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Lausanne
GLOBAL ANALYSIS

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The Lausanne Global Analysis seeks to deliver strategic and credible information and insight from an international network of evangelical analysts so that Christian leaders will be equipped for the task of world evangelization.

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A RESOURCE FOR THE CHURCH

This is the inaugural issue of The Lausanne Global Analysis. It's gratifying to see something that we've dreamed about, prayed over and worked towards for over two years come to life.

Our inspiration for The Lausanne Global Analysis (LGA) was a conversation I had with David Young, founder of Oxford Analytica, in 2010. David, a committed believer, and I were discussing the need Christian leaders have for trustworthy, intellectual analysis of the issues before us in today's world. We felt there was a gap between the massive amount of information that surrounds us 24/7, and the ability to process that information and access credible analysis from an evangelical perspective.

It was in that conversation – and in subsequent conversations with leaders from around the world – that the idea for LGA was born. Our purpose is the following:

“To deliver strategic and credible information and insight from an international network of evangelical analysts so that Christian leaders will be equipped for the task of world evangelization.”

What makes the LGA unique is our intentional focus on globally-representative, thoughtfully written articles that provide timely analysis and policy recommendations that respond to our ever-changing political, social, and religious climate. We seek to serve leaders who are faced with major decisions about the deployment of personnel and other resources because of political unrest, natural disaster and other circumstances. We seek to serve leaders who need to be well-informed and conversant on the issues today – and their implications for ministry in 2, 3 or even 10 years.

I'm pleased to tell you that David Taylor, who was Deputy Editor of the Oxford Analytica Daily Brief and is still involved there part time, is serving as our Editor. He works with Naomi Frizzell, Lausanne's Chief Communications Officer, who is LGA Senior Managing Editor. Thomas Harvey, Academic Dean at the Oxford Centre for Mission Studies, and Todd Johnson, Director of the Center for the Study of Global Christianity, serve as Contributing Editors.

Our Editorial Board represents the broad spectrum of the evangelical church and provides us with a solid foundation on which to build this publication. Invitations to four other leaders are outstanding.

With the encouragement of David Young, and the partnership of David Taylor, we trust that we will be able to produce a new product that will be of a high standard of excellence and insight. We are also grateful for the collaboration of major study centers around the world.

However, the most valuable resource we have in Lausanne are colleagues like you who serve as senior executives of major mission organizations, pastors of influential churches, scholars, and evangelical leaders in business, government, and the media. I encourage you to read the LGA, share it with others and send us your ideas and suggestions (analysis@lausanne.org).

Many of the issues that we will cover in the next few months will be among the priority issues that we discuss next June at The Lausanne Global Leadership Forum. We trust that The Lausanne Global Analysis will serve as a thought leader for policy makers and decision makers in the context of a complex world. It is our hope that the LGA will enable the best minds in the church to address the world's biggest challenges in such a way that enables the church to more fully carry out our redemptive, reconciling role in the world.

I also want to let you know of two important books which have just been published through the Lausanne Library:

1. Christ our Reconciler: Gospel, Church, World (IVP/Lausanne Library), the official record of The Third Lausanne Congress on World Evangelization. Christ our Reconciler forms the backdrop to The Cape Town Commitment, now published in 25 languages, and with a further 20 in preparation.

2. The Cape Town Commitment Study Edition (Hendrickson/Lausanne Library) has been masterfully crafted by Rose Dowsett for individuals or for group study. It is thoughtful, intelligent and theological, with searching questions of application.

To learn more, please go to <http://www.lausanne.org/en/about/resources/library.html>.

It is my prayer that The Lausanne Global Analysis is a help to you, and I look forward to hearing your thoughts.



Rev. S. Douglas Birdsall
Chairman, The Lausanne Movement
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EXECUTIVE SUMMARY NOVEMBER 2012

WHERE NEXT FOR THE ARAB SPRING?

David Taylor

Revolutionary change in the Arab core of the Islamic world will inevitably have ripple effects through the rest of it. If democracy can take root there, it is possible anywhere.

Tackling acute socio-economic problems will be a big test for Islamist parties in power. If they fail to deliver, they will be discredited. What follows could be chaos, greater poverty and perhaps a coup, rather than an orderly transition to government by elected secular parties.

Traditional Islamist impulses over political power and treatment of minorities will be hard to resist. However, minorities, who understandably feel they were better protected by Mubarak-style strongmen, were in reality poorly served by them. Christians can play a key role if they shed the 'bunker' mentality and engage in the new political space, however dispiriting the immediate prospects.

The young, educated revolutionaries were a minority in largely deeply conservative, pious and patriarchal societies, whose traditional sectarian mindset is still unconducive to sustainable electoral politics. For that to change, and to prevent people from being exploited by populist extremists or military men offering security, long-term help is needed to reduce poverty and illiteracy. Training in political engagement to build national citizenship identities also offers Christians opportunities to help.

All political ideologies so far tried have failed in the Arab world, which seems to have a yearning for a 'strongman'. Perhaps this despairing and fearful mindset, which is a form of idolatry, provides new opportunities for the gospel in uncertain times. God seems to be stirring the region, both through these upheavals and the growth of BMB churches. Perhaps he is also allowing Islamists to take power and fail, in order to show that Islamist ideology is not the solution. The key therefore might be to seek to discern how God is at work in the region and the part he wants each of us to play.

CHOOSING TO BE SALT AND LIGHT

Arpit Waghmare

This article explores financial corruption with reference to Indian churches and auxiliary Christian organisations. It also explores attempts being made to address the issue with particular reference to the Operation Nehemiah Movement facilitated by Transition Network in collaboration with The Lausanne Movement.

In India, there are often serious questions about the use of tithes and offerings by independent church pastors and leaders, but there is enough evidence that corruption exists in various forms in all categories of churches and parachurches. Despite this, there has been little effort by the church to address it until very recently.

For institutional change to occur, individuals must change first. There is an urgent need for a deep inward reflection and introspection within the church. It is necessary to create forums that facilitate this introspection among individuals in church leadership – introspection that leads to confession, renewal and revival. Furthermore, as a new generation of leaders is being trained, theological institutions need to create leaders with integrity and prepare them to counter the pressure to compromise.

There is also a need to address the structures and the systems of governance of the institutions, including documenting a common accepted financial code of conduct, and possibly an independent agency such as the ECFA, that facilitates adherence to such a code.

The first Operation Nehemiah event at Bangalore in September 2011 brought 51 top church leaders together to discuss the issue. While there were different nuances, there was hardly any disagreement that financial integrity within the church and its auxiliaries in India is a matter of concern. The responsiveness of these leaders to participating in the initiatives of Transition Network was encouraging. The Operation Nehemiah Declaration against Corruption (ONDAC) was one outcome.

The Lausanne Movement has a great opportunity to serve the Operation Nehemiah movement in India by sharing its intellectual resources with the movement and keeping the movement accountable to its commitments. Furthermore, given that the issue is a worldwide phenomenon, this movement could be used as a model to be replicated in different nations in culturally relevant forms.

