians who were proficient in Korean and were able to comfortably translate into

⁹ Church D is a pseudonym; since this dissertation is related to the sensitive information on the identity of the undocumented migrant workers the name of the church is not disclosed.

Hindi and Punjabi. In addition to the Church where I ministered to the Indian diaspora in Hindi, the Indian national language, there was another church where a member of the IDIK was involved in the ministry among the IDIK in Hindi and Punjabi language.

I observed that once these non-Christian Indians came to church they were put on the church rolls in the department of the “ministry among foreign workers.” Since the majority of them had not declared a strong personal allegiance to any particular church, they visited various churches. On one Sunday there would be a large gathering of these foreign workers in one church, and the following Sunday they might go to another church that might offer some medical care or be holding a festival or having an outing paid for by the church.

My personal experience gives me an insider’s view of the context and the worldview of the IDIK. I come from a religiously mixed family background. Though my father and mother believed in Jesus, I grew up with my non-Christian aunt and her family. Growing up in a non-Christian Hindu and Sikh religious environment and having non-Christian friends, I was far from understanding the Christian faith and worshipped other gods and goddesses before I gave my life to Christ in 1991.

2. The Korean Church’s Missional Approach and IDIK’s Indifference towards Christianity

The Korean Church has done marvelous ministry among the migrant workers from other countries. Its medical programs and facilities for the Indian diaspora and other migrant workers are great ways of showing God’s love and concern for them, and the church has been able to meet their physical and social needs in a praiseworthy fashion. Korean churches have shown love and care to the IDIK and other migrant workers which contrasts with the secular Korean society in which they are living.

The mission of many Korean churches is to evangelize diasporas from many nations present in Korea.¹⁰ In the context of this study the churches are reaching out to the labor class of the IDIK to evangelize them. Since the majority of them work from Monday to Saturday, a typical pre-evangelization pattern and strategy of the Korean churches is to invite the members of the IDIK to church and encourage them to join a worship service.

I observed that the IDIK regularly attended churches that reached out to them and that they appreciated the love and care they received from the Korean Churches. Most of the time, however, their relationship with the Korean church remained at the level of limited social interaction, far from spiritual growth and a commitment to Christian faith.

Several Indians who began to open up to me and to respond to the gospel informed me that the majority of non-Christian Indians go to church for medical care, entertainment, and other social benefits, but they despise Christianity as a foreign and Western religion. They were coming to church but they were not able to process or embrace the Christianity presented to them because it was foreign and unspiritual in their worldview. I was and I am fully aware of the negative and foreign image of Christianity shared by the Indian society with which I grew up in India. In the mind of the IDIK the foreign and unspiritual image of Christianity is the result of Korean Church's neglect of the spatial holiness of the place of worship: certain practices such as wearing shoes in the church, a holy place, and eating meat in the place of worship¹¹ convey the idea to non-Christian members of the IDIK that

¹⁰ David Chul Han Jun, "World Christian Mission Through Migrant Workers in South Korea and Through Korean Diaspora." pp. 173. http://www.tokyo2010.org/resources/Tokyo2010_NM_David_Jun.pdf accessed on July 13, 2013.

¹¹ One of the churches provided non-vegetarian lunch after the worship service in the same room where the IDIK had gathered for worship. Among Hindus and Sikhs it is unholy and despising the house of god if someone enters a place of worship with shoes on, and also if someone brings and eats any meat item in the house of god.

Christianity is a foreign and low-level spirituality. Whiteman's comments rightly fit in the context of the mission among the IDIK.

Unfortunately, when Christianity is not contextualized or is contextualized poorly, then people are culturally offended, turned off to inquiring more about who Jesus is, or view missionaries and their small band of converts with suspicion as cultural misfits and aliens. When people are offended for the wrong reason, the garment of Christianity gets stamped with the label "Made in America and Proud of It," and so it is easily dismissed as a "foreign religion" and hence irrelevant to their culture. When this happens, potential converts never experience the offense of the Gospel because they have first encountered the cultural offense of the missionary or Westernized Christians.¹²

Apparently, the IDIK were not ready to be assimilated into Korean Christianity. They were demonstrating that they were a transnational community with a distinct Indian religio-cultural worldview and identity. Having come from an Indian religio-cultural background myself, I realized that Korean Church's lack of understanding about the religio-cultural worldview of the IDIK was evoking IDIK's negative sentiments towards Christianity, and it was also resulting in indifference and rejection of Christianity.¹³ Thus, the Korean Church's missional approach to the IDIK was deteriorating the great missional opportunity of evangelizing the IDIK.

B. Statement of the Problem

The Korean church's missional approach toward the IDIK has resulted in negative and indifferent responses toward Christianity on the part of the IDIK. In order to effectively allow the gospel to penetrate and become rooted in the culture and community of the IDIK,

¹² Darrell Whiteman, "Contextualization: The Theory, the Gap, the Challenge," *International Bulletin of Missionary Research*, 21, 1 (January 1997): 3.

¹³ The critical evaluation of the Korean Church's ministry among the Indian diaspora in this study is neither to underestimate their potential nor to belittle their great work of serving and showing God's concern and love for the people to whom they are reaching out. This study aims to induce cross-cultural sensitivity that would subsequently help the Korean Church's ministry to become more effective.

the Korean Church needs to make the message relevant and comprehensible in the context of the IDIK. Thus, the Korean Church's mission among the IDIK is the pre-evangelization of the IDIK.¹⁴ Whiteman writes, "Contextualization attempts to communicate the Gospel in word and deed and to establish the church in ways that make sense to people within their local cultural context, presenting Christianity in such a way that it meets people's deepest needs and penetrates their worldview, thus allowing them to follow Christ and remain within their own culture."¹⁵

I hypothesize that the negative reaction towards Christianity on part of the IDIK is related to the high impact of transnationalism on them. To evangelize the IDIK effectively the Korean Church should take the transnational ties of the IDIK into serious consideration; they need to know the cultural and historical reasons for the negative perception of Christianity held by the IDIK. In the light of this knowledge, the Korean Church needs to employ receptor-oriented frame-of-reference communication model for pre-evangelism of the IDIK.

C. Purpose Statement

I had the privilege of serving with Korean churches working to reach out to the Indian diaspora and other foreign migrant workers in Korea. A great door for effective ministry among the IDIK is open for the Korean Church. In my experience the Korean Church has great love for the Lord, tremendous potential for evangelism, and an amazingly generous

¹⁴ Enoch Wan, ed., *Diaspora Missiology: Theory, Methodology, and Practice* (Portland: Oregon, Institute of Diaspora Studies, 2011), 5.

¹⁵ Whiteman, Darrel "Contextualization: The Theory, the Gap, the Challenge." *International Bulletin of Missionary Research*, Vol. 21 no. 1, (Jan 1997): 2.

spirit of hospitality for aliens and strangers (including the Indian diaspora in South Korea) which are much needed for God's mission. However, being an Indian evangelist reaching out to the Indian diaspora from the Korean missional approach was hard for me, as I could, based on my pre-Christian¹⁶ life experience, sympathize with the feelings of the Indian diaspora. They felt that the presentation of Korean Christianity was something akin to the propagation of the foreign imperialistic religion that they despised back in India.

I believe God placed me in Korea for His mission among the IDIK because I could see both the cultures and the gap that needed to be bridged for the evangelization of the IDIK. One of the goals of this study is to help the Korean Church to develop strategies and methods for effective mission among the IDIK.

The purpose of my research project was to understand the correlation between the Korean Church's missional approach and the IDIK's negative response to Christianity. Through this research I wanted to understand how the IDIK perceives the Christianity it encounters in Korea, as well as to understand the missional methods and programs that the Korean Church employs for the evangelization of the IDIK. Based on an analysis of this data, I propose a model of pre-evangelism for the IDIK. Contextualization based on the receptor-oriented frame-of-reference communication theory will hopefully prove to be more effective for pre-evangelism and evangelization of the IDIK, leading them to open their lives to the gospel of Jesus Christ.

D. Research Questions

- 1) Is there a correlation between the Korean Church's missional approach to the IDIK and indifference towards Christianity on part of the IDIK?

¹⁶ I avoid using the term "conversion" as it has a negative connotation in India related to proselytizing.

- a. How does the IDIK perceive Christianity, and how does this affect the way Indians respond to the Christianity presented to them in Korea?
 - b. What impact does transnationalism have on the IDIK?
- 2) How do the Korean Church and her laymen and laywomen perceive the IDIK?
- a. What impact does this perception have on evangelistic methods and strategies to this population?
 - b. To what extent do these laymen and laywomen understand the need for effective cross-cultural pre-evangelism of the IDIK?
- 3) What are the missional methods and programs currently being used by the Churches reaching out to the IDIK?

E. Delimitations

This study is not an in-depth examination of a debatable issue in contextualization or contextual theology. Rather, it focuses primarily on the Indian diaspora working as laborers in Korean factories and farms who, though friendly towards the Korean Church, are indifferent or resistant toward Christianity and also have misconceptions about the Christian faith. The research is not done throughout the entire country of Korea but among the Churches in Seoul city and its vicinity.

Diaspora missiology is a relatively new and quickly developing field of scholarship, which means that to date there are limited published resources to draw on in preparation for this research project. In the fourth chapter I discuss some of the more salient work in this area, and hope that my study will be an important addition to that literature. Likewise, there is little scholarship on missional approaches to the Indian diaspora in Korea.

The history of the Indian diaspora of the labor class in Korea is about two decades old, and the missional work among this class of the IDIK first began to emerge about 13 years ago, in the year 2000, in Nasom Community Church.¹⁷ Thus, the data for my research has come primarily from participant observation and the interviews I conducted with Korean Christian workers and Indians in diaspora in Korea. The data for my research comes from my recent fieldwork in Korea as well as from the years of experience that I have had as part of the Indian diaspora in Korea and as a church worker among that diaspora.

F. Key Terms

Definitions for the key terms used in this study must be clarified for understanding the anthropological, missiological, and theoretical parameters of this research.

Culture

There is no single definition of culture upon which experts agree. Different scholars have defined culture differently. However, there is general agreement among scholars that culture is not static but dynamic. Rynkiewich says, “culture is contingent, constructed, and contested”¹⁸

Clifford Geertz initially defines culture somewhat philosophically: “Man is an animal suspended in webs of significance he himself has spun, I take culture to be those webs, and the analysis of it to be therefore not an experimental science in search of law but an

¹⁷ Researcher’s Interview with Rev. Yu Hae Gun Sr. Pastor of the Nasom Community Church, also known as Seoul Migrant Mission Church in Seoul, Korea, August 6, 2012.

¹⁸ Michael Rynkiewich, “The World in my Parish: Rethinking the Standard Missiological Model,” *Missiology: An International Review*, Vol. XXX, No. 3, July 2002, page 315.

interpretive one in search of meaning.”¹⁹ For Geertz culture is not idiosyncratic but rather publicly shared: “culture is not something locked inside people's heads, but rather is embodied in public symbols, symbols through which the members of a society communicate their worldview, value-orientations, ethos, and all the rest to one another, to future generations—and to anthropologists.”²⁰

Whiteman begins the definition of culture by referring to ideas, but he completes the definition by referring to something concrete and objective: “Culture...refers to that complete array of ideas that man carries in his mind which are expressed in the form of material artifacts, and observable behavior”²¹

I think Hiebert’s definition gives a holistic picture of culture as it deals with three dimensions of culture: the cognitive dimension (knowledge, logic, and wisdom); the affective dimension (feelings, aesthetics); and the evaluative dimension (values, allegiances).²² I use Hiebert’s definition of culture in this study as he defines culture as “the more or less integrated systems of ideas, feelings, and values and their associated patterns of behavior and products shared by a group of people who organize and regulate what they think, feel, and do.”²³

¹⁹ Clifford Geertz, *The Interpretation of Cultures* (New York: Basic Books, 1973), 5.

²⁰ Sherry B. Ortner, “Theory in Anthropology since the Sixties.” *Comparative Studies in Society and History*, Vol. 26, No. 1. (Jan., 1984): 129.

²¹ Whiteman, Darrell, L, “Some Relevant Anthropological Concepts for Effective Cross-Cultural Ministry.” *Missiology: An International Review*, Vol. IX, No. 2, (April 1981), 224.

²² Paul Hiebert, 1985, 31.

²³ *Ibid.*, 30.

Worldview

Discussing the definition of worldview, Hiebert states, “There is no single definition agreed upon by all.”²⁴ Swami Dayanand Bharati defines worldview saying “Each person has his own way of thinking, understanding and approaching life. This is called his worldview”²⁵. Bharati states, “To present the gospel, we must have a proper understanding of people’s worldviews related to culture, religion and society.”²⁶ Charles Kraft defines worldview as “the totality of the culturally structured images and assumptions (including value and commitment or allegiance assumptions) in terms of which a people both perceive and respond to reality.”²⁷ Kraft includes worldview in culture as “the structuring of the deepest level pictures and presuppositions on which people base their lives.”²⁸ I use Hiebert’s definition of culture (see above) in this study, and I think Hiebert’s definition of worldview as “the maps of reality for living” makes sense in relationship to the definition of culture as the system by which people in a community live. So, in this study, I use the term worldview as defined by Paul Hiebert: “Worldviews are what people in a community take as given realities, the maps they have of reality that they use for living.”²⁹

²⁴ Paul Hiebert, *Transforming Worldviews: An Anthropological Understanding of How People Change* (Grand Rapids, Michigan: Baker Academic, 2008), 13.

²⁵ Swami Dayanand Bharati, *Living Water in Indian Bowl: An Analysis of Christian Failings in Communicating Christ to Hindus, With Suggestions toward Improvements*, (Pasadena, California: William Carey Library, 2004), 13.

²⁶ Ibid.

²⁷ Charles H. Kraft, *Worldviews for Christian Witness*, (Pasadena, CA: William Carrey Libraray, 2009), 12.

²⁸ Ibid.

²⁹ Paul Hiebert, 2008, 15.

Contextualization

The term contextualization in this study is used with reference to the incarnational approach for the communication of the gospel. Contextualization conduces the communication of the gospel in all “kinds of contexts”³⁰ in a way that people are able to comprehend the gospel and follow Christ in their own contexts (see chapter 2 for more detail). Contextualization in this study is based on Kraft’s “receptor-oriented frame-of-reference communication theory”³¹ as he says: “The term *frame of reference* refers to the culture, language, life situation, social class, or similar all-embracing setting or context within which one operates.”³²

Globalization

The term and phenomenon of globalization is defined variously among scholars. Schreiter writes “There is no one accepted definition of globalization, nor is there consensus on its exact description.”³³ Lewellen states “Definitions of globalization are almost as legion as the number of experts on the subject.”³⁴ Schreiter, in defining globalization, focuses on the convergence of three phenomena, namely, the political, the economic, and the

³⁰ Dean Flemming, *Contextualization In the New Testament: Patterns for Theology and Mission*, (Downers Grove, Illinois: Intervarsity Press: 2005), 18.

³¹ Charles Kraft, *Christianity in Culture: A Study in Biblical Theologizing in Cross-Cultural Perspective*, Rev. 25th Anniversary Edition, (Maryknoll, NY: Orbis Books, 2005), 115-118.

³² Charles Kraft, *Communion Theory for Christian Witness*, Rev. ed. (Nashville, TN: Abingdon Press, 1991), 15.

³³ Robert Schreiter, *The New Catholicity: Theology between the Global and the Local* Robert J. Schreiter (Maryknoll, New York: Orbis Books, 1997), 4.

³⁴ Ted Lewellen, *The Anthropology of Globalization: cultural anthropology enters the 21st century* (Westport, Conn. : Bergin & Garvey, 2002), 7.

technological.³⁵ Lewellen's definition of globalization encapsulates various elements of the phenomenon of globalization well. It also asserts that globalization is not homogenization; rather, in globalization, both the global and the local aspects exist simultaneously in contrast with each other. In this study I use Lewellen's definition of globalization. "Contemporary globalization is the increasing flow of trade, finance, culture, ideas, and people brought about by the sophisticated technology of communications and travel and by the worldwide spread of neoliberal capitalism, and it is the local and regional adaptations to and resistances against these flows."³⁶

Diaspora

I use the term diaspora in line with Tölölyan (see chapter 4 for more detail) who writes "We use 'diaspora' provisionally to indicate our belief that the term that once described Jewish, Greek, and Armenian dispersion now shares meaning with a larger semantic domain that includes words like immigrants, expatriate, refugee, guest-worker, exile community, overseas community, ethnic community."³⁷

Diaspora Missiology

Diaspora missiology is an emerging discipline based on the growing awareness of our global world, as people are constantly moving and living in other parts of the globe as an extension to their place of origin. As mentioned above, by the year 2010 "The total number

³⁵ Schreiter, 1997, 4-5.

³⁶ Lewellen, 2002, 7.

³⁷ Khachig Tölölyan, "The Nation-State and Its Others: In Lieu of a preface," *Diaspora: A Journal on Transnational Studies* 1, no. 1 (Spring 1991): 4.

of international migrants [had] increased...to 214 million.”³⁸ The statistics demand a new missiological approach for these global phenomena. The term diaspora missiology fits well in this context: I use the term diaspora missiology in this project as defined in the Lausanne documents at the Lausanne Diaspora Educators Consultation in 2009, in Seoul: “[A] missiological framework for understanding and participating in God’s redemptive mission among people living outside their place of origin.”³⁹

Christianity

Since this study is related to the issue of “how Christianity is perceived by the IDIK”, it has become all the more important to see how Christianity is presented, perceived, and defined. Lamin Sanneh claims that “... Christianity is the religion of over two thousand different language groups in the world. More people pray and worship in more languages in Christianity than in any other religion in the world.”⁴⁰ Lamin Sanneh makes a distinction between “global Christianity” and “world Christianity” stating,

“World Christianity” is the movement of Christianity as it takes form and shape in societies that had no bureaucratic tradition with which to domesticate the Gospel. In these societies Christianity was received and expressed through the cultures, customs, and traditions of the people affected. World Christianity is not one thing, but a variety of indigenous responses through more or less effective local idioms, but in any case without necessarily the European Enlightenment frame. “Global Christianity,” on the other hand, is the faithful replication of Christian forms and patterns developed in

³⁸ International Organization for Migration. <http://www.iom.int/jahia/Jahia/about-migration/facts-and-figures/lang/en> (accessed on April 26, 2012).

³⁹ “The Seoul Declaration on Diaspora Missiology,” <http://www.lausanne.org/fr/documents/all/175-consultation-statements/1112-the-seoul-declaration-on-diaspora-missiology.html> (accessed on May 14, 2012). ; Enoch Wan, ed. *Diaspora Missiology: Theory, Methodology, and Practice* (Portland, OR: IDS-US, 2011), 5.

⁴⁰ Lamin Sanneh, *Whose religion is Christianity? · The Gospel Beyond the West* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2003), 69.

Europe. It echoes Hilaire Belloc's famous statement, "Europe is the Faith." It is, in fact, religious establishment and the cultural captivity of faith.⁴¹

Though Ott and Netland do not ignore Sanneh's distinctions between global Christianity and world Christianity, they prefer to use these terms interchangeably for the worldwide spread of Christianity.⁴² However, Sanneh's distinction between the two terms underlines the need for missionaries and church workers to be aware of this distinction and present "world Christianity" to the people who reject "global Christianity" with its European garb. Based on these terms, I will investigate how the IDIK perceive Christianity presented to them.

Indian diaspora in Korea (IDIK)

The term "Indian diaspora" in this study is used to refer to the people of India hailing primarily from Hindu and Sikh religious backgrounds and residing in Korea⁴³. Dufoix says "For the last few years in India, 'diaspora' has been the official term for NRIs [Non-Resident Indians] and PIOs [Person of Indian Origin]"⁴⁴

⁴¹ Ibid.

⁴² Craig Ott and Harrold A. Netland, ed. *Globalizing theology: Belief and Practice in an Era of World Christianity* (Grand Rapids, Michigan: Baker Academic, 2006), 15.

⁴³ In my seven years' ministry to the majority of Indians I met in Korea, while residing in Korea, visiting Korea, and over the Internet through Skype worship service to Korea from the US, most were from Hindu and Sikh family backgrounds. I met only one Indian Muslim couple, one Catholic Indian family, one Syrian Christian family, an Indian catholic middle aged man, and a young Indian Christian man.

⁴⁴ Dufoix, 87.

Korean Church

I use the term Korean Church(es) in this study to refer to the churches that are reaching out to the IDIK or have worship services where they welcome or invite IDIK to attend.

Korean Laymen and Laywomen

I use these terms “laymen and laywomen” to refer to the volunteers of the Korean churches who have no real training in contextualization or cross-cultural training in reaching out to the IDIK. The Korean Church does not/may not use this term for their church members or staff reaching out to the IDIK.

G. Data Needed, Data Collection, and Research Methodology

I needed data to on how the IDIK perceives the Christianity they are presented in Korea. I also needed data for understanding the Korean Church’s missional approach to the IDIK. Due to the paucity of the literature on missions among the Indian diaspora in South Korea, I used the qualitative research method to gather the necessary data from interviews, taking notes on events, and participant observation.

1. My Field Research

I conducted my intensive field research in Korea for a period of six weeks, June 28 to August 8, 2012. Through participant observation and interviews, I gathered data pertaining to the IDIK’s perception of Christianity in Korea, and also pertaining to evangelistic approaches

used by churches where IDIK attend(ed). Most of the research took place in four churches⁴⁵ where the people from IDIK either attend regularly or have attended in the past. I also visited factories and dormitories where the IDIK were working and living.

I interviewed 26 Indians. The informants selected for the interviews have all attended church services in Korea. All of these informants had come from Hindu and Sikh religious backgrounds. Twenty-one of those I interviewed from the IDIK were living in Korea at the time of my field research, and the other five had been deported to India due to their undocumented visa status in Korea. I conducted four phone interviews and one Skype video call interview with the deportees in India. The interviews from these deportees were important as they were among the regular attendees of the Indian worship service that I led when they were in Korea. I had developed a good relationship and friendship with them and they were open to answering my questions and also to sharing their perspectives on and experiences with the Korean Church and Christianity in Korea. Among these 26 informants, four had become Christians in Korea and one had become a Christian from a Sikh religious background before he came to Korea.

I conducted 8 interviews from among the Korean church members and leaders who had been directly involved either in mission to the IDIK or in supporting the ministry to evangelize them. These interviews were conducted so that I could understand and analyze Korean Church's missional approach. I also interviewed 3 non-Korean missionaries from Nepal, Egypt, and Bangladesh who were working with the Korean churches in Korea to reach out to the people from their respective countries.

⁴⁵ 1) Church A, 2) Church B, 3) Church C, and 4) Church D. (Pseudonyms are used in this chapter for three churches to protect the identity of the churches and their staff and workers and to protect them from any embarrassment when their ministry might be assessed in the overall study as ineffective among the IDIK, and also to protect any confidential information they provided about undocumented members of the IDIK.)

2. Semi-Structured Interview

I prepared semi-structured interview guides using a combination of closed and open-ended questions to collect the data needed for the research. As for audio-recording and making interview notes, I used both. I made my onsite interview notes sitting with the interviewees. I also videotaped interviews when possible. This was a particularly helpful tool when conducting focus group interviews. I always informed the interviewees about the use of camcorder or voice recorder. I transcribed the interviews for use in data analysis for my dissertation.

The interview questions for the IDIK (see Appendix A) have four parts to check their experience and perception of Christianity in Korea, their perception of Christianity in India, their level of prejudice against Christianity (if any), and their understanding of the gospel message they receive from attending the Korean Churches.

As for the interviews of the Korean church leaders/laymen and laywomen/pastors, the interview questions (See Appendix B) are designed to explore their knowledge, understanding, and awareness of the Indian socio-religious culture. These interviews have further helped me to analyze their competency with Indian culture and context, and will assist in developing a cross-cultural training model specifically to help in their adaptation for effective communication to the Indian culture.

The interviews with the non-Korean missionaries from Bangladesh, Egypt, and Nepal were done to check the assumption and accuracy of my hypothesis in regards to the Korean Church's non-contextual missional approach.

Again, based on the data, these interviews may also be helpful for developing a more effective cross-cultural pre-evangelism strategy for the evangelization of the IDIK.

3. Library Research

Library research continued during and after the field research. It deepened my understanding of globalization, transnationalism and diaspora missiology; it also covered the methods, models, and levels of contextualization, as well as increasing my understanding of theories of communication and the essentiality of the receptor-oriented frame-of-reference communication theory for effective communication. All this research was integral in analyzing the data I collected during the field research.

4. My Past Experience

The research drew from the data I had collected during the period in which I was living in Korea ministering to the IDIK (March 2004-August 2008), and also from my regular contact with some of the members of the IDIK through my Skype worship service (see Appendix C) for over three years (April 4, 2009-June 2012)⁴⁶.

I. Theoretical Approaches for Data Analysis

I used several theories in order to understand and analyze the complex nature of the Korean Church's mission among the IDIK. Grounded theory gave me a fresh and clear perspective on data collected (see more detail below). Stephane Dufoix's classification of the Modes of Diaspora and Distance Management models is employed (see chapter four) to evaluate the level of impact transnationalism has on the IDIK. This allows us to view the IDIK as having the same level of importance as the Korean overseas mission to India which

⁴⁶ See article on my Skype ministry. "Technology and Global Ministry", Vol. 122, No. 2, Asbury Herald (Fall 2012): 5. <http://issuu.com/asbury-seminary/docs/130102141805-d906bbc7ae2b42ed8e4e17be039abfb6>, (accessed on March 11, 2013).

is viewed by the Korean Church as a legitimate mission. In order to understand and determine that the Korean Church's mission among the IDIK at this stage is pre-evangelism, I used Enoch Wan's missiological categories in diaspora missiology—mission to the diaspora, mission through the diaspora, and mission by and beyond the diaspora.⁴⁷ See chapter 4 for more detail on diaspora missiology.

While contextualization of the Indian worship service for pre-evangelism of the IDIK is indispensable for effective evangelization, the theoretical framework of critical contextualization is the next step that the Korean Church should employ to work with the IDIK in Christian discipleship. See chapter 2 for more detail on the theory of critical contextualization.

Employing the grounded theory, I used Charles Kraft's receptor-oriented frame-of-reference theory to analyze the data that I collected related to the Korean Church's missional approach and IDIK's perception of Christianity.

1. Grounded Theory

In the context of pre-evangelism of the IDIK, I needed to understand the IDIK's negative perception of Christianity and the specific reasons behind their negative perception. I used grounded theory to collect and analyze the data related to the IDIK's perception and negative response to Christianity since this theory "is ideally suited to areas of research where there is little understanding of the social processes at work."⁴⁸ Glaser and Strauss talk

⁴⁷ Enoch Wan, 2011, 5-6.

⁴⁸ A. Hunter et. al, "Navigating the Grounded Theory Terrain. Part 2", *Nurses Reasearch* Vol. 19, no. 1 (October 2011): 6, <http://eds.a.ebscohost.com.ezproxy.asburyseminary.edu/eds/pdfviewer/pdfviewer?vid=4&sid=66adc2ed-976b-427f-92a5-beb44b77a9f3%40sessionmgr4002&hid=4210> (accessed on April 17, 2014).

about the significance of grounded theory as it is built on “data systematically obtained from social research.”⁴⁹ Creswell, in his definition of grounded theory, appropriately says, it “is a qualitative research design in which the inquirer generates a general explanation (a theory) of a process, an action, or an interaction shaped by the views of a large number of participants.”⁵⁰ Thus, based on the data I collected using the grounded theory, I drew three categories related to culture, language, and spatial holiness, in order to develop a pre-evangelism model of an Indian worship service for the effective evangelization of the IDIK. See chapter 4 and chapter 5.

2. Receptor-Oriented Frame-of-Reference Communication Theory

I primarily used Charles Kraft’s receptor-oriented frame-of-reference communication theory⁵¹ to analyze and critique the Korean Church’s communicational approach to the IDIK, and also to analyze the reasons for the IDIK’s negative perception of the Christianity they encounter in Korea. The receptor-oriented frame-of-reference communication theory emphasizes the significance of cultural and linguistic relevancy for effective communication. Charles Kraft, in *Christianity in Culture*, has argued that we must consider the seriousness of

⁴⁹ Barney G. Glaser and Anselm L. Strauss, *The Discovery of Grounded theory: Strategies for qualitative research* (Hawthorne, N.Y. : Aldine de Gruyter, 1967), 2

⁵⁰ John W. Creswell, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 3rd ed. (Thousand Oaks: Sage Publications, 2007), 83.

⁵¹ This theory is found in Charles Kraft’s book *Christianity in Culture: A Study in Biblical Theologizing in Cross-Cultural Perspective*, Revised 25th Anniversary Edition, Maryknoll, NY: Orbis Books, 2005.

cultural relevance in communicating the gospel because people are culturally conditioned to perceive and interpret reality.⁵²

Receptor-oriented communication theory is based on the frame-of-reference model in which the entire focus of communication is to make sure that the message is communicated within the frame-of-reference of the receptor. “The purpose of communication is to bring the receptor to understand the message presented by a communicator in a way that substantially corresponds with the intent of the communicator.”⁵³

So, the receptor oriented frame-of-reference theory proposes that cross-cultural communication, as intended, is done effectively by filtering it through the receptor’s worldview and culture as the frame of reference. Kraft’s 10 principles⁵⁴ for effective communication, paraphrased below, will be the guidelines and criteria for effective communication of the gospel while employing this theory:

1. Communication must be receptor-oriented in order to make the message clear to the receptor as intended by the communicator.
2. The final judgment of the message is in the receptor’s head, not in the communicator’s.
3. The receptor interprets the message based on the symbols he has in his head pertaining to that message.
4. Symbols stimulate the receptor’s mind to receive the message.
5. The communicator should choose symbols of communication carefully, as it is important for effective communication.
6. One-to-one communication is more effective where the two interact and share life with each other.
7. Frame of Reference principle: communication is effective if the communicator and receptor share culture, subculture, and linguistic frame of reference.
8. The communicator’s credibility: communication is effective if the communicator has a good image in the eyes of the receptor.

⁵² Charles H. Kraft, *Christianity in Culture: A Study in Dynamic Biblical Theologizing in Cross-Cultural Perspective*, (Maryknoll, NY: Orbis Books, 1979), 300.

⁵³ *Ibid.*, 147.

⁵⁴ *Ibid.*, 147-150.

9. Message credibility principle: the message is relevant to the life of the receptor.
10. Discovery principle: Communication is effective if the receptor has discovered something new and inspiring pertaining to receptor's life.

3. Contextualization: A Practice for Effective Cross-cultural Communication

I employed the principles of contextualization to show the significance of understanding people's socio-cultural and socio-religious worldview, and also the significance of their specific context in making the gospel/message relevant and comprehensible to them for their evangelization. Principles of contextualization correspond with the framework of receptor-oriented frame of reference communication theory.

The principle of contextualization implies the incarnational model of cross-cultural communication ministry. "The incarnation is not simply a miracle of God becoming a human being, but God becoming man immersed in a specific culture.... If our cross-cultural communication of the Gospel is to be an effective ministry, then we must understand the importance and meaning of God's incarnation in culture."⁵⁵ Contextualization is prophetic as it deals with societal change.⁵⁶ Bevans' comments enhance our perception for getting to the

⁵⁵ Whiteman, Darrell, L., "Some Relevant Anthropological Concepts for Effective Cross-Cultural Ministry." *Missiology: An International Review*, Vol. IX, No. 2, (April 1981): 236-7.

⁵⁶ William A. Dyrness and Veli-Matti Karkkainen, eds., *Global Dictionary of Theology* (Downers Grove, Illinois: Intervarsity Press, 2008), 192.

"The theoretical term contextualization came into being through the initiative of the World Council of Churches' Theological Education Fund Ministry Program (TEF). Indeed, the term contextualization was first used in 1972 in the TEF report entitled *Ministry in Context*. In their definition contextualization goes beyond indigenization and stress the prophetic or critical function of doing theology as it engages a changing society. The term inculturation had its genesis in Roman Catholic missiological thinking. It is concerned with the process of proclaiming and explaining the gospel in a language a particular people understands (de Mesa 1979). It expresses the process by which the church becomes inserted in a given culture in a transformative way (Crollius)."— (Dyrness and Karkkainen: 192.)

heart of contextualization: “[W]e should not speak of ‘gospel and *culture*,’ but ‘gospel and *context*.”⁵⁷

J. Significance of this Study

I am researching and writing on this topic from a vantage point of being a member of the non-Korean Indian diaspora who has been married to a Korean for about fourteen years and lived in Korea for about four years. During that period I worked with a Korean church to reach out to the IDIK. This study presents both an *emic* and *etic* point of view on the IDIK and the Korean Church’s missional approach.

The study will also contribute to the growing studies of “glocalization” (i.e., the interaction between the global and the local). Diasporas are no longer ethnic “islands” in host societies waiting to be assimilated, but are now transnational communities that are constantly negotiating social and cultural elements from “home” within their new local contexts. This study explores the impact that transnationalism, largely created by globalizing technological developments, has on the IDIK, especially when it comes to their understanding of, and openness to, Christianity.

