

Tira, Sadiri Joy and Juliet Lee Uytanlet (eds.),
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*A Hybrid World Diaspora: Hybridity
and Missio Dei*

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THE CHAPTERS OF THE book are woven into a whole discourse on the value of diaspora and hybridity in understanding God's mission today. Going beyond the perspective of mission that is tied to geographical territories, evangelism and church-planting, the book puts together the contributions of mission leaders and scholars through a global consultation, organized by Lausanne Movement and the Global Diaspora Network, on the implications of hybridity and diaspora in mission. Every chapter speaks of the different facets and nuances of hybridity and diaspora in the context of cultures and experiences that capture like in a mosaic the different faces of people in diaspora with mission reinventing itself in terms of hybridity. Every experience of hybridity highlighted

by each chapter can also be seen like a tapestry of different colors that come from multiple settings of geography, ethnicity, cultures and stories.

The contributions of different authors do speak of the need to face the challenge of hybridity and diaspora not simply as an after-thought of mission but as an indispensable foundation of missioning today—a constitutive part of *missio Dei*.

The scope of the discussion and the value of the arguments presented can be validated in actual situations globally, for example in the case of *Dekasegi* communities and *Nikkei* identity in Japan, Brazil and Peru (chapter 10). Another interesting cases are on the Coconut Generation (chapter 11), the *Chinoy* or Filipino-Chinese (chapter 9) communities, the experience of Latinos specifically of being a *mestizaje* (chapter 8), and the complexities and challenges of a Jewish-Gentile intermarriage (chapter 7). These cases-in-point showcase that diaspora and hybridity are not simply mental constructs but they do indicate that we are dealing with varied experiences in which “a complex, globally connected hybrid world has developed”; and the truth is that “in this hybrid world, individuals and communities flourish as well as flounder”; thus these “hybrid worlds are also where folly, fragility and futility afflict individuals and communities” (61).

The structure of the book allows readers to explore and to understand the themes of diaspora, hybridity and *missio Dei*, beginning with some foundational themes from scriptures and theology. The concept of hybridity is not something new in the missiological discourse. Recent developments in the areas of migration, intermarriage, and multicultural contexts outside known geographical and existential boundaries, have created opportunities for rethinking missionary methods that can navigate hybrid worlds that thrive on liminality, ambiguity and multiculturality. The middle part of the book opens multiple conversations on cases indicated above. The last part orients the readers to possible implications of diaspora and hybridity to Christian mission and ministry.

One of the areas that was not explored and included in the book is the contribution from narratives or stories of diaspora and hybridity in Australian, Oceanian and European contexts. The inclusion of these contexts might have completed the perspective intended by the book. The experience of diaspora both in terms of exile and refuge, of being uprooted and being re-planted, of separation and reunification, need not only be territorial but also existential. What is noteworthy, however, is that the whole book is a modest attempt to tell the stories of people and their struggles to live meaningfully in the midst of multiple identities, liminality, marginality, and ambiguity from the experience of human situations of exile, loneliness, homelessness, identity crisis, adaptation and integration.

The challenge of a hybrid world to *missio Dei* is articulated in the conclusion of the book:

We would do well to reject all-too-easy meta narratives and grand strategies that do not take cultural complexity seriously. Instead, we need to embrace realities of a globalizing, hybridizing world and strive to shape the Third Space of globalizing mission where the marginalized may speak.” (227)

Mission today happens in a hybrid world. This is the way forward.