GOVERNING THE INTERNET & GRASPING ITS POTENTIAL

Tom Harvey

Governments are increasingly uneasy over the bewildering shift of social power and influence to individuals and dissident groups linked through the internet and various forms of social media. Russia, backed by China and India, has submitted proposals to the International Telecommunications Union (ITU) to empower the UN to monitor and regulate the internet. Regardless of the outcome, this is only the initial skirmish it what portends to be a drawn out battle with political, social, and religious implications.

The internet and social media create community -- and divide it along the lines of access to the technology and how to use it. Furthermore, because divisions run along cultural and national lines, Christians in many countries of the global south supporting censorship of the web and social media, while those in Western nations strongly defend the access to missions that the freedom of the web provides.

Social media and the internet represent a two-edged sword for Christians. They provide channels to communicate, convert, and disciple, especially in regions and with people cut off due to political or religious restrictions on missionary activity. But they also provide a virtual religious marketplace. Like many governments, evangelicals are often deeply concerned about the lack of censorship on the internet and the destabilising effect this has upon society and in particular the youth.

Further, the vehicle of the world-wide web for evangelicals is challenged when it comes to transformation of the whole person or discipleship that includes the social witness of the reign of God. Though the world-wide web and modern communication technology are at the leading edge of societal transformation, there seems to be little recognition or embrace of these aspects of the web by evangelicals.

In terms of evangelism and mission, perhaps Christian leaders need to broaden their appreciation of the web to effect social and political change. If the gospel is more than simply decisions of individuals for Christ, then a serious and informed engagement in holistic transformation through use of the internet and global communications is called for. There also needs to be reflection on the use of the internet and social media to form and mobilise groups of people to be the church that can exist both within and beyond national boundaries.

PEOPLE AND THEIR RELIGIONS ON THE MOVE

Gina Bellofatto

As more people cross international borders, it becomes increasingly important to know who these migrants are and how their religious identities and practices influence the communities in which they settle. Two analyses of the religious profiles of international migrants have been published recently: one by the Center for the Study of Global Christianity at Gordon-Conwell Theological Seminary and the other by the Pew Forum on Religion & Public Life. These reports are the first to consider all migrant groups worldwide and their religious affiliations.

Both reports found that Christians and Muslims together represent a disproportionate percentage in diaspora (roughly two thirds) compared to their global population as a whole (around 55%). Both studies also reported that Christians constitute a greater share of migrants (one in two) than they do the general population (one in three).

The movement of peoples worldwide necessitates a new outlook on the global Christian mission enterprise. Muslims, Hindus, and Buddhists are increasingly the neighbours, colleagues and friends of Christians around the world, in the West in particular. These migrants have particular physical and spiritual needs, as they face new surroundings, cultures, and languages. This calls for a new, deeper level of engagement and assistance, including interacting with their religious beliefs.

Fostering a different approach to Christian mission can begin with more thorough education and training in world religions and the world's most pressing human needs, but crucially in Christian hospitality -- fostering friendships with adherents of other religions. Some 86% of Muslims, Hindus, and Buddhists worldwide do not personally know a Christian. The responsibility for engaging them is too large for the vocational missionary enterprise.

The whole church needs to work toward rekindling a love of hospitality, and, in doing so, to reach out to their neighbours. Since Muslims, Hindus, and Buddhists increasingly are found living in traditionally 'Christian' lands, it has never been easier to fulfill the Biblical commands to know and love our neighbours or to make disciples of all nations.



WHERE NEXT FOR THE ARAB SPRING?

David Taylor



In the last 22 months long-established regimes have been toppled in Egypt, Tunisia, and Libya, while the Yemeni president has left office under a transition deal and the Syrian regime is embroiled in a virtual civil war which it is likely ultimately to lose.

Some view the eruption of popular protests after 40 years of autocratic continuity in the region as the result of an accumulation of problems reaching a tipping point. Others suggest a paradigm shift, often highlighting the role of the new social media (although in reality, social media mainly represented an important mobilizing tool for demonstrations in some places).

Problems of regime corruption and incompetence on the one hand and poverty and unemployment on the other certainly did accumulate; while the advent of satellite TV (as well as social media) broke the state's news monopoly and allowed Arabs to see for the first time how far behind they had fallen behind.

As Christians, we might also point to the powerful effects of the prayers for change of Egyptian and other churches in the region over many years. We might also see the remarkable and new bravery shown by protestors, who speak of being liberated from fear itself after years of relative acquiescence and a sense of powerlessness, as evidence of God's common grace at work in providing them with courage.

Far-reaching Consequences

Whatever their causes, these events represent a major discontinuity after years of stasis, the consequences of which will be felt in the region for many years to come. They also came as a surprise to most inside and outside the region, highlighting the 'why now?' question. Timing of change is always the hardest element to predict, but there are lessons that can be learned.

Change in the Arab core of the Islamic world will inevitably have ripple effects through the rest of it. If democracy can take root there, it is possible anywhere. This might go some way to answering questions of whether Islam is compatible with democracy and of whether 'Arab exceptionalism' is still a sustainable proposition. It is therefore important, for example, in Egypt to understand whether a real change is happening or whether the army ('deep state') 'allowed' the revolution in order to ensure its position as the Mubarak regime weakened and has been in charge of events all along; or alternatively whether the revolution is being 'hijacked' by Islamists (as in Iran after 1979).

Who is Next?

One obvious question is 'Who is next?'. After Syria, the most likely Arab republics to see revolutionary change are Sudan and Algeria. In the latter case, many of the socio-economic problems that drove the uprisings in Tunisia and Egypt are prominent: high youth unemployment, housing shortages, inflation, little trickle down or visible spending from Algeria's vast hydrocarbons wealth, opaque and crony politics and economy, too much power in the hands of shadowy generals and security chiefs.

However, Algerians are averse to more unrest after a decade of bloody civil war; the president is moderately popular and is credited with bringing some measure of peace and reconciliation after it, and Algeria's Islamist parties performed poorly in recent elections (mainly because they had been co-opted by the regime rather than suppressed, as elsewhere).

Generally the monarchies are faring much better than the republics, partly because these regimes have some legitimacy and partly because many of them have money to throw at the problem. The Jordanian and Bahraini regimes are not in immediate danger, although the outlook there remains tense.

Transitions Outlook

The progress of the transitions in Tunisia, Egypt, and Libya will obviously be key. Egypt's fraught process, with further elections due after the promulgation of a new constitution and many feeling disenfranchised by the outcomes so far, will be watched particularly closely elsewhere in the region.

The upheavals in the Arab world represent a secular shift which will take years to unfold through many ups and downs -- the struggle between the military and the Islamists in Egypt being but one obvious example.

Unless an Alawi coup or another game-changing event ends it, Syria's continuing conflict could render the country a Lebanon-style theatre for regional conflicts to be played out, or a failed state divided into petty fiefdoms (some regime-held and some possibly controlled by jihadists) where any emerging political power is likely to be Sunni Islamist. Its spillover also risks destabilising neighbouring countries.