I believe this study is very relevant for the growing field of diaspora missiology because it critiques the standard model of diaspora missiology in relation to linguistic and cultural barriers and the question of hyphenated identity in the globalized world. Instead, this study proposes a missional approach based on the receptor-oriented frame-of-reference communication theory as the effective approach for evangelization of the IDIK.

⁵⁷ Stephen Bevans, *Models of Contextual Theology*, Revised edition, (Maryknoll, New York: Orbis Books, 2002), xvii.

This study could prove helpful to the church and mission work in India in another way. If the Korean church can take advantage of having these Indians in their society and develop ways to more effectively share the Good News with them, then Indians who become followers of Christ in Korea and return to their homeland will be insider witnesses of the faith to friends and family there.

A brief history and description of the mission among the IDIK is a significant contribution to the body of knowledge since to this date there is no published literature available pertaining to the mission among the IDIK.

Finally, this study should prove helpful to Korean missionaries (as well as missionaries from other countries) who are working in India, as it will help them better understand how to bridge the cultural gap between the missionary and Indian culture. My pre-evangelism Indian worship service model (see chapter 5) is a major contribution to the Korean churches reaching out to the IDIK and also for foreign missionaries in India and elsewhere for the pre-evangelization of Indians.

CHAPTER II

REVIEW OF THE RELEVANT LITERATURE

Apostle Paul, writing to the Corinthian church from Ephesus, expressed that a great door for effective work had opened for him at Ephesus⁵⁸, and he was also aware of the opposition that could hinder his ministry. However, though the Korean Church is aware of its great door for effective ministry among the IDIK, it does not seem to be aware that its communication of the Christian faith and message to the IDIK has not been effective and has further distorted the image of Christianity and misrepresented Christian faith.

The cross-cultural mission of the Korean Church to the IDIK is a new field for research in the discipline of diaspora missiology and contextualization. The Korean Church's ministry among the IDIK is only about fourteen years old (see chapter 5). There is literally no literature written on the Korean Church's ministry to the IDIK. Due to the paucity of literature directly related to this research, this chapter discusses the scriptural, theological, missiological, and anthropological foundations for contextualization by presenting various contexts from around the globe as examples to encourage the Korean Church to accept contextualization as its missional approach to the IDIK. This chapter analyzes the theories for effective communication and then proposes that contextualization based on receptor-oriented frame-of-reference communication theory is indispensable for effective communication of the gospel to the IDIK. This chapter also discusses and clarifies the issue of criticism against contextualization, informing the readers that criticism of contextualization must be seen in context, and contextualization

⁵⁸ 1 Corinthians 16:9, New International Version 1984.

based on the receptor-oriented frame-of-reference theory is incarnational in its missional approach for effective cross-cultural communication. The chapter ends with a discussion of the importance of and need for the theory of critical-contextualization. After the pre-evangelization of the IDIK, this is the next step the Korean church must take to guard against the possibility of syncretism and also to help the IDIK in Christian discipleship.

A. Toward an Effective Missional Approach: An Analysis of Communicational theories

This section discusses theories of communication and shows that the Korean Church needs a paradigm shift in its communicational approach to the IDIK.

1. Communication as Message Transmission: A Psychological Model

In the transmission model “communication is conceptualized as a process in which meaning, packaged in symbolic messages like bananas in crates, are transported from sender to receiver.”⁵⁹ This simplistic understanding of communication shifts the blame for any miscommunication on the poor packaging of the banana when the receiver does not comprehend the sender’s meaning. Donald Smith rightly says, “Transmission occurs without involvement. It is a spreading out of words and symbols that does not take into account the response of the audience”⁶⁰ A sophisticated version of this model acknowledged its flaw in that “ideas cannot literally be put into words and transported.”⁶¹ English philosopher John

⁵⁹ Robert T. Craig, “Communication” in *Encyclopedia of Rhetoric*, ed., Thomas O. Sloane (Oxford, New York: Oxford University Press, 2001), 125.

⁶⁰ Donald K. Smith, *Creating Understanding: A Handbook for Christian Communication Across Cultural Landscapes* (Grand Rapids, MI: Zondervan Publishing House, 1991), 25.

⁶¹ Ibid.

Locke's famous statement—that meanings are in people, not in words—is an appropriate critique of this communication model. My research shows that the Korean Church's non-contextual missional approach to the IDIK is based on the transmission or psychological model of communication which is detrimental in the cross-cultural context of the IDIK.

Sarah Trenholm, a communication theorist, says,

most models and definitions of communication are based on the psychological perspective. They locate communication in the human mind and see the individual as both the source of and the destination for messages....[T]he model...depicts communication as a psychological process whereby two (or more) individuals exchange meanings through the transmission and reception of communication stimuli. According to this model, an individual is a sender/receiver who encodes and decodes meanings.⁶²

The sender encodes the message and assumes that the receiver can understand the message. However, during encoding and decoding sender and receiver filter messages through their mental sets.⁶³ "A mental set consists of a person's beliefs, values, attitudes, feelings, and so on."⁶⁴ The meaning sender and receiver give to a message may differ in significant ways. If so, miscommunication is bound to take place.⁶⁵ "Communication can also go awry if noise enters the channel. Noise is any distraction that interferes with or changes the message during transmission."⁶⁶

It is obvious from the above elucidation that this type of communication model, if used at all, is best suited for people who have the most things in common among themselves to

⁶² Sarah Trenholm, *Thinking Through Communication: An Introduction to the Study of Human Communication* 4th ed. (New York: Pearson Education, Inc., 2005), 25-26.

⁶³ *Ibid.*, 26.

⁶⁴ *Ibid.*

⁶⁵ *Ibid.*

⁶⁶ *Ibid.*

make the communication comprehensible. As Trenholm cogently says, "A communication is most successful when individuals are 'of the same mind' - when the meanings they assign to messages are similar or identical."⁶⁷

An illustration that the Korean Church is operating within the transmission model of communication is found in this anecdote: Indians, particularly Hindus, in their religious worldview, do not have reservations about bowing down to "foreign" gods⁶⁸ as long as it is not to do with religious conversion. Once⁶⁹ I heard that a certain Korean church offered baptism to the IDIK and three Indians took baptism. Out of curiosity, upon personally talking with one of them, I found out that one of them was taking baptism and the other two confessed they did not know what they were getting into; persuaded by their third friend they simply took baptism with no proper teaching about the sacrament. They continued to come to church and continued their Hindu religious faith as well. However, the Korean church, unaware of the religious worldview of the Hindus, might have been looking at their baptisms as a successful mission, regardless of the Indians' view that Jesus is one god among many. For Hindus, syncretism and polytheism are not an issue. In this anecdote, the intended message from the Korean Church to the members of the IDIK (who had been regularly coming to church for quite some time) was to encourage them to profess their faith through baptism. However, the polytheistic and syncretistic worldview of these Hindu Indians worked as a noise that distorted the exclusive message of receiving Jesus Christ as one's personal savior (see figure 1).

⁶⁷ Ibid.

⁶⁸ Bong Rin Ro and Mark C. Albrecht, eds., *God In Asian Context* (Taichung, Taiwan: Asia Theological Association, 1988), 121.

⁶⁹ During my stay in Korea between 2005-August 2008, exact date is not available.

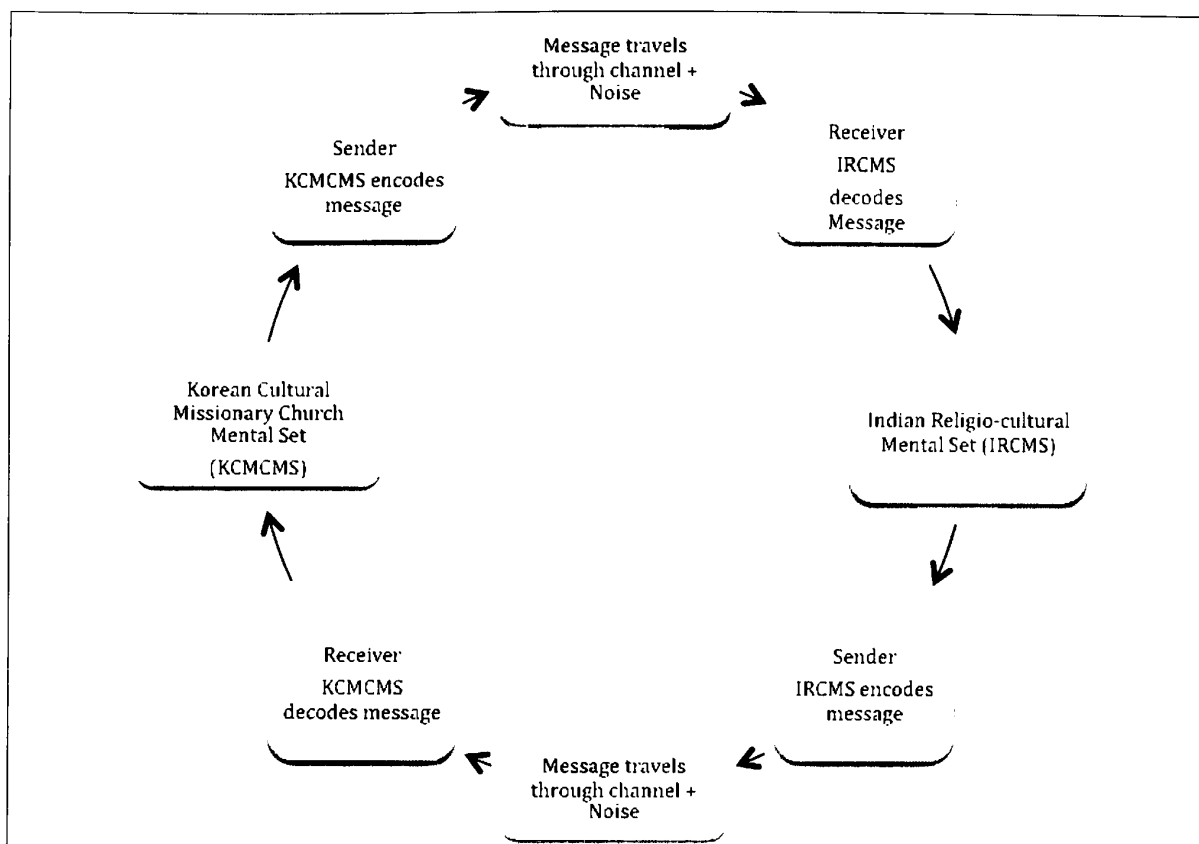


Figure 1. Based on Sarah Trenholm's "Psychological Model of Communication"⁷⁰

For further understanding the context of the IDIK and how the transmission theory fails in cross-cultural communication, Rynkiewich's comments on culture are worth noting here. Rynkiewich affirms "The concept of culture as a self-generating, integrated, bounded whole that people use to generate strategies and responses to adapt to changing social and environmental situations,"⁷¹ he also offers a complementary model in which "culture is contingent on regional and global flows,"⁷² and "culture is constructed from material brought

⁷⁰ Sarah Trenholm, 2005, 26.

⁷¹ Michael Rynkiewich, "The World in My Parish: Rethinking the Standard Missiological Model." *Missiology: An International Review*, Vol. XXX, No. 3. (July 2002): 316.

⁷² Ibid.

into the present over historic and geographic distances.”⁷³ The final point in this concept is very significant for understanding the IDIK, and that is to know that the “culture is contested”.⁷⁴ The IDIK, like other diaspora groups, finds itself in a foreign culture that is constructed, contingent, and contested in ways fundamentally different from that experienced by the Indians in their homeland. As a result, the IDIK, also like other diaspora groups, often takes refuge in the familiarity found in their enclave (See chapter 4). If the Korean Church wishes to make the gospel comprehensible for the IDIK they need a paradigm shift in their communication theory. They need to contextualize the gospel with an incarnational approach towards the IDIK, which is based on the receptor-oriented frame-of-reference communication theory.

2. Communication As Contextualization: A Receptor-Oriented Frame-of-Reference Communication Theory

Kraft writes that by contextualization he means “appropriate to the cultural context...and also to the Bible.”⁷⁵ Kraft’s view of contextualization is based on the “receptor-oriented frame-of-reference communication theory.”⁷⁶ As he says: “The term *frame of reference* refers to the culture, language, life situation, social class, or similar all-embracing setting or context within which one operates.”⁷⁷

⁷³ Ibid.

⁷⁴ Ibid.

⁷⁵ Charles H. Kraft, ed., *Appropriate Christianity* (Pasadena, California: William Carey Library, 2005), 4.

⁷⁶ Charles Kraft, *Christianity in Culture: A Study in Biblical Theologizing in Cross-Cultural Perspective*, Rev. 25th Anniversary Edition (Maryknoll, NY: Orbis Books, 2005), 115-118.

⁷⁷ Charles Kraft, *Communion Theory for Christian Witness*, Rev. ed. (Nashville, TN: Abingdon Press, 1991), 15.

In *Contextualization In the New Testament: Patterns for Theology and Mission*, Dean Flemming uses several words—accommodation, adaptation, indigenization,⁷⁸ incarnation, translation, and transposition⁷⁹—to discuss the gospel’s relation to cultures and context. He argues, however, that the term “contextualization is better able to embrace the gospel’s interaction with all kinds of contexts, including social, political, economic, religious and ecclesial settings.”⁸⁰

While the transmission/psychological model fails to communicate the message cross-culturally due to its flawed definition of communication, the constitutive model of communication expands our horizon of understanding communication “... as an ongoing process that symbolically forms and re-forms our personal identities, our social relations, our common world of meaningful objects and events, our ideas and feelings, and our routine way of expressing these socially constructed realities.”⁸¹ It incorporates “all aspects of the creation and negotiation of meaning in society.”⁸² And it is also appropriate in our transnational and globalized world today; as Craig rightly says, “...the idea of communication as a constitutive social process is emerging as a reflection on practices (e.g., *related to global interdependence, cultural diversity*, [italics mine] ideas of democracy and

⁷⁸ The term indigenous or indigenization has its limitations for adequate discussion of the communication of the universally authoritative Word of God in the era of globalization of Christianity today. Robert Schreier also comments in his book *Constructing Local Theologies*, p. 5: “In those parts of the world that once made up the British empire, “indigenous” connotes the old policy of replacing British personnel in colonial government with local leadership. The term, therefore, has a distinctively colonialist ring in East Africa and in India and is unsuited to the new perspective in theology. The term continues to be used in other parts of the world, however.”

⁷⁹ For further reading on the early concerns in the use of the term “*contextualization*” see Hesselgrave and Rommen: 2000, pp. 27-33.

⁸⁰ Flemming, 2005, 18.

⁸¹ Robert T. Craig, *Encyclopedia of Rhetoric*: 125.

⁸² *Ibid.*

human rights) that are becoming central to life in our own world.”⁸³ While the constitutive model of communication gives an expansive definition of communication, the receptor-oriented frame-of-reference communication theory bestows on us the elements of effective communication, especially in the case of the Korean Church’s cross-cultural communication to the IDIK. Kraft’s 10 principles⁸⁴ of receptor-oriented communication theory (see chapter one) keep the context of the receptor as the central point for effective communication, filtering the message through the receptor’s frame of reference.

Contextualization based on the *receptor-oriented frame-of-reference* communication theory⁸⁵ makes the message comprehensible to the receptor. And if the context of the receptor is ignored there is a high possibility of miscommunication. Nida succinctly states the indispensability of receptor-oriented communication in the context of cross-cultural communication:

When the total conceptual structures of source and the receptor differ, it is only to be expected that communication would involve an entire range of restructuring; for the parts fit into quite different configurations, even when the two systems have much in common. In Spanish-speaking Latin America, such words as *confesion* (confession), *santo* (saint), and *Maria* (Mary) have quite different conceptual values to Roman Catholics and to Protestants. These three words mean to Roman Catholics confession to a priest, images in the church, and a divine protectress, respectively. The Protestants they mean confession of guilt in prayer to God, Biblical heroes of the faith, and an honored person. A Roman Catholic who fails to understand the communication of an evangelical friend is not being stubborn or perverse; he simply has to fit ideas into his own structural framework. The same is true of the Protestant. To a greater or lesser degree, the same difficulty must be expected whenever communication across cultures is attempted.⁸⁶

⁸³ Ibid., 126.

⁸⁴ Charles Kraft, 2005, 115-118.

⁸⁵ Charles Kraft, *Communication Theory for Christian Witness*, Rev. ed. (Nashville, TN: Abingdon Press, 1991), 15. “The term *frame-of-reference* refers to the culture, language, life situation, social class, or similar all-embracing setting or context within which one operates (see chapter 10).”

⁸⁶ Eugene A. Nida, *Message and Mission: The Communication of the Christian Faith*. Rev. ed.

B. Contextualization: Toward An Effective Communication Of The Gospel

The Great commission calls the followers of Jesus Christ to make disciples of all nations.

Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”⁸⁷

This challenge of the great commission to make disciples of all nations can only be met by first making the gospel relevant to the people from all nations in their context. In

Contextualization: Meanings, Methods, and Models Hesselgrave and Rommen argue that:

[C]ontextualization is...a necessity. ... [I]t is imperative that the Great Commission be fulfilled and the world be evangelized. ... [H]owever world evangelization is defined, at the very least it entails an understandable hearing of the gospel.... [I]f the gospel is to be understood, contextualization must be true to the complete authority and unadulterated message of the Bible on the one hand and it must be related to the cultural, linguistic, and religious background of the respondents on the other.⁸⁸

Hesselgrave and Rommen’s thesis implies that along with the pure authority of the Scripture, a knowledge and understanding of the receptor’s culture, language, and religious background are prerequisite for the effective communication of the gospel.

Bevans says, “As our cultural and historical context plays a part in the construction of the reality in which we live, so our context influences the understanding of God and the expression of our faith.”⁸⁹ Charles Kraft has articulated this point with even greater force:

(Pasadena: CA, William Carey Library, 1990), 103.

⁸⁷ Matt. 28:18-20, New International Version, 1984.

⁸⁸ David J. Hesselgrave and Edward Rommen, *Contextualization: Meanings, Methods, and Models*. (Pasadena, California: William Carey Library, 2000), xi.

⁸⁹ Stephen Bevans, *Models of Contextual Theology* (Maryknoll, New York: Orbis Books, 2002), 4.

There is always a difference between reality and human culturally conditioned understandings (models) of the reality. We assume that there is a reality “out there” but it is the mental constructs (models) of that reality inside our heads that are the most real to us. God, the author of reality, exists outside any culture. Human beings on the other hand, are always bound by culture, subcultural (including disciplinary), and psychological conditioning to perceive and interpret what they see of reality in ways appropriate to these conditionings. Neither the absolute God nor the reality [God] created is perceived absolutely by culture bound human beings.⁹⁰

Thus, Bevans’ and Kraft’s statements call for the necessity of contextually receptor-oriented communication both for theological and missiological reasons. It is necessary on the theological ground, as people construct their reality to understand God and express their faith in their context; and it is necessary on the missiological ground, as non-believers are able to relate to that expression of faith which is not a foreign idea to them. Paul Hiebert adds “self theologizing” to “[T]he three selves—self-government, self-support, and self-propagation...”⁹¹ to make a point that “If they [young churches] are to make the gospel relevant to their own people, they must contextualize it within their cultural settings.”⁹² Sedmak, thinking about Jesus who fed people, pictures the theologian as village cook who makes the food based on what will be tasty for them, as he says that “Doing local theology is like cooking with local ingredients ... There is a general framework of food in terms of the material available on our planet. Similarly, there is a framework for local theology.”⁹³ Thus, contextualization of the gospel is necessary to meet people’s deep need in their specific

⁹⁰ Charles H. Kraft, *Christianity in Culture* (Maryknoll, NY: Orbis Books, 1979), 300.

⁹¹ Paul Hiebert, *Anthropological Reflections on Missiological Issues*, (Grand Rapids, Michigan: Baker Academic, 1994) 97.

⁹² Ibid.

⁹³ Clemens Sedmak, *Doing Local Theology: A Guide for Artisans of New Humanity*, (Maryknoll, New York: Orbis Books, 2002), 17-19.

contexts. In the case of the IDIK, the Korean Church must present the gospel to the former in their context or frame of reference to be communicating effectively.

1. Biblical Precedence: Scriptural Foundation for Contextualization

Dean Flemming takes the readers through the entire New Testament to give example upon example of contextualization found in the Scriptures. He says:

Although the term *contextualization* was quite recently minted, the activity of expressing and embodying the Gospel in context-sensitive ways has characterized the Christian mission from the very beginning.... “[S]tories of contextualization”—particularly in the Gospels and Acts in which Jesus and the apostles tailor the Gospel message to address the different groups of people.... All four Gospels, we could say, are attempts to contextualize the story of Jesus for different audiences.... Indeed, each book of the New Testament represents an attempt by the author to present the Christian message in a way that is targeted for a particular audience within a given sociocultural environment.”⁹⁴

Biblical examples of the contextualization of the gospel speak of the value God places on understanding people’s history, cultural, linguistic, and religious frameworks. This understanding is essential for appropriately presenting the gospel to them.

a. Jesus and Contextualization: A Receptor-Oriented Frame-of-Reference Approach

The best example of contextualization that we can emulate is the example of our Lord and savior Jesus Christ. He was God and became flesh and lived among us (John 1:1, 14). In Jesus’ incarnational ministry, he himself acknowledged that he was sent only to the lost sheep of Israel (Matt. 15:24). Dean Flemming makes note of Jesus’ appearance and personality: “He was thoroughly immersed in his Jewish culture; he participated in its celebrations...he spoke Aramaic with Galilean accent; he had distinctive physical features

⁹⁴ Flemming: 2005, 15.

and personality traits.”⁹⁵ Kraft says, “He [God], in Christ identified with his receptors.... He taught within the framework of his society by means of living and verbal example.”⁹⁶

b. Jerusalem Council and Contextualization: A Proposal for Receptor-oriented frame-of-reference Approach

Acts chapter 15 records an event that changed the whole course of Christian mission; Christianity moved from being a Jewish sect to becoming a universal faith. The Jerusalem council in Acts 15 had to determine whether the Gentiles, in addition to professing faith in Jesus Christ, needed to be circumcised and keep the Law of Moses in order to be saved (Acts 15:1, 5). “Peter, Paul, and Barnabas opened a debate with reports of what God had done through them, all of which led to the conclusion that God had already made a decision to allow the incorporation of Gentiles into the Christian community without prior relationship to Israel and its institutions (Acts 15:7-12).”⁹⁷ It is also important to note here that James supports (Acts 15:13-18) Peter, Paul, and Barnabas’s experience, and the work of the Holy Spirit among Gentiles with the Old Testament scripture (Amos 9:11-12). In conclusion we find that not only were the leaders at peace but that the Holy Spirit also favored the decision (Acts 15:28-29). “Acts 15 promotes a vision of a new people of God potentially inclusive of all peoples, in which every nation and culture can stand on equal footing before the cross.”⁹⁸

Two things are important to note in this episode. First, the Gentiles were asked to observe four things (Acts 15:20). However, these instructions were not the criteria for

⁹⁵ Flemming: 2005, 20.

⁹⁶ Kraft: 1979, 175-176; Kraft: 1983, 25-27.

⁹⁷ Hesselgrave and Rommen, 10.

⁹⁸ Flemming, 52.

salvation but for purity in their lives and also for harmony with the Jews. Second, it is important to note that in the contextualization of the gospel to the Gentiles, four factors were in agreement: the Holy Spirit, Scripture, people's experience, and the spiritual community.

c. The Apostle Paul and Contextualization: A Receptor-Oriented Frame-of-Reference Communication Approach

In Acts (17:16-34) we meet Paul in Athens. Confident of the fact that the gospel is for all the people of all the cultures, Paul speaks to the people of Athens referring to their poets and their point of view about God in order to build a bridge to contextualize the gospel to his hearers. Paul is a classic example of someone looking for ways to contextualize the gospel to his hearer; as Schineller says, "Wherever the gospel is lived, wherever it is preached, we have the obligation to search continually for ways in which that good news can be more deeply lived, celebrated, and shared."⁹⁹ Further, Wilbert Shenk is right in saying that "inherent in the Gospel is the demand that people be able to appropriate God's Word to them in their own culture and language."¹⁰⁰

2. Theological and Missiological Credence: Examples From the Global Church

The rise of contextual theologies came with the downfall of colonialism. J. Levison and P. Pope Levison say: "Awash with the spirit of independence that swept the globe in the 1950s and 60s, theologians in subsequent decades inaugurated independent theologies—

⁹⁹ Peter Schineller, *A Handbook on Inculturation* (New York: Pauline Press, 1990), 3.

¹⁰⁰ Wilbert Shenk, Forward to *Globalizing theology: Belief and Practice in an Era of World Christianity* by Graig Ott and Harrold A. Netland, ed. (Grand Rapids, Michigan: Baker Academic, 2006), 11.

contextual theologies—that would begin to displace Eurocentric theologies with those that emerged from within indigenous cultures and social movements.”¹⁰¹

The rise of the contextual theologies was inevitable. Robert J. Schreiter implies that Eurocentric theology, which claimed to have universal answers, was not able to address the issues the third world was struggling with. He says,

“Contextual theologies arose because those universal reflections did not reach far enough. They did not take up the issues that were the most pressing in many local circumstances: the burden of poverty and oppression, the struggle to create a new identity after a colonial past, or the question of how to meet the challenge of modernization and the commodification of economy in traditional culture and village life.”¹⁰²

Along these same lines, Stephen Bevans states, “There is no such thing as ‘theology’; there is only *contextual* theology: *feminist* theology; *black* theology, *liberation* theology, *Filipino* theology, *Asian-American* theology, *African* theology, and so forth.”¹⁰³ John Parratt resonates with Bevans: “All theology is ultimately ‘contextual’, that is it arises from a specific historical context and it addresses that context. The questions which it asks, and the answers it seeks to give, are determined by its specific historical situation.”¹⁰⁴ Bevans and Parratt’s observations are valid. People profess to be Christians, they live in different socio-cultural environments with different traditions, have different cultural backgrounds, speak different languages, and as a result they have different questions related to God and their

¹⁰¹ William A. Dyrness and Veli-Matti Karkkainen, eds., *Global Dictionary of Theology* (Downers Grove, Illinois: Intervarsity Press, 2008), 175-76.

¹⁰² Robert Schreiter, *The New Catholicity: Theology between the Global and the Local* (Robert J. Schreiter (Maryknoll, New York, Orbis Books, 1997), 1.

¹⁰³ Stephen Bevans, 2002, 3.

¹⁰⁴ John Parratt, ed., *An Introduction to Third world Theologies* (Cambridge, U.K. ; New York : Cambridge University Press, 2004), 2-3.

lives. Thus, contextualization based on the receptor-oriented frame-of-reference communicational theory is needed for the effective communication of the gospel.

a. The Philosophical Context

A fine example of receptor-oriented frame-of-reference communication is found in the philosophical expressions of church fathers Justin Martyr and Clement of Alexandria, who were trying to communicate the Christian message within their readers' philosophical contexts; as McGrath points out:

Justin has an especial concern to relate the Christian gospel to the forms of Platonism which were influential in the eastern Mediterranean region at this time, and thus stresses the convergence of Christianity and Platonism at a number of points of importance. A central theme in Justin's defense of the Christian faith is the idea that God has scattered "the seeds [*spermata*] of the Logos" throughout the world before the coming of Christ, so that secular wisdom and truth can point, however imperfectly, to Christ.¹⁰⁵

Thus until the coming [*parousia*] of the Lord, philosophy was necessary to the Greeks for righteousness. And now it assists those who come to faith by way of demonstration, as a kind of preparatory training [*propaideia*] for true religion. For "you will not stumble" (Proverbs 3: 23) if you attribute all good things to providence, whether it belongs to the Greeks or to us. For God is the source of all good things, some directly (as with the Old and the New Testament), and some indirectly (as with philosophy). But it might be that philosophy was given to the Greeks immediately and directly, until such time as the Lord should also call the Greeks. For philosophy acted as a "custodian" [*epaidagogei*] to bring the Greeks to Christ, just as the law brought the Hebrews. Thus philosophy was by way of a preparation, which prepared the way for its perfection in Christ.¹⁰⁶

¹⁰⁵ Alister E. McGrath, ed., *The Christian Theology Reader, 3rd Edition*, (Oxford, UK: Blackwell Publishing, 2007), 3-4.

¹⁰⁶ *Ibid.*, 4

b. The African Context

To communicate theological matters to Africans one must be able to have an emic view of the African world. In the African world we do not generally observe an abstract philosophical quest but rather a concern for existential matters. Dyrness, having observed and understood the African worldview, says, “Many Africans, however, experience life in terms of concrete dilemmas—why is the child sick? Why aren't the crops healthy? As a result they tend to think of God in terms of what he does; they are concerned with his power rather than his nature.”¹⁰⁷ Charles Nyamiti’s Christological image of Jesus as ancestor and brother is a concrete concept enabling Africans to understand who Jesus is in their world.¹⁰⁸ Doing theology in the African frame of reference also has to take the African proverbs, myths, songs, lyrics, rites, and customs etc. into consideration; as John Pobee says, “Anything that is authentically African has to be supported by proverbs, myths, songs, lyrics, rites, customs, and such, which are the primary sources of an African ethos.”¹⁰⁹

Consider the rise of African women’s theology: “Women are developing cultural hermeneutics for the appropriation of Africa’s religious culture, which constitutes a resource for envisioning the will of God and meaning of woman’s humanity.”¹¹⁰ Women go to Bible stories to reflect on them, relating them to their Christian faith, and developing a theology of relationships. This is appropriate, as African culture is community-oriented and wants to see

¹⁰⁷ Dyrness, 1990, 23.

¹⁰⁸ Diane B. Stinton, *Jesus of Africa: Voices of Contemporary African Christology* (Limuru, Kenya: Kolbe Press, 2004.), 26.

¹⁰⁹ John S. Pobee, *Toward an African Theology* (Nashville, TN: Abingdon Press, 1979), 54.

¹¹⁰ Mercy Amba Oduyoye, *Introducing African Women’s Theology* (Cleveland, OH, Pilgrim Press, 2001), 18.

the welfare of the community. Starting from this perspective, women's theology replaces hierarchies with mutuality.¹¹¹

c. The Latin American Context

Gutierrez was baffled to see poverty and oppression in Latin America in spite of the fact that this is the "... only continent among the exploited and oppressed people where Christians are in majority...."¹¹² He does theology from the compelling point of view that God wants people to live and that it is not His will that people should die in misery and oppression which cause people to die an inhuman death.¹¹³ The purpose of theology is to reflect on the Word of God, not to remain in monastic passivity merely to develop spiritual growth;¹¹⁴ spiritual growth should enable one to "encounter the problems posed by human reasons."¹¹⁵

Theology in the Latin American context is praxis; as Dyrness says, "Latin Americans ... ask about God's interest and involvement in the political process."¹¹⁶ Gutierrez sees that the message of the Bible leads from slavery to freedom, and this is where he gets Scriptural support for doing theology: "The Biblical message, which presents the work of Christ as a liberation, provides the framework for this interpretation.... St. Paul continuously reminds

¹¹¹ Ibid., 16-17.

¹¹² Gustavo Gutierrez, *A Theology of Liberation*. (Maryknoll, New York, Orbis Books, 1988), xiv.

¹¹³ Ibid., xxii.

¹¹⁴ Gutierrez, 1988, 4.

¹¹⁵ Ibid., 11.

¹¹⁶ Dyrness, 1990, 23.

us... core of Christian ... from slavery to freedom.”¹¹⁷ Boff and Boff distinguish the poor of the liberation theology from the sociologist Karl Marx’s proletariat, to make a point that liberation theology is a biblical theology of solidarity with the oppressed: “Christians see in them the challenging face of suffering servant... the crucified needs to be raised to life.”¹¹⁸

d. The Korean Context

Andrew Park’s concept of *han*—“deep wound of the heart and soul”¹¹⁹—may surprise all those who think of the traditional western Christian doctrine of sin which focuses only on an individual’s reconciliation with God against whom one thinks he/she has sinned, disregarding the ones whom they have wronged, the oppressed and the helpless ones. Only someone who understands the Korean plight of suffering with *han* can actually communicate how Christ deals with and heals a Korean heart. Park’s theology brings deliverance from *han*, which the western Christian doctrine of sin is not able to address. He portrays that God also has divine *han*¹²⁰ resulting from the suffering of humanity, and he dealt with that on the cross. Park makes the point that “By participating in the life of Jesus Christ and his historical mission, people come to know the true meaning of life; in such true knowledge of life, the oppressed dissolve their *han*...”¹²¹

¹¹⁷ Gutierrez, 1988, 23.

¹¹⁸ Leonardo Boff and Clodovis Boff, *Introducing Liberation Theology* (Maryknoll, New York, Orbis Books, 1987), 4.

