

Otiso, RO 2023, 'From South to North: Contributions