Islamists' Economic Challenge

Elsewhere, governments' ability to tackle the socio-economic problems will be key in deciding the other 'What Next' question: how those countries which have already overthrown the old guard will fare:

- New governments face exaggerated popular expectations from populations looking to them to deliver on growth and jobs.
- The populist responses in several countries - increasing subsidies, public sector jobs and wages - reverse the IMF style economic reforms underway before and are fiscally unsustainable.
- This is especially so after the economic disruption caused by the uprisings and amid a global downturn, especially in the EU which is North Africa's main trade partner.
- Foreign investment is going to be hard to attract back.

"...governments' ability to tackle the socio-economic problems will be key in deciding the other 'What Next' question."

So their handling of the economy will be a big test for Islamist parties, who have not so far had to move much beyond the slogan 'Islam is the solution'. If, as is more likely than not, they fail to deliver sustainable jobs and services, institutions and rule of law, education and reforms, they too will be discredited, rather like the Islamic Republic in Iran.

Islamist Impulses and Minorities

While Islamist parties range from genuine post-Islamists to out-and-out Salafists, traditional Islamist impulses over political power and treatment of minorities will be hard to resist. In the most pessimistic scenario, they will seek to retain power regardless of further elections ('one man, one vote, one time'). The sceptics' view that their protestations of attachment to democracy were purely tactical would thus have been vindicated.

However, this is unlikely to happen in practice unless they infiltrate the armed forces and other power structures sufficiently.

In any event, many more voices will probably be added to those already being heard (in Egypt at any rate) who are saying that they would prefer the military to rule rather than elected Islamists, presumably returning Egypt to pretty much what it was before Mubarak's fall – or perhaps, more optimistically, eventually to a model of military-guided democracy as practised until recently in Turkey.

The irony is that minorities, who understandably feel they were better protected by Mubarak-style strongmen, were still in reality poorly served by them. Mubarak himself neglected them, and others such as Assad and Saddam provided a false security through enforced religious tolerance, while cynically exploiting sectarianism as part of their survival strategy.

Lessons Learned

Christians played a disproportionately large leadership role in the first Arab Awakening of the 19th and early 20th centuries. The key for all minorities will be to shed the 'bunker' mentality and engage in the new political space, however dispiriting the prospects of their securing their dreams of equal treatment and religious freedom in an Islamist-dominated immediate future. The election results in Libya seem to show that it is possible for more secular parties to defeat Islamists in free elections. Church leaders will continue to play a key role in encouraging this and providing wisdom.

Another lesson arises from the fact that the uprisings came as a surprise. Some advance warning might have been provided by better monitoring of the key issues in play in Tunisia and Egypt affecting both the longevity of the regimes themselves and the continued willingness of the population to endure hardship and oppression. By identifying such issues and intentionally and regularly monitoring changes in them through trusted contacts on the ground, we are less likely to be caught out next time.

If this last 22 months has taught us anything, it is that the young, educated people who formed the nucleus of the Tahrir square protestors are a minority in a largely deeply conservative, pious and patriarchal society, whose traditional sectarian mindset is in many ways still unconducive to sustainable electoral politics.

For that to change, and to prevent people from being exploited by populist extremists or military men offering security, long-term policies to reduce poverty and illiteracy are needed.

Possible Responses

This suggests that appropriately focused and delivered aid and lobbying from both inside and outside these countries could help develop an education system which reaches more children and, equally important, encourages independent thinking rather than conformity and rote learning. Access to satellite TV and the internet is starting to change society, and programmes to increase internet access could therefore advance the process. When asked, Arabs usually identify corruption as the number one problem in their societies, opening doors to help here too.

Outsiders could also assist in training in political engagement to build national citizenship identities at the expense of the sectarian, tribe and family identities, which helped the old autocracies survive for so long. Out of this, states based on citizenship and diversity could emerge. Where appropriate, the international community could help to strengthen democratic political forces -- whether genuinely moderate Islamist or non-ancien regime secularist -- and economic development to avert potential social chaos during the transitions.

“If this last 22 months has taught us anything, it is that the young, educated people who formed the nucleus of the Tahrir square protestors are a minority in a largely deeply conservative, pious and patriarchal society, whose traditional sectarian mindset is in many ways still unconducive to sustainable electoral politics.”

For the risk of the Islamist-dominated governments failing is that what follows could be chaos, greater poverty and perhaps a military coup, rather than an orderly transition to government by elected secular parties.

All political ideologies so far tried have failed in the Arab world, which seems to have a yearning for a 'strongman' (whether in the form of a national dictator or a neo-Ottoman order in the region) to solve its problems. Perhaps this despairing and fearful mindset, which is a form of idolatry, provides new opportunities for the gospel in a period which is likely to see great insecurity.

Local Christians have a key role to play in shaping their societies, however daunting the odds. God seems to be stirring the Middle East, both through these upheavals and the growth of BMB churches. Perhaps he is also allowing Islamists to take power and then to fail, in order to show Arabs that Islamist ideology is not the solution. The key therefore might be to seek to discern how God is at work in the region and how he wants each of us to play our part. As one Christian leader in the region put it: 'If you keep your Kingdom focus, this is a great time for Christian ministry; if you lose it, all you want to do is leave'.

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David Taylor,
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Editor

David Taylor is an international affairs analyst with a particular focus on the Middle East and North Africa. He spent 17 years in the UK Foreign and Commonwealth Office, most of it focused on the region. He then spent 14 years as Middle East Editor and Deputy Editor of the Daily Brief at Oxford Analytica. He now divides his time between Oxford Analytica, Lausanne Global Analysis and working with Christian NGOs on international religious freedom issues.

CHOOSING TO BE SALT & LIGHT CAN THE CHURCH IN INDIA BECOME A MODEL IN THE FIGHT FOR ANTI-CORRUPTION? Arpit Waghmare

This article explores one form of corruption -- financial corruption -- with reference to Indian churches and auxiliary Christian organisations. It also explores attempts being made to address the issue with particular reference to the Operation Nehemiah Movement facilitated by Transition Network in collaboration with The Lausanne Movement.

A slightly dated but telling report by David Virtue estimates that embezzlement in the global church in 2000 reached 16 billion dollars, a figure that exceeded the worldwide church's foreign mission expenditure of 15 billion.¹

Financial Mismanagement in India

The booklet *Corruption Free Churches are Possible: Experiences, Values and Solutions* by Christoff Stückelberger has documented the corruption situation in India.²

His three page list includes bribery, misappropriation of funds and property, witch-hunts of whistle-blowers, and numerous court cases. He quotes a 2001 study in which 84% of heads of churches acknowledged that there is corruption in the churches.³

While Stuckelberger has shed light on the organised church, JJ Ratnakumar, Missionary Upholders Trust General Coordinator, has shared some of the open confessions he has heard in spiritually reflective sessions by mission leaders, which cover writing false reports, embezzlement, bribery, irregularities in large financial transactions like property, and using earmarked funds for personal needs.⁴

There are often serious questions about the use of tithes and offerings by independent church pastors and leaders. Hence there is enough evidence that the problem exists in various forms in all categories of churches and parachurches.