¹¹⁹ Andrew Sung Park, *The Wounded Heart of God: The Asian Concept of Han and the Christian Doctrine of Sin* (Nashville, TN: Abingdon Press, 1993), 20.

¹²⁰ *Ibid.*, 120.

¹²¹ *Ibid.*, 127.

In the context of this study we see differences in socio-cultural and religio-cultural perspectives between the Korean Church's approach and the IDIK's context. It is interesting to note their difference in understanding the concept of sin. In the Indian culture, the "concept of purity and pollution define the moral order. Sin is not the breaking of impersonal laws, nor the breaking of relationships, but defilement. Restoration to righteousness calls not for punishment prescribed by laws, nor reconciliation with those one has offended, but for purification rites that restore the moral order."¹²²

e. The Thai Context

Kosuke Koyama's Waterbuffalo theology is actually another fine example of understanding the receptor's worldview in order to communicate God's Word effectively. Far from Western theology's logic and propositional truth, Koyama says, "Third World theology begins by raising issues, and not by digesting Augustine, Barth and Rahner,"¹²³ Koyama's Western theological education could not help him to touch the hearts of the Thai people who were deeply ingrained in their cultural worldview. They needed different help to perceive reality and express their faith.

It dawned on Koyama, while talking about the Canaanite woman in Matthew 15: 21-28, that Luther's interpretation of faith —"that faith is faith when it believes in spite of *assault!*"¹²⁴—made the Thais assume "some kind of neurosis constitutes the vital part of the

¹²² Paul Hiebert, 2008, 18.

¹²³ Kosuke Koyama, *Waterbuffalo Theology* (Maryknoll, New York: Orbis Books, 1974), 3.

¹²⁴ *Ibid.*, 74.

Christian faith.”¹²⁵ Only when he reread the story with his Thai neighbors’ need in mind he could theologize from a Thai perspective and conclude, much in contrast with Luther’s interpretation, that it was “woman’s motherly love for her own daughter... gave her a profound wisdom which burst out in one of the most imaginative and impressive forms of a confession of faith: ...”¹²⁶

f. The Indian Context

The Religio-cultural context of India is critically important to communicating the gospel to Indians. Contextualization in the Indian context is well reflected in the Indian evangelist Sadhu Sunder Singh’s phrase “giving the gospel to Indians in an Indian cup”.¹²⁷ This phrase is also the key reflection of that spirit and validation for endorsing a receptor-oriented frame of reference communication theory of contextualization for the Indian diaspora. From the point of view of cross-cultural communication, Roberto de Nobili and E. Stanley Jones are worth mentioning here. Roberto de Nobili came to India in 1605.¹²⁸ After observing that the Indian higher caste people despised Christianity on the basis of customs of the Franks, he decided that “To win the Indians he would become an Indian.”¹²⁹ He made a careful study of high caste custom and gave up everything that could offend them, such as eating of meat and wearing of leather shoes. “The scholastic method of argument which he

¹²⁵ Ibid.

¹²⁶ Ibid., 75.

¹²⁷ Dyrness and Karkainen, eds., 2008, 75.

¹²⁸ Stephen Neill, *A History of the Christian Missions*, (New York: Penguin Books, 1986), 156.

¹²⁹ Ibid.

had learned as a theological student, recast in Indian form and with apt illustrations from the Indian classics, proved remarkably convincing. Within a year or two of coming to Madurai, Nobili was able to baptize ten young men of good caste.”¹³⁰ Though there are controversies over his approach, his example of making a place among the high caste Hindus is noteworthy.

E. Stanley Jones had found a place in the heart of the people of India. He was sensitive to the cultural and national sentiments of a nation that was in pursuit of freedom from the British rule. Jones completely discarded the method of public debate on Christianity because “The method cancelled the message.”¹³¹ Jones also rejected old approaches of attacking others’ faith and also the attitude of superiority that presents the Christian faith as the fulfillment of older or other faiths.¹³² He said “Nor I could accept Dr. Farquhar’s advocacy of the method of fulfillment—Christianity fulfills the best in Hinduism.”¹³³ By rejecting the method of fulfillment Jones had indeed emancipated Christianity from its imperialistic image.

After being with Gandhi in Sabarmati and with Tagore in Shantiniketan, Jones began the Ashram approach to promote “Indian expression” of the Christian faith; “to make the Indian spirit creative in art, in music, and in Christian teaching.”¹³⁴

¹³⁰ Ibid., 157.

¹³¹ E. Stanley Jones, *A Song of Ascents: A Spiritual Autobiography* (Nashville and New York: Abingdon Press, 1968), 109.

¹³² Ibid.

¹³³ Ibid.

¹³⁴ “The Proposed Ashram at Sat Tal”, *NCCR*, vol. L, 1930, pp. 69ff. Quoted in Paul Martin, *The Missionary of the Indian Road: A Theology of Stanley Jones* (Bangalore: Theological Book Trust, 1996), 168-69.

Jones' core message was not its superior religious status but the person of Jesus Christ who alone could meet peoples' spiritual needs. "Jesus Christ had met my need, and he could meet theirs."¹³⁵ Jones disentangled Christ from Western culture and civilization. He distinguished Christ from Christianity¹³⁶; as the latter had the smell of foul Western civilization to Indian nostrils. Jones was confident that God himself will speak and meet people's need and God was Christ-like. In one of his meetings, a Hindu principal, the chairman of that meeting, said: "To this entangled Christ we say: 'Come in. Our doors are open to you.'"¹³⁷

3. Analysis

This section has revealed that a good understanding of the context matters in communicating the message effectively. Contextualization, based on the receptor-oriented frame-of-reference communication theory, meets people's deep needs. Theological communication in the patristic era needed to employ philosophy. Africans looked towards traditional religious concrete images, stories and proverbs as their frame of reference to theologize. African women looked for harmony and unity in nature and community. Latin Americans had a very different context and concept of theology to liberate the poor and oppressed. The concept of *han* could only be addressed by a Korean Christian who knew the context and the concept of the Korean receptors very well. In the context of the Buddhist Bangkok, adapting Luther's interpretation of faith failed to communicate the Scripture's

¹³⁵E. Stanley Jones, 1968, 109.

¹³⁶Ibid., 110.

¹³⁷Ibid.

message and distorted the Christian image which could only have a profound impact when read in the context of the value Bangkok Buddhists place on a mother's love for her daughter.¹³⁸ In the Indian context, two foreigners were able to communicate the gospel to Indians by being culturally sensitive to the Indian religio-culture mindset.

C. Contextualization: Its Criticisms and Clarification

There has also been some concern about and criticism of contextualization as a static and product oriented model.¹³⁹ Daniel Shaw particularly criticizes Nida's coding and decoding process of the communication of the gospel in the "Source," "Message," "Receptor" model. He argues, "The model was extremely helpful in enabling missiologists to develop the concept of contextualization.... However Mission became a matter of knowledge transfer...the meaning of what God has to say was viewed as bound to the text, in the possession of the communicator, rather than being relevant to the context where the receptor lived."¹⁴⁰ Nevertheless, Shaw affirms Kraft's "receptor- oriented communication," and Hiebert's "critical contextualization."¹⁴¹ It seems that Shaw is critical of that conception of contextualization which is a static and product- oriented transfer of the knowledge, as he says, "It is necessary to move beyond contextualization, as previously conceived, to recognition of God's presence in the midst of people everywhere and to recognition of ways

¹³⁸ David J. Hesselgrave and Edward Rommen, *Contextualization: Meanings, Methods, and Models*. (Pasadena, California: William Carey Library, 2000), 84-85.

¹³⁹ R. Daniel Shaw, "Beyond Contextualization: Toward a Twenty-first Century Model for Enabling Mission." *International Bulletin of Missionary Research*, Vol. 34, No. 4, (October 2010): 209.

¹⁴⁰ Ibid.

¹⁴¹ Ibid., 210.

that presence enables people to ‘know God.’”¹⁴² He concludes by calling for an incarnational ministry, following the example of Jesus: “We who call ourselves by his name must, as he did, go beyond our context, learn from those with whom we interact, and become God’s intention to them—the Word in their midst.”¹⁴³ Dean Flemming and Whiteman think contextualization resonates with incarnational ministry. Dean Flemming strongly supports contextualization,¹⁴⁴ as mentioned above, and clearly points out that Jesus’ ministry was incarnational.¹⁴⁵ Whiteman talks about the essentiality of contextualization and also contends that to have effective cross-cultural ministry means to understand God’s incarnation in culture.¹⁴⁶

Michael Rynkiewich, in his article “The World in My Parish: Rethinking the Standard Missiological Model,” takes up the case study of Misima Island, which had a history of over 140 years of interaction with the outside world, with a significant influence from people and religious sects from various cultures.¹⁴⁷ He challenges the standard anthropological model, in mission, of bicultural encounter and the communication between these two cultures through the mechanical process of “encoding” and “decoding” of the

¹⁴² Ibid., 212.

¹⁴³ Ibid., 214.

¹⁴⁴ Flemming: 2005.

¹⁴⁵ Ibid., 20.

¹⁴⁶ “The incarnation is not simply a miracle of God becoming a human being, but God becoming man immersed in a specific culture.... If our cross-cultural communication of the Gospel is to be an effective ministry, then we must understand the importance and meaning of God’s incarnation in culture.” Quote from: Whiteman, Darrell, L, “Some Relevant Anthropological Concepts for Effective Cross-Cultural Ministry.” *Missiology: An International Review*, Vol. IX, No. 2, (April 1981), pp236-7.

¹⁴⁷ Michael Rynkiewich, (July 2002): 309-10.

message from the “communicator” to “the receptor.”¹⁴⁸ Rynkiewicz writes, “Unfortunately, the model of two cultures hardly describes the situation of most Melanesians, who routinely handle four or more languages: their *tok ples* (village language), the next door or adapted *tok ples*, pidgin, and English. Insofar as a different language implies a different culture, most Melanesians handle at least four cultures.”¹⁴⁹

Brian Howell, in his article “Multiculturalism, Immigration and the North American Church,” appropriately quotes Rynkiewicz in the context of Misima Island, and concludes that the standard anthropological model for communication is inadequate in “a culturally pluralistic context such as North American Context.”¹⁵⁰ Howell takes hospitality as a better approach to mission work in the North American context and also acknowledges the importance of culture: “There’s no question that extending hospitality, like other cultural practices, must be done with an eye toward how particular actions and attitudes take on meanings in given contexts. In this way, being aware of culture as an anthropological/missiological category is appropriate.”¹⁵¹

This section has clarified that criticism is not against the principle of contextualization, nor should it be done away with. In fact, the criticism, if we think about the context, is against the static and product-oriented model of contextualization and shortsightedness in applying the bicultural model in a multicultural society. Thus the criticism of contextualization is against a traditionally held bicultural encounter and communication between two cultures through the mechanical process of coding and

¹⁴⁸ Ibid., 303-4.

¹⁴⁹ Ibid., 303.

¹⁵⁰ Brian Howell, “Multiculturalism, Immigration and the North American Church: Rethinking Contextualization.” *Missiology: An Internatioanl Review*, Vol. XXXIX, no. 1, January 2011, pg80-81.

¹⁵¹ Ibid., 82.

encoding of the message from messenger to receptor. The term contextualization in this study denotes an incarnational approach in which the gospel of Jesus Christ is communicated in a way that allows the receptors see it as relevant and comprehensible to them in their particular contexts.

D. Critical contextualization: A principle for Scripturally Faithful and Culturally relevant Discipleship

Paul Hiebert’s “critical contextualization” contrasts with “noncontextualization” and “uncritical contextualization” of the gospel. While “noncontextualization” makes the gospel incomprehensible for the listeners from another culture and worldview, uncritical contextualization relativizes the gospel¹⁵² to fit the culture; the gospel presented in this way loses its prophetic impact as a force for change and leads to syncretism.¹⁵³ The critical contextualization principle informs a continuing process for the culturally relevant and scripturally faithful contextualization of Christian faith and discipleship. As Hiebert put it, “critical contextualization takes the Bible seriously as the rule of faith and life. Contextualized practices like contextualized theologies must be biblically based. This may seem obvious, but we must constantly remind ourselves that the standards against which all practices are measured is biblical revelation.”¹⁵⁴

¹⁵² Hiebert, 2009, 25-26.

¹⁵³ Paul Hiebert, Daniel Shaw, and Tite Nienou, *Understanding Folk Religion: A Christian Response to Popular Belief and Practices* (Grand Rapids, Michigan: Baker Academic, 1999), 21.

¹⁵⁴ Paul G. Hiebert, “Critical Contextualization,” *International Bulletin of Missionary Research* 11, no. 3 (1987): page 110.

I propose that the principles of critical-contextualization will help the Korean Church to deal with the fear of syncretism (one of the reasons for non-contextual missional approach) in contextualizing the gospel to the IDIK. There are four steps to critical contextualization:

1) Phenomenological Analysis: Study the culture; don't judge the culture from your ethnocentric lens. Take a view from the emic and etic perspectives. 2) Ontological Critique: Don't stop at the phenomenological analysis, as it will lead to uncritical relativism. Ontological critique is a reality check, looking at the context or situation in the light of the Scriptures and finding the objective reality in that given cultural context. 3) Evaluative Response: In this stage the indigenous people should themselves see what needs to be changed in their old practices, if at all, in light of Scripture. 4) Missiological Transformation: This is the last stage of critical contextualization in which people move from where they are to where God wants them to be.¹⁵⁵

E. Conclusion

In the face of a wide-open door for the Korean Church to communicate the gospel to the IDIK this chapter has analyzed communication theories and found that the transmission/psychological model of communication is inadequate for accomplishing the goal. Contextualization based on receptor-oriented frame-of-reference communication theory is indispensable for effective communication of the gospel to the IDIK. Scriptural, theological, missiological, and anthropological foundations for contextualization in various contexts from around the globe as examples demonstrate that the Korean Church should accept contextualization as their missional approach to the IDIK. A fresh look at the criticism of contextualization clarifies that the traditionally-held model of contextualization based on

¹⁵⁵ Ibid., 21-29.

the mechanical process of communication through coding and encoding of the message is inadequate in communicating the gospel. Contextualization based on the receptor-oriented frame-of-reference theory is incarnational in its missional approach for effective pre-evangelism for the IDIK. After the successful pre-evangelization of the IDIK, critical-contextualization is the next step to help the Korean church guard against the possibilities of syncretism among the IDIK. The Korean church, using the four steps of critical contextualization, can help the IDIK grow in Christian discipleship by being faithful to the Word of God as well as by letting them remain in their culture to meaningfully live their Christian lives as witnesses to other members of the IDIK.

CHAPTER III

THE KOREAN CHURCH'S MISSIONAL APPROACH TO IDIK: AN ANALYSIS

This chapter is an analysis of the Korean Church's missional approach. While the Korean Church has passion for cross-cultural ministry opportunities, it still needs to take responsibility for learning the receptor-oriented frame of reference communication in order to effectively communicate the gospel to the IDIK. This chapter also shows that some Korean laymen, laywomen, pastors, scholars, and local missionaries have come to learn the importance of understanding cultural and linguistic differences for cross-cultural ministry.

A. Korean Church's Vision through Diaspora Mission

Korean churches have great vision for world evangelization through the diasporas from different nations present in Korea, as people from these diasporas who become Christians will, in turn, hopefully serve as missionaries to their own homelands. David Chul Han Jun, president of Friends of All Nations, says that any mega-city in the world that has people from different cultures living together is a God-given opportunity for world mission. In the same breath he acknowledges, "God also gave this opportunity to the Republic of Korea through foreign workers and students, and multicultural families. We must not lose this wonderful God given opportunity for world mission in our doorstep [sic]."¹⁵⁶ In his

¹⁵⁶ David Chul Han Jun, "World Christian Mission Through Migrant Workers in South Korea and Through Korean Diaspora." pp. 173. http://www.tokyo2010.org/resources/Tokyo2010_NM_David_Jun.pdf accessed on July 13, 2013.

paper at the Tokyo 2010 Global Mission Consultation he delineates the strategy for world mission through the diasporas present in Korea:

We have to take a careful look at various types of diasporas within Korea in order to develop appropriate training programs for them. Our goals for diaspora mission in South Korea are witnessing, discipleship, and missionary training because they are future missionaries for their own countries. We need to continuously develop worship services for diasporas in S. Korea according to their major tribal groups and languages. Korean mission society should provide workers for this ministry. For this migrant mission, we also need to have various networks to have more effective ministries.¹⁵⁷

Table 1. Korean church's vision, strategy, resources to achieve goal

Vision	Strategy	Resources to Achieve Goal
-Ministry Among the Migrant Workers for world mission; -sending them back to their countries as missionaries to their own people	-Witnessing -Discipleship -Missionary Training -Develop worship services for diasporas in S. Korea according to their major tribal groups and languages	Korean mission society should provide workers for this ministry

Source: Based on David Chul Han Jun's paper presented at Tokyo 2010 Global Mission Consultation

While the vision and strategy delineated by David Chul Han Jun for world mission (see table 1) to and through the diasporas¹⁵⁸ is shared by many other mission organizations reaching out to the migrant workers in Korea¹⁵⁹, and it also sounds promising, it is the

¹⁵⁷ Ibid., 172.

¹⁵⁸ See chapter 4 on Diaspora Missiology for more detail.

¹⁵⁹ Ibid. : "Migrant Mission Network in Korea (MMNK) is a network for migrant mission in South Korea, and I am directly involved in this network, and I want to explain the development of diaspora mission within South Korea by introducing MMNK. At the end of 2008, several mission organizations got together and formed MMNK for the need for this network. After forming the network, they had their first large meeting, "2009 Korean Migrant Mission Expo." This mass meeting is consisting of migrant mission and exhibitions of migrant mission ministries. Through this meeting we introduced many

resources to achieve the goal, particularly in the case of IDIK in this study and research, that need a great deal of attention and a paradigm shift. My research into Korean churches and their encounter with the IDIK reveal that the former are very hospitable, charitable, supportive, and caring towards the latter. However, the former's lack of understanding of the significance of linguistic and religio-cultural aspects of the receptors have led to a non-contextual missional approach which has detrimental effects on their great opportunity to evangelize the IDIK. If the Korean churches don't change their missional approach it will continue to harm the mission among the IDIK. As a saying among church planters goes: "If you keep doing what you've been doing, you'll keep getting what you've been getting."¹⁶⁰

The non-contextualized missional approach of the Korean Churches is acknowledged by Korean Christian scholars and missiologists, foreign missionaries in Korea partnering with the Korean Churches to reach out to the diasporas of their own respective countries, and the anecdotes of the local Korean missionaries/Korean laymen and laywomen working among the IDIK. The Korean churches need a culturally sensitive and linguistically comprehensible approach to make the gospel of Jesus Christ relevant to the IDIK.

migrant ministries, and shared our knowledge and experiences on these various ministries and it also clarified our vision on this migrant ministry in South Korea. During the morning hours, we presented various migrant mission ministries and the afternoon hours about *200 migrant mission organizations and around 7,000 foreign workers gathered together for a mission festival meeting. Through this meeting we are able to communicate to Korean churches that migrant mission is rice beds for world mission (Italics mine).*"

¹⁶⁰ Mission Frontiers, "Church Planting Movements: Rapidly Multiplying Faith Communities," *The U.S. Center for World Mission* 33, no.2 (March-April 2011): 6.

B. Interview with Korean Church Leaders involved in Mission among the IDIK: Linguistic, Cultural, and Evangelistic Unpreparedness

Through my participant observation and interviews I learned that there was no cross-cultural training given to the Korean churches reaching out to the IDIK. I found that the first notion of several of the Korean churches is to bring the migrant workers to church to attend the worship service, and for that they have transportation arranged. One of the pastors who did not have transportation arranged to get the migrant workers to his church paid monetary gifts to these workers as compensation for attending his Korean language church service.

Some of the Korean lay-leaders working among the IDIK confessed that initially they were ignorant about the significance of linguistic and religio-cultural aspects in cross-cultural communication. They did not have any cross-cultural training to inform and educate them for the mission among the IDIK. Over the years several of these Korean laymen and laywomen, pastors, and local Korean missionaries have come to learn the importance of understanding the cultural and linguistic differences for cross-cultural ministry; they need to work earnestly to learn the language and the religio-cultural context of the receptors to be effective communicators. In an interview, Mr. C., who came to learn and understand some things about the Hindu culture, recalled a time when he did not have much understanding about Hindus and said, "I used to give the Hindus beef without understanding their cultural and religious context. They could feel bad about the church, that church is trying to spoil [their] religion and culture. They will have a negative image of the Christianity. They would probably avoid coming to Church."¹⁶¹

Church leaders also confessed that they tried to evangelize the IDIK as they would evangelize their own Korean people. Mr. C, in charge of the ministry among the IDIK from

¹⁶¹ Researcher's interview with Mr. C. on July 10, 2013, Seoul, Korea.

2007-2011 in a Korean Church, initially did not think he needed a different evangelistic strategy to reach the IDIK: “In the beginning I just did not think that the IDIK were different people than the Koreans. I thought I could just evangelize them as I do to the Koreans.”¹⁶² A similar response was received from Mr. D as he said, “Compared to the beginning of my ministry among Indians I have changed my missional approach. In the beginning I used to treat them like Koreans to accept Christianity, but over the years I began to understand that they are different than Koreans.”¹⁶³

Answering my question as to whether the evangelistic work among the IDIK has been effective, Mr. C said, “I don’t think so. Indians and Koreans are different. As Koreans we are used to evangelize Koreans, because we know how to communicate to Koreans. But, we have not learned to evangelize Indians.”¹⁶⁴ Mr. C and Mr. D used English and Korean languages for communication with the IDIK¹⁶⁵ without knowing that the majority of the members of the IDIK working in the factories are linguistically weak both in English and Korean language. In an interview with pastor S, ministry in-charge for the mission among foreigners in a church in Korea, he said, “we use very simple, childlike, Korean language to communicate the message to the IDIK.”¹⁶⁶ This is the same church where two members of the IDIK took baptism without understanding the meaning of the sacrament and still

¹⁶² Researcher’s interview with Mr. C. on July 10, 2012, Seoul, Korea.

¹⁶³ Researcher’s interview with Mr. D. on July 10, 2012, Seoul, Korea.

¹⁶⁴ Researcher’s interview with Mr. C. on July 10, 2012, Seoul, Korea.

¹⁶⁵ Researcher’s interview with Mr. C. and Mr. D. on July 10, 2012, Seoul, Korea.

¹⁶⁶ Researchers’s interview with Pastor S. by the researcher on August 5, 2012, Seoul, Korea.

continued to hold on to their Hindu beliefs.¹⁶⁷ It is no wonder a Hindu would still continue to worship his own gods and the Christian God simultaneously, since he has not been told or had explained to him the exclusive good news of the forgiveness of sins in Jesus Christ in the language and in the religio-cultural context that he/she understands. In communicating the gospel to the IDIK, “[u]nless the communicator is very careful to take adequate account of the hearer's perception at every point, the potential for miscommunication is great.”¹⁶⁸

Pastor S. also said, “We are looking for a translator for the ministry among the IDIK. [The church] will not consider recruiting an Indian pastor unless the number of the IDIK reaches 50.”¹⁶⁹ When I asked about the pattern of the separate worship service for the IDIK, pastor S confidently said, “The sermon during the worship services for the IDIK will be the same that is preached by the senior pastor of this Korean church in the Korean service. The Indian pastor will have to translate the message of the senior pastor and preach the same message in the Indian service for the IDIK.” It is important to note here that the majority of the members of the IDIK come from non-Christian backgrounds with their own religio-cultural contexts and worldview. The IDIK need the basic gospel message in their own language to understand and process before they can chew on the meat of the Word of God preached to the regular church members attending the Korean worship services.

In order for the Korean Church to effectively communicate the gospel to the IDIK, the Church needs to recognize that understanding the IDIK’s context is absolutely necessary to the communication of the gospel. They should strategically invite the Indian pastors and

¹⁶⁷ These two members of the IDIK personally told this account to the researcher while the researcher was ministering among the IDIK between 2005-2008.

¹⁶⁸ Charles H. Kraft, *Christianity in Culture: A Study in Dynamic Biblical Theologizing in Cross-Cultural Perspective* (Maryknoll, New York: Orbis Books, 1979), 288.

¹⁶⁹ Researchers’s interview with Pastor S. on August 5, 2012, Seoul, Korea.

evangelists to evangelize the IDIK and should not demand the Indian pastor/evangelists to do Korean-style ministry to the IDIK as that would be a non-contextual missional approach. In order for effective communication to occur, Kraft, in the seventh principle of the receptor-oriented frame-of-reference communication theory, states, “If R’s¹⁷⁰ frame of reference is chosen, C¹⁷¹ *must learn whatever is necessary to function properly in that frame of reference* (italics mine).”¹⁷²

Rev. Dae-Hyun Keum, involved in the ministry to the migrant workers in Korea, rightly says, “A fundamental need for the migrant mission is the presence of professional workers. We are talking about those who can communicate in the language spoken by the migrants and who understand well their culture.”¹⁷³

C. Ramifications of the Korean Church’s Non-Contextual Missional Approach among the IDIK

There are serious ramifications of the Korean Church’s non-contextual missional approach resulting in the detriment of the ministry among the IDIK.

1. Incomprehensible Message: Neglecting the Linguistic Aspect

Due to the linguistic gap, the message the IDIK hear is incomprehensible, especially when it is presented either in the Korean language—assuming they might understand—or

¹⁷⁰ R here stands for Receptor

¹⁷¹ C here stands for Communicator

¹⁷² Kraft, 2005, 118.

¹⁷³ Dae-Hyun Keum, “Case Study: Hosanna Church Migrant Mission” in Chan-Sik Park and Noah Jung, eds., *21C New Nomad Era and Migrant Mission*, (Seoul: Christianity and Industrial Society Research Institute, 2010), 313.

translated by some foreign workers who have less proficiency in the Korean language. Some churches only have English translation available, assuming the foreigners in Korea might be able to understand English. The table below (table 2) shows the Korean language proficiency claimed by the IDIK. These responses were their personal assessment of their Korean language proficiency in speaking, writing, and reading, not based on any standard language proficiency test prepared by any certified language institution.

Table 2. Personal Assessment of the members of the IDIK on their level of speaking, reading, and writing the Korean Language

No.	No. of Years in Korea	Korean Language Proficiency level	No.	No. of Years in Korea	Korean Language Proficiency level
1	5 years	Speak: Basic Read: No Write: No	14	5 years.	Speak: Basic Read: No Write: No
2	15 years	Speak: Intermediate to advanced Read: Intermediate Write: Intermediate	15	3 years	Speak: Basic Read: No Write: No
3	3 years	Speak: Basic Read: No Write: No	16	2 years and 4 months	Speak: No Read: No Write: No
4	8 ½ months	Speak: Basic Read: No Write: No	17	9 years	Speak: Basic Read: No Write: No

5	2 years	Speak: Basic Read: No Write: No	18	2 years	Speak: Basic Read: No Write: No
6	7 ½ years	Speak: Intermediate Read: No Write: No	19	8 ½ months	Speak: Basic Read: No Write: No
7	About 10 years	Speak: Intermediate Read: No Write: No	20	9 years	Speak: Basic Read: No Write: No
8	7 years	Speak: Intermediate Read: No Write: No	21	1 year	Speak: Basic Read: No Write: No
9	9 years.	Speak: Advanced Read: No Write: No	22	About 12 years	Speak: Intermediate Read: Intermediate Write: Basic
10	6 years.	Speak: Intermediate Read: No Write: No	23	7 years	Speak: Intermediate Read: Basic Write: Basic
11	About 9 years	Speak: Basic Read: No Write: No	24	2 years	Speak: Intermediate Read: Basic Write: Basic
12	5 years	Speak: Intermediate Read: No Write: No	25	About 2 years	Speak: No Write: No Speak: No

13	About 8 years	Speak: Advanced Write: Basic Read: Intermediate	26	3 Years	Speak: Basic Read: No Write: No
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Since the purpose of the labor class of the IDIK in Korea is economic, not academic, and one of the purposes of this research is to determine their comprehension of the Christian message, I took two elements of the Korean language proficiency of the IDIK—the level of speaking the Korean language and their comprehension of the messages they hear during the service (see tables 2 & 3 and figures 2 & 3).

Table 3. Personal Assessment of the members of the IDIK on their level of speaking the Korean language

Total No of Interviews	Below Basic ¹⁷⁴ (%)	Basic Level (%)	Intermediate Level (%)	Intermediate to Advanced Level (%)	Advanced Level (%)
26 (100%)	2 (7.69%)	13 (50%)	8 (30.76%)	1 (3.84%)	2 (7.69%)

¹⁷⁴ There were two interviewees who told that they did not speak, read, or write the Korean language at all.

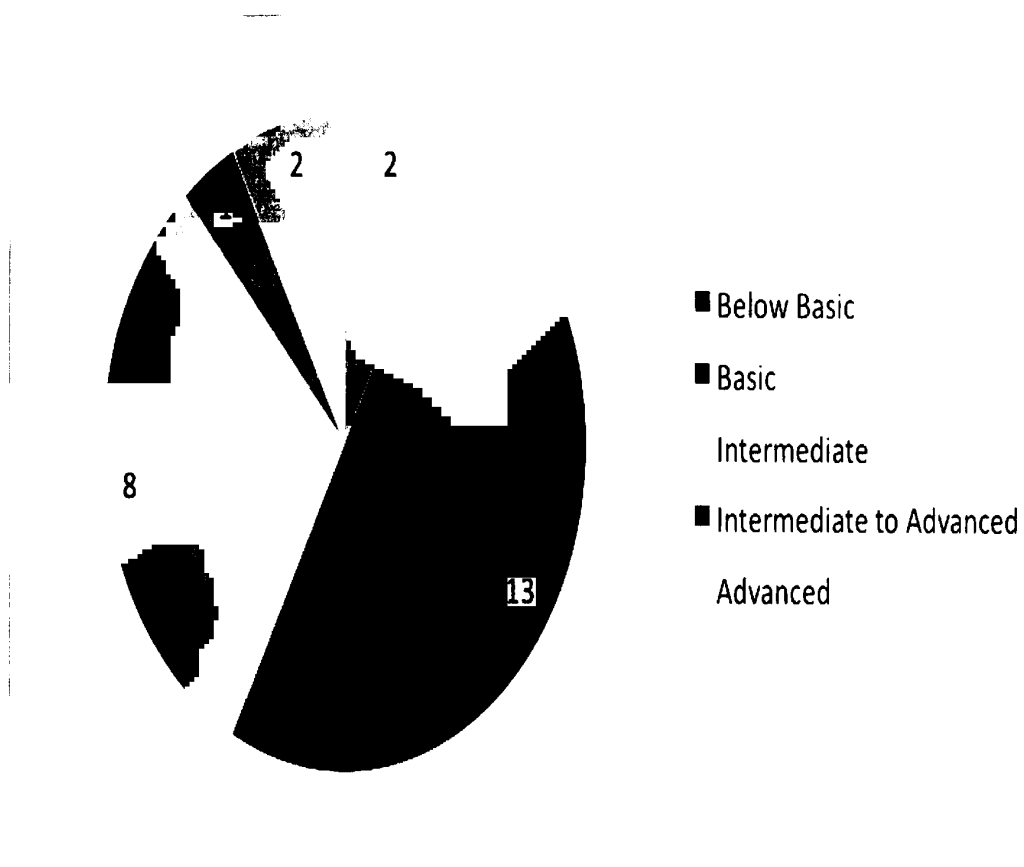


Figure 2. Numbers of the IDIK on the level of speaking the Korean language

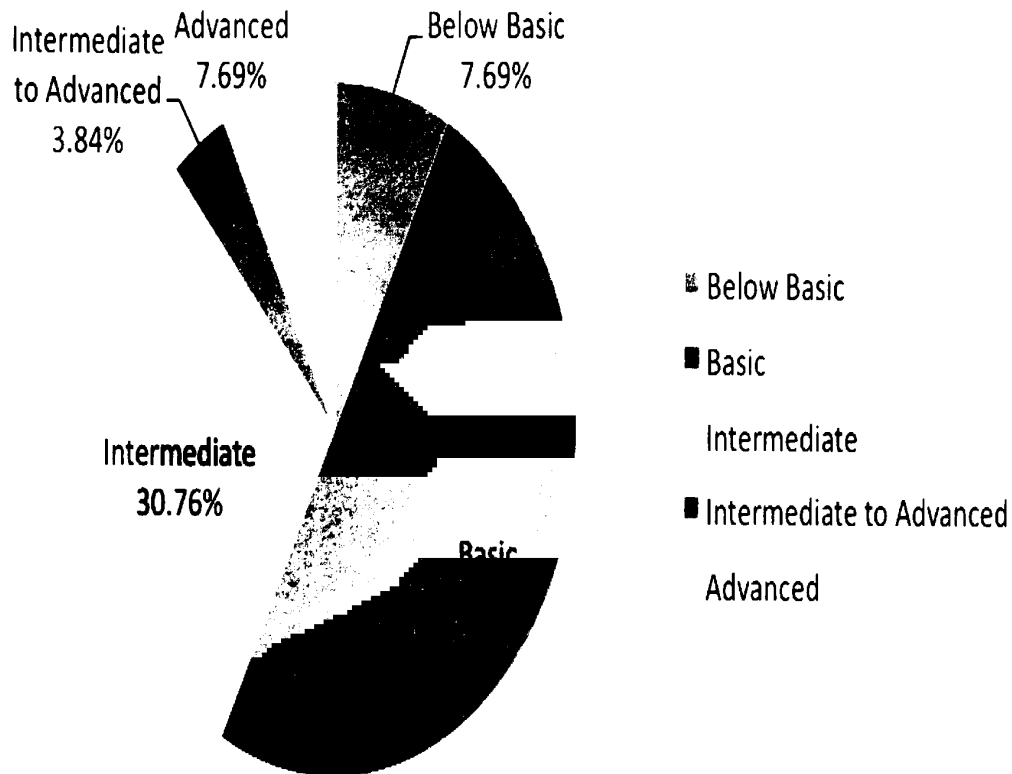


Figure 3. Percentage of the IDIK on the level of speaking the Korean language

According to the personal assessment of the interviewees of the IDIK, only 7.69% claimed to have the advanced level in speaking the Korean language, 3.84% claimed a level between intermediate to advanced, 30.76% claimed intermediate level, 50% basic level, and 7.69% said they were below the basic level and did not speak any Korean. It is also significant to note that their higher or lower level of proficiency in speaking in Korean language and comprehension of the message during the service did not correspond directly with the number of years, more or less, that they had lived in Korea (see table 2, table 4, and figure 4).