Responses

Despite this, there is little effort by the church to address it. Roberto Laver points to the paradox -- given the moral implications of the issue -- that this low level of activity compares unfavourably with the efforts of secular agencies.⁵ Missiological anthropologist Prabhu Singh avers:

“...an ethically emasculated church that lacks integrity and moral authority abdicates its calling to be a prophetic witness for Christ. Therefore, corruption within the ecclesial communities is all the more debilitating to the cause of Christ and the common good of the society, and must be dealt with great urgency and intensity.”⁶

There are nevertheless some attempts by individuals and organizations to address the issue, as listed by Stükelberger.⁷ (His work predates the Operation Nehemiah movement which is not mentioned). His critique of these efforts is that most represent a wave of activity often following corruption scandals with insufficient follow up.

He recommends profound changes in theology and structural changes for sustainable improvements.⁸ He has 35 recommendations for churches and related institutions covering seven areas: theology and ethics, governance and leadership, resources and projects, preaching and teaching, gender empowerment, sanctions and courts, databases-media-campaigns-programmes.⁹ In this paper, we look at four key areas that Transition Network as a facilitating agency envisions as target areas for change.

I. Need for Spiritual Renewal Within

Chris Wright, in his address to the Lausanne Congress at Cape Town October 2010, asserted that the greatest obstacles to God's desire for the evangelization of the world are not external.

“The overwhelming problem for God in His redemptive mission for the World,” said [Chris] Wright, “is His own people.”

“The overwhelming problem for God in His redemptive mission for the World,” said Wright, “is His own people.” He challenges the people of God to confront the idols of power and pride, popularity and success, wealth and greed.¹⁰ Laver points towards the devastating consequences of corruption on society, particularly the poor, and contrasts this with the mandate in scripture to care for the poor.¹¹

These concerns apply more to individuals rather than institutions. For institutional change, individuals must change first. There is an urgent need for a deep inward reflection and introspection within the church. It is necessary to create forums that facilitate this introspection among individuals in church leadership – introspection that leads to confession, renewal and revival.

2. The Next Generation - Education

As a new generation of leaders is being trained, theological institutions need to create leaders with integrity and prepare them to counter the pressure to compromise. There is a need for curricula to be developed and incorporated into Bible colleges that particularly address the issue and provide tools for the next generation.

3. Structures and Governance

There is also a need to address the structures and the systems of governance of the institutions. Addressing them can be a serious challenge, particularly in the traditional church, where structures are sometimes developed and reinforced over centuries, and any effort towards change will be met with resistance. However, there is scope to ‘tweak’ those aspects of these structures that encourage corruption. An example is the lifelong term of functionaries in leadership, leading to lobbying and politicking in the appointment of leaders.

Dr. Prabhu Singh describes the risks of corruption in mission partnerships between Indian organisations and Western agencies when the latter have not researched the cultural context of the mission field adequately.

The mushrooming of independent, single leader churches and organisations creates further pitfalls. The lack of a human accountability relationship in such cases supported by an 'accountability only to God' philosophy becomes a breeding ground for corruption:

- Many such independent leaders do not have good legal and accounting advice, and are not fully informed about appropriate financial conduct.
- India lacks a universally accepted code such as the Evangelical Council for Financial Accountability (ECFA) document that is currently a resource for churches in the West.
- Ratnakumar states that the reasons for improper financial conduct range from ignorance, innocence, foolishness, and to a hidden agenda.¹³

There is a need to document a common accepted financial code of conduct, and possibly an independent agency such as the ECFA, that facilitates adherence to such a code.

4. A Beacon to a Confused World

The church needs to lead the way in tackling corruption in society. It needs to change from being a sorry reflection of the struggles of secular institutions to becoming a beacon to a confused world – fulfilling the mandate of Jesus to be the salt and light of the world.

Challenges and Opportunities

At the first Operation Nehemiah event at Bangalore in September, 2011, 51 top church leaders came together to discuss the issue. While there were different nuances, there was hardly any disagreement that financial integrity within the church and its auxiliaries in India is a matter of concern. The struggle, however, lies in the 'mindshare' that the issue has in a day's work:

- There are souls to be won and churches to be run.
- It is not seen to be urgent enough for individual leaders to take it up as a cause demanding significant resources, time and attention – strongly though they may feel about it.
- Changing an entrenched and institutionalised system is a huge and draining challenge.

“...The lack of human accountability relationship in such cases supported by an ‘accountability only to God’ philosophy becomes a breeding ground for corruption.”

Laver alludes to work done by faith-based movements like the Micah Challenge and TearFund towards advocacy against corruption in government – pressing for effective legislation and its implementation. The World Bank reveals that, in some countries, religious bodies are some of the most strategic institutions to hold public servants to account.¹⁴

However, in relation to corruption within the church, it is questionable whether a similar model -- where laymen take up a confrontational bottom-up approach with the clergy – would work. Stückelberger has captured the attempts at this in India.¹⁵

- While advocacy and the bottom-up approach have their place, history suggests that revivals begin with a small praying group that works together with Church leadership.
- This is the model that Transition Network (www.transitionnetwork.in) is using in facilitating the Operation Nehemiah movement (www.operation-nehemiah.in).

The 2011 Bangalore event was a new beginning, but the responsiveness of the leaders to participating in the initiatives of Transition Network was encouraging. The Operation Nehemiah Declaration against Corruption (ONDAC) is one initiative that was taken to closure.¹⁶ At the same time the challenges of conflicting priorities, lack of a mechanism for resource sharing, and ambiguity in whether the participants were present in their own personal capacity or as representatives of their organisations, resulted in limited output on the rest of the initiatives.

Looking Ahead

The October 2012 event addressed the issue of the influence of leaders on their organisations in either their personal or official capacity by stressing the need for them to take personal responsibility for the state of affairs in their respective organisations and the church in India at large. Plenary sharing among the participants moved progressively from hiding behind a corporate “we” language to a responsible “I” language, which augurs well. They agreed that any attempt to address the issue purely systemically would fail without first addressing the spiritual failure at individual levels.

Participants articulated their vision of a corruption-free church through four tangible sub-projects, reflecting the four impact areas chosen by Transition Network for the Operation Nehemiah movement:

- **Spiritual renewal.** The starting point will be the replication of Operation Nehemiah events at a regional and organisational level. This will be accompanied by organised intercession.
- **Testimony.** The aim is to be a beacon to a confused world where the church’s public stance on the issue is envisaged to be an edifying force for the rest of society. The activities will revolve around the ONDAC and a declaration of assets by senior functionaries among the clergy.
- **Next generation.** The key here is education and training. This project focuses on curricula around the issue of financial integrity and their dissemination through seminars.
- **Governance, systems and standards.** As a starting point this group will work on documenting a set of standards of financial integrity that are relevant to the Indian context. They will also work on a social security project that will address the financial needs of the clergy and Christian workers.

Recommendations

Given the highlighting of the corruption issue in the church in India and the attempts being made in a genuine spirit to address it, The Lausanne Movement could assist the Operation Nehemiah movement by reinforcing its decisions and plans.

This could include:

- Reporting on them within the Lausanne network.
- Affirming participants’ decisions and gently encouraging them towards closure.
- Asking a Financial Integrity Working Group to monitor their progress. (*Editor’s Note: A Financial Integrity Working Group does not currently exist within Lausanne.*)
- Sharing Lausanne resources such as the Lausanne Standards, and experts to teach and develop curricula.
- Encouraging churches and denominations in India to participate.
- Generating global prayer for them.

Further assistance could be provided through the facilitation of scholarly work either validating or helping course correction in the initiatives of the movement -- whether through publishing, highlighting or updating of papers; or facilitation of primary research. Given that the issue is a worldwide phenomenon, this movement could be used as a model to be replicated in different nations in culturally relevant forms. The Lausanne Movement could use its influence to educate funding agencies on how to avoid funding methodologies that fuel corruption, and also alert them to the existence of the Operation Nehemiah movement.

A transformative approach (as against a punitive one) could be adopted in gently nudging fund receiving agencies to follow good financial practices in line with the outcome of the work on standards by the Operation Nehemiah movement. In sum, The Lausanne Movement has a great opportunity to serve the Operation Nehemiah movement in India by sharing its intellectual resources with the movement and keeping the movement accountable to its commitments.

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GOVERNING & GRASPING THE INTERNET THE POTENTIAL

IMPLICATIONS FOR CHRISTIAN MISSION AND DISCIPLESHIP

Thomas Harvey

Ethiopia's Telecom Fraud Offences law, passed by the House of Peoples' Representatives in August, is the latest of a number of attempts by governments around the globe to monitor and censor communications via the internet and cell phones. The stated purpose of the law is to "protect the state monopoly over telecommunications and safeguard national security". However, many fear that it could lead to the banning of Skype and all Voice Over IP (VoIP) programmes such as Google Voice or Face Time. Though debate continues regarding the actual effect of the bill due to its ambiguous language, the fact that violations would carry prison sentences of up to 8 years concerns groups interested in promoting freedom of internet communications.

Motivation

The legislation appears to be driven by a mixture of commercial and political factors. Use of Skype in internet cafes in Addis Ababa allows users to escape exorbitant fees charged by Ethiopia Telecom:

- Part of the motivation is to drive cheaper competitors without government connections out of the market.
- More importantly, with cyber-revolutions rattling regimes across North Africa and the Middle East, the political and military elite have grown anxious -- all the more with the recent death of Prime Minister Meles Zenawi.

Amid uncertain times, government security agencies find it difficult to eavesdrop on Skype or other forms of social media.

In seeking to stifle political dissent they find themselves technologically challenged by a younger tech-savvy generation able to out manoeuvre older entrenched political, military and social cliques. Thus when it comes to fomenting, informing and mobilising political dissent, cell-phones, digital notepads, chat sites and Skype have become the weapons of choice.

Mixed Feelings

Such tools also help local networks of Christian and Muslim groups to advance their cause and to provide information and security. As one Ethiopian church leader explained: “we have better connections and information than even the police or the military.”

Recently, when churches were under attack in a predominantly Muslim sector, Church leaders used their networks to document the violence and urge the government, which up to that time had no intelligence that the attacks had even taken place, to intervene.

Nonetheless, some Christian leaders in Ethiopia are sympathetic to the proposed law. Their concern is that Muslim groups’ use of communication devices and the world-wide web is more extensive and allows such groups to coordinate opposition and violence against Christians and churches.

Wider Governmental Unease

Were attempts to police the internet limited to Ethiopia, this might be of passing interest, but even in relatively open societies and technological hubs such as South Korea, increasingly governments are monitoring and censoring political dissent on the web and social media. Critics of the government there have found their Twitter accounts blocked or in one case been charged with criminal defamation for calling officials “pirates” for approving a controversial naval base.

Such penalties bring attention to the unease of governments and powerful elites over the bewildering shift of social power and influence to individuals and dissident groups linked through the internet and various forms of social media.

In a move to capitalise on this growing unease, Russia, backed by China and India, has submitted proposals to the International Telecommunications Union (ITU) to empower the UN to monitor and regulate the internet.

Currently oversight remains under the control of the US-based Internet Corporation for Assigned Names and Numbers (ICANN) which co-ordinates codes and numbering systems while leaving it to internet service providers to assign individual addresses. This proposal to shift control from a private corporation to inter-governmental control is strongly opposed by the USA and Western European nations. The issue will come to a head at the Dubai ITU conference in December where representatives from 178 nations will review International Telecommunications Regulations (ITR). Currently it appears that the delegates are evenly split over the issue. As a consultative assembly, the ITU requires consensus and thus would block any attempt to bring the proposal to a vote.

Regardless of the outcome in Dubai, this is only the initial skirmish it what portends to be a drawn out battle with political, social, religious and spiritual implications. Socially, the flood of information, images and video flowing through the world-wide web is a catalyst of change that opens up markets and financial opportunities even as it undercuts and overwhelms traditional mores and hierarchies.

Community and Division

The internet and social media create community -- and divide it along the lines of access to the technology and how to use it:

- It divides young and old as well as the technologically gifted versus the technologically challenged.
- It forms communities that transcend national borders. This allows groups to gather very diverse individuals who simply share common interests and transcend national identity, or it can gather nationals and expats well beyond their own national borders.
- In the uprisings in Tunisia, Egypt, Libya, and Syria, these networks have been able to move information, videos and reporting in and out of the country beyond government control.

“...Russia, backed by China and India, has submitted proposals to the International Telecommunications Union (ITU) to empower the UN to monitor and regulate the internet.”

The internet and global technology are in large measure dominated by North American, Western European and rising Asian nations. Thus, developing countries are forced to weigh the benefits of lucrative markets available through the world-wide web against what they perceive as the cultural, political and economic hegemony of Western nations and mores. Further, what many in the West hail as democratisation through the mobilisation of political opposition via the web is viewed by many leaders in the global south as dangerous destabilisation, especially as the internet and telecommunications have proven themselves effective tools to disperse political power and draw influence away from entrenched regimes in the Middle East.

For religion too, social media and the internet represent a two-edged sword;

- The internet and social media provide channels to communicate, convert, disciple and mobilise the faithful especially in regions and with people cut off due to political or religious restrictions on missionaries and missionary activity.
- At the same time, cell-phones and the internet provide a virtual religious marketplace where ideologies, religions and advocates of no religion are readily available to members of any religion's own flock.

Thus, it is not surprising that religious leaders often side with political leaders who seek to block sites and the flow of information that they view as harmful to their people.

“For Christian mission, the world-wide web has proven to be a powerful if peculiar crucible for evangelism.”

MISSION IMPLICATIONS

For Christian mission, the worldwide web has proven to be a powerful if peculiar crucible for evangelism:

- Communication of the Gospel instantly to personal computers around the globe is viewed as a gold mine by those who tend to see mission as a matter of information, decision and demographics.
- Millions of dollars are being invested in the technology to secure decisions for Christ in lands not accessible to traditional mission work.
- These conversions are then mapped instantly in the relative security of hubs located in Western nations and communicated to the faithful as part of a wave of conversions.