Through the interviews with the IDIK I learned that more social interaction was one major factor behind the higher level of Korean language speaking skill among the IDIK. The

members of the IDIK who worked with only Koreans on a regular basis were able to speak more Korean than the ones who either worked the night shifts alone at work or worked in groups with other members of the IDIK. Korean Churches reaching out to the IDIK must take into consideration that if they want the IDIK to grasp the gospel message then they need to communicate to them in the language the latter can understand.

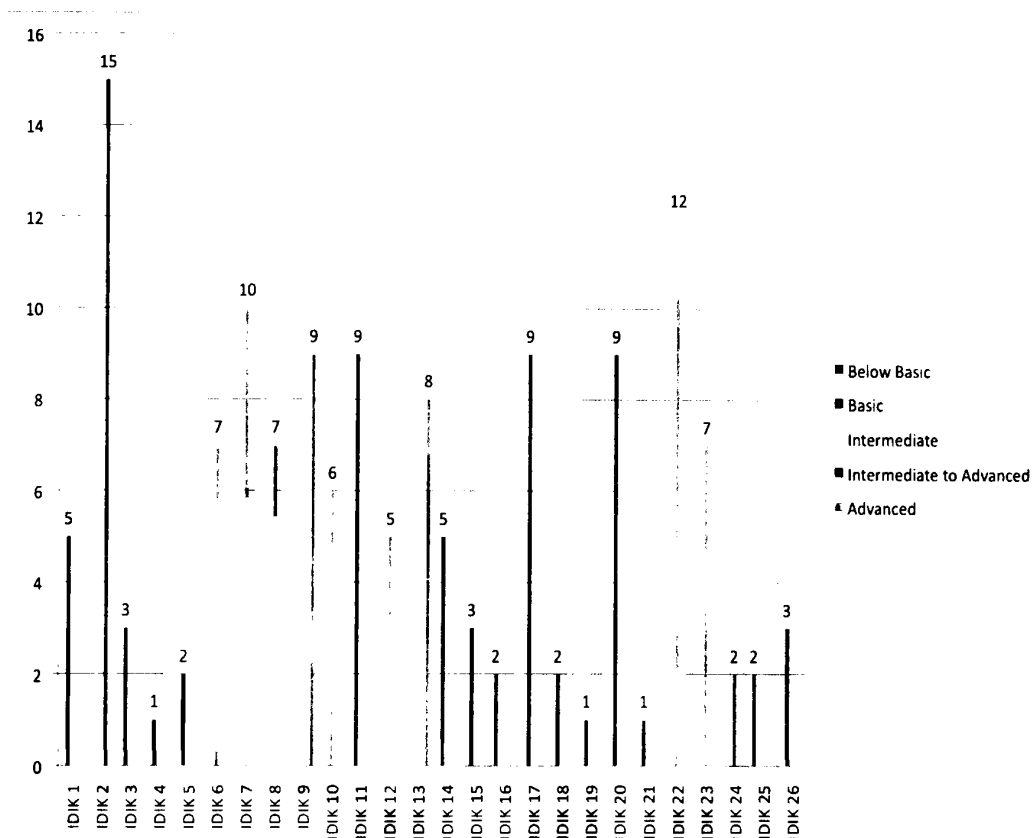


Figure 4. Number of years in Korea and the level of Korean language proficiency in speaking claimed by the IDIK

When the interviewees were tested on their personal assessment on comprehending the message/sermon during the worship services they attended, the responses revealed that, except for one interviewee, all others, regardless of the various levels of proficiency claimed in speaking the Korean language, expressed difficulty in comprehending the messages

delivered during the worship services conducted in Korean, English, or translation into Hindi or the Punjabi language. All the interviewees wanted the messages preached straight in Hindi/Punjabi and would prefer the service only in Hindi/Punjabi language (see Appendix E).¹⁷⁵

Table 4: Message comprehension during the worship service

<u>No.</u>	Korean Language Proficiency level (Number of years lived in Korea)	Primary Language of the interviewee ¹⁷⁶	Languages Used in the Service in the churches attended by the interviewee	Message Comprehension and Additional comments Q: Did you understand the message/sermon?
1	Speak: Basic Read: No Write: No (5 years)	Punjabi	Hindi/Punjabi	Yes.
2	Speak: Intermediate to advanced Read: Intermediate Write: Intermediate (15 years)	Punjabi	-Korean Translation from Korean to Hindi -Hindi and Punjabi	- I Did not understand the message much in Korean language. -Not so clear in translation. -Now I fully understand the message when it is preached in Hindi and Punjabi.

¹⁷⁵ The Punjabi speaking people can easily understand Hindi. So the worship service that I led was mostly in Hindi, but when there were only Punjabi speaking audience the messages were delivered in Punjabi.

¹⁷⁶ The language mentioned first in the box, other than Hindi, is the primary language of the interviewee. Since all these interviewees were from the Northern part of India they were comfortable with Hindi, the national language of India, as well.

3	Speak: Basic Read: No Write: No (3 years)	Haryanvi and Hindi	Translation from English to Hindi	If the message would be direct in Hindi I would understand the message better and I will feel spiritually deeper. It saves time too.
4	Speak: Basic Read: No Write: No (8 ½ months)	Punjabi	-Hindi and Punjabi Mix -Once in a month all the migrant workers participated in Holy Communion in this church, it was done in the Korean	-Yes, I did understand, though I did not fully follow. -Lord's supper was done in Korean Language. I did not have any understanding about the Lord's supper I just followed what others did.
5	Speak: Basic Read: No Write: No (2 years)	Punjabi	Hindi and Punjabi	Yes.
6	Speak: Intermediate Read: No Write: No (7 ½ years)	Hindi	Hindi	???
7	Speak: Intermediate Read: No Write: No (About 10 years)	Punjabi	-Korean to Hindi -Hindi and Punjabi mix	-In translation from Korean language to Hindi was hard to follow what was going on; -but in Hindi/Punjabi now I understand everything.

8	Speak: Intermediate Read: No Write: No (7 Years)	Punjabi	-English -Hindi and Punjabi	I did not understand the message in English in the other church, rather little. But here due to Hindi/Punjabi language I could understand the message.
9	Speak: Advance Read: No Write: No (9 years)	Punjabi	-Korean (SDA— Seventh Day Adventist Church) -Hindi and Punjabi	-In the SDA Church the service was in Korean. First the Korean was spoken, and then the person will translate into English and then from English I would do translation into Punjabi. Now I forgot English, completely. ¹⁷⁷ -Yes
10	Speak: Intermediate Read: No Write: No (6 years)	Haryanvi and Hindi	English to Hindi	If the message would be direct in Hindi I would understand the message better and I will feel spiritually deeper. It saves time too.
11	Speak: Basic Read: No Write: No (9 years)	Punjabi	-Korean -Korean translated into Hindi; -English; -Punjabi/Hindi	If not in my language, I don't understand. In Korean language or in translation there is no clarity and even the translator seems to add his own message since his Korean language is usually weak.

¹⁷⁷ This interviewee recalled his early years in Korea when he attended an SDA (Seventh Day Adventist) Church. He did not know Korean well but he was a translator from English to Punjabi. But his remarks that now he “forgot English completely” and also my personal interview with him made me doubt that he was able to comprehend and translate the message well from English to Hindi.

12	<p>Speak: Intermediate Read: No Write: No (5 years)</p>	Hindi	<p>-Korean -Korean translated into Hindi -Hindi</p>	<p>-When I attended a church in Korean language, I was wondering where have I come. -When I attended your Indian service I felt good and understood the message. I only understood when you spoke in Hindi and made me understand the message.</p>
13	<p>Speak: Advance Write: Basic Read: Intermediate (8 years)</p>	Punjabi	<p>-Korean -English -Hindi-Punjabi</p>	<p>Yes. I would prefer worship service in my own language. It is close to my heart.</p>
14	<p>Speak: Basic Read: No Write: No (5 years)</p>	Hindi	<p>-Korean -Hindi</p>	<p>-When I was in church the worship service was in Korean language and did not understand anything -but when I came to Church D I began to understand the message, in Hindi I could get into deep understanding.</p>
15	<p>Speak: Basic Read: No Write: No (3 years)</p>	Haryanvi and Hindi	English to Hindi	<p>If the message would be direct in Hindi I would understand the message better and I will feel spiritually deeper. It saves time too.</p>

16	Speak: No Read: No Write: No (2 years 4 months)	Punjabi	Hindi and Punjabi	Yes.
17	Speak: Basic Read: No Write: No (9 years)	Punjabi	-Translation from Korean to Hindi -Hindi-Punjabi	Yes.
18	Speak: Basic Read: No Write: No (2 years)	Haryanvi and Hindi	Translation from English to Hindi	If the message would be direct in Hindi I would understand the message better and I will feel spiritually deeper. It saves time too.
19	Speak: Basic Read: No Write: No (8 ½ months) ¹⁷⁸	Punjabi	-Hindi and Punjabi -Once in a month all the migrant workers participated in Holy Communion in this church, it was done in Korean	-Yes, I did understand, though I did not fully follow. -Lord's supper was done in Korean language; it was a bit difficult to understand.

¹⁷⁸ Interviewee # 4 and # 19 are the husband and wife and had similar response to this question.

20	Speak: Basic Read: No Write: No (9 years)	Punjabi	-Korean -Translation from Korean to Hindi -Hindi-Punjabi	<p>I don't understand Korean fully, but translation is helpful. In Korean language or in translation there is no clarity and even the translator seems to add his own message since his Korean language is usually weak.</p> <p>-I feel difficult to sit there, just waiting when the Korean service will get over. But, when the service is in Hindi or Punjabi I understand and would like to sit there. Because in my own language I feel involved in worship.</p>
21	Speak: Basic Read: No Write: No (1 year)	Punjabi	Hindi-Punjabi	Yes.

22	<p>Speak: Intermediate Read: Intermediate Write: Basic (10 years)</p>	Hindi	<p>-Translation from -Korean -Korean to English -Translation from Korean to Hindi -Hindi-Punjabi</p>	<p>--I used to feel suffocated when I first attended Korean worship service, but later I began to understand about 30% or so. -I understood when you spoke in Hindi and made me understand the message, when I attended your Indian service I gained knowledge because of the Hindi language. I could ask you and discuss if I did not understand anything. But with the Koreans I could not discuss anything.</p>
23	<p>Speak: Intermediate Read: Basic Write: Basic (7 years)</p>	Punjabi	<p>-Korean -English -Hindi-Punjabi</p>	<p>In Hindi and Punjabi I understood well, but in Korean and English it was hard to understand.</p>
24	<p>Speak: Intermediate Read: Basic Write: Basic (2 years)</p>	Punjabi	Hindi-Punjabi	Yes.
25	<p>Speak: No Write: No Speak: No (2 years)</p>	Punjabi	Hindi-Punjabi	Yes.

26	Speak: Basic Write: No Speak: No (3 years)	Punjabi	Hindi-Punjabi	Yes.
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The IDIK does not show interest in learning the Korean language just to make sense of the gospel. As McGavran has rightly said, “Men like to become Christians without crossing...linguistic...barriers.”¹⁷⁹ One of the interviewees from the IDIK who had lived in Korea for about nine years was only able to speak Korean at the basic level. He also said, “In my own language I feel involved in worship. In Korean language or in translation there is no clarity and even the translator seems to add his own message since his Korean language is usually weak.”¹⁸⁰

I think in their missional approach to the IDIK the Korean churches need to take the linguistic aspect of communication with great seriousness, for “Language is a social symbol helping human beings express themselves and make interpersonal communication possible. From the view of linguistics, language not only is a tool for speaking, it also reflects cultural concepts such as social structure, value, and attitude.”¹⁸¹ There has not been much effort from the Korean churches to learn the language of the IDIK. In addition to a Korean missionary who lived in India for about ten years and wants Korean churches to

¹⁷⁹ Donald A. McGavran, *Understanding Church Growth*, Rev. ed. (Grand Rapids, Michigan: Eerdmans, 1980), 223.

¹⁸⁰ Researcher’s interview with Mr. Singh on July 12, 2013 at Nam-Yongju, Korea.

¹⁸¹ Sang-Hee Kweon, Wi-Geun Kim, and Keunyeong Yi, “Cultural Differences in Communication: A Focused Empirical Test for Message, Communicator, and Context”, *Human Communication*. A Publication of the Pacific and Asian Communication Association. Vol. 12, No. 3, 333. See also on the significance of language in communication: Larry A. Samovar, Richard E. Portar, and Lisa, A. Stefani, *Communication Between Cultures*, 3rd ed. (Belmont, CA : Wadsworth Publ. Co., 1998), 121-146.

contextualize the gospel, I met only one Korean woman in one of the churches I researched who had lived in India to study the Hindi language and was able to read and speak in Hindi.

2. Indifference Towards Christianity: Culture, Religion, and Spirituality

Though the Korean churches have a loving heart and a sacrificial attitude towards the IDIK in showing God's love to them, due to the large cultural gap, the former and the latter are operating from very different worldviews. The Korean Church's insensitivity to the religio-cultural worldview of the IDIK has precipitated suspicion and a negative view towards the Christianity the latter encounters in Korea. A few anecdotes will help illustrate the non-contextual missional approach and its ramifications:

Suresh, a young Indian Hindu man who came in contact with me, shared his experience with a certain church in Korea.¹⁸² Suresh, encouraged by his other Indian friends, went to a Korean church service and after the service received an envelope that contained ten thousand Korean Won, a monetary amount equivalent to about 9 US dollars. This generous act of this particular Korean church towards an Indian migrant worker confirmed the rumor he had heard in India that the Christian religion is a game of money and that Christian missionaries from the time of colonialism have been luring people with money and material goods to convert them to Christianity. In a conversation about Christianity Mr. Mishra, one of the members of the IDIK, who did not know that the Korean Church is financially able to run and support its own ministries, including the ministry among the migrant workers in

¹⁸² I asked My wife, Youngjoo Shim, to do a phone interview with the pastor of this church. During the interview he confirmed by admitting that he gave ten thousand Korean won to each migrant worker who came to his church to help with the transportation. Interviewed on July 28, 2012 (Name of the Church is not disclosed to due to the sensitivity of the matter).

Korea, commented that Korea is a puppet in America's hand, and that financial support comes from the U.S. to Korea to convert people to Christianity.¹⁸³

Another similar negative effect of this incident on a Hindu was to cause him to feel suspicious about Christian theology. In the mind of a Hindu, one goes to a religious place to offer something sacrificially, never to receive materially in the manner mentioned above. The intention behind giving the financial help was probably to reimburse the foreign workers for their transportation charges since this particular church did not provide transportation service as did the other churches. However, it is inconsistent with the Indian religio-cultural worldview that someone would pay and pursue the people to come to the house of God.

IDIK also expressed their shock at seeing how Christians desecrate holy places by going into a holy place without removing one's shoes outside the worship area; shoes are never worn in temples¹⁸⁴. How can an Indian think of Church as a holy place if Korean Christians wear their shoes in the main sanctuary?

To make the matter worse, on the occasion of the "Lunar New Year," a very special festival to Koreans, the church hosted a special cultural program for the foreign workers and among the food items was beef, which Hindus cannot imagine ever eating. The church workers also distributed free gifts to them. Upon opening the gifts later, they found that among many other things there was a wine glass! Christian businesses support the program for the foreign workers. The wine glasses were donated by a company owner to give away at this program, but the church workers were not sensitive enough to check to see what they

¹⁸³ Mr. Mishra attended Indian Worship service in Church D between 2005-2007 infrequently. He was a seeker, he wanted to know more about Christianity. The exact date of the comment is not available. These comments were made on Sunday as a group IDIK came to attend the Indian Worship service.

¹⁸⁴ Craig Storti, *Speaking of India: Bridging the Communication Gap When Working with Indians* (Boston: Intercultural Press, a Nicholas Brealey Pub. Co., 2007), 176.

were giving away and what effect it might have on the Indians. Indians carried those wine glasses home with the underlying thought that church promotes the drinking of wine. No doubt Jesus turned water into wine, but drinking alcohol is taboo in India; spiritual people don't drink wine or any other alcoholic beverage. Mahatma Gandhi became a strong antagonist of Christianity when he heard about a well-known Hindu who had become a Christian and was eating beef and drinking liquor: "a religion that compelled one to eat beef, drink liquor...did not deserve the name."¹⁸⁵ Thus, the outcome becomes indifference towards Christianity as a low-level spirituality/religion luring people to convert to their religion.

D. Factors Behind the Non-Contextualized Missional Approach

There are at least four major factors contributing to the non-contextualized missional approach of the Korean churches in their cross-cultural ministry.

1. The Korean Church's Mono-cultural And Monolingual Understanding and Upbringing

"Korea is well-known as a monocultural and monolingual society", says Hyun Keun Choi, a former Asbury Seminary Ph.D. graduate, and a professor at Seoul Theological Seminary, Korea.¹⁸⁶ Andrew Kim, another Korean scholar, points out country's ethnocentric, homogenous attitude as he talks about the Korean Government's zero-immigration policy as evidence to that effect: "the country prides itself as being an ethnically homogenous society

¹⁸⁵ M.K. Gandhi, *An Autobiography* 2^d ed. (Ahmedabad: Navajivan Publishing House, 1940), 24-25.

¹⁸⁶ Hyun Keun Choi, "Preparing Korean Missionaries for Cross-Cultural Effectiveness." (PhD diss., Asbury Theological Seminary, 2000), 150.

and insists on an almost zero-immigration policy.”¹⁸⁷ The Korean government seems to be waking up from their sleep as they have promised to bring at least one positive change in its policy “regarding foreigners from ‘control and management’ to ‘understanding and respect’.”¹⁸⁸ Andrew Kim is right when he says, “More important than changes in law, however, will be a change in Koreans’ mindset and attitude: they will have to realize that their society is gradually changing from a mono-racial society to a multiracial and multi-ethnic society and that this process is irreversible.”¹⁸⁹ Yoonkyung Lee resonates with Andrew Kim but also thinks that

“Koreans have begun to gradually disconnect their identity from ethnocentrism, recognizing and accepting diversity in Korean society and acknowledging the multiplicity of individual identities. These changes have come about through three different actors and processes: protests by migrant workers; the support work of social movement activists; and discursive criticisms from academia and the media.”¹⁹⁰

However, though Korean society and Korean churches are recognizing and accepting diversity in Korean society, it is quite a different thing to understand a foreign culture and worldview and then communicate the gospel to the people of that culture and worldview that is comprehensible to the receptors.

2. Western Missionaries’ Imperialistic Non-contextual Influence

Christianity in Korea was introduced by Western missionaries and has flourished in Western cultural garb. Western missionaries denounced Korean culture as evil and pagan.

¹⁸⁷ Andrew Eungi Kim, “Global migration and South Korea: foreign workers, foreign brides and the making of a multicultural society”, *Ethnic and Racial Studies*, 32: 1, (January 2009) 70.

¹⁸⁸ *Ibid.*, 89.

¹⁸⁹ *Ibid.*

¹⁹⁰ Yoonkyung Lee, “MIGRATION, MIGRANTS, AND CONTESTED ETHNO-NATIONALISM IN KOREA” in *Critical Asian Studies* 41:3 (Routledge Taylor and Francis Group, 2009), 372.

So, it follows that Korean Christians may not be sensitive towards other cultural contexts in presenting the gospel. Dr. Ke Joon Lee, the president of the *Theology of Korean Culture Society*, shows us that the Korean church lives the expression of Western Christianity and has not taken time to let the gospel be contextualized within its own culture.

“Most of the missionaries who were eager to establish new churches, regarded Korean culture as evil or pagan tradition, for it contained other religious features... As the Korean churches became one of the biggest religious group(s), (the) Christianity of Korea gained greater influence on the lives of Korean people. Unfortunately, this influence has been exerted through the exclusive Christian faith, which is still reluctant to receive Korean traditions within Christianity... The Westernized exclusive tendency of (the) Korean Church has not been helpful in establishing the identity of Korean theology.”¹⁹¹

The Korean Church’s reluctance to receive or embrace their own Korean traditions seems to be due to the fear of syncretism of the Christian gospel, and it also seems to be the reason that they are reluctant to be open to Indian culture. The fear of syncretism is rooted in the erroneous assumption that Westernized Christianity, which the Korean Church received from Western missionaries, is the only valid expression of Christian faith, appearance, and practice, while other cultures need to conform to this so-called Christian culture. Cultural anthropology explains that cultures are not inferior and superior in comparison with each other, but different. “Anthropologists used the plural form “cultures” to indicate both the variety and the equality of human customs.”¹⁹² Lamin Sanneh rightly says, “No culture is so advanced and so superior that it can claim exclusive access or advantage to the truth of God, and none so marginal or inferior that can be excluded.”¹⁹³ The church needs to understand

¹⁹¹Ke Joon Lee, preface to *Theology of Korean Culture* by The Theology of Korean Culture Society, ed. (Seoul, Korea: Christian Literature Society of Korea, 2002), np.

¹⁹² Paul Hiebert, *The Gospel in Human Contexts: Anthropological Explorations for Contemporary Missions* (Grand Rapids, Michigan: Baker Academic, 2009), 94.

¹⁹³ Lamin Sanneh, *Whose Religion is Christianity: The Gospel Beyond the West* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2003), 106.

and practice the principle of critical-contextualization (see chapter one 2) to be assured that the IDIK can practice Christian faith within their own culture while at the same time being faithful to the Scripture.

3. Non-contextualized Simple Zeal Cross-cultural Ministry Philosophy

Local Korean missionaries who reach out to the migrant workers in Korea, including the IDIK, without giving consideration to the significance of understanding the importance of culture and language of the receptors, are manifesting the same weaknesses that were pointed out by Gyoung-ae Lydia Ryoo in her research of overseas Korean missionaries:

“Earlier in the 1970s and the 1980s, many missionaries went out to the mission fields without proper preparation, primarily due to the early Korean church leaders' philosophy of ministry. *Simple zeal and commitment to the gospel seemed to be sufficient for extending the Kingdom of God in Korean soil. Early leaders thought that the same would be true in other countries* (Italics mine). The tendency toward sending people overseas without much preparation was experienced by one of the first generation Korean missionaries (Yim 1996, 200). He felt the missionary sending endeavor of the Korean church was zealous; however, unprepared missionaries were not so much a blessing as a liability to the mission field.”¹⁹⁴

In one of my conversations with a Korean leader about the dynamics of cultural differences in cross-cultural communication, this leader strongly asserted: “no matter which country or culture people come from they all are the same and they all are sinners in need of the gospel of Jesus Christ”.¹⁹⁵ With the simple zeal cross-cultural ministry philosophy the message falls into the transmission theory of communication; the church and the Korean local missionaries need a paradigm shift to the receptor-oriented frame of reference

194 Gyoung-ae Lydia Ryoo, “Discovering A Set of Core Values For Korean Missionary Training In Korean Context for Effective Ministry in Cross-Cultural Missions: A Case Study of Global Missionary Training Center in Seoul, Korea.” (D.Min. Diss., Trinity Evangelical Divinity School, 2002), 5.

¹⁹⁵ Reasercher’s personal conversation with Mr. D.Yun in Yangje, Seoul, Korea, during the years between 2005-2007. I don’t remember the exact date.

communication theory to contextualize the message. A discussion and suggestions by Moon in the context of the frontier mission of Korean missionaries can rightly be applied to the Korean Church's missional approach to the IDIK. Moon says:

Passion and zeal are not enough. We need information, strategy, and wisdom in order to do frontier missions well, just as we need a balance between frontier and established missions. It is not a matter of either/or but of both/and. Proponents of frontier missions in Korea, however, typically emphasize only unreached peoples, neglecting areas that show receptivity to the Christian Gospel. We need to follow, rather than precede, the Holy Spirit in strategizing global missions, whether on a small or a large scale. Frontier missions requires long-time perspectives, but Korean missions and churches tend to be more short-term oriented, ready to plunge in, often without considering the local sociocultural situation¹⁹⁶

4. Lack of Cross-cultural Training for Christian Mission

Choi devoted his PhD studies to pointing out that Korean missionaries to non-Korean cultures are in great need of cross-cultural missionary training.

“...I see the most important thing to enable Korean missionaries to adjust to another culture is cross-cultural missionary training.., I assume that to a large extent the problems of Korean mission work are related to the lack of cross-cultural missionary training that contributes to Korean missionaries' failure to adjust to other cultures. This in turn, I believe, increases the attrition rate of Korean missionaries. It is important for us to recognize that unless the Korean Protestant church provides missionaries with effective cross-cultural missionary training, there will be an increasing number of missionary dropouts who do not understand the relationship between the gospel and culture and are victims of culture shock.”¹⁹⁷

Darrell Whiteman, speaking about the struggle of overseas Korean missionaries, has pointed this out very well: “As more and more Korean missionaries go to other cultures, they are discovering the challenge of separating the gospel they wish to proclaim from their peculiar Korean understanding and practice of Christian faith... Many are returning to Korea

¹⁹⁶ Steve Sang-Cheol Moon, “The Protestant Missionary Movement in Korea: Current Growth and Development” in *International Bulletin of Missionary Research*, Vol. 32, No. 2 (April 2008).

¹⁹⁷ Choi, 5.

discouraged and bewildered, wondering what went wrong.”¹⁹⁸ If these professional missionaries for the overseas mission, with at least some measure of cross-cultural training, are struggling to adjust in another culture and finding it hard to communicate the gospel, no doubt the local Korean church missionaries must be lacking the whole idea of cross-cultural communication and the contextualization of the gospel to a significant degree. The problem of the Korean church’s non-contextual cross-cultural missional approach is that it will exhibit an imperialistic attitude towards non-Korean cultures in Korea resulting not in the attrition of Korean local missionaries but in the indifference of the IDIK towards Christianity.

5. Analysis

The Korean Church’s non-contextual cross-cultural mission among the IDIK is not an intentional ethnocentric missional approach, but it is due to their mono-cultural and monolingual history and their lack of exposure to foreign cultures, language, religions, and worldviews. However, it does not exempt them from their responsibility to learn the receptor oriented frame-of-reference communication in order to be effective communicators of the gospel. As for dealing with the fear of syncretism, they will need to be informed about critical contextualization, discussed in chapter 2, a principle for Scripturally faithful and culturally relevant contextualization of the gospel.

¹⁹⁸ J. Dudley Woodberry et. al., eds. *Missiological Education for the 21st Century: The Book, the Circle and the Sandals*, (Maryknoll, NY: Orbis Books, 1981), 137.

E. Non-contextual Missional Approach of the Korean Church: Perspectives of Foreign Missionaries Working with Korean Churches in Korea

In this section I discuss my personal experience and analysis of the Korean Church's non-contextual missional approach and the perspectives of the three other pastors/evangelists/missionaries from Nepal, Bangladesh, and Egypt as they partnered with Korean Churches in Korea to reach out to the diasporas from their respective countries.

1. An Indian Pastor/Evangelist's Perspective

The door to evangelize the IDIK, especially in this study the labor class, is wide open as they are open to coming to church in Korea both circumstantially, as the church is offering free services of various types to meet the need of the migrant workers which they can not afford in a foreign land with meager salaries and undocumented status, and socially, as generally the people from the non-Christian Indian religious backgrounds look down upon Christianity as a foreign religion and culture and under society's pressure to not to associate with Christians. Enoch Wan, talking about ministering to the diasporas, rightly says that diaspora groups are "usually more receptive to the gospel while on the move from the security of their homeland."¹⁹⁹ Elsewhere he says "Displaced people are most receptive to the gospel when in transition,"²⁰⁰ and I think in the context of the IDIK it would also be right to say that the IDIK is more receptive to attending church and listening to the gospel in Korea without pressure from Indian society.

I was highly impressed by the missionary zeal of the Korean churches to reach out to

¹⁹⁹ Enoch Wan, ed.: 2011, 151.

²⁰⁰ Enoch Wan, "Mission Among the Chinese Diaspora: A Case Study of Migrant and Mission." *Missiology: An International Review*, Vol. XXXI, No. 1, January (2003), 36.

the IDIK. I saw how sacrificially the Korean Church leaders supported the mission among the IDIK, showing their love through the giving of time, energy, prayer, and finances to help the IDIK. However, I also experienced that the Korean Church leaders and laymen/laywomen did not have much understanding of the religio-cultural background of the IDIK, and some leaders were reluctant to adopt a contextualized missional approach for cross-cultural mission among the IDIK. On one occasion, during my visit to Korea in July 2010, I gave a presentation on the topic of “cross-cultural communication of the gospel” to a group of Korean Church staff ministering among the migrant workers from other countries including the IDIK. In my presentation I specifically used the example of IDIK as a case study and emphasized the necessity of understanding their worldview and religio-cultural identity to make the gospel sensible and effective for the receptors. After the teaching session, one of their leaders rose up to speak to the attendees. My wife,²⁰¹ who was translating for me, informed me that in addition to his talk he commented to the effect that the migrant workers in Korea needed to learn to receive Christianity as it is preached to them; there is no point in doing things “the Indian Way”.

This anecdote shows the ignorance about the anthropological aspect of humanity; though we all are sinners as far as fallen humanity is concerned, we all are conditioned by the circumstances and culture that forms our worldview. Professor Guen-Seok Yang rightly says:

Korean theology and mission have never seriously considered the encounter with different racial and cultural groups, or sharply different values. Thus, we have many misunderstandings and prejudices to overcome. Our capability for crosscultural communication is relatively weak. But crosscultural or boundary-crossing communication is essential to the basic character of mission.²⁰²

²⁰¹ My wife is a Korean who lived and served in Christian ministries in India for about 9 years. She has been a great supporter and the insider who has helped me to get a considerable measure of an *emic* view of the Korean culture.

²⁰² Guen-Seok Yang, “Globalization and Christian Responses” in *Theology Today* 62 (2005): 47.

Referring to the essentiality of the receptor-oriented frame of reference

communication principle Kraft laments that:

Unfortunately, much Christian communication has ignored this principle. So often the church demands that would-be receptors learn a new vocabulary in order to understand what we are saying, so that the majority of adjustment is on their part. We assume that they should learn our language, our customs, come to appreciate our kind of music, come to our places of worship at our appointed times, adapt our life-styles, associate with our kind of people.²⁰³

Storti rightly says that people are so conditioned by their own environment, culture, and worldviews that there is little room to accommodate other perspectives in their life and behavior patterns.²⁰⁴ The Korean Church's non-contextual approach lacks understanding about the religio-cultural worldview of the IDIK and has ramifications that deteriorate the mission among the IDIK.²⁰⁵

However, I also met Korean leaders and layman/laywoman who trusted my contextualized approach and were very supportive. As I ministered for several years in partnership with Church D, educating the Korean team members, working alongside them in the ministry among the IDIK, and teaching on the Indian religio-cultural worldview and the general view of Indians towards Christianity, I saw that they began to understand the importance of receptor-oriented communication. Mr. C. Yun's comments are a ray of hope for an effective ministry among the IDIK when the Korean Church is receptive to learning

²⁰³ Charles Kraft, *Communication Theory for Christian Witness*, Rev. ed. (Nashville, TN: Abingdon Press, 1991), 17.

²⁰⁴ Craig Storti, *The Art of Crossing Cultures* 2nd ed. (London: Nicholas Bearley Publishing, 2001), 67-68.