Nonetheless, the vehicle of the world-wide web for evangelicals is challenged when it comes to transformation of the whole person or discipleship that includes the social witness of the reign of God. In terms of Christian fellowship, it is a strange communion that gathers a congregation of anonymous individuals gathered around their personal computers. Though the world-wide web and modern communication technology are at the leading edge of societal transformation, there seems to be little recognition or embrace of these aspects of the web by evangelicals.

Christian Divisions

Moreover, when the focus turns away from global mission to issues closer to home, evangelicals find that many of the forces they contend with are those which seek to protect the freedom and autonomy of the world-wide web. Like many governments, evangelicals are often deeply concerned about the lack of censorship on the internet and the destabilising effect this has upon society and in particular the youth. Christianity, at least from the 4th Century onwards, has struggled over whether it is a conservative/preservative force in society or a force for revolutionary transformation. Since the evangelistic promise of the web only comes with its destructive potential, Christians are torn as to whether government supervision of the internet is positive or negative.

Indeed, because divisions run along cultural and national lines, it should not be surprising to find Christians in many countries of the global south supporting censorship of the web and social media, while those in Western nations strongly defend the access to missions that the freedom of the web provides. Whether one views the internet as a tool that empowers mission or sows the seeds of societal and familial dissolution has much to do with the cultural context in which one is raised:

- In cultures where traditional hierarchies are critical to social and familial harmony, the solvent of the internet and social media are seen as unwelcome by Christians and non-Christians alike.
- When technology is at the forefront of missions and evangelism in traditionally closed countries from a distance, it is often local Christian communities that have to bear the brunt of any violent reaction to foreign proselytism.

Outlook

In Ethiopia, some Christian mission organisations have joined international corporations and foreign embassies to protest against the law. Given their own reliance on the web and resistance to government monitoring and instruction, they have warned that if the law were to come into effect they would seek to set up their operations elsewhere. Ethiopia has been trying to establish itself as an international hub for Africa and the Middle East both in terms of business and NGO development organisations. Therefore such pressure has caught the attention of the government and may result in compromise.

Possible Responses

In terms of evangelism and mission, perhaps Christian leaders need to broaden their appreciation of the web to effect social and political change:

- If the gospel is more than simply decisions of individuals to indicate a belief in Christ, then a serious and informed engagement in holistic transformation through use of the internet and global communications is called for.
- Christians need to note how use of the web brings about individual, communal, social and political transformation.
- There needs to be greater understanding of the relationship of recent social, economic and political upheavals -- whether in the Arab Spring or the Occupy Movement in Western nations -- and modern technology.
- Finally, there needs to be reflection on the use of the internet and social media to form and mobilise groups of people to be the church that can exist both within and beyond national boundaries -- and thus to inform and enhance both personal and social transformation -- so that the peace, justice and harmony of the reign of God might be received and established along the virtual Appian Way.

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PEOPLE AND THEIR RELIGIONS ON THE MOVE

CHALLENGES AND OPPORTUNITIES OF INTERNATIONAL MIGRATION

Gina A. Bellofatto



People all over the world are on the move, bringing with them unique languages, cultures, and worldviews. As more people cross international borders with relative ease, it becomes increasingly important to know who these migrants are and how their religious identities and practices influence the communities in which they settle. In some cases, migrants bring a new religion into a country or region; alternatively, they might import a new form of an existing religion.

In light of current migration trends, migrant groups likely will continue to transform the religious landscape of the world's countries well into the twenty-first century.

Two analyses of the religious profiles of international migrants have been published recently: one by the Center for the Study of Global Christianity ("the Center") at Gordon-Conwell Theological Seminary (South Hamilton, Massachusetts),¹ and the other by the Pew Forum on Religion & Public Life ("Pew"; Washington, DC).² These reports are the first to consider all migrant groups worldwide and their religious affiliations.

Center for the Study of Global Christianity's Report

The Center's report focuses on "religious diasporas".³ It uses the taxonomies of religions and peoples found in the World Christian Database (WCD)⁴ and World Religion Database (WRD)⁵, and data from both religious communities themselves and censuses taken by governments. The WCD and WRD employ 18 categories⁷ for religion.

The study reports that, in mid-2010, 859 million people from 327 people groups were living in diaspora, or 12.5% of the global population (Table 1). Nearly half of these were Christians (47.4%), and a quarter were Muslims (25.4%). One of the key findings is that, together, Christians and Muslims make up 55.3% of the world's population, but 72.8% of all people in diaspora.

Mexico, Bangladesh, and Argentina are the top three "sending" countries of international migrants (Table 2).

Table 1: Religionists in diaspora, mid-2010

<i>Religion</i>	<i>Global total</i>	<i>% of global pop</i>	<i># in diaspora</i>	<i>% in diaspora</i>	<i>% of all diasporas</i>
Christians	2,260,440,000	32.8	407,548,000	18.0	47.4
Muslims	1,553,773,000	22.5	218,317,000	14.1	25.4
Hindus	948,575,000	13.8	81,429,000	8.6	9.5
Agnostics	676,944,000	9.8	57,379,000	8.5	6.7
Chinese folk-religionists	436,258,000	6.3	24,857,000	5.7	2.9
Buddhists	494,881,000	7.2	25,259,000	5.1	2.9
Ethnoreligionists	242,516,000	3.5	13,548,000	5.6	1.6
Atheists	136,652,000	2.0	10,060,000	7.4	1.2
New religionists	63,004,000	0.9	7,431,000	11.8	0.9
Sikhs	23,927,000	0.3	1,642,000	6.9	0.2
Jews	14,761,000	0.2	3,249,000	22.0	0.4
Spiritists	13,700,000	0.2	2,749,000	20.1	0.3
Daoists	8,429,000	0.1	2,946,000	35.0	0.3
Baha'is	7,306,000	0.1	1,405,000	19.2	0.2
Confucianists	6,449,000	0.1	933,000	14.5	0.1
Jains	5,316,000	0.1	198,000	3.7	0.0
Shintoists	2,761,000	0.0	101,000	3.7	0.0
Zoroastrians	197,000	0.0	37,900	19.2	0.0
Global total	6,895,889,000	100.0	859,088,900	12.5	100.0

Source: *World Religion Database*, accessed February 2012.

Mexico sent the most Christian migrants, the majority settling in the United States. Bangladesh is the leading sending country of both Hindus and Muslims, many of whom are found across India as migrants post-partition. Of the ten largest sending countries, three are in Latin America and five in Asia.

The United States hosts the most total migrants (Table 3). India ranks second, hosting significantly more Muslims than the United States. Together these two nations host nearly a quarter of all diasporas worldwide. Of the ten largest host countries, four are in Asia and five in Latin America.

Pew Forum's Report

The Pew Forum's Faith on the Move report defines an "international migrant" as "someone who has been living one year or longer in a country other than the one in which he or she was born".⁷ Data for the report were generated from Pew's Global Religion and Migration Database, which calculates total migrants as of 2010, including those who migrated decades ago.

This comprises the number of people who have moved from every home country to every destination country, classifying them according to seven religious categories.⁸

Table 2: Top 10 "sending" countries, ranked by size of diaspora outside of host country, mid-2010

Rank	Source country	Diaspora	Christians	Muslims	Hindus	Buddhists
1	Mexico	137,751,000	132,959,000	2,100	6,500	0
2	Bangladesh	87,873,000	446,000	24,728,000	60,785,000	0
3	Argentina	68,156,000	60,574,000	0	2,800	0
4	China	60,580,000	7,095,000	571,000	0	15,171,000
5	India	41,319,000	2,716,000	22,099,000	14,289,000	5
6	South Korea	30,453,000	3,245,000	310	0	1,867,000
7	Russia	24,063,000	15,646,000	2,618,000	0	0
8	Pakistan	22,055,000	52,200	19,026,000	2,909,000	0
9	United States	18,267,000	14,396,000	216,000	0	0
10	Syria	15,951,000	6,114,000	9,155,000	0	0

Source: *World Religion Database*, accessed February 2012.

Table 3: Top 10 host countries of diasporas ranked by diaspora population, mid-2010

	Country	Pop 2010	Diaspora #	Diaspora %	Christians	Muslims	Hindus	Buddhists
1	United States	310,383,948	118,070,000	38.0	96,272,000	2,487,000	1,426,000	3,775,000
2	India	1,224,614,327	93,047,000	7.6	744,000	23,607,000	66,170,000	377,000
3	Colombia	46,294,841	34,203,000	73.9	33,048,000	22,800	9,300	1,800
4	Venezuela	28,979,857	25,608,000	88.4	24,123,000	95,300	0	35,400
5	North Korea	24,346,229	24,298,000	99.8	388,000	0	0	362,000
6	Taiwan	23,216,236	22,780,000	98.1	1,055,000	80,700	0	6,122,000
7	Mexico	113,423,047	19,885,000	17.5	18,395,000	99,400	3,400	0
8	Pakistan	173,593,383	16,947,000	9.8	126,000	16,200,000	499,000	6,200
9	Chile	17,113,688	15,610,000	91.2	13,958,000	15,200	0	5,600
10	Afghanistan	31,411,743	15,539,000	49.5	29,500	15,468,000	10,700	0

Source: *World Religion Database*, accessed February 2012.

Data on religious affiliation were drawn from censuses and surveys of immigrants, which also included information about their country of birth.

Pew's method enumerated 214 million international migrants as of 2010, or 3% of the global population (Table 4). Nearly half (49%) were Christians, and over a quarter (27%) were Muslims. Like that of the Center, the report notes that Christians are overrepresented among migrants (about 50%) compared to the general population (about 33%). This is the case for Muslims as well, but to a far lesser extent (27% compared to 23%). The opposite is true for Hindus, who make up 10–15% of the global population but only 5% of international migrants.

Among the seven religious groups, Jews have the highest overall level of international migration -- nearly 25%, compared to only 5% of Christians, 4% of Muslims, 2% of Buddhists, and 1% of Hindus.

The Asia-Pacific region sends out 33% of the world's 214 million international migrants (most of whom settle in North America and Europe), followed by Europe at around 28% (most of whom move from one European country to another).

Table 4: Religious composition of international migrants, 2010

<i>Religion</i>	<i># of migrants</i>	<i>% of all migrants</i>
Christians	105,670,000	49
Muslims	58,580,000	27
Hindus	10,700,000	5
Buddhists	7,310,000	3
Jews	3,650,000	2
Unaffiliated	19,330,000	9
Other religions	9,110,000	4
Global total	214,350,000	100

Source: Pew Forum, *Faith on the Move*.
Percentages are rounded to the nearest whole number.

Mexico is the largest country-level source of migrants (Table 5), followed closely by India and Russia.

While immigrants come from nearly every country in the world, they settle mainly in a few areas: Northern America, Europe, Australia, and the Gulf Arab states (Table 6). The United States is home to more than three times as many as any other country. Though attracting all religious groups, it is the top destination for both Christian and Buddhist migrants, as well as those with no particular religious affiliation. Despite the media attention on Muslim immigration to the European Union (EU), in fact the EU as a whole receives more Christian migrants than Muslims.

Table 5: Top ten countries of origin for international migrants, 2010

<i>Rank</i>	<i>Country of origin</i>	<i>Total # of migrants</i>	<i>Christians</i>	<i>Muslims</i>	<i>Hindus</i>	<i>Buddhists</i>	<i>Jews</i>	<i>Other</i>	<i>Unaffiliated</i>
1	Mexico	12,930,000	12,300,000	< 1,000	< 1,000	< 10,000	< 10,000	30,000	590,000
2	India	11,810,000	2,190,000	3,200,000	5,330,000	60,000	20,000	920,000	80,000
3	Russia	11,260,000	8,240,000	800,000	< 10,000	30,000	740,000	130,000	1,310,000
4	China	8,440,000	930,000	90,000	< 10,000	1,270,000	< 10,000	2,070,000	4,070,000
5	Bangladesh	6,480,000	60,000	3,320,000	2,760,000	110,000	< 1,000	220,000	< 10,000
6	Ukraine	6,450,000	5,100,000	130,000	< 1,000	< 10,000	290,000	20,000	910,000
7	Palestinian territories	5,740,000	40,000	5,680,000	< 1,000	< 1,000	10,000	< 1,000	< 10,000
8	United Kingdom	5,010,000	3,680,000	100,000	60,000	30,000	120,000	90,000	930,000
9	Philippines	4,630,000	3,540,000	990,000	< 1,000	< 10,000	< 1,000	80,000	20,000
10	Pakistan	4,480,000	100,000	3,360,000	800,000	160,000	< 10,000	50,000	10,000

Source: Pew Forum, *Faith on the Move*.

Table 6: Top ten destination countries for international migrants, 2010

<i>Rank</i>	<i>Destination country</i>	<i>Total # of migrants</i>	<i>Christians</i>	<i>Muslims</i>	<i>Hindus</i>	<i>Buddhists</i>	<i>Jews</i>	<i>Other</i>	<i>Unaffiliated</i>
1	United States	42,810,000	31,880,000	2,130,000	1,340,000	1,730,000	370,000	940,000	4,410,000
2	Russia	12,270,000	5,840,000	4,030,000	30,000	30,000	30,000	50,000	2,280,000
3	Germany	10,760,000	5,480,000	3,230,000	60,000	210,000	30,000	170,000	1,580,000
4	Saudi Arabia	7,290,000	980,000	5,620,000	440,000	140,000	< 10,000	70,000	40,000
5	Canada	7,200,000	4,230,000	670,000	310,000	290,000	140,000	320,000	1,260,000
6	France	6,680,000	2,750,000	3,040,000	60,000	190,000	10,000	240,000	400,000
7	United Kingdom	6,450,000	3,500,000	1,420,000	390,000	190,000	40,000	380,000	530,000
8	Spain	6,380,000	4,560,000	1,100,000	30,000	40,000	10,000	170,000	460,000
9	India	5,440,000	150,000	730,000	3,660,000	470,000	< 1,000	380,000	50,000
10	Ukraine	5,260,000	3,700,000	940,000	10,000	20,000	< 10,000	40,000	530,000

Source: Pew Forum, *Faith on the Move*.