²⁰⁵ The critical evaluation of Korean Church's ministry among Indian diaspora in this study is neither to underestimate their potential nor to belittle their great work to serve and show God's concern and love for the people they are reaching out to. This study is to induce cross-cultural sensitivity that would subsequently help the Korean Church's communication for the effective ministry.

from the insider's view, also called the emic view. During an interview the researcher asked whether Mr. C. Yun knew that the non-contextual missional approach had negative consequences on IDIK, to which Mr. C. Yun responded:

Yes, for example, when I used to give the Hindus beef without understanding their cultural and religious context they could feel bad about the church that church is trying to spoil my (sic their) religion and culture. They will have a negative image of Christianity. They would probably avoid coming to Church. Even when they accept Christianity it would probably be only outward appearance of Christianity but no real conversion of heart. They are ready for baptism when I see the spiritual difference in their lives. It is very important to understand the people's cultural and religious context to evangelize them effectively.²⁰⁶

2. Nepali Pastor/Evangelist's Perspective²⁰⁷

Johnson (a pseudonym), a pastor/evangelist from Nepal, has been in the ministry for fifteen years, first in Nepal and then in Korea. He has been in ministry among the Nepalese with a Korean Church since 2004. During the interview, I asked specific questions related to his ministry partnership with the Korean Church in Korea. This interview informed me that a great door of opportunity for reaching out to the Nepalese is opened in Korea and church leaders need to support the native Nepali missionary/pastor/evangelist who is an insider of Nepali culture and a specialist for effective ministry among the Nepalese:

a. How was your experience serving in the Nepali ministry with the Korean Church?

Overall, I like the Korean church, they are very mission oriented. They were already evangelizing among Nepalese and inviting seminary students like me to help them by preaching the message. I have a good impression of Korean missionaries. They are very supportive of mission work.

²⁰⁶ Researcher's interview with Mr. C. Yun the researcher on July 10, 2012 in Yangje, Seoul Korea.

²⁰⁷ Researcher's interview with Mr. Johnson on July 20, 2012 in Buphyong, Korea.

b. How's your work among Nepalese?

Many people who have never been to church are willing and open to come to church when I invite them. They are more open to the gospel here than in Nepal. I get to preach the gospel more easily than I could in Nepal. Many young people are here to whom I can teach the Bible and share the gospel and who would go back and reach out to their families.

b. Was there any difference in your missional approach and the church's missional approach you have been working with?

Certainly there is a difference between the way I see the Nepalese and the Korean Church sees them. Nepalese, as they are out of their own country, are in need of things that we can help them with in the church.

When we invited them to Church they came to church. The Korean church sees the Nepalese coming to church regularly and they think that they have become serious with their new Christian faith, but I knew they had not yet committed their lives to Christ. But they are still in the primitive stage of evangelism. I am slowly reaching them with the gospel. Most of them are from Hindu background. When they are asked by someone from the Korean Church whether they believe in Jesus they say yes, but I know they have not committed themselves to Christian faith. To say "no" in front of Korean church members is considered rude in their understanding so they say "yes" we believe in Jesus. Some of them honestly tell me that they are interested but not yet ready to believe.

The Korean Church members I was working with suggested that they be baptized, they suggested that they to go for evangelism, and also suggested that they take some Bible courses. But I knew that the people were not yet believers and ready for baptism. I felt the Korean church was focusing more on numerical growth than spiritual maturity. And when the Nepalese are pushed to do things they get shocked and slowly they walk away from the Church, because you push them for baptism (italics mine).

d. Has the church's approach changed since you have been with them for several years and tried to teach them about cultural differences in reaching out to the Nepalese?

Yes, they do trust me more than they did before. It took about four or five years. Some people have changed because they have been working with Nepalese for several years now. People are more open, and they follow the way I do culturally sensitive ministry among Nepalese. In the beginning of the ministry some Korean leaders acted as if they understood Nepalese more than I do. There are some Korean church leaders who seem to be having their own way and don't seem to trust that a culturally sensitive approach is appropriate.

In the beginning, on the first Sunday of the month the Nepalese were required to attend Korean service as it was thought that the senior pastor was famous and it would be a good experience for the Nepalese. I liked his sermons and ministry very much, but the Korean church people did not know that most of these (Nepalese) did not understand the Korean language. They engaged a bilingual translator for the Nepalese. When I heard his translation he was merely interpreting 20% of the message and sometime he had his own interpretation. The Nepalese did not enjoy that interpretation and Service. So on the first Sunday of the month half of the Nepalese did not come to church. When I called them they said, “The first week of the month is Korean service; we will not come to church; see you next week.” But, things have changed and now they don’t have to go to Korean service.

3. Bangladeshi Pastor/Evangelist’s Perspective²⁰⁸

Michael (pseudonym for the Bangladeshi evangelist/missionary) has been serving among the Bangladeshi Muslims since 2005 in Korea. In an interview he described his personal experience working with the Korean Church and had some significant comments pertaining to the Korean Church’s non-contextual missional approach. I assured him that through my research and writing I would be able to bring his concern before the Korean Church so that they could begin to be sensitive to the Bangladeshi Muslims’ context in Korea.

a. How was your experience with the Korean Church?

My experience with the Korean church has been good in terms of their zeal for God. They have a very devoted heart for mission and they are very prayerful and compassionate. They are so committed that they can endure hardships for the Christian mission.

As I was working with a Korean Church to reach out to my own Muslim people from Bangladesh, it was very hard to see that the Korean Church did not understand the Bangladeshi Muslim Culture. They tried to evangelize the Bangladeshi Muslims as they would approach their own Korean people (italics mine).

c. What is your message to the Korean Church for effective communication of the gospel to the Bangladeshi Muslims?

²⁰⁸ Researcher’s interview with Mr. Michael on July 10, 2012 in Bundang, Kyongi-Do, Korea.

I want Korean friends who want to reach out to the people from Bangladesh to know their culture and worldview in order to first understand them to preach the gospel sensitively. For example, one day one of our laywomen who is in our mission team to reach out to the Bangladeshi Muslims began to pray out loud and asked them to follow her word by word; she should have been sensitive to wait until they had some level of Christian faith to accept a Christian way of praying.

However, I also found that some laymen are more helpful than the leaders/pastors reaching out to the Bangladeshi Muslims. It was very hard to work with a Korean pastor who was in charge of the mission department but had no experience and cultural understanding about my people. The ministry suffered badly, and Bangladeshi people did not come because he did not listen to my advice to be sensitive to the Bangladeshi Muslim culture. Finally, I moved to another location for my ministry.

4. An Egyptian Missionary's Perspective²⁰⁹

Christopher (pseudonym for the Egyptian missionary) has been serving among Arabs in Arab countries and also in Korea for about 20 years. He shared his experience working with a Korean church from 2006-2008. When I informed him that I was analyzing the Korean Church's missional approach towards the IDIK and this research and writing could inform the Korean Church about their missional approach, he was eager to be interviewed and expressed how the Korean Church working among the Arabs had a great opportunity to reach out to the Arab Muslims and that the Korean Church needed to be sensitive to the situation/context of the Arabs in order to do an effective ministry among them.

a. How was your experience with the Korean Church?

Let me begin with my expectations from the Korean church. When I was still in Egypt I heard great things about the Korean church concerning their strength in discipleship, prayer, and mission. However, when I came I found that really few churches cared for foreigners and even fewer for the Arab Muslims. As a missionary I had the opportunity to visit many churches to share my ministry and my calling and vision for Arab Muslims. I always encouraged the Churches to see the great opportunity they have in their own country to evangelize the Arabs in Korea.

²⁰⁹ Researcher's interviewed with Mr. Christopher on July 12, 2012 in Suwon, Kyonggi-Do, Korea.

Especially, I want to say to the Korean church that Arabs Muslims are not passive/neutral toward religions. If you don't evangelize them they will turn Korea to Islam. I appreciate what the.²¹⁰ Church is doing for the Arab people; in fact, in my knowledge, they are the only one working among the Arabs.

b. Do you have anything to say about the Korean Church's missional approach?

My experience with the Korean church has been good in terms of their zeal and devoted heart for mission and their very prayerful and compassionate life. They have the right heart for the ministry. *However, when I think about their missional approach for the Arabs, I feel they really need to understand the Arabs more in terms of their context. I felt the Church wanted to do mission among the Arabs the same way they do openly among their own Korean people. Arab Muslims' situation is very sensitive; they don't want to be exposed to Christian magazines with their pictures and testimonies as it can create a lot of problems for them. Arab culture is a socio-religious culture where you are part of the society because of your identity as one of them. The Korean Church does not understand Arab peoples' situation and their culture well enough to be sensitive to their situation* (italics mine).

I was frustrated for about two years as I worked with a Korean Church reaching out to Arabs in Korea. After about two years as I kept sharing with them that they needed to change their missional approach, they began to listen to me when some Arab friends did not come to Church after hearing that a new comer was going to join the church. When the Korean staff was wondering why they did not come to church I explained to them that if a new Arab is coming to church the old ones will avoid facing him. They may suspect that the new one may inform their family back home about their going to attend church. When I explained this to the Korean staff they began to understand that they needed to take their Arab friends' situation seriously.

5. Analysis

The perspectives of the non-Korean missionaries' experience with the Korean Church has two things in common: first, the Korean Churches are admired for their missionary zeal and love for people; and second, the Korean Church's non-contextualized missional approach is a hindrance to effective ministry among the foreign workers in Korea. The foreign diasporas in Korea are not a clean slate on which the Korean Church can write their version of Christianity. They are active, vibrant, transnational communities that think, feel, and

²¹⁰ Name of the church and the Egyptian missionary was obscured for safety of the missionary and sensitivity of the nature of ministry among the Muslims.

act/react within their cultural realm to issues of religion and faith. The Korean church needs to understand the socio-religious and religio-cultural worldview of the foreign workers in Korea and present gospel in the receptor-oriented frame of reference to make the gospel relevant to them.

In the context of this research and study the Korean Churches are functioning with a non-contextual missional approach to the IDIK that is detrimental to the great opportunity for effectively evangelizing the IDIK. There needs to be a paradigm shift in the missional approach of the Korean Church from a non-contextual to a contextualized missional approach which is based on the receptor-oriented frame-of-reference communication theory to evangelize the IDIK effectively.

Korean churches, having been accustomed to a monocultural and monolingual society, need to be willing to seek help from the native missionaries/pastors of these people groups in order understand the worldview of the people from other socio-religious and religio-cultural backgrounds they want to evangelize.

CHAPTER IV

IDIK'S PERCEPTION AND RESPONSE TO CHRISTIANITY IN KOREA: AN ANALYSIS

In this chapter I analyze the IDIK's perception and response to the Christianity they encounter in Korea. A key point is that the IDIK's responses to the non-contextual missional approach of the Korean Church in Korea are akin to the responses people in India have towards non-contextual Christianity. This chapter briefly discusses that in the globalized world diasporas are transnational communities that maintain their ties with their countries of origin and live with distinct identities in their host countries. In Korea, transnationalism, coupled with an "enclaved mode" of living and close "temporal proximity," has precipitated the IDIK's perception of, and response to, Christianity as a spiritually low-level foreign religion. I will show how the common distinction between "traditional missiology" and "diaspora missiology" in some of the limited but growing diaspora missiology literature does not fit well with the context of the IDIK;²¹¹ in the context of evangelizing the IDIK the Korean Church needs a new paradigm of diaspora missiology that examines the impact of transnationalism and takes significant cultural and linguistic barriers into consideration.

A. Globalization, Diaspora, and Transnationalism

In diaspora missiology the terms "globalization", "diaspora" and "transnationalism" are highly significant. In his comparative and contrasting discussion on the terms "diaspora"

²¹¹ Enoch Wan, "Diaspora Missiology" in *Occasional Bulletin*, Vol. 20, No 2, (Spring 2007), p 6. (Traditional Missiology emphasises the aspects of cultural and linguistic barriers, people group identity, and the concept of unreached people, and the "Diaspora missiology" that there is no cultural and linguistic barriers to worry about, that the people have hyphenated identity & ethnicity, and that there are no unreached people group).

and “transnationalism” Thomas Faist make a distinction between these two terms, but within the parameters of concept, theory, and methods.²¹² However, in the context of diaspora missiology I use these terms interchangeably in this study. As Ybarrola writes “In the anthropological literature, diasporas and transnationalism are intimately related.”²¹³ Also, Milton Esman’s definition seems to pull together these various elements of globalization, diasporas, and transnationalism: “we follow the contemporary definition of diasporas as transnational migrant communities that maintain material or sentimental attachments to their country of origin (their home country) while adapting to the limitations and opportunities available in their host country.”²¹⁴

As a result of globalization, the world is close to becoming a global village where people from different cultural, linguistic, social, religious, economic, political, racial and ethnic backgrounds are interacting and sharing their lives in time and space with each other. “Taken at its most general level” and in its “broad-ranging definition” Andrew Jones defines globalization “as ‘the growing interconnectedness and interrelatedness of all aspects of society’.”²¹⁵ With the globalization of the world, “diaspora missiology” emerges to play a significant role in fulfilling the great commission.

The concept of diaspora originally had meaning rooted in the history of particular groups of people in their historic circumstances. Its “uses and meanings have recently

²¹² Rainer Bauböck and Thomas Faist, eds, *Diaspora and transnationalism: concepts, theories and methods*, (Amsterdam : Amsterdam University Press, 2010), 9-34.

²¹³ Steven Ybarrola, “Anthropology, Diasporas, and Mission,” *Mission Studies* Vol. 29, No 1 (2012): 83.

²¹⁴ Milton J. Esman, *Diasporas in the Contemporary World*, (Cambridge: Polity, 2009), 20.

²¹⁵ Andrew Jones, *Globalization: Key Thinkers*, (Cambridge, UK; Malden, MA : Polity Press, 2010), 4.

undergone dramatic change.”²¹⁶ In *Diasporas*, Dufoix gives etymological and historical definitions on the usage of the term “diaspora.”²¹⁷ He presents that the word was once defined and constrained: “Until the 1950s, ‘diaspora’ had no possible meaning except religious.”²¹⁸ However, it “has become a global word that fits the global world. It has been a proper noun, in the Septuagint Bible, and quasi proper noun—that is, a closed category—for Armenians, Greeks, Africans, and others. Today it is a common noun. It ‘speaks’ for itself.”²¹⁹ Tololyn writes “We use ‘diaspora’ provisionally to indicate our belief that the term that once described Jewish, Greek, and Armenian dispersion now shares meaning with a

²¹⁶ Rainer Bauböck and Thomas Faist: 2010, 12. Also for more discussion and information on defining the concept of “Diaspora” and its process see: Ninna Nyberg Sørensen, *Living Across Worlds: Diaspora, Development and Transnational Engagement*, (Geneva: IOM, International Organization for Migration, 2007), 20-32; Milton J. Esman, *Diasporas in the Contemporary World*, (Cambridge: Polity, 2009), 3-21.

²¹⁷ Stephan Dufoix, *Diaspora*, (Berkeley: University of California Press, 2008), 4-5. “A Greek word, derived from the verb *diaspeiro*, which was used as early as the fifth century B.C. by Sophocles, Herodotus, and Thucydides. The modern usage of “diaspora” stems from its appearance as a neologism in the translation of the Hebrew Bible into Greek by the legendary seventy Jewish scholars in Alexandria in the third century B.C. In the so-called Septuagint Bible, “diaspora” is used twelve times. But it doesn’t refer to the historic dispersion of the Jews who were taken as captives, to Babylon after the destruction of Jerusalem in 586 B.C., or to any other human historical event. Contrary to what has often been claimed, “diaspora” was not used to translate the Hebrew terms *galut*, *galah*, and *golah*. These were rendered in the Septuagint by several Greek words: *apoikia* (emigration), *proikia* (settlement abroad), *metoikia* (emigration) or *metoikesia* (transportation), *aikhmalosia* (wartime captivity), or *apokalupsis* (revelation). Instead, “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. God is the one who scatters the sinners or will gather them together in the future. Relying on works by other historians of religion such as Willem Cornelius van Unnik and Johannes Tromp, Martin Baumann shows that it was only in later Jewish tradition that the meaning of “diaspora” changed to designate both the scattered people and the locale of the dispersion.”

In the Christian tradition, the New Testament (where “diaspora” appears three times) presents the church as a dispersed community of pilgrims waiting to return to the City of God. The eschatological waiting connected with “diaspora” tends to disappear in the fourth century, only to resurface during the Reformation and the Counter-Reformation, when it describes Protestant minorities in Catholic countries, or the reverse.

²¹⁸ Dufoix, 17.

²¹⁹ *Ibid.*, 108.

larger semantic domain that includes words like immigrants, expatriate, refugee, guest-worker, exile community, overseas community, ethnic community.”²²⁰

Vertovec speaks in the same vein, liberally introducing diaspora as “practically any population which considered (sic) ‘deterritorialised’ or ‘transnational’”²²¹ residing in a country other than the country of origin “and whose social, economic, and political networks cross the border of nation-states or, indeed, span the globe.”²²² Vertovec used the term “transnationalism” to elucidate what diaspora means, as transnationalism reemphasizes the connection diaspora communities have with their nation-state. He writes “To the extent that any single ‘-ism’ might arguably exist, most social scientists working in the field [of migration studies] may agree that ‘transnationalism’ broadly refers to multiple ties and interactions linking people or institutions across the borders of nation-states.”²²³

Ted Lewellen writes, “A transnational migrant is one who maintains active, ongoing interconnections in both the home and host countries and perhaps with communities in other countries as well. These relationships may be economic, social, cultural, or political; as often as not, they are all of these at once.”²²⁴ Basch, Glick-Schiller, and Blanc explain

²²⁰ Khachig Tololyan, “The Nation-State and Its Others: In Lieu of a preface,” *Diaspora* 1, no. 1 (Spring 1991): 4. Quoted in Stephan Dufoix, *Diaspora*, (Berkeley: University of California Press, 2008), 32.

²²¹ Steven Vertovec, “Three meanings of ‘diaspora’, exemplified among South Asian religions”, in Press, *Diaspora: A Journal of Transnational Studies*, Vol. 7, no 2 (1999):1. <http://www.transcomm.ox.ac.uk/working%20papers/diaspora.pdf> (accessed on February 12, 2014).

²²² Ibid.

²²³ Steven Vertovec, “Conceiving and researching transnationalism,” *Ethnic and Racial Studies*, Volume 22 Number 2 (March 1999), 447.

²²⁴ Ted Lewellen: 2002, 151.

transnationalism “as the process by which immigrants forge and sustain multi-stranded social relations that link their societies of origin and settlement”²²⁵

B. The Indian Diaspora in Korea

“For the last few years in India, ‘diaspora’ has been the official term for NRIs [Non-Resident Indians] and PIOs [Person of Indian Origin]”²²⁶ According to the embassy of India in Seoul there are approximately 7, 500 Indians residing in Korea.²²⁷ There are also Indian associations in Korea formed by various Indian communities. “Some of the Indian associations here include the Indian Association of Korea, with mainly professionals as members, the Annapurna Indian Women's Association and another of the 600-strong Sikh community that runs two gurdwaras (sic) here. There are two Hindu temples, one in Uijeongbu and one in Seoul city.”²²⁸ The majority of the members of the IDIK hail from Hindu and Sikh religious background; the majority of the interviewees for this study also came from Hindu and Sikh religious background. While among the IDIK there are software engineers, students, diplomats, businessmen, scientists, religious workers, and researchers with approved legal documents, the Korean Church works predominantly among the labor class of the IDIK who work at factories, farms, and fields in Korea. “The demand for foreign labour has largely come about as the better-educated and wealthier Koreans began to turn

²²⁵ Linda Basch, Nina Glick Schiller, and Cristina Szanton Blanc, *Nations unbound : transnational projects, postcolonial predicaments, and deterritorialized nation-states* (Gordon & Breach, 1994), 7.

²²⁶ Dufoix, 81.

²²⁷ Researcher’s interview with a staff member at the the embassy of India in Seoul, Korea, on July 16, 2012. The staff member who was interviewed did not want his name to be quoted in the dissertation for the information he provided.

²²⁸ “IT Professional Dominate Indian Diaspora in South Korea,” (Internet access on August 16, 2013). <http://www.deccanherald.com/content/111803/it-professionals-dominate-indian-diaspora.html>

away from certain occupations and wage levels, especially the so-called 3-D (difficult, dirty and dangerous) manual jobs, prompting the Korean government to utilize several labour importing schemes since 1992 to control systemically the influx of foreign workers.”²²⁹

“Korea has signed a memorandum of understanding (MOU) with 15 partner countries from where labor is imported.”²³⁰ However, since India is not among the list of these 15 countries, the members of the IDIK who are working in the farms and factories fall in the category of undocumented workers. Based on the passport services requested by the undocumented Indian factory and farm workers, there are about 500-700 undocumented workers among the IDIK.²³¹ However, this number is not the total number of undocumented members of the IDIK but only an educated guess based on the services sought by the members of the IDIK from the Indian embassy in Seoul, and there are many more undocumented workers who either have not applied for extension of their expired passports or have just arrived from India and do not contact the embassy for any services.

Enoch Wan gives a list of “push” and “pull” forces responsible for global diasporas (see table 5). From my personal interviews, participant observation, and social interaction with the IDIK I learned that the labor class of the IDIK is the result of both the “push” and the “pull” factors primarily related to economic reasons such as the problem of unemployment in India, paying off the family’s financial debts, improving the family’s financial conditions, working hard to raise money to pay dowry for one’s sister’s wedding,

²²⁹ Andrew Eungi Kim, 71.

²³⁰ Sarah Hasan, “Labour Migration To South Korea: Policies And Problems Related To Illegal Workers (pp 3, 11)”. http://congress.aks.ac.kr/korean/files/2_1357629284.pdf (Accessed on January 10, 2014).

²³¹ Researcher’s interview with a staff of the the embassy of India in Seoul, Korea, on July 16, 2012. Staff interviewed did not want his name to be quoted for the information he provided.

and “the Korean Dream”²³² whereby in a short period of time one can earn enough to start a good business in India.

Table 5. The Push and Pull Forces Moving People

PUSH	PULL
War, political persecution & abuse of power, e.g. danger of life, exploitation of women & children, human trafficking	Political freedom & human equality, e.g. safety, gender equality & great opportunity elsewhere including urbanization
Natural disaster	quality of life
Man-made disasters; accident, political, social isolation, psychological stress, etc.	-Relief, opportunity -The “American dream”
World poverty growth in contrast to health/wealth in countries of desirable destination	Media exposure of “greener pasture” elsewhere
Obligation to improve the state of left behind group, e.g. family or community	Success story of or invitation from loved ones abroad, e.g. family or friends

Source: Adapted from Enoch Wan²³³

²³² “The Korean Dream”, Oh my News International, Korea. Accessed on July 16, 2012. http://english.ohmynews.com/articleview/article_view.asp?menu=c10400&no=382882&rel_no=1&isPrint=print

²³³ Enoch Wan, “Disapora Missiology” in Occasional Bulletin, Vol. 20, No 2, (Spring 2007), p 6.

C. The IDIK and Transnational Identity

Diasporas are no longer ethnic “islands” in host societies waiting to be assimilated, but are now transnational communities that are constantly negotiating social and cultural elements from “home” within their new local contexts. This study explores the impact that transnationalism, largely created by globalizing technological developments and the enclaved mode of living in the host country, has had on the IDIK.

Stephan Dufoix’s “Enclaved Mode”²³⁴ classified under the rubric of “modes of Diasporas”, and his distance management model of “temporal proximity”²³⁵ are employed in this section to analyze the impact of transnationalism on the IDIK.

1. Enclaved Mode

The research done among the IDIK shows that the majority live in the enclaved mode, sharing not only a common identity—typical of the enclaved mode—but also a formal nationality. Eighty-four percent of the members of the IDIK lived with other members of the

²³⁴ Stephan Dufoix, *Diaspora*, (Berkeley: University of California Press, 2008). See chapter 3, “*Maintaining Connection*”, Dufoix postulates the existence of different ways of being connected to the referent-origin (the term for the home country/nation of the diasporas) 1) **Centroperipheral Mode**: The existence and the organization of the national community in a host country is closely linked with the individuals’ home country. Official institutions {embassy, consulate, culture center, educational establishments} play a central role, as do the expatriates’ own associations, often within a body representing all the nationals living in a given country. 2) **Enclaved Mode**: This involves the local organization of a community within a host country, usually in a city. Unlike the centroperipheral mode, the enclave is based not on a formal link of nationality but on a shared identity. 3) **Atopic Mode**: This is a transstate mode (This identity is best expressed in dispersion itself: Emanuel Ma Mung calls its: multipolarity—the presence in several countries and interolarity—the existence of links between the poles) 4) **Antagonistic Mode**: Like the preceding one, this is a transstate mode. The author calls it “exile polity”: a political space that is both national and transstate, formed by groups who refuse to recognize the legitimacy of the current regime in their country of origin, or who consider the country to be under foreign occupation. In both cases, these exile polities’ goal is to liberate their country, nation, people or land.

²³⁵ Stephan Dufoix, 2008. (See chapter 4 “*Managing Distance*” in “Diasporas” by Stephan Dufoix here talks about three different approaches to shrinking the distance between individuals or groups and their land: 1) **Objective and legal proximity** when it occurs or can occur within the formal links of nationality and representation within the state. 2) **Political proximity** when actions are taken from afar in the name of the nation against an occupying state or a regime judged illegitimate. 3) **Temporal proximity** when modern means of communication allow a connected intimacy with the homeland despite being far away.

IDIK while 12% lived alone due to the location of their work and the work shifts, and 4% lived with Koreans. Out of the 16% of the members of the IDIK who either lived alone or with Koreans in the factories, 8% met other members of the IDIK on a weekly basis while the other 8% reported that they often interacted with other members of the IDIK (see figure 5 & 6 and Appendix F).

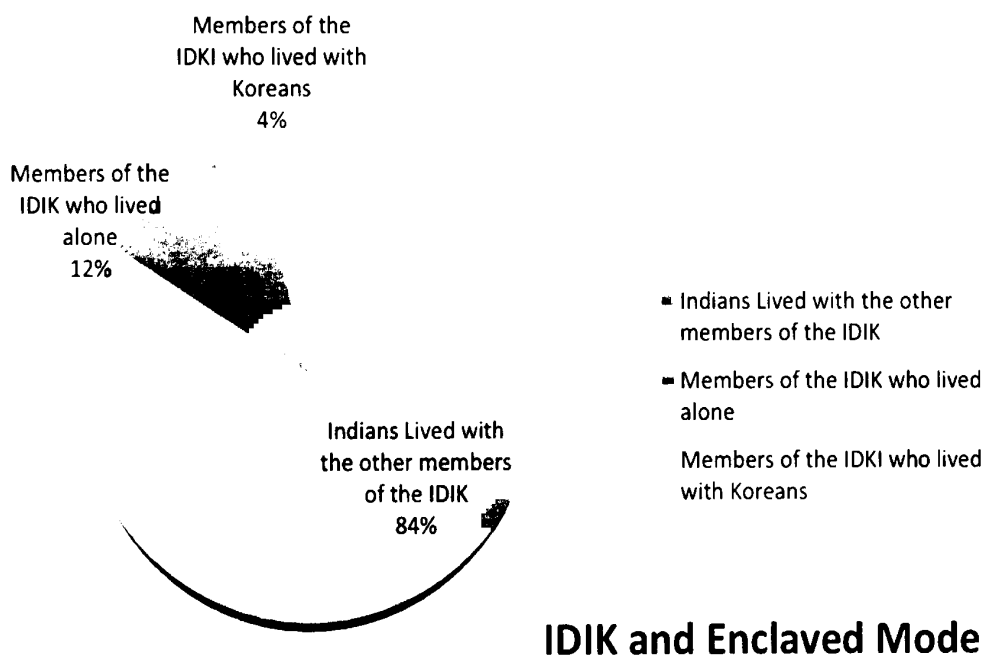


Figure 5. IDIK and Enclaved Mode

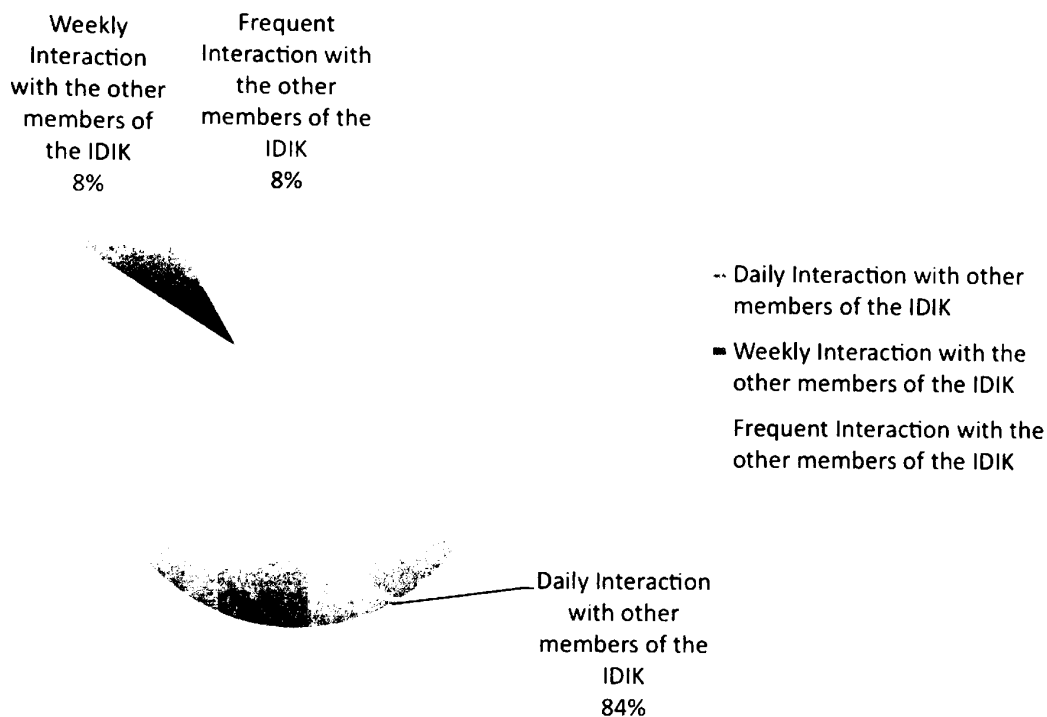


Figure 6. Frequency of interaction with other members of the IDIK

2. Temporal Proximity

The survey done among the IDIK shows a high frequency of communication on part of the IDIK with their families back in India (see figure 7). Members of the IDIK use modern modes of communication such as phone, Internet phone, Skype, Facebook etc. for communication with their families. Sixty-four percent of the IDIK talk with their families every day, 24% talk between two to four times a week, and 12% talk with their families once in a week (See Appendix G).

Frequency of Communicatin with Family in India

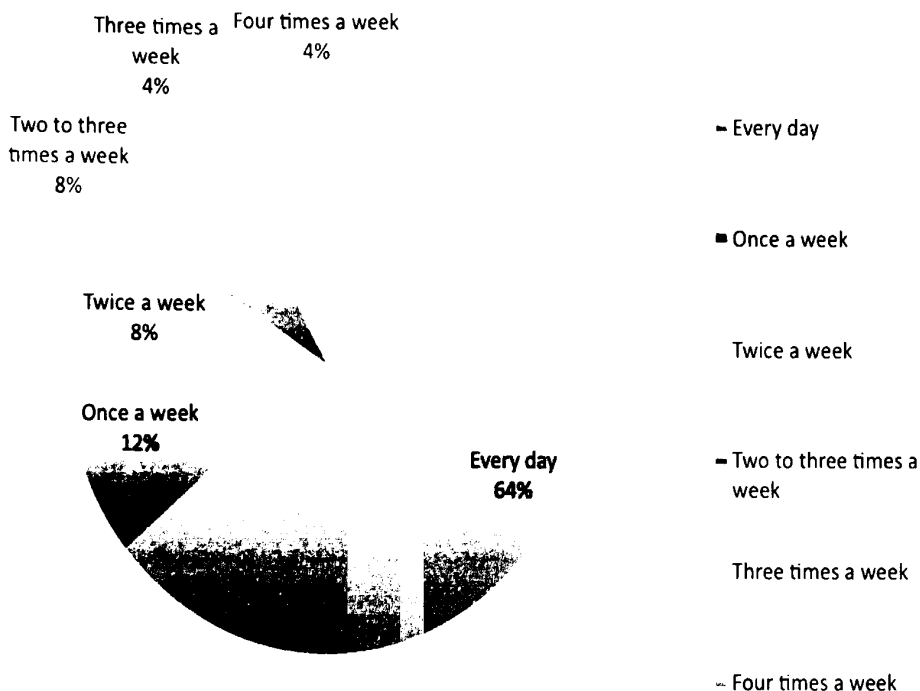


Figure 7. Frequency of Communication with Family in India

Ninety-six percent of the IDIK interviewees watched Indian TV channels and 92% had their favorite Indian channels that they watched. Seventy-six percent said that when they watched Indian TV channels they felt as if they were at home in India. This research shows that the IDIK lives in “Enclaved mode” with close “temporal proximity” to their referent of origin, India, reflecting the transnational identity of the IDIK; as Ybarrola says, “The transnational character of the newer diasporas also affects cultural identity. Since many diasporas are maintaining strong ties to their ‘home’ communities, identity is constructed and negotiated based on the multi-localities in which these transnationals live.”²³⁶

²³⁶ Steven Ybarrola, *An Anthropological Approach to Diaspora Missiology*. Available on Internet: <http://www.ureachtoronto.com/sites/default/files/resources/An%20Anthropological%20Approach%20to%20Diaspora%20Missiology%20S11%20Final.pdf> (accessed on June 26, 2013).

Cultural identity and the patriotic Indian nationalistic spirit of the IDIK must be taken into serious consideration when communicating the gospel to them; as Robert Schreiter in *The New Catholicity: Theology between the Global and the Local* rightly says:

[I]f Christianity was to engage the hearts and minds of believers, then it must take the context that shapes their lives and in which their communities are rooted much more intentionally and seriously. Communities that were struggling principally with questions of identity looked at their contexts as *culture*. *This was particularly evident in those parts of the world recently emerged from the situations of colonialism, where local identity had been suppressed or denied in favor of an identity imposed by the colonizer. Then the question frequently was: does one have to become Western in order to become a Christian (italics mine)?*²³⁷

The Korean Church needs to heed Ybarrola's call for the Protestant church to maintain a balance between the universal nature of the gospel and the significance of particularity of the context, and to do it in such a way that the gospel is "relevant to a particular people in a particular time and place."²³⁸

D. IDIK's Perception and Response to Christianity: Christianity as Foreign and Low-Level Spirituality/Religion

As mentioned earlier, members of the IDIK appreciate the Korean Church for the love and care they demonstrate towards the IDIK. However, they are a transnational community with a distinct Indian identity. Thus, to effectively communicate the gospel to the IDIK, contextualization, based on the receptor-oriented frame-of-reference communication theory, is indispensable. Sam George's keen reflection on the religious and cultural nature of transnationalism is worth noting:

²³⁷ Robert Schreiter, *The New Catholicity: Theology between the Global and the Local* Robert J. Schreiter (Maryknoll, New York: Orbis Books, 1997), 1-2.

²³⁸ Ybarrola, Steven J. "Identity matters: Christianity and ethnic identity in the peninsular Basque Country." Brian Howell and Edwin Zehner, eds., *Power and Identity in the Global Church: Six Contemporary Cases* (William Carey Library, 2009), 130.

Migrants travel with their religion. Before the advent of mass communication, migrations and conquests were the primary means of expanding a culture's influence. When a people group moves, they take religious ideas, beliefs and practices with them. Thomas Sowell, in his study on migrations, asserts that "each group has its own cultural pattern... these patterns do not disappear upon crossing a border or an ocean."... Religious beliefs and spirituality are vital to the survival of migrants in a new land.

Amid the socio-cultural disruption of cataclysmic proportion that results from migration, migrants cling to their faith and family ever so tightly to weather these challenges. The uprooting and alienation deepens their innate need for self concept (identity) and a sense of belonging (community). Immigrants are religious — by all accounts more religious than they were before they left home — because religion is one of the most important identity markers that helps them preserve individual awareness and cohesion in a group. ... In fact, immigrants become more religious as a result of displacement. Even those who were not very "religious" in their homeland turn out to be devout adherents in the new, adopted country.²³⁹

Transnationalism has a significant impact on the way the IDIK perceives Christianity and the Christian gospel presented to them in Korea that subsequently results in their negative and indifferent response towards Christianity. Under the impact of transnationalism the IDIK perceives and reacts to the Christianity presented to them in Korea as a foreign and spiritually low-standard religion, which is akin to the perception and reaction of the general masses of the people in India towards Christianity.²⁴⁰ Mitchell rightly says, “For the diaspora people, the barriers stretch far beyond language. There is a tremendous difference in culture, views on family, and of course religion. These barriers can be quite formidable because the

²³⁹ Sam George, “Diaspora: A Hidden Link to From Everywhere to Everywhere Missiology,” *Missiology: An International Review*, Vol. XXXIX, no. 1, (Januaray 2011): 48.

²⁴⁰ Martin Alphonse, *The Gospel for Hindus: A Study in Contextual Communication* (Chennai, India: Mission Educational Books, 2003), 15.; M.K. Gandhi, *An Autobiography* 2nd ed. (Ahmedabad: Navajivan Publishing House, 1940), 24. ; Clifford Manshardt, ed. *The Mahatama and the Missionary: Selected Writings of Mohandas K. Gandhi* (Chicago, Illinois: Henry Regnery Company, 1949), 123-24.; Arun Shourie, *Harvesting Our Souls: Missionaries their design, their claims:* (New Delhi: ASA Publication, 2000); Arun Shouri, *Missionaries in India: Continuities, Changes, Dilemma* (New Delhi: ASA Publication, 1994). Joseph Pulikunnel, ed. *RSS-Christian Perspective Meet* (Hossanna Mount: Kerala, 2003), 25, 33-4, 87.

fear of loss of one's culture can be overwhelming."²⁴¹ In the context of this study, in order to evangelize the IDIK, it is crucial to understand their religio-culture worldview; as Mitchell says, "In order to reach people in diaspora, we have to successfully cross the expanse of culture that separates us. The cultural divide is a formidable barrier because it renders us and our message as foreign."²⁴²

Using the grounded theory I collected data which informed me that there are mainly three areas where the IDIK perceives the Christianity presented to them as a foreign and spiritually low-level religion: 1) language & music style used in the Indian worship service, 2) Culturally different and inappropriate treatment of the holy place, a place designated for performing worship services, 3) Ulterior motives of the church to persuade the IDIK to convert to Christianity.

1. The Language and Music Style Used in the Indian Worship Service

When members of the IDIK were interviewed to check their preference of language and music style used in the worship services they attended, all of them preferred to have their native language and Indian music used during the worship service (See Appendix E for more detail). Some interviewees made forthright statements indicating that a language other than their native language was foreign to them, and that if a foreign language was used it was difficult to understand the message. Mr. Amarjit Singh, who attends church once in a while said bluntly, "Our own language is the best, as a person rarely goes to church and doesn't

²⁴¹ Randy G. Mitchell, "Case Study 8: Diaspora Missions in Minnesota: Local Actions With Global Implications" In *Diaspora Missiology: Theory, Methodology, and Practice* Enoch Wan ed. (Portland, OR: IDS-US, 2011), 300.

²⁴² Ibid., 308.

know much, and on top of that if the language used in the service is a foreign language it is a worst scenario.”²⁴³

In the church where the Indian worship service was translated from English to Hindi the members of the IDIK unanimously said, “Our people don’t know much English. We come from villages. We couldn’t read Lord’s prayer in the English language, but in Hindi we can read. We feel if the message is given in our language it will be spiritually deeper and it will also save time spent for translation”²⁴⁴ Mr. Rana expressed, “I prefer my own language in the worship service. In my own language I feel involved in worship.”²⁴⁵

Mr. K. Singh criticized the translation used for the Indian worship service as he said, “In the Korean language or in translation there is no clarity and even the translator seems to add his own message since his Korean language is usually weak.”²⁴⁶ Mr. Sharma pointed out the significance of using the native language as well as the native music style in worship service for the IDIK saying, “I would prefer worship service in my own language Hindi or Punjabi. It is close to my heart. Indian *Bhakti* (devotional) music makes me feel more into the worship mood, more spiritual.”²⁴⁷

²⁴³ Researchers’ interview with Mr. Amarjit Singh on August 4, 2012, in Kwangju, Kyongi-Do, Korea.

²⁴⁴ Researcher’s group interview with Mr. Raj, Mr. Balkar, Mr. Jaswinder Singh, and Mr. Rinku on August 6, 2012, in the vicinity of Guri city, Korea.

²⁴⁵ Researcher’s interview with Mr. Rana on July 12, 2012 in Nam-Yongju, Korea.

²⁴⁶ Researcher’s interview with Mr. K. Singh on July 12, 2012 in Nam-Yongju, Korea.

²⁴⁷ Researcher’s interview with Mr. Sharma on July 8, 2012 in Kwangnaru, Seoul, Korea.

2. Spatial Holiness

Lorance makes an appropriate statement that “In the typical Hindu worship experience, simply going to a place that is considered sacred by the worshipper is in itself an act of worship.”²⁴⁸ For the IDIK coming from non-Christian religious backgrounds, spatial holiness of the worship place is a matter of prime importance and devotion. In an interview, Mr. Harbans Lal, one of the members of the IDIK, said, “in the beginning I did not like people come into the church with shoes, but more than that it was weird to see how they were cooking meat in the church; they say that we love God’s creation and the animals are also part of the creation.”²⁴⁹ During the interview with Mr. Harbans Lal, Mr. Balkar joined the conversation and said, “It was hard to see in the beginning people coming inside the worship place with shoes. We talked among ourselves and expressed difficulty.”²⁵⁰ Then both Mr. Harbans and Mr. Balkar expressed that it is hard for a new person from the IDIK to come to church and see shoes worn in the holy place and meat cooked in the church “the feelings get suppressed as other Indians are already sitting there and no one says anything; but the struggle goes on.”²⁵¹

The majority of the interviewees were astounded when they noticed how the Christians treated their worship place and their holy book, the Bible (see Appendix E for more detail). Mr. K. Singh, who hails from a Sikh religious background, sounded

²⁴⁸ Cody C. Lorance, “A Brief Introduction to Contextualization Among Hindu Peoples in North America.” http://conversation.lausanne.org/uploads/resources/files/10373/Contextualization_among_Hindus_Final.pdf (Internet access on June 22, 2013), page 3.

²⁴⁹ Researcher’s interview with Mr. Harbans Lal on August 6, 2012, in the vicinity of Guri City, Korea.

²⁵⁰ Researcher’s interview with Mr. Balkar on August 6, 2012, in the vicinity of Guri City, Korea.

²⁵¹ Researcher’s interview with Mr. Harbans Lal and Mr. Balkar on August 6, 2012, in the vicinity of Guri City, Korea.

dumbfounded when he responded to my question regarding church and spatial holiness:

“There is no respect for the Bible like we have seen in our religion. People take the Holy Bible into the toilet and place it at a place in the restroom where they are urinating. How can they eat meat in the church? A new person would wonder what kind of religious place is this.”²⁵²

Mr. Kapoor (pseudonym) who has become a Christian now and is also involved in ministry among the IDIK shared his pre-Christian experience of attending a Korean church with friends. The following reveals their perceptions of the church:

I felt Gurudwara (Sikh temple) was a spiritual place where I felt the respect for God. But coming to church was coming to an entertainment place dancing and enjoying. I saw in the church that there were many girls (Korean girls) in the service among the foreign workers. So, almost all the friends came for girls. In our culture we don't see girls actively involved in religious places around the men. But in the church many girls were the attraction for us to come to the church. When I went to gurudwara I paid respect by covering my head and removing shoes because I felt it was a holy place. But, when I came to church I did not feel that I was sitting in a holy place.²⁵³

3. Conversion to Christianity: Perceived Ulterior Motive

In addition to differences in culture, language, and perceptions of spatial holiness in their exposure to Christianity, the IDIK also perceive that the church has ulterior motives for converting them to Christianity by bringing them to church. A particular church in the vicinity of Seoul has been infamously known as “₩ 10,000 Church”²⁵⁴ as the pastor of this church gave ₩10,000 to the migrant workers who came to his church.

²⁵² Researcher's interview with Mr. K. Singh on July 12, 2012 in Nam-Yongju, Korea.

²⁵³ Researcher's interview with Mr. Kapoor on July 9, 2012, Seoul, Korea

²⁵⁴ ₩ 10,000 is a Korean currency, an amount equivalent to about \$10.

In an interview with Mr. Sharma, a member of the IDIK, it was quite evident that he perceived that some Korean churches were attempting to lure non-Christians with the power of money to convert them. He recalled his experience and perception of Christianity in India and said

“In India, I have seen that a family who was Hindu when they became Christians they got a lot of money, even their poor conditioned house was turned into a good *Kothi*²⁵⁵. So, I used to think that as a rich community Christians are luring people to become Christians. There is some similarity. There is a SDA Church in Kwangnangni, that lured me to become Christian. I was supposed to go through a surgery when a SDA pastor told me that if I become a Christian I did not need to pay money, if not then I would have to pay a lot of money.”²⁵⁶

Mr. Sharma’s negative experience and perception of Christianity in India and his negative experience with Christianity in Korea raised the question on the credibility of Christian faith.

The IDIK’s negative perception and indifferent response towards Christianity calls into question the credibility of Korean Church’s non-contextual missional approach in communicating the gospel. A major cause of Korean Church’s non-contextual missional approach, in addition to four factors mentioned in chapter three²⁵⁷, is most likely its lack of understanding of the history of Christianity in India and of the impact of transnationalism on the IDIK.

²⁵⁵ *Kothi* means “bungalow”

²⁵⁶ Researcher’s interview with Mr. Sharma on July 8, 2012, Seoul, Korea.

²⁵⁷ A) The Korean Church’s mono-cultural and monolingual understanding, B) Western missionaries’ imperialistic non-contextual influence, C) Non-contextualized cross-cultural ministry philosophy, and D) Lack of cross-cultural training for Christian mission.

E. Foreign Image of Christianity in the History of Christianity in India and the impact of Transnationalism on the IDIK

The Korean Church needs to understand that the foreign image of Christianity in India and also transnationalism have a significant impact on the IDIK. This section shows that the non-contextual presentation of Christianity makes Christianity a foreign religion in India.

The Apostle Thomas, one of the twelve disciples of Jesus, is traditionally believed to be the one who brought the gospel to South India in the first century A.D. Stephen Neill discusses the evidence to that effect.²⁵⁸ Even after about 2000 years of history, Christianity in India has not been able to find its place in Indian soil. It is still looked at as a foreign religion, and, quite frankly, a fifth column. According to the registrar general and census commissioner of India, ministry of home affairs, government of India, at the census in 2001, 24 million, which is just 2.3% of the total population of the country, reported to profess Christianity as their religion.

“At the census 2001, out of 1028 million population, little over 827 million (80.5%) have returned themselves as followers of Hindu religion, 138 million (13.4%) as Muslims or the followers of Islam, 24 million (2.3%) as Christians, 19 million (1.9%) as Sikh, 8 million (0.80%) as Buddhists and 4 million (0.4%) are Jain. In addition, over 6 million have reported professing other religions and faiths including tribal religions, different from six main religions.”²⁵⁹

It is also important to note that the government of India makes a deliberate distinction between foreign and native religions. Christianity is officially considered a religion of foreign origin that has flourished in India. In an intentional distinction, Christianity is implied

²⁵⁸Stephen Neill, *A History of Christian Mission* Rev. for the 2nd ed. by Owen Chadwick (New York: Penguin Books, 1990), 44-5.

²⁵⁹Government of India, Ministry of Home affairs, Office of the Registrar General & Census Commissioner, India http://censusindia.gov.in/Census_And_You/religion.aspx (accessed November 7, 2013).

to be an unimportant religion. "...many religions have originated in the country and few religions of foreign origin have also flourished here. *India has the distinction of being the land from where important religions namely Hinduism, Buddhism, Sikhism and Jainism have originated* [italics mine]...."²⁶⁰

In this context the question arises: Why has the 'gospel of salvation' not been able to find its place in the hearts of the people of India even over a long history of the presence of Christianity in the land?

Among many explanations, an infamous one acknowledged is the diffusion of Western Christianity by Western missionaries. Bosch endorses Song's valuable comments on the relationship between religion and culture.

No sooner did Buddhism leave the land of its birth than it became *Chinese* Buddhism, *Thai* Buddhism, *Japanese* Buddhism, intrinsic to the soil and the people of each of these countries. This, Song claims, was truly a mission of *enfleshment*. Christian mission, by contrast, was a mission of *disembodiment*.... We should never have transplanted Christianity to Asia without breaking the pot in which the plant came...."²⁶¹

Considering the case of Buddhism and the significance of the cultural aspect in spreading of a religion, it is crucial to understand that the cultural aspect has affected the status of Christianity in India negatively.

1. Christianity's Image in India before Independence

Mahatma Gandhi, a prominent national leader, also called the 'father of the nation', was one leading figure who represented India during the colonial era. He challenged

²⁶⁰Ibid.

²⁶¹ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis Books, 1991), 477-8.

Christianity to reexamine its theology and missiology. Gandhi's *Swadeshi*²⁶² doctrine precluded the possibility of conversion to Christianity. In his autobiography, Gandhi recalls an incident in which he heard Christian missionaries abusing Hindu gods: "In those days Christian missionaries used to stand in a corner near the high school and hold forth, pouring abuse on Hindus and their gods."²⁶³ He thought that Christianity polluted Indian culture. He said, "it is not unusual to see Christianity synonymous with denationalization and Europeanization."²⁶⁴

Gandhi also disliked missionaries' ulterior motives of converting Indians through their medical, educational, and social services. He did not find purity in their motives as he said, "Conversion and service go ill together... My complaint with my missionary friends is that they do not bring to bear on their work a purely humanitarian spirit."²⁶⁵

Gandhi's view of spirituality could not digest the idea of mass conversion. Gandhi was upset with missionaries' attempts at mass conversion of the illiterate and simple untouchables. In his view, in many cases the reasons behind conversion to Christianity were economic or sub-economic. Even after so-called conversion, these converts were living their old life style and following their old religion. Gandhi said that the Christian outreach was mere enticement.²⁶⁶

²⁶²The term *swadeshi* is from Hindi language that means: "of one's own land or country"

²⁶³M.K. Gandhi, *An Autobiography* 2nd ed. (Ahmedabad: Navajivan Publishing House, 1940), 24.

²⁶⁴Clifford Manshardt, ed. *The Mahatma and the Missionary: Selected Writings of Mohandas K. Gandhi* (Chicago, Illinois: Henry Regnery Company, 1949), 123-24.

²⁶⁵*Ibid.*, 125-26.

²⁶⁶Bharatan Kumarappa, ed. *Christian Missions: Their Place in India/ by M.K. Gandhi* 2nd Ed. (Ahmedabad: Navajivan Publishing House, 1948), 63-4.

C.F. Andrews, in *North India*, documented a classic example of the foreign image of Christianity in the Indian religio-cultural context. He penned a challenge that was posed to him in a city of North India while talking with an Indian on Christianity and spirituality. The Indian questioned Andrews:

Are you going to satisfy the spiritual longings of the East by bustling activity, great buildings, riding about in carriages in European style, living like a sahib, and presenting an ideal which we regard as unspiritual? Come and speak to us in our religious language. Come and show us a vision of religion such as we can understand, and then we will hear you. But you will never win us so long as you remain Sahib!²⁶⁷

This anecdote illustrates the point that the interpretation of the communication resides in the receptor's perception. The communicator has to be careful to understand the hearer's perception in order to make the message comprehensible.

2. Christianity's Image in India: Resentment after Independence

India achieved independence from British rule in 1947. However, the Hindu leaders, through the *Hindutva*²⁶⁸ movement, continued resentment towards Christianity even after independence regarding the issue of conversion.

There are similarities between Gandhi's and the Hindu leaders' resentment towards the issue of conversion, a resentment which continues to the present day. The latter find

²⁶⁷ C.F. Andrew, *North India* (London : A. R. Mowbray,1908),164-5.

²⁶⁸ Hindutva ("Hinduness", a word coined by Vinayak Damodar Savarkar in his 1923 pamphlet entitled *Hindutva: Who is a Hindu?*) is the term used to describe movements advocating Hindu nationalism... In a judgment the Supreme Court of India ruled that "no precise meaning can be ascribed to the terms 'Hindu', 'Hindutva' and 'Hinduism'; and no meaning in the abstract can confine it to the narrow limits of religion alone, excluding the content of Indian culture and heritage." The Court also ruled that "Ordinarily, Hindutva is understood as a way of life or a state of mind and is not to be equated with or understood as religious Hindu fundamentalism. (<http://en.wikipedia.org/wiki/Hindutva> (accessed November 11, 2013)).

Christianity to be a political and cultural threat to Hinduism. There are books,²⁶⁹ articles, and speeches out there that question the credibility of Christianity as they perceive it; these writings portray an image of Christianity which is repulsive in the eyes of Hindus. K.S. Sudarshan, one of the key leaders of the RSS, a Hindu organization, said in a speech: “Many of the Churches, especially funded by foreign countries, have got a political motivation behind conversion. They are serving the interest of foreign powers.”²⁷⁰ Kummanan Rajashekharan, State organizing secretary of ‘Viswa Hindu Parishad’²⁷¹, in his speech, referring to a website, pointed out an evangelist who had schemed to convert ‘ten thousand’ Hindus and asked the audience to verify the information.²⁷²

Ashok Chowgule, president of ‘Vishwa Hindu Parishad, Maharashtra Pranth, comments on the very Western appearance of Christianity in India:

The language, the script, the dress, other modes of life, the feasts and the festivals, names and nomenclatures all undergo change. It is this aspect of Christianity that has today come into conflict with nationalism and has created a strong suspicion in the minds of the national societies. That explains why conversion of a man to Christianity is not just a change in the form of worship but a change in the priority of loyalties. That again explains why Christians are looked upon by many as a potential fifth column.²⁷³

The foreign image of Christianity has infamously vitiated the witness of the Indian Christians in their own nation, and the impact of transnationalism in reaction to the non-

²⁶⁹ For example Arun Shouries’ Books: *Harvesting Our Souls: Missionaries their design, their claims: 2000; Missionaries in India: Continuities, Changes, Dilemma: 1994.*

²⁷⁰ Joseph Pulikunnel, ed. *RSS-Christian Perspective Meet* (Hossanna Mount: Kerala, 2003), 25.

²⁷¹ “Vishwas Hindu Parishad” can be translated as “the World Hindu Council”.

²⁷² *Ibid.*, 87.

²⁷³ Ashok V. Chowgule, *Christianity In India: The Hindutva Perspective* (Mumbai: Hindu Vivek Kendra, 1999), 93.

contextual missional approach of the Korean Church has caused Christianity to remain a foreign religion to the IDIK.

While the Church in India has to make a place for itself in the hearts of Indians, the Korean Church needs to understand the implications of transnationalism in diaspora missiology in the context of the IDIK.

F. Diaspora Missiology

As mentioned earlier in this study, by the year 2010 “The total number of international migrants has increased...to 214 million.”²⁷⁴ This number indicates that approximately “3% of the global population live in countries in which they were not born.”²⁷⁵ These statistics demand a new missiological approach to these diaspora communities.

1. Diaspora Missiology: A New Missiological Approach

“The integration of migration research and missiological study has resulted in practical “diaspora missiology” a new strategy for missions. Diaspora mission is a providential and strategic way to minister to “the nations” by the diaspora and through the diaspora.”²⁷⁶ It is a call to grab the opportunity to partner with God in His mission to the diasporas.

²⁷⁴ International Organization for Migration. <http://www.iom.int/jahia/Jahia/about-migration/facts-and-figures/lang/en> (accessed April 26, 2012).

²⁷⁵ David Lundy, *Borderless Church: Shaping the Church for the 21st Century*, (UK:Authentic, 2005), xiv.

²⁷⁶ Enoch Wan and Sadiri Joy Tira, “Diaspora Missiology and Mission in the Context of the Twenty-First Century.” *TTJ*, Vol. 13, no. 1 (2010): 52. See also “Mission to, through, and beyond the diaspora”: Enoch Wan, ed. *Diaspora Missiology: Theory, Methodology, and Practice* (Portland, OR: IDS-US, 2011), 190-94.

When **God is moving the diasporas spiritually**, the Church should seize this golden opportunity and practice “missions to the diaspora” diligently and faithfully for fruitfulness. Many of the diaspora people (e.g. displaced people and victims of human trafficking) are in need of Christian hospitality and charity. Combining the practice of the Great Commandment with the Great Commission will be appropriate and effective in “**missions to the diaspora.**”²⁷⁷

According to the 2009 documents from the Lausanne Diaspora Educators

Consultation in Seoul, Diaspora Missiology is defined as “[A] missiological framework for understanding and participating in God’s redemptive mission among people living outside their place of origin.”²⁷⁸ While “diaspora missiology is a new paradigm of mission for the 21st century”²⁷⁹ to fulfill the great commission, it is also important to note “the proposed new paradigm of diaspora missiology is not to replace traditional missiology, but to supplement it in response to the new demographic reality of the twenty-first century. It is not a case of either-or. The two are not mutually exclusive.”²⁸⁰ God has even sent people from the “unreached people groups” to the Christian neighborhoods in the receiving countries.²⁸¹ It is an exciting time for world mission as globalization and transnationalism have ushered to our doorstep people from around the world who either have very scanty knowledge about

²⁷⁷ Lausanne Committee for World Evangelization, *Scattered to Gather: Embracing the Global Trend of Diaspora*, (Manila, Philippines: LifeChange Publishing, Inc., 2010), 28. Also available on the internet, <http://www.jdpayne.org/wp-content/uploads/2010/10/Scattered-to-Gather.pdf>

²⁷⁸ “The Seoul Declaration on Diaspora Missiology,” <http://www.lausanne.org/fr/documents/all/175-consultation-statements/1112-the-seoul-declaration-on-diaspora-missiology.html> (accessed May 14, 2012). ; Enoch Wan, ed. *Diaspora Missiology: Theory, Methodology, and Practice* (Portland, OR: IDS-US, 2011), 5.

²⁷⁹ Enoch Wan and Sadiri Joy Tira, “Diaspora Missiology and Missions in the Context of the Twenty-First Century”, *TTJ* 13.1 (2010): 46.

²⁸⁰ *Ibid* 49.

²⁸¹ Enoch Wan and Sadiri Joy Tira, “Diaspora Missiology and Missions in the Context of the Twenty-First Century”, *TTJ* 13.1 (2010): 51.

Christianity or no knowledge and experience of the gospel of Jesus Christ. There is an opportunity to get involved in world mission without having to go overseas (see table 6).

Table 6. The “Yes” and “No” of “Mission at our Doorstep”

NO	YES
No visa required	-Yes, door opened
No closed door	-Yes, people accessible
No international travel required	-Yes, missions at our doorstep
No political/legal restrictions	-Yes, ample opportunities
No dichotomized approach	-Yes, holistic ministries
No sense of self-sufficiency & unhealthy competition	-Yes, powerful partnership

Source: Adapted from Enoch Wan²⁸²

2. Analysis of Diaspora Missiology in the Context of the IDIK

A significant percentage of the members of the IDIK could also be considered among the unreached people-group, as they did not have any personal experience with or exposure to Church or Christianity while they lived in India. Payne said, “The Lord of the harvest has been moving some of the world’s unreached and least reached peoples to countries where governmental opposition will not interfere with missionary labors and where obtaining a visa and the costs of travel are not an issue.”²⁸³ Payne’s comments, though made in the context of the West, are equally true in the context of the IDIK. When I asked Santosh, a member of

²⁸² Enoch Wan, “Disapora Missiology” in *Ocasional Bulletin*, Vol. 20, No 2, (Spring 2007), p 6.

²⁸³ J. D. Payne, *Strangers next door: immigration, migration, and mission*, (Downers Grove, Ill.: IVP Books, 2012), 33.

the IDIK, to tell me the difference that he saw between the Christianity in India and the Christianity in Korea, he said, “I don’t know, since I never went to church in India and had no knowledge of Christianity.”²⁸⁴

I interviewed 26 people regarding their experience and exposure to the Church in India (see figure 8). Sixty-five percent of the interviewees had never visited a church in their entire life while they were in India (See Appendix D). A group of four said, “We did not have any knowledge about church and no thought about Christianity. We had seen church in televisions and movies. We came to know what church is when we came to Korea.”²⁸⁵ Thirty-five percent had some sort of church/Christianity related experience in India. Eight percent did not admit to having visited a church but said that they had studied in a Christian school. Eleven percent described their experience of visiting a Catholic church. As for the frequency of their visits to churches in India: 4% visited a church only once, another 4% visited twice, and another 4% visited a church three times in their entire life in India. Since coming to Korea they had been able to hear the gospel and attend Churches.

²⁸⁴ Researcher’s interview with Mr. Santosh on July 14, 2012 at Senguri, Pocheon-Si, Korea.

²⁸⁵ Researcher’s interview with Raju, Balkar Singh, Jaswinder Singh, and Rinku on August 6, 2012 in Korea.

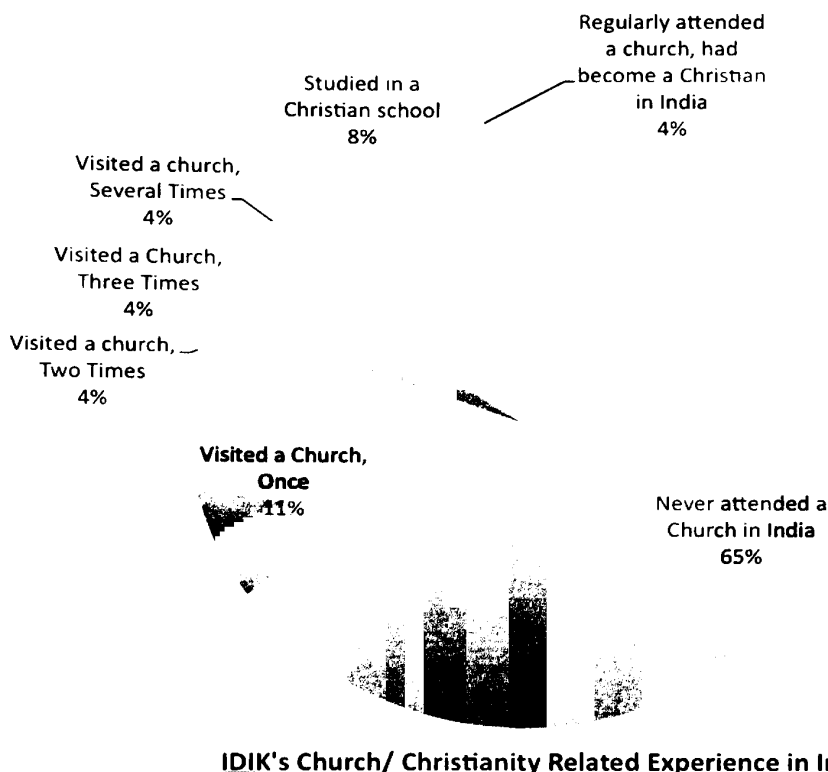


Figure 8. IDIK's Church and Christianity Related Experience in India

It is a fair assessment of diaspora missiologists that, given the current phenomenon of globalization, diaspora missiology is the appropriate paradigm for world mission. Enoch Wan's strategic elaboration on three types of diaspora missions is remarkable:

1. Missions to the Diaspora: reaching the diaspora groups in forms of Evangelism or pre-evangelistic social services, then disciple them to become worshipping communities and congregations.
2. Missions through the Diaspora: diaspora Christians reaching out to their kinsmen through networks of friendship and kinship in host countries, their homelands, and abroad.
3. Missions by and beyond the Diaspora: motivating and mobilizing diaspora Christians for cross-cultural missions to other ethnic groups in their host countries, homelands, and abroad.²⁸⁶

The IDIK strictly fall in type one, "Missions to the Diaspora", and the expectation is

²⁸⁶ Enoch Wan: 2011, 5-6.

that the IDIK will be evangelized and enter into the other phases of diaspora missiology such as mission through the diaspora and mission by and beyond the diaspora. In Chapter Five, examples of mission through the diaspora are found as the members of the IDIK are reaching out to the other members of the IDIK.

Diaspora missiology is not a replacement for traditional missiology.²⁸⁷ Enoch Wan unpacks new aspects of ministry and missions to, through, and beyond diasporas in diaspora missiology. However, a distinction between traditional missiology and diaspora missiology (see table 7 and 8) calls for scrutiny in the context of missions to the IDIK, particularly in relation to hyphenated identity of the diaspora and the role of culture and language in diaspora missiology.

²⁸⁷ Sadiri Joy Tira & Enoch Wan, 2010:46.

Table 7. “Traditional missiology” vis-à-vis “diaspora missiology”—4 elements

#	ASPECTS	TRADITIONAL MISSIOLOGY → ← DIASPORA MISSIOLOGY	
1	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
2	Conceptualization	territorial: here → ← there -“local” → ← “global” -lineal: “sending” → ← “receiving” -“assimilation” → ← “amalgamation” -“specialization”	-“deterritorialization” -“glocal” “mutuality” & “reciprocity” -“hybridity” -“inter-disciplinary”
3	Perspective	-geographically divided: foreign mission → ← local, urban → ← rural -geo-political boundary: state/nation → ← state/nation -disciplinary compartmentalization: e.g. theology of missions / strategy of missions	-non-spatial, - “borderless,” no boundary to worry, transnational & global -new approach: integrated & Interdisciplinary
4.	Paradigm	-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 of providentially moving people spatially & spiritually. -moving targets & move with the targets

Source: Adapted from Enoch Wan²⁸⁸

²⁸⁸ Enoch Wan, “Disapora Missiology” in Occasional Bulletin, Vol. 20, No 2, (Spring 2007), p 6.