Comparative Analysis

Two methodological differences between the studies led to differing results in some cases:

- Pew looked at “international migrants” (based on individuals who have been living for at least a year abroad), while the Center considered “religious diasporas” (based on both historical and current movement of people groups). This yielded disparate totals for settled diasporas versus current migrants: 859 million versus 214 million. The wider definition of “diaspora” (including historical migrants) by the Center produces a much larger figure.
- The Center’s study used significantly more religious categories (18) than the Pew study (seven).

Nevertheless, the findings are substantially similar. Both reports found that Christians and Muslims together represent a disproportionate percentage in diaspora (roughly two thirds) compared to their global population as a whole (around 55%). Both studies also reported that Christians constitute a greater share of migrants (one in two) than they do the general population (one in three).

Significance

These two reports are significant because, unlike most studies of migration, they highlight the movement not only of people but also of religion. Immigrants generally do not leave their faith behind; it travels with them and impacts their destinations. In the process, the faith of the migrants often undergoes changes in belief within their religion. Furthermore, migrant communities, with their rich traditions and deep-seated beliefs, also significantly alter the religious landscapes of the countries in which they settle.⁹

It is clearly important for existing religious communities—especially those in the majority—to welcome the migrants that arrive in their neighbourhoods every year with their religions. This changing religious landscape affects local politics, cultures, and societies in significant ways, and studying the religious affiliations of migrants will enable communities to make the necessary changes and offer support for migrants. This is not only a Biblical command but also key to community peace and cohesion.

Implications for Christian Mission

The movement of peoples worldwide necessitates a new outlook on the global Christian mission enterprise. Members of the world’s religions—especially Muslims, Hindus, and Buddhists—are increasingly the neighbours, colleagues, and friends of Christians around the world. The increase of religious diversity via migration means Christians (in the West in particular) are increasingly likely to have friends, and even family members, who are members of these religions.

In addition, those in diaspora often have particular physical and spiritual needs, as individuals faced with entirely new surroundings, cultures, and languages. This calls for a new, deeper level of engagement and assistance with these often-vulnerable populations, including interacting with their religious beliefs.

Education and Training

Fostering a different approach to Christian mission can begin with more thorough education and training in three key areas:

1. World religions, including their histories, texts, theologies, and practices

According to a 2010 Pew survey, white evangelicals in the United States are reasonably knowledgeable about Christianity and the Bible, answering correctly, on average, 7.3 questions out of 12. They are far less knowledgeable concerning world religions, however, answering correctly an average of only 4.8 questions out of 11. This contrasts with Jews, who averaged 7.9 correct answers about world religions, and atheists/agnostics, who averaged 7.5.¹⁰

2. Knowledge of the world’s most pressing human needs

Many of these needs are outside the experience of mainstream Western Christianity. Such issues include global poverty, slum settlements, trafficking and slavery, which are often the daily reality for those in religious diasporas worldwide.

Some starting points for learning about such global crises are the UN Millennium Development Goals (MDGs).¹¹ These goals include eradicating extreme poverty and hunger, achieving universal primary education, promoting gender equality, and reducing child mortality. In 2012, the UN reported that although marked progress had been made on each of the eight MDGs in the past ten years, further work remains to be done.¹² The World Evangelical Alliance has taken the lead in this area with its Micah Challenge, whose affiliates strive to provide “a global voice on poverty for Christians,” serving as advocates for the MDGs.¹³ A new global outlook requires knowledge about more than just religious matters.

3. Christian hospitality

This involves fostering friendships with adherents of other religions. Recent research has shown that 86% of Muslims, Hindus, and Buddhists worldwide do not personally know a Christian.¹⁴ The responsibility for engaging these religionists is too large for the vocational missionary enterprise.

The whole church needs to work toward rekindling a love of hospitality, and, in doing so, to reach out to their religious (and nonreligious) neighbours. The data show that Muslims, Hindus, and Buddhists increasingly are found living in traditionally ‘Christian’ lands. From this perspective, it has never been easier to fulfill the Biblical commands to know and love our neighbours or to make disciples of all nations.

NOTES:

1. Todd M. Johnson and Gina A. Bellofatto, “Immigration, Religious Diasporas, and Religious Diversity: A Global Survey,” *Mission Studies* 29 (2012): 1–20; Todd M. Johnson and Gina A. Bellofatto, “Global Christianity and Global Diasporas,” in *Global Diasporas and Mission*, edited by Chandler H. Im and Amos Yong (Regnum Edinburgh Centenary Series, forthcoming). Its findings were also presented as a case study in Todd M. Johnson and Brian J. Grim, *The World’s Religions in Figures: An Introduction to International Religious Demography* (Oxford: Wiley-Blackwell, forthcoming).

2. Pew Forum on Religion & Public Life, *Faith on the Move: The Religious Affiliation of International Migrants*, 8 March 2012, <http://pewresearch.org/pubs/2214/religion-religious-migrants-christians-muslims-jews>.

3. See Robin Cohen, *Global Diasporas: An Introduction* (Seattle: University of Washington Press, 1997), 26, for a list of nine common features of a diaspora.

4. Todd M. Johnson, ed., *World Christian Database* (Leiden, Netherlands: Brill, 2007).

5. Todd M. Johnson and Brian J. Grim, eds., *World Religion Database* (Leiden, Netherlands: Brill, 2008).

6. These categories are agnostics, atheists, Baha’is, Buddhists, Chinese folk-religionists, Christians, Confucianists, Daoists, Ethnoreligionists, Hindus, Jains, Jews, Muslims, New religionists, Shintoists, Sikhs, Spiritists, and Zoroastrians.

7. Pew Forum on Religion & Public Life, *Faith on the Move: Appendix B: Methodology and the Construction of the Global Religion and Migration Database (GRMD)*, <http://www.pewforum.org/Geography/Religious-Migration-appendix-b.aspx>. This definition is according to the United Nations Population Division.

8. These seven categories are Christian, Muslim, Hindu, Buddhist, Jewish, unaffiliated (comprises atheists, agnostics, and those with no particular religion), and all other religions.

9. For an excellent treatment of this subject in regard to the United States, see Peggy Levitt, *God Has No Passport: Immigrants and the Changing Religious Landscape* (New York: The New Press, 2007).

10. Pew Forum on Religion & Public Life, *U.S. Religious Knowledge Survey*, September 28, 2010, <http://www.pewforum.org/U-S-Religious-Knowledge-Survey.aspx>. White evangelicals also knew less about the role of religion in public life in the United States than Jews and atheists/agnostics. Only Mormons scored higher than white evangelicals on questions concerning Christianity and the Bible (answering 7.9 questions correctly).

11. United Nations, *The Millennium Development Goals Report: 2012* (New York: United Nations, 2012).

12. Statistics Division, Department of Economic and Social Affairs, United Nations, *Millennium Development Goals: 2012 Progress Chart*, June 2012.

13. See www.micahchallenge.org or Marijke Hoek and Justin Thacker, eds., *Micah’s Challenge: The Church’s Responsibility to the Global Poor* (Carlisle: Paternoster, 2008).

14. Todd M. Johnson and Kenneth R. Ross, eds., *Atlas of Global Christianity* (Edinburgh: Edinburgh University Press, 2009), 318.



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