Table 8. Comparing traditional missiology & diaspora missiology in ministry

#	ASPECTS	TRADITIONAL MISSIOLOGY → ← DIASPORA MISSIOLOGY	
1	Ministry Pattern	OT: calling of gentile to Jehovah (coming) NT: sending out disciples by Jesus in the four Gospels & by the H.S. in Acts (going) Modern missions: -sending missionary & money -self sufficient of mission entity	-new way of doing Christian missions: “mission at our doorstep” -“ministry without border” -“networking & partnership” for the Kingdom -“borderless church,” “liquid church” -“church on the oceans”
2	Ministry Style	-cultural-linguistic barrier: E-1, E-2, etc. Thus various types M-1, M-2, etc. -“people group” identity -evangelistic scale: reached → ← unreached -“competitive spirit” “self sufficient”	- <i>no barrier to worry</i> (italics mine) -mobile and fluid, -hyphenated identity & ethnicity -no unreached people -“partnership,” “networking” & synergy

Source: Adapted from Enoch Wan²⁸⁹

To say that the cultural and linguistic aspects are not barriers in Diaspora Missiology is an overstatement in the context of the IDIK.

There is now a new way of doing Christian mission; unhindered by geographical and *cultural barriers*, Christians can reach newcomers in their neighborhoods.²⁹⁰ Churches in the receiving countries therefore can practice “mission at our doorstep” to reach them, without crossing borders geographically, *linguistically and culturally* (italics mine).²⁹¹

²⁸⁹ Ibid.

²⁹⁰ Sadiri Joy Tira & Enoch Wan, 2010: 50.

²⁹¹ Ibid., 55-56.

I contend that in their delineating statements on diaspora missiology, diaspora missiologists Enoch Wan and Sadiri Tira have obscured the linguistic and cultural barriers that are robustly present between the Korean Church and the IDIK. The cultural and linguistic barriers might not be a problem for the second and third generation of the IDIK in the host country; however, among the labor class of the IDIK they have been major barriers in the ministry to them which began a little over a decade ago. The majority of the IDIK, as shown through the research in Chapter Three, does not speak and comprehend the Korean language, and given their shallow relationship with the host country it is most unlikely that the IDIK will form a hybrid or hyphenated identity²⁹² in the near future. Considering the fact that the IDIK lives on the fringes of Korean society, lives in an enclaved mode with a very close temporal proximity to the family back in India, contests to maintain an Indian cultural identity, and perceives the Christianity presented to them in Korea a foreign religion, it is essentially imperative to present a gospel that is contextually relevant. Due to the high impact of transnationalism on the IDIK there is hardly any distinction between Indians in India and the IDIK. Indian evangelist Sadhu Sunder Singh's phrase "giving the gospel to Indians in an Indian cup"²⁹³ can squarely apply to the "mission to the IDIK".

G. Conclusion

The analysis of the IDIK's perception of the Christianity they encounter in Korea shows that their response to Christianity is akin to the response people have towards non-contextual Christianity in India. Transnationalism coupled with "enclaved mode" living and close "temporal proximity" to India has precipitated IDIK's perception of and response to

²⁹² Enoch Wan, Spring 2007, 6.

²⁹³ Dyrness and Karkainen, eds., 2008, 75.

Christianity as a spiritually low-level foreign religion. An examination of diaspora missiology for the diaspora communities in the globalized world of the twenty-first century further shows that the popular theory and concept of diaspora missiology which claims to distinguish between “traditional missiology” and “diaspora missiology” does not squarely apply to the context of the IDIK. The Korean Church needs a new paradigm of diaspora missiology that takes into consideration the impact of transnationalism and its significant cultural and linguistic barriers for effective communication for evangelization of the IDIK. This will be accomplished by utilizing the ‘receptor-oriented frame-of-reference communication theory’ discussed in Chapter Two of this dissertation/study.

CHAPTER V.

APPROACHES OF INDIAN WORSHIP SERVICE FOR THE IDIK: CURRENT ENDEAVOR AND FUTURE PERSPECTIVE

This chapter gives a brief history of the Christian mission among the migrant workers in South Korea and then specifically discusses the history and approaches of Indian worship services employed by churches in Korea to evangelize the IDIK. Korean churches, over years of ministry among the IDIK, have taken five approaches to reach out to the IDIK. My research shows (see chapter 4) that spatial holiness, culture, music, and linguistic aspects play significant roles in the effective communication of the gospel to the IDIK. In addition to these aspects my research has discovered that when a member of the IDIK assisted a Korean church leader in leading the Indian worship service or took the leadership of the Indian worship service, the Indian worship service maintained regular attendance and growth. These measures are used to determine the effectiveness of each approach employed by the churches for the cross-cultural ministry.

The four Protestant churches researched for this study are in Seoul city and its vicinity. Pseudonyms are used in this chapter for these churches to protect the identity of the churches and their staff and workers and to protect them from any embarrassment when their ministry might be assessed in the overall study as ineffective among the IDIK; confidential information they provided about the undocumented members of the IDIK is also protected in this way. In order to keep the confidentiality of these four churches I have titled these churches as Church A, Church B, Church C, and Church D.

A. History of the Ministry among the Migrant Workers in Korea

In an exclusive interview Rev. C.S. Moon, director of Withee Mission International, asserted that the history of the ministry among the migrant workers in Korea can be traced back to the time when South Korea hosted Olympic games in Seoul, Korea, 1988.²⁹⁴ This grand event exposed foreign visitors to Korea, a country that has made significant economic development.²⁹⁵ Temporary visitors intentionally looked for work opportunities and many stayed in the country. “In 1991, the Korean government launched the Industrial Technical Training Program...supposedly for foreigners to learn skills both in the classroom and workplace, and to transfer technology to less developed countries.... In 1992, the Korean government offered amnesty to undocumented foreign workers.”²⁹⁶

While the Korean government was working on regulating the influx of undocumented migrant workers by raiding factories and deporting illegal migrant workers back to their respective countries, the Korean Church caught the vision to minister to the underprivileged migrant workers. The migrant workers were invited to

²⁹⁴ Researcher’s interview with Rev. C. S. Moon, on July 24, 2012. Anyang city, Korea. He has been instrumental in networking and reaching out to the migrant workers in South Korea from around the time the migrant workers started to come to Korea.

²⁹⁵ “Korea, as a labor-exporting country, sent its first batch of laborers to what was then West Germany to work in mining and nursing. Later they sent workers to the Middle East on construction projects. However, Korea’s rapid economic growth since the late 1980s, there appeared unwillingness to work in the 3-D job sector (dirty, difficult and dangerous jobs) which in turn created room for a steady increase in the foreign workforce in Korea.” Quotation from Sarah Hasan, “Labour Migration To South Korea: Policies And Problems Related To Illegal Workers,” pg. 2. http://congress.aks.ac.kr/korean/files/2_1357629284.pdf (Accessed on January 10, 2014).

²⁹⁶ Dong-Hoon Seol, “Global Dimensions in Mapping the Foreign Labor Policies of Korea: A Comparative and Functional Analysis”, pg. 17. A paper presented at Korea and Global Migrations on December 11, 2004, Los Angeles, CA. http://www.calstatela.edu/sites/default/files/centers/ckaks/Global_Migration_Conf/Seol_paper.pdf (accessed on Dec. 8, 2013).

attend worship services, which were in the Korean language. As I previously noted, some churches arranged transportation to pick up and drop off the migrant workers at their factories and residences so that they could attend worship services, and some churches also offered free medical assistance, legal advice, free lunch, and haircuts.

B. Three Phases and Five Approaches of the Ministry Among the IDIK

The ministry among the IDIK can be divided into three phases and five approaches implemented by Korean churches in their cross-cultural outreach. I also propose a sixth approach for the effective evangelization of the IDIK. The proposed model for the Indian worship service is based on IDIK's frame-of-reference.

The first phase was the "Worship Service in Korean Language", where the Korean churches invited the IDIK to attend the worship service conducted in Korean primarily for the Korean congregation. Though this phase still exists in churches that do not have a specific ministry among the IDIK, historically this phase occurred between 1988-2000. In this phase Korean churches were in the initial stages of recognizing the foreigners present in their midst and in general did not have adequate human resources to tackle language barriers encountered by the foreigners present in their worship services.²⁹⁷

The second phase can be called the "translation phase" in which the Korean churches seriously considered the significance of presenting the worship service and the gospel in the language of the foreign workers. In this phase either the IDIK were put in a small group after the worship service was done in the Korean language, in order to

²⁹⁷ Researcher's interview with Rev. C. S. Moon, on July 24, 2012, Anyang city, Korea.

explain to them the message in their native language, or they were placed in a separate multilingual worship service which was planned for the migrant workers. This phase began about the year 2000.²⁹⁸

The third phase is one in which the worship service was designed in Hindi and Punjabi language for the IDIK with Indian Christian worship songs. This phase began in 2005 in Church D, situated in Seoul city.

My research has identified five approaches being employed by churches in Korea for the evangelization of the IDIK. Below I discuss a brief history of the churches associated with these approaches and the characteristics of each approach endeavoring to evangelize and minister to the IDIK.

1. Approach #1

This category includes any Korean church that holds its regular worship service in Korean language and welcomes foreigners, in this study the IDIK, but neither translates the message into the language of the IDIK nor has any songs sung in their language. Dr. Hunter has made no mistake in pointing out the blind spot church leaders have in dealing with other cultures: “Church leaders without cross-cultural mission experience, however, often demonstrate (what anthropologists call) ‘linguistic blindness;’ their own language seems so perfectly natural to them that they are naïve about language barriers, and they ignore the complex challenge of overcoming ‘Babel.’”²⁹⁹

²⁹⁸ Researcher’s interview with Rev. You Hae Gun, senior pastor, Seoul Migrant Mission Center Church/Nasom Community Church, on August 7, 2012. Phone interview with Rev. S. Lee, in charge Mission department, of the Church. This interview was originally done in Korean language on July 28, 2012 with the help of researcher’s spouse, Youngjoo Shim, who translated this interview into English.

²⁹⁹George G. Hunter III, Church Growth’s “Homogeneous Unit” Principle, Revisited, Draft of November 20, 2006, page 5.

My research shows, as previously noted in chapter 3, that the Korean Church leaders reaching out to the IDIK confessed they did not realize that there were cultural and linguistic barriers in reaching out to the IDIK since they did not have any cross-cultural mission experience. The assumption seemed to be that the participant is in the church to honor and worship God and in this way the participant also experiences the divine presence of God during the worship service regardless of the differences in perceptions of spatial holiness, culture, music, and language. Thus, based on the psychological model of communication,³⁰⁰ discussed earlier in Chapter 2, this is a non-contextual missional approach to the IDIK. Due to the differences in conceptual structures of source and the receptor, the practice of this approach in reaching out to the IDIK makes Christianity a foreign religion.³⁰¹ Since contextualization is a necessity³⁰² in making the gospel comprehensible to the IDIK, the Korean churches functioning in this approach should present the gospel appropriately, making it relevant to the language and culture of the IDIK.³⁰³ The Korean Church needs to be equipped with the receptor-oriented frame-of-reference communication theory for effective communication of the gospel. The Korean Church needs to heed to the advice and vision of David Chul Han Jun who appeals to the Korean mission society to develop worship services for diasporas in Korea in their languages and groups.³⁰⁴

³⁰⁰ Sarah Trenholm, 2005, 26.

³⁰¹ Eugene A. Nida, 1990, 103.

³⁰² David J. Hesselgrave and Edward Rommen, 2000, xi.

³⁰³ Graig Ott and Harrold A. Netland, eds., 2006, 11.

³⁰⁴ David Chul Han Jun, 173.

2. Approach #2

Church A, located in the vicinity of Seoul City, represents approach #2. In an interview with the pastor in charge of the mission department of this church, he informed me that their ministry among migrant workers, including the IDIK, began in the year 2000 when he returned from the Philippines where he had been a missionary. Upon his return he was encouraged by the senior pastor to begin ministry among the foreign workers in Korea. However, the ministry among the foreign workers in this church was actually an offshoot of the ministry of a church member who had begun reaching out to various foreign workers in his factory.

The ministry strategy of this church is winning the hearts of foreign workers by meeting their social needs. The church provides transportation to bring the IDIK to Sunday worship service from their factories and places of residence. The church provides medical care, haircuts, lunch, and other needed assistance such as contacting and imploring the factory owners who exploit foreign workers and don't pay their wages. The ministry among the IDIK in this church grew due as a result of the strategy of identifying an influential member of the IDIK and conferring a title of leadership on him. IDIK leaders chosen in this way would then invite their other Indian friends to church. Sometimes the leader moved to another location and other church or was deported back to India due to his undocumented immigration status. The ministry among the IDIK in this church dwindled as their Indian leader, an undocumented factory worker, who was also capable of translating from Korean to Hindi, was deported to India.

This church does not have any regular seminary student or a skilled translator from Korean to Hindi to assist in the ministry among the IDIK, so the service is

conducted in the Korean language. After the service, if a member of the IDIK who can translate into Hindi is not present on that Sunday, the message is translated or explained into simple English or simple Korean language.

In an interview with the pastor in charge of the ministry among the migrant workers I further learned that though this church welcomes the IDIK, it does not have a keen interest in focusing solely on the ministry among the IDIK as they have a ministry among migrant workers from various other nations. An average of about 18-20 members of the IDIK attend the Sunday worship service here, though the numbers will be bigger on special occasions when the church is taking the migrant workers for an outing or has some special program for the migrant workers. This church will hold a separate Indian worship service for the IDIK if there are 50 Indians attending the church. He also said that if the church starts a separate worship service for the IDIK and has an Indian pastor or evangelist, he would be translating and preaching the same message in Hindi that the senior pastor would preach to the Korean church congregation in the Sunday service.³⁰⁵

Overall the church is functioning in non-contextual missional approach to the IDIK. The condition of having 50 members of the IDIK before instituting an Indian worship service lacks the incarnational model of contextualization by not emulating the example of Jesus Christ who, regardless of global population, chose to come to the small Jewish nation of Israel to communicate the good news to them; as Dean Fleming says, Jesus was “thoroughly immersed in Jewish culture.”³⁰⁶

³⁰⁵ Researcher's interview with pastor S on August 5, 2012, Seoul, Korea.

³⁰⁶ Fleming: 2005, 20.

Also, to say that the Indian pastor should translate and preach the same message to the pre-Christian members of the IDIK that the Korean senior pastor would be preaching to the Korean congregation of believers is a non-contextual missional approach as this model is neglecting the cultural and religious background³⁰⁷ of the IDIK in addition to the linguistic aspect of the communication of the gospel. The Korean senior pastor's message prepared for the Korean congregation may not be adequately addressing the questions of the pre-Christian members of the IDIK who are hearing the Christian message that is quite different from their religio-cultural context. In giving the cause for the rise of contextual theology Robert Schreiter's comments rightly fit here: He maintains that the theology intended to respond to universal questions did not address the issues people were facing within their local contexts after the era of colonization.³⁰⁸

3. Approach #3

Church B is situated on the outskirts of Seoul City. It represents approach #3. The Indian worship offered by this Korean church is called Hindi Worship Service. The service is led by a Korean church leader who speaks in English, and a seminary student or a migrant worker, depending on their availability, translates the message into Hindi. In an interview, Mr. Samson, in charge of the ministry among foreign workers, gave a brief history of the ministry among the IDIK in Church B.³⁰⁹ In 2005 one of the members of this church informed the leadership about locations where the Indians could be found and

³⁰⁷ David J. Hesselgrave and Edward Rommen: 2000, xi.

³⁰⁸ Robert Schreiter: 1997, 1.

³⁰⁹ Researcher's interview with Mr. Samson on August 7, 2012, Seoul, Korea.

be approached. Mr. Samson and his co-workers contacted members of the IDIK and invited them to Church B. The first stage of the ministry began by building a community of the IDIK in the church. The church offered them food, medical service, Korean language courses, and computer classes. One of the members of the IDIK, Mr. Lal, became a Christian in Korea through the ministry of the Korean Church. He also became an effective evangelist among the IDIK in this church. He led to Christ several of the members of the IDIK from the same Indian state he belonged to. The ministry among the IDIK became effective due to the witness of this man among his own people. This success endorses the principles of the receptor-oriented communication theory.³¹⁰

The Indian worship service in this church began in 2006. The worship service among the IDIK also included Nepalese³¹¹, as a Nepali seminary student, who could speak Hindi³¹², came to assist the Korean leadership reaching out to the IDIK. Over the years there have been Indian and Nepali evangelists and an Indian migrant worker who became a Christian in Korea who have assisted the Korean leadership in continuing the Indian worship service. Mr. Samson admitted that worship music has been their weakness in the ministry among the IDIK. Earlier they used a few Western style worship songs. Later he had an idea of using “Youtube” on the Internet to pull the Indian worship songs to sing along with during the service, but he was not sure about the content of the songs. A seminary student from Nepal helped in choosing the Indian worship music from the

³¹⁰ Charles Kraft, 2005, 115-118. (7communication is effective if the communicator and the receptor shares the culture, subculture, linguistic frame of reference. 8 communication is effective if the communicator has good image in the eyes of the receptor.)

³¹¹ Hindi and Nepali language are written using the Devnagri Script and both Hindi speaking and Nepali speaking people can read material written in either of the language.

³¹² Many Nepalese are able to speak Hindi, though not perfectly.

Internet using “Youtube”. During my participant observation of the Indian worship service in this church, Mr. Lal translated the message into Hindi. A popular Indian worship song, “*Mukti Dilaye Yesu Naam*”³¹³ was put on the screen along with the music with which we all sang along.³¹⁴

Thirteen members of the IDIK were baptized through the ministry of this church. However, Mr. Samson also expressed his shock at the syncretism he witnessed during a house visit when he found two baptized members of the IDIK burning incense to honor their gods. He concluded that the IDIK is open to Christian faith, but discipleship is needed for true conversion and dealing with the syncretistic life style of the IDIK.

This church needs to understand that in spite of their best efforts to make the Indian worship service relevant and effective for the IDIK this approach is considered a non-contextual missional approach in the light of interviews with the members of the IDIK who attended this church. The interviewees informed me that they struggled with the linguistic gap, spatial holiness, and the neglect of the religio-cultural aspect of purity at the holy place of worship.³¹⁵ Church B needs to recognize that the effectiveness of their evangelistic efforts depends on spatial holiness, cultural sensitivity, Indian music played and led with the worshippers at the service, and the linguistic aspect of the communication of the message preached during the service. Also, the issue of syncretism must be dealt with using the principle of critical contextualization.³¹⁶

³¹³ The Name of Jesus provides salvation.

³¹⁴ Researchers participant observation of the Indian Worship Service on August 6, 2012, Korea.

³¹⁵ Researcher’s interview with Rajkumar, Balkar, Jaswinder, Harbhjan on August 6, 2012, Korea.

³¹⁶ Hiebert: 2009, 25-26; Paul Hiebert, Daniel Shaw, and Tite Nienou: 1999, 21.

4. Approach #4

Church C, situated in Seoul City, Korea, represents approach #4. The ministry among the IDIK in this church began in the year 2000 when two female members of this church began to reach out to the IDIK with the help of an Indian translator. This effort was further developed by having an Indian worship service translated from Korean to Hindi. This church has done significantly well in creating an Indian community through involving them in Indian cultural festivals and various sports events for the IDIK. In 2007 Mr. Karamjit, a member of the IDIK who had become a Christian a few years ago through the ministry of this church, was given the responsibility of directing the Indian worship service by the senior pastor of the church.³¹⁷ Mr. Karamjit also joined a seminary for theological education to become a pastor. At the time of my field research in Korea he was leading the Indian worship service in Hindi and Punjabi languages together with the Korean church staff in this church. He has been able to form a close-knit community of the members of the IDIK. During an interview Mr. Manohar, one of the members of the IDIK, spoke very highly of Mr. Karamjit by calling him “a true Christian,”³¹⁸ and thus endorsing two principles of receptor-oriented frame-of-reference communication theory—that communication is effective if the communicator and the receptor share the culture, subculture, and/or linguistic frame of reference; and that communication is effective if the communicator has a good image in the eyes of the receptor.³¹⁹

³¹⁷ Researcher’s interview with the Mr. Karamjit, incharge for the Indian Worship Service, on July 9, 2012.

³¹⁸ Researcher’s interview with Mr. Manohar on July 8, 2012.

³¹⁹ Charles Kraft, 2005, 115-118.

At the time of my participant observation in the worship service of this church,³²⁰ I observed that the worship songs were accompanied on the keyboard by a Korean church staff member, and the songs sung during the service were Hindi translations from Korean and English choruses and Christian worship songs. The message was delivered by the Indian seminary student who was in leadership of this Indian worship service. The message was in the Punjabi language, since the congregation spoke Punjabi, with the Hindi Bible used for reading during the service, as the Punjabi-speaking people also understand Hindi. There was also a Korean church staff member who had been to India and had learned Hindi, and she led the congregation in responsive reading of a Psalm in Hindi.

However, except for the leadership and the use of Indian language, the entire order of worship service, setup of the place, music, and style of leading looked more like an adaptation of the Western church, as it is normally adapted by the Korean churches. Sanneh's distinction between "world Christianity" and the "Global Christianity—with its European garb—reveals that the Church C is functioning after the pattern of the global Christianity.³²¹

5. Approach #5

Church D, situated in Seoul Korea, represents approach #5. This is the church where I was involved in ministry to the IDIK. The ministry among the IDIK began in March 2005 with one person whom I met on the subway station. This first Hindu man became the bridge to introduce two more people and thus began the network of reaching

³²⁰ Researcher participated in the Indian worship service on July 8, 2012 in Seoul, Korea.

³²¹ Lamin Sanneh: 2003, 69.

out to many new faces from the IDIK. Most of the IDIK lived in groups. I had worship meetings in their dormitories and residences, as sometime they would not come to church due to their fear of immigration raids that might even take place at churches. This fear was not unfounded—ministry among the IDIK suffered frequent loss of membership due to raids by the immigration police that caught and deported undocumented migrant workers back to India. In spite of these frequent deportations, the Indian fellowship continued as new members replaced those deported. House and factory visits were usually the time for sharing of the gospel in a small group setting that also became a venue for discipleship. On special occasions there were about seventy members of the IDIK attending the special program for the foreign workers held by the church. I also invited them to watch a film based on the life of Jesus, using this method to share the gospel with them by showing the film and quizzing them on their comprehension of the gospel message and introducing Jesus the savior they needed for their salvation.

As I mentioned elsewhere about my ministry among the IDIK,³²² I served among the IDIK for about four years before coming to Asbury Theological Seminary for advanced studies. Before leaving Korea, I connected an Indian seminarian studying in Seoul with the leaders of the church so that the ministry to the Indian congregation could continue. Unfortunately, within six months, this Indian minister had to leave Korea. In the absence of a native Indian pastor, linguistic and cultural issues began to impede communication in worship, in presenting the gospel, and in discipling the congregation. Leaders approached me to intervene in the situation and suggest another Indian pastor.

³²² See Appendix C. "Technology and Global Ministry" *Asbury Herald*, Vol. 122, no. 2, (Fall 2012): 5. <http://issuu.com/asbury-seminary/docs/130102141805-d906bbc7ae2b42ed8e4e17be039abfb6> (Accessed on March 11, 2013).

Being in the U.S. restricted me from responding to their request efficiently. Nevertheless, I kept praying. Eventually a suggestion to consider Skype software for video calls was followed. This worked extremely well, and starting on April 4, 2009 I began to lead the Indian worship service for the congregation in South Korea over the Internet from the U.S. In addition to the worship service, I occasionally used Internet video calls for Bible study and counseling members of the congregation.

Senior Pastor Rev. Kim and the leadership team for the Foreign Workers' Ministry of Church D greatly assisted in the success of this unique ministry opportunity. In their passion for reaching out to the Indian workers in Korea, they also acknowledged their linguistic and cultural limitations in presenting the gospel to Indians. Mission leaders and volunteer staff worked behind the scenes to make the service alive and effective. The church provided all the tools and equipment needed to screen the worship service. They also arranged the transportation, assisting the Indians scattered in the vicinity of Seoul in getting to church. The Indian worship service over the Internet stopped with my visit to Korea in July 2012. I continued the ministry being physically present in Korea for six weeks. During this visit I found another Seminarian from India who took over the ministry to the IDIK in Church D. During my ministry among the IDIK, both in person and through the Skype worship service over the Internet for about three years, I concluded that the one of the key reasons for this ministry's continuation was that it followed the principles of receptor-oriented frame-of-reference communication theory.³²³

³²³ Charles Kraft, 2005, 115-118.

I led the Indian worship service among the IDIK. We met in a room designated for the Indian worship service by Church D. Since ministry among migrant workers of several nations was being run at the church simultaneously the space had to be used mutually. The setting and the location of the room designated for the IDIK was such that the congregation sat on chairs with their shoes on during the worship service and used the same room to have fellowship meals, provided by the church, after the service.³²⁴

The congregation members of the IDIK were given a copy of the song file that I had made by compiling popular Indian Christian worship songs sung in India among Hindi and Punjabi speaking Christians. After a couple of worship songs I usually asked them to pick the song from the file that they wanted to worship God with. I played guitar with Indian rhythm to suit the Indian worship songs and devotional hymns. We also had an Indian instrument called a *dholki*, an Indian drum which one of the members from the IDIK would play during the service. One of the regular attendees also composed a Punjabi song that he would be asked to sing during the Indian worship service as the rest of the members sang along. I delivered the message in Hindi, or sometimes in Punjabi when all members attending the service in the congregation were only Punjabi speaking.³²⁵

Though I shared the gospel with many members of the IDIK on various occasions and answered their questions about Christianity, within the context of the undocumented labor class of the IDIK I found hosting Indian Worship service to be the most effective medium for evangelization since they could only afford to meet on Sundays. However,

³²⁴ The church provided both vegetarian and non-vegetarian food for all the migrant workers after their worship services. IDIK in Korea coming from Hindu and Sikh background thought that to eat meat in the place of worship was to defile the holy place.

³²⁵ All Punjabi can understand Hindi, but not all Hindi speaking people understand Punjabi fully.

to my surprise, in spite of the Indian leadership that I gave and the Indian language and Indian music that I incorporated into the worship service, I learned from my research that neglecting IDIK's value of spatial holiness, dictated by their worldview³²⁶ on spiritual matters, became a hindrance in seeing Christianity as the spiritual map of reality which they should use for living.³²⁷

C. Proposed Model: A Contextualized Indian Worship Service

The five approaches delineated above demonstrate the sincere efforts made by the Korean churches to reach out to the IDIK to the best of their abilities. However, analysis of the data collected through the grounded theory (see chapter 3 and chapter 4) informs us that culturally relevant spatial holiness in the Indian worship service, the use of the native language of the IDIK, Indian Christian worship songs and music, and leadership that is sensitive to the Indian culture will provide a deeper spiritual experience and will also create respect and credibility towards the Christian faith and message in the hearts of the IDIK.

Donald Smith's comments are significant in explaining the need for adjustment in cross-cultural communication, especially when some cultural patterns have the possibility of offending and distracting the hearers from the message. "It is necessary to adjust the externals in order to avoid unnecessary offense, removing strangeness that can make the message incomprehensible, and ensure emotional understanding of the Gospel's

³²⁶ Charles H. Kraft: 2009, 12.

³²⁷ Hiebert: 2008, 15.

relevance to the hearer.”³²⁸ To this end, I propose that the Korean Church’s ministry among the IDIK, in accordance with the principles of receptor-oriented frame-of-reference communication theory, develop a contextualized Indian worship service for the pre-evangelization of the IDIK.

I propose that the Korean Churches provide a space that is designated as a holy place for the Indian worship service. Footwear should not be taken into the worship service, maintaining spatial holiness. Men and women should sit separately³²⁹ on the carpet on the floor showing their personal humility and honor to God.³³⁰ Meat dishes should not be cooked or served in the designated holy place for the Indian worship service. Hindi and Punjabi Christian devotional hymns, with Indian musical instruments such as *dholki*, other Indian percussion instruments called *chimta*, and bells that are typically used in Indian devotional music should be used in the Indian worship service. In addition, guitar can be used to supplement the Indian devotional songs. The message should be delivered in the language of the IDIK.

Leadership of the ministry among the IDIK should be given to an Indian evangelist or pastor trained in contextualization of the gospel for effective communication and Christian discipleship. If the Korean churches intending to reach out to the IDIK do not have an Indian pastor to begin the ministry with, they should have their staff trained in the Hindi language and well acquainted with Indian culture to reach out to the IDIK and then raise Indian Christian leaders to reach out to their own people.

³²⁸ Donald Smith, 1991, 252.

³²⁹ Culturally practiced in India in the religious places.

³³⁰ Though for physical illness or other medical conditions some may still sit on a chair or a bench at the back of the worship hall.

This study, in accordance with the receptor-oriented frame of reference communication theory, shows that the members of the IDIK gave more credibility to Indian Christian leaders and their friends who became witnesses of Christ to their own people, and were more likely to come and participate in the worship service.

D. A Case Study of the Ministry among the Bhutanese-Nepalis in the USA

A case study of the ministry among the Bhutanese-Nepalis in the USA is a good example for the proposed model for the effective communication of the gospel and Christian discipleship among the IDIK. This Nepali-speaking church plant ministry started in 2009.³³¹

When Ganesh Powdyel first encountered the contextualized, Christocentric Nepali *satsang*, the weekly worship service of TriEak Parmeshwar Mandali, [471] he was greatly surprised. Most Nepali Hindus of his caste had long ago written off Christianity as a foreign religion that was opposed to Nepali culture. But here was an American Christian chanting Bible verses in Sanskrit, singing bhajans about Jesus Christ, and using fascinating stories to teach spiritual truths. Incense and candles burned on an altar, giving Ganesh the sense that even in his displacement as a refugee, this was a sacred time and here was a sacred place. Beyond this liturgical contextualization, Ganesh found the missionaries of TIBM pursuing a kind of relational or personal contextualization as well. They worked hard to learn how to develop relationships that the Bhutanese-Nepalis understood to be close. They entered into life with the refugees. They not only worked to assist the newcomers in their efforts to integrate into American society but also engaged in inverted assimilation— striving to learn the language and adapt to the culture of Bhutanese-Nepalis. Gradually, all those long-standing cultural barriers between Ganesh and the knowledge of Christ fell away. He and his household came to know Christ and were baptized.³³²

Months later, he was ordained as a deacon^[333] along with his old friend, Krishna. Now a newly licensed pastor, Ganesh has begun teaching the Bible and providing

³³¹ Enoch Wan, 279.

³³² *Ibid.*, 279-280.

³³³ *Ibid.*, 264-265, footnote. “Note: The Nepali-speaking church that was started, TriEak Parmeshwar Mandali, does not actually use the term “deacon” to describe Krishna’s role. He was ordained

strong missional leadership for the young Bhutanese-Nepali church in Chicagoland . In addition to the dozens of Bhutanese-Nepali Hindus who have begun to follow Christ within their own small diaspora community, promising spinoff efforts have now begun among Bhutanese-Nepali immigrants in other North American cities , and opportunities to plant new contextualized churches among the Bhutanese-Nepali diaspora abound.³³⁴

Contextualization based on the receptor-oriented frame-of-reference

communication theory has produced effective communication and a fruitful mission among the Nepalese-Bhutanese in the USA. It is my hope and expectation that the Korean Churches reaching out to the IDIK will launch a holistic mission to the IDIK through diaspora ministry by meeting their physical and social needs, and through diaspora mission by effectively making the gospel message of Jesus Christ relevant and comprehensible to them.

as an *aguaa-sevak* (अगुआ-सेवक) or “servant-leader.” This designation has proved to be a contextually fitting way to emphasize the biblical role of deacons as those who serve the local church by mobilizing the body to identify and meet needs of various kinds.”

³³⁴ *Ibid.*: 265.

E. Summary of the Three Phases, Five Approaches, and One proposed Model

Table 9. Three phases, Five approaches, and one Proposed Model

PHASES	MODELS	LANGUAGE THE SERVICE IS CONDUCTED IN	WORSHIP SONGS AND MUSIC	SPATIAL HOLINESS & CULTURAL DIFFERENCES	SERVICE ORDER AND LEADERSHIP
PHASE I	Approach #1	Korean Language. Service is designed for Korean People.	Korean and Western Hymns Sung in Korean	<ol style="list-style-type: none"> 1. Footwear is worn in the worship service 2. Meat is eaten at church 3. People sit on pews and chairs during the worship service 	Korean church leaders lead the service
PHASE II	Approach #2	Korean Language. Later translated in English by a Korean, or translated into Hindi by an Indian migrant worker	Korean and Western Hymns Sung in Korean	<ol style="list-style-type: none"> 1. Footwear is worn in the worship service 2. Meat is eaten at church 3. People sit on pews during the worship service 	Korean Church leaders lead the service, and it is done in two parts. ³³⁵

³³⁵ After the worship service is done in the Korean language, attendees from the IDIK meet in a separate group specifically for the explanation of the Korean sermon into English. If one of the members of the IDIK is skillful in the Korean language he is asked to translate the message into Hindi.

PHASE III	Approach #3	English-Hindi Service Designed for the IDIK	Korean and English choruses translated into Hindi. Indian popular Christian worship on “youtube” is used to sing along during the worship service	<ol style="list-style-type: none"> 1. Footwear is worn in the worship service 2. Meat is eaten at church 3. People sit on chairs during the worship 	Korean church leader leads the service with the help of an Indian migrant worker or an Indian seminary student.
	Approach #4	Hindi and Punjabi. Designed for the IDIK	Korean and English Choruses translated into Hindi.	<ol style="list-style-type: none"> 1. Footwear is worn in the worship service 2. Meat is eaten at church 3. People sit on chairs during the worship service 	Indian seminary student co-leads the worship service Korean church leaders
	Approach #5	Hindi and Punjabi mix. Designed for the IDIK.	Hindi and Punjabi Christian devotional hymns, with Indian drums. Guitar is used to give a feel of Indian rhythm and strumming.	<ol style="list-style-type: none"> 1. Footwear is worn in the worship service 2. Meat is eaten at church 3. People sit on chairs during the worship service 	Indian pastor/evangelist/ seminary student leads the ministry among the IDIK and the Indian worship service

PHASE IV	Model Proposed	Hindi or Punjabi mix worship service designed for the IDIK.	Hindi and Punjabi Christian devotional hymns, with Indian musical instruments such as <i>Dholki</i> , and another Indian percussion instrument called <i>Chimta</i> , and bells that are typically used in Indian devotional music.	<ol style="list-style-type: none"> 1. Footwear not worn during the worship service, maintaining spatial holiness. 2. Congregation sits on a carpet on the floor. Men and women sitting separately. 3. Indian vegetarian meal is prepared and served in the church. 	Indian pastor/evangelist or seminary student leads the worship service. Korean Church leaders assist and learn how to minister to the IDIK in a way that is culturally edifying. Or a Korean church leader who has been to India as a missionary, speaks the Indian language, and knows the Indian culture well.
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F. Conclusion

This chapter has discussed the history of the Christian mission among migrant workers in South Korea and a brief history of the churches welcoming and intentionally reaching out the IDIK. The three phases of development and the five models that the Korean churches have implemented in their cross-cultural outreach describe the current endeavor. The proposed sixth model is the contextualized approach for effective pre-evangelism of the IDIK. The proposed model is built on data collected through the grounded theory (see chapter 4) indicating the necessity of spatial holiness, cultural relevance, and musical and linguistic appropriateness in the Indian worship service for effective pre-evangelism and evangelization of the IDIK. This chapter has also shown that ministry among the IDIK done in the four churches grew because of the presence of

an Indian migrant worker, pastor, or evangelist; this growth is an endorsement of the principles of receptor-oriented frame-of-reference communication theory. The case study of the successful contextualized ministry to Bhutanese-Nepalis in the USA offers hope for the potential success of the proposed model for ministering to the IDIK.

CHAPTER VI.

CONCLUSION

There is a great door open for Korean churches to have an effective ministry among the Indian diaspora in Korea. This study shows that the Korean church has great love for the Lord, tremendous potential for evangelism, and an amazingly generous spirit of hospitality toward aliens and strangers, which are much needed for God's mission. However, an analysis of communicational theories has shown that Korean churches are functioning with a non-contextual missional approach for evangelization of the IDIK, leading to the IDIK's negative and indifferent response to Christianity.

Through the grounded theory and research I have found that the IDIK is a transnational community and it is unlikely that they will be assimilated into Korean culture and embrace Korean Christianity, which is perceived to be a foreign and low-level spiritual religion. An analysis of the IDIK's perception of Christianity in Korea and their past experience of Christianity in India show that holiness of the worship space and cultural and linguistic issues are closely related to the religio-spiritual sentiments of the IDIK. Viewing the mission among the IDIK from diaspora missiology's framework, the mission of the Korean churches should be the pre-evangelism of the IDIK.

Thus, the Korean Church needs to replace their non-contextual missional approach towards the IDIK with a contextualized missional approach based on the receptor-oriented frame-of-reference communication theory, which takes the impact of transnationalism on the IDIK into consideration for effective evangelization.

The study has also shown that the five approaches of Korean churches in evangelizing the IDIK fall into the category of non-contextual missional approach. The

proposed pre-evangelism model of the Indian worship service, informed by the grounded theory, calls the Korean churches to maintain spatial holiness, cultural and linguistic integrity, and Indian musical style, enhancing the spiritual experience of the IDIK in the hope that they will open their hearts to receive the gospel message of Jesus Christ for their salvation. After pre-evangelism, critical contextualization is the next step in growing the IDIK in Christian discipleship and guarding against the possibility of syncretism.

A. Significance and Contribution of this Study

A brief history and description of the mission among the IDIK is a significant contribution to the body of knowledge since to this date there is no published literature available pertaining to the mission among the IDIK.

This study is significant because it is done from the vantage point of being a member of a non-Korean Indian diaspora who has been married to a Korean for about fourteen years, and also lived in Korea for several years. Thus, this study presents both an *emic* and *etic* point of view on the IDIK and the Korean Church's missional approach. This study critiques the Korean Church's non-contextual mission strategy of more than a decade towards the IDIK, and challenges the Church to use receptor oriented frame-of-reference communication for pre-evangelism of the IDIK.

The study will also contribute to the growing studies of "glocalization" (i.e., the interaction between the global and the local). Diasporas are no longer ethnic "islands" in host societies waiting to be assimilated, but are now transnational communities that are constantly negotiating social and cultural elements from "home" within their new local contexts. This study explores the impact that transnationalism, largely created by globalizing technological

developments, has on the IDIK, especially when it comes to their understanding of, and openness to, Christianity.

I believe this study is also very relevant for the growing field of diaspora missiology. While finding the model of diaspora missiology as developed by Wan and Tira helpful, the study also offers a critique of that model, especially regarding the significance of culture, language, and identity in the globalized world. This study shows that in the context of the IDIK the Korean Church needs a new paradigm of diaspora missiology that takes the impact of transnationalism, with its significant cultural and linguistic barriers, into consideration for pre-evangelism of the IDIK

Finally, this study should prove helpful to Korean missionaries (as well as missionaries from other countries) who are working in India, as it will help them better understand how to bridge the cultural gap between the missionary and Indian culture. My pre-evangelism Indian worship service model (see chapter 5) is a major contribution to the Korean Churches reaching out to the IDIK and also to the resources of foreign missionaries in India and elsewhere for the pre-evangelism of Indians.

B. Suggestions for Further Research

This study has led me to think that further research is needed related to the IDIK.

Four suggestions are list below for further research:

- 1) I think further research should be done to test the success of the proposed model of contextualization based on the receptor-oriented frame-of-reference communication theory in the context of the Indian diaspora in Korea and elsewhere.

- 2) This study has focused primarily on a section of the Indian diaspora working as laborers in Korean factories and farms, a majority of whom were undocumented. These migrant workers were open to come to church for social gathering as the church provided various types of aid. Further research should be done on the deported Indians to see whether they have continued to hold on to their new faith even after going back to India. What impact did diaspora missiology have on their lives?
- 3) There are several thousands of other members of the IDIK residing in Korea such as Indian diplomats, students, businessmen, software engineers, scientists, post-doctoral researchers and members of religious communities. These do not need assistance from the Church to meet their social or medical needs. However, they interact and work with Koreans. I think research needs to be done among the elite class of Indian society as to how the members of the Korean church are reaching out to them with the gospel.
- 4) During my research I also came across the educated class of the IDIK such as engineers and postdoctoral researchers. Some of them attended English worship services conducted by the Korean churches. One of them expressed that a Christian worship song with the wording “All to Jesus I surrender... I surrender all” ministers to him and he feels the presence of God while singing this song. While the contextualization of the gospel suggests that indigenous worship music and indigenous language is essential for effective communication of the gospel, some members of the

IDIK of the educated class were also grasping the Christian message with deep understanding during the worship services conducted in English language. Some of them have had open discussion about Christian faith. They have read the Bible and opened their hearts to God. Further research could be done to test the essentiality of contextualization among the educated class of the IDIK.

APPENDIX A

Interviews With the Indian Diaspora in Korea

Date of Interview:

Place of Interview:

Interview Hour:

General Information of Interviewee

Name:

Age:

Gender: Male Female

Marital Status: Married Unmarried

i. IDIK and Their Experience With Christianity in Korea

2. How long have you lived in Korea?
3. How long have you been coming to church for?
4. How often do you go to Church?
5. How many churches have you attended in Korea?
6. What language was being spoken in the worship service?
7. Did you understand the message?
8. How often do you go to other religious place/temples or gurudwaras etc?
9. What difference do you feel when you go to a temple/gurudwara and when you come to a Church?
10. Do you come to church with your friends' decision or your own will?
11. Do people push you to go to a temple or gurudwara?
 - a. Yes
 - b. No
12. How do you feel when the Korean Church members keep calling you to church?
 - a. Pressured
 - b. Suspicious
 - c. _____
13. Do you know what is the evangelistic message that the Church or evangelists trying to preach to the world, or what is the message about Jesus Christ?
 - a. If Yes, then explain and also tell where did you hear and how did you understand the message
14. Do you know "why did Jesus come"?
15. How would you define the difference between attending worship service led in Hindi/Punjabi language and the worship service that you attended in Korean language?
16. I would prefer a worship service in:
 - a. My own language (Hindi or Punjabi) Why?
 - b. Korean language Why?
 - c. Korean language with translation Why?

ii. IDIK and Their Experience With Christianity in India

1. Did you ever go to church in India?
 - a. If Yes, for how long?
 - b. If No, then why not?
2. What do you think about Christianity?
3. What did you think about Christianity while you were still in India?
4. What does your family, back in India, think about Christianity?
5. What would your close friend and family, here in Korea or back in India, think if you go to church?
6. Is there any difference between the Christianity in India and the Christianity you see in Korea?
7. How often do you go to other religious place/temples or gurdwaras etc.
8. Can you differentiate and describe the feeling that rises when you go to your own respective worship places as you grew up and when you come to a Church?
9. How do you perceive Christianity in Korea?
17. What is your struggle with Christianity?
18. Do you think some of your friends dislike that you come to Church?
 - a. Yes
 - b. No
19. What would you prefer:
 - a. I am going to Church
 - b. I am going to Satsang?
20. What would you prefer for Sunday Worship and fellowship?
 - a. Coming to a church building
 - b. Coming to a plain building or house that doesn't look like a Church building
21. What are some of the things that make you feel that Church is not a holy place? For example, entering in the Church with your shoes on?
 - a.
 - b.
 - c.
 - d.

iii. Indian Diaspora and the Enclaved Mode?

1. Whom do you live with?
 - a. Koreans
 - b. Indians
2. Do you live in groups or individual houses?
3. How often do you mingle with Koreans?
4. How often do you mingle with Indians?
5. Do you have close Korean friends?
6. How well do you know the Korean language?
 - I can read: Basic Intermediate Advance

- I can write: Basic Intermediate Advance

- I can speak: Basic Intermediate Advance

7. What food do you usually eat:

a. Indian

b. Korean

8. Do you watch Korean TV programs and Korean movies?

9. How would you describe your relationship with the Korean?

10. What is your biggest struggle in Korea in terms of relating to the Koreans?

11. Do you think the Koreans understand you and Indian culture well?

12. Can you point out some of the things where you think that the Koreans don't understand you or your culture well?

a.
b.
c.
d.
e.
f.

13. Do you think Korea is a good place to settle down?

14. Do you think the Korean Church and people at the church know and understand the Indian culture?

a. If Yes, then give some examples

b. If No, then give some examples

c. Other comments:

iv. Indian Diaspora and the Temporal Proximity?

1. What are the means of communication to stay connected with the family and friends in India?

- Telephone

- Skype

- Internet Phone

- Other

2. How often do you talk with your family in India?

- Everyday

- Twice in a Week

- Once in a Week

- Once in Two Weeks

- Once in a month

3. Do you watch Indian televisions, movies, and Indian news channels?

- Yes

- No

4. What is your favorite Indian TV channel?

5. How does watching Indian television shows, movies, and Indian news channels effect you?

6. Does watching Indian television shows, movies, and Indian news channels make you feel as if you are at home in India?

- Yes
- No

APPENDIX B

Interviews with the Korean Church Members/Church Leaders/Pastors Reaching Out to the Indian Diaspora in Korea

Date of Interview:

Place of Interview:

Interview Hour:

General Information of Interviewee

Name:

Age:

Gender: Male Female

Position:

1. How long have you been serving among the IDIK?
2. Did you decide to do ministry among the IDIK or you were requested to help?
3. Have you ever visited India?
 - Yes for how long?
 - No
4. In your opinion how the IDIK can be evangelized effectively?
5. How do you communicate with the IDIK or What Language do you use to communicate?

6. Do you speak any of the Indian languages or Hindi, the National Language of India?
 - I can read: Basic Intermediate Advance
 - I can write: Basic Intermediate Advance
 - I can speak: Basic Intermediate Advance
7. How well do you know the Indian culture and religions?
8. Guess what non-vegetarian dish the Indians would prefer to eat?
 - a. Chicken why?
 - b. Beef why?
 - c. Pork why?
9. In your opinion, how is the Indian culture is different from the Korean culture?
10. What is your missional approach or how do you evangelize the IDIK?
11. Are you aware of the term contextualization, its methodology and its biblical foundation?
 - a. Yes briefly explain, what do you think about contextualization?

 - b. No
12. Did you have any cross-cultural training or exposure about the Indian culture?
 - a. Yes briefly explain, what was the content of the training or exposure?

 - b. No briefly explain, the reason (s) that the Korean Church does not have a cross-cultural training for the layman and laywomen/volunteers that are reaching out to the Indian diaspora?

- c. Do you think that you need to know and understand the Indian culture and worldview in order to make the gospel comprehensible for IDIK?
 - d. Do you assume that the IDIK will accept Christianity by having them to attend Sunday worship services as they have been doing?
 - e. How do you know whether they are ready for baptism?
13. Do you know that the Indians in general have prejudice against Christianity?
- a. Yes briefly explain, what do you think is their prejudice related to?
 - b. No would you like to know why?
14. What do you think of the term “contextualization’ and its biblical foundation?
- a. Yes briefly explain, what do you think about contextualization?
 - b. No
15. Do you know the “non-contextual missional” approach has negative consequences on IDIK?”
- a. Yes if yes, then list a few of the consequences and what is your solution?
 - b. No if no, would you like to know how it has negative consequences and how the contextualization can help make the gospel comprehensible to the IDIK?

APPENDIX C

Technology and Global Ministry³³⁶

The Indian worship service begins every Saturday night at 9 p.m. in a room in the Leadership Center at Asbury Theological Seminary, Wilmore, Ky., U.S. The Indian congregation attends



the same worship service simultaneously every Sunday morning at 11 a.m. in _____ Church, Seoul, South Korea. Do not be alarmed, this is not a textual error nor am I out of my mind! I am talking about an entire, live, Indian

worship service that I lead from the U.S. to South Korea through Skype, software that enables users to make video and voice calls. I have been leading this worship service since April 4, 2009. Advanced technology and social networking have been integral to the successful continuation of this ministry opportunity. The advanced technology has eliminated thousands of miles of distance and a significant amount of time difference between Kentucky and South Korea. The cross-cultural social network, facilitated by new technology, has emerged as an effective missiological strategy to advance the Kingdom of God in today's global mission field.

This Indian congregation is the fruit of a ministry among Indians working in South Korea. This ministry began at Church D in 2005, where I served for about four years before coming to Asbury Theological Seminary. Before leaving Korea, I connected an Indian seminarian studying in Seoul with the leaders of the church in order to continue the ministry to the Indian congregation. Unfortunately, within six months, this Indian minister had to leave

³³⁶ Since this dissertation and this article is related to the sensitive information on the identity of the undocumented migrant workers, the name of the church and the name of the senior pastor is not disclosed. (<http://issuu.com/asbury-seminary/docs/130102141805-d906bbc7ae2b42ed8e4e17be039abfb6>)

Korea. In the absence of a native Indian pastor, linguistic and cultural issues began to impede communication in worship, in presenting the gospel and in discipling the congregation.

Leaders approached me to intervene in the situation and suggest another Indian pastor. Being in the U.S. restricted me in responding to their request efficiently. Nevertheless, I kept praying. A discussion with Dr. Dale Hale, Asbury Seminary's Director of Distributed Learning, on how to bring a worship service to Korea, eventually led to the suggestion to consider Skype software for video calls. It worked extremely well, and I began to lead the Indian worship service for the congregation in South Korea over the Internet from the U.S. In addition to the worship service, I occasionally use Internet video calls for Bible study and to counsel members of the congregation.

Though new Skype technology has been a great tool for bringing an entire worship service to Korea, this would not have been possible without social networking. Senior Pastor Rev.

_____ and the leadership team for the Foreign Workers' Ministry of

_____ Church greatly assisted in the success of this unique ministry opportunity. In

their passion for reaching out to the Indian workers in Korea, they have also acknowledged

their linguistic and cultural limitations in presenting the gospel to Indians. Mission leaders

and volunteer staff work behind the scenes to make the service alive and effective. The

church provides all the tools and equipment needed to screen the worship service. They also

arrange the transportation, assisting the Indians scattered in the vicinity of Seoul in getting to

church. The advanced technology used for the essential social network is an effective

ministry collaboration strategy for countries like South Korea where the Indian evangelists

and pastors are hard to find. The new technology can also become a great tool in penetrating

countries with the gospel where preaching the Christian message is officially restricted.

APPENDIX D

IDIK's Experience with Church/Christianity in India

No.	Age	Number of Years lived in Korea	Time period in church in Korea	Church Attended/visited in India Y/N, and additional comments
1	42	5 years	6-7 weeks	Never
2	47	15 years	15 years	Studied in a Christian school from age:12-18 ³³⁷
3	28	3 years	N/A ³³⁸	Never, in India we have our own religion ³³⁹
4	32	8 ½ months	6 ½ months	Never
5	40	2 years	2 years	Never
6	32	About 10years	About 7 years	Never. No church in the neighborhood. Seen church in the movies
7	30	7 years	3 Years	Once, at the age of 15. My cousin sisters studied in a Christian school.
8	33	9 years.	2-3 years	Never
9	36	6 years.	N/A	Never, in India we have our own religion
10	28	About 9 years.	About 5½ years	Never. We had our own religion
11	30	5 years	5 years	Once, In Calcutta
12	31	About 12 years	About 8 years	Once, to a catholic church with a Filipino friend, in my early teenage years.
13	31	About 8 years	6 years	3 times to a catholic church, out of curiosity
14	36	5 years	About 5	2 times
15	44	3 years	N/A	Never, In India we have our own religion
16	46	2 years and 4 months	2 years 4 months	Studied in a Christian school
17	35	9 years 2003	About 6 years.	Never. I didn't know anything about Church. We had our own religion.
18	25	2 year	N/A	Never, in India we have our own religion

³³⁷ School's name: St. Francis; on Kachahari Road, Amritsar.

³³⁸ N/A: not asked or not answered or not applied

³³⁹ same/similar answer is due to the group interview where all agreed on the same answer.

19	29	8 ½ months	6 ½ months	Several times during Christmas in Jalandhar city. There were a lot of statues in the church.
20	?	9 years	5½ years	Never, in India we have our own religion
21	38	1 year	1 Year	Never
22	39	About 12 years	10 years	Never
23	25	7 years 2003	Almost 7 years	Yes, since 1998. Came to Christ from Sikhism
24	27	2 years 2012	About 1 year	Never
25	36	About 2 years	About 2 years	Never
26	26	3 Years	4 times	Never

Total Interviews on Church attendance in India: 26

Never attended a church in India: 17

One Time: 3

2 times: 1

3 times: 1

Several times: 1

Studied in a Christian school: 2

Attended Regularly, became a Christian in India: 1

APPENDIX E

IDIK's Perception of Christianity Presented to them in Korea

No. of Interviewees	<u>Comments</u> 1. Preference of language and music Style used for the Indian Worship service	<u>Comments</u> Spatial holiness and cultural differences on performing worship service: Things that make the IDIK perceive Christianity foreign and spiritually a low level religion.
1	Our own language is the best, as a person rarely goes to Church and doesn't know much and on top of that if the language is a foreign language it is a worst scenario. I will prefer original Hindi or Punjabi music for the worship service.	In our religion from our childhood we have been instructed not to eat egg and meat to maintain the holiness of the religious place. In the church there is no such restriction. We feel we did not do the right thing in a holy place by eating meat, and wonder isn't it sin! Also, wearing shoes in the holy place is a strange thing.
2	My own language (Hindi or Punjabi) Because my own mother tongue I would understand faster. I will prefer Hindi or Punjabi music in the service.	The heart should be clean. I did not think much about this question.
3	Our people don't know much English. We come from village so the simple language is the best for us. We couldn't read Lord's prayer in the English language, but in Hindi we could read.	Entering in the church (worship area) with shoes.
4	Worship service in my own language, Hindi or Punjabi. So that I could sing with my own heart.	I did not like Shoes in the church where we worship, a holy place. Non-veg in the Church. I did not feel good when people (Indians) drank alcohol and entered church. I had never seen Christianity and when I saw these above points it was not good feelings for me.

5	Service in my own language and I will prefer Hindi or Punjabi music in the service	Culturally, it was a struggle that how in the church we can eat meat? Shoes in the church, a holy place. Without washing hand touching the Bible.
6	My own language (Hindi or Punjabi). Because my own mother tongue I would understand faster. I want Original Hindi/Punjabi music during the worship service	1. I feel people should no enter with shoes in the worship place 2. Spread the <i>dari</i> (carpet) and sit as we sit in the Gurudwara Sahib (Sikh temple) 3. Cover your head
7	Original Hindi/Punjabi to understand better	1. Eating meat; it is not holy 2. Coffee cup being sipped in the worship place, it is like simply having enjoyment there.
8	Original Hindi/Punjabi	Did not feel anything
9	Original Hindi/Punjabi	Shoes in the church
10	My own language (Hindi or Punjabi). In my own language I feel involved in worship. In Korean language or in translation there is no clarity.	1. There is no respect for the Bible like we have seen in our religion. People take the Holy Bible into the toilet and place it at a place in the restroom where they are urinating. 2. How can they eat meat in the church? A new person would wonder what kind of religious place is this.
11	My own language Hindi or Punjabi.	I felt Gurudwara (Sikh temple) was a spiritual place where I felt the respect for God. But coming to church was coming to an entertainment place dancing and enjoying. I saw in the church that there were many girls (Korean girls) in the service among the foreign workers. So, almost all the friends came for girls. In our culture we don't see girls actively involved in religious places around the men. But in the church many girls were the attraction for us to come to the church. When I went to gurudwara I paid respect by covering my head and removing shoes because I felt it was a holy place. But, when I came to church I did not feel that I was sitting in a holy place.

12	I would prefer worship service in my own language Hindi or Punjabi. It is close to my heart. Indian <i>Bhakti</i> (devotional) music makes me feel more into the worship mood, more spiritual.	1. There should not be any meat dish in the church 2. Because of Korean culture shoes are ok.
13	My own language, Hindi or Punjabi and own music, it is deeper in spirituality.	Wearing shoes in the church service.
14	I would prefer the service to be in my own language, Punjabi/Hindi, and Hindi/Punjabi music.	I don't have anything to say because each religion has its own way of doing things.
15	My own language (Hindi or Punjabi). In my own language I feel involved in worship. In Korean language or in translation there is no clarity and even the translator seems to add his own message since his Korean language is usually weak.	There is no respect for the Bible in the church like we have seen in our religion (Sikhism) respect for the Holy Book.
16	I would prefer worship service in my own language	Shoes in the worship place
17	My own language (Hindi or Punjabi). So that I can have deep understanding and also in original Hindi and Punjabi music in the service. I also like guitar as you played for Indian worship songs.	Two things bothered me to see in the church, a holy place: 1. Shoes in the Church 2. Eating meat in the Church
18	I would prefer worship service in my own language, Hindi or Punjabi. In my own language I feel involved in worship.	1. There is no respect for the Bible like we have seen in our religion 2. How can they eat meat in the church? Any new person would wonder what kind of religious place is this?
19	I would prefer worship service in my own language and also in original Hindi/Punjabi music.	Culturally, it was a struggle how in the church we can eat meat? Shoes in the church, a holy place. Without washing hand touching the Bible.

20	I would prefer worship service in my own language, Punjabi/Hindi, and own music.	People eating meat in the church Not covering head in the church/holy place.
21	Hindi/Punjabi language and music.	The Struggles goes on in the heart: How could there be meat eaten and the shoes worn in the holy place.

APPENDIX F**IDIK and Enclaved Mode**

No. of Interviewees	No. of Years lived in Korea	Social Interaction with Koreans	Transnational Community Experience of the IDIK
1.	5 years	Not much, b/c of the nature of the work, work-shift timings are different	He lives alone in a rented room, goes to Gurudwara (Sikh Temple) where the Sikh community is usually around. On Sundays he meets Indian friends.
2.	15 years	Very often, working together, have close Korean friends	He lives and works together with Indians.
3.	3 years	N/A ³⁴⁰	He lives with Indian friends and works with them
4.	8 ½ months	Worked related	He lived with his Indian wife. Met with Indian friends on Sundays.
5.	2 year	Not much, b/c of the nature of the work, time shifts are different	He lives with his Indian wife.
6.	7 ½ years	At work. I also lived with Koreans for 2 years. I had good relationship.	Lived with Indians Always mingled with Indians
7.	About 10 years	Working together. I have good relationship with Koreans	Lives with a group of Indians
8.	7 years	Good relationship. I work with them everyday.	Lives alone. Meets with Indians once in a week
9.	9 years	Very good relationship; they treat me like their children.	Lives with his Indian wife.
10.	About 9 years	Average	He Does not live with Indians, but meets them very often.
11.	5 years	At work. Good	Lives with Indians and meets other people from India once a week on Sundays.
12.	5 years	Very good.	He lived with Koreans, but very often mingled with Indian.

³⁴⁰ Question was Not Asked

13.	N/A	Good relationship	He lives together with Koreans and Indians but in an individual room. He is with Indians everyday
14.	3 years	N/A	He lives together with other Indians in a group
15.	2 years and 4 months	Very less interaction. I work in a Chinese factory and work with Chinese	He lives with other Indians in a group housing. He also works together with Indians.
16.	9 years	Good. I don't mingle with Korean much	He lives with a group of Indians. He also meets other Indians on Sundays.
17.	8 ½ months	Work related	She lived with her Indian husband. Met with other Indians on Sundays.
18.	9 years	Normal	He lives in a group with other Indians.
19.	1 year	Not much, b/c of the nature of the work, time shifts are different	She lives with her Indian husband.
20.	About 12 years	Only at work. I have one close Korean friend	He lives in a group with Indians. He also meets other Indians on Saturdays and Sundays.
21.	7 years	Loving and Respectful. Very good.	He spent more time with Indian as he lived with them ate with them and worked with them.
22.	2 years	Very good	Lives with her Indian husband.
23.	About 2 years	Not close, but good relationship.	Lives with Indians and works together with Indians.
24.	3 Years	Not much, b/c of the nature of the work, time shifts are different	Goes to Gurudwara (Sikh Temple) where the Sikh community is usually around.
25.	5 ½ years.	N/A	Lives with other Indians in a group

APPENDIX G**IDIK and Temporal Proximity with India**

No. of Interviewees	Means of communication with the family and friends in India	How often do you talk with your family in India?	Do you watch Indian TV channels and Movies?	What is your favorite Indian TV channel?	Does watching Indian TV channels and movies make you feel at home?
1.	Phone	Every day	Yes	Movie Channel	I feel as if I am at home, though geographically far from home in India.
2.	Telephone, Internet phone, and Skype	2-3 times a Week	Yes	Sony TV	No, I don't feel as if I am in India. It is just for entertainment.
3.	N/A ³⁴¹	Every day	Yes	Movie, comedy, songs	Yes
4.	Cell Phone Internet	Once in a week	Yes	Sony TV, read the Indian newspaper.	Not Really, but we knew what was going on in India
5.	Phone and Skype	Every day, sometimes 2-3 times a day	Yes	Star Plus	Yes, I feel at home, though geographically far from India.
6.	Telephone Internet Phone	Every day	Yes	Sony TV	Yes, sometime.
7.	Telephone Internet phone	Every day	Yes	Movie channel, Aaj Tak News channel, reading online newspaper	Yes.
8.	Internet phone	Once in a week	Yes	Aaj Tak News channel	Yes.

³⁴¹ N/A: questioned not asked

9.	Telephone and Internet phone	Every day	No. I read online Indian newspaper	None	N/A
10.	N/A	Every day	Yes.	Film	Yes.
11.	Telephone	2-3 times a week	Yes.	Music channel and News	Yes. Feel like breathing in India
12.	Telephone Skype Internet phone	Every day	Yes.	Hindi Movies, channels where little children dance	No, I just use it for entertainment. But when I talk with my family I feel as if I am with my family
13.	Telephone Skype Internet phone	Once in a week	Yes.	Zee TV	Yes.
14.	Telephone Skype Internet phone	Everyday	Yes.	Aaj Tak and Zee Cinema	Yes.
15.	Telephone Skype Internet phone	Everyday	Yes.	Discovery Channel	Yes.
16.	Telephone Skype	Twice in a week	Yes.	Movie and Discovery channel	Yes.
17.	N/A	Everyday	Yes	Movie	Yes.
18.	Cell Phone Internet Phone	Everyday	Yes	Sony TV	Not Really, but we knew what was going on in India
19.	Telephone Skype Facebook	Everyday (15-16 times a week).	Yes.	Music and News Channel	Yes.
20.	Phone Skype	Everyday, sometimes 2-3 times a day	Yes	Star Plus	Yes.

21.	Telephone	Three times a week	Yes	Aaj Tak and Read Dainik-Jaagran online newspaper	Yes.
22.	Telephone Internet phone Yahoo Messenger	Four times a week	Yes.	I don't remember	Yes.
23.	Telephone and Internet phone	Everyday	Yes.	Zee TV	Yes.
24.	Telephone Internet phone	Everyday	Yes.	Aaj Tak, Read online Indian Newspaper	No, I think it is just for entertainment.
25.	Internet phone	2 times a week	Yes	Punjabi Channel	Yes, though only we are far from family we get all that we need to live.

APPENDIX H

Principles of Receptor-Oriented Frame of Reference Communication Theory

Basic Principles of Communication: Receptor Oriented Communication

C: Communicator; M: Message; R: Receptor (Charles Kraft: 2005, Pages 115-118)

1. The purpose of communication is to bring a receptor to understand a message presented by a communicator in a way that substantially corresponds with the intent of the communicator.
 - *An absolute identity between what R understands and what C intends is, apparently, never achievable, however. But substantial equivalence within such a range is possible.*
2. The ultimate formulation of what is understood is done within the receptor's head, not within the communicator's.
 - *It is R who makes the final judgment concerning the impact of M and what to do about it.*
3. Communicators present messages via cultural forms (symbols) that stimulate within the receptor's heads meaning that each receptor shapes into the message that he or she ultimately hears.
 - *Meanings are not transmitted, only messages, for "meanings are not in the message, they are in the message-users" (Berlo 1960, 175).*
4. The communicator, to communicate the message effectively, must be "receptor-oriented."
 - *Wise communicators give primary attention to their receptors rather than demanding exact correspondence.*

5. If the communicator's message is to influence the receptor(s) it must be presented with an appropriate degree of impact.
 - *Messages that are intended to influence R's behavior, however, must be presented in such a way that the symbols employed stimulate within R the desired effect.*
6. The most impactful communication results from person-to-person interaction
 - *It is the "rubbing" of life against life, not simply the sending and receiving of vocal, gestural, or printed symbols that makes for maximum effectiveness in communication.*
 - *Messages are considered credible or not credible on the basis of the nature of their relationship to the life of C, on the one hand, and to that of R, on the other.*
7. (Frame of Reference) Communication is most effective when C, M, and R participate in the same context(s), setting(s), or frame(s) of reference.
 - *The sharing of cultural, subcultural, linguistic, and experiential frames of references maximizes the possibility that the cultural forms/symbols employed to transmit messages will mean the same thing to both C and R.*
 - *If R's frame of reference is chosen, C must learn whatever is necessary to function properly in that frame of reference.*
8. (Communicator-Credibility) Communication is most effective when C has earned credibility as a respectable human being within the chosen frame of reference.
9. (The Message Credibility Principal) Communication is most effective when M is understood by R to relate specifically to life as R lives it.

- Personal experiences of C and case studies from the lives of others are often effective techniques for making messages specific to R's life.

10. (Discovery) Communication is most effective when R discovers (1) an ability to identify at least partially with C and (2) the relevance of M to his or her own life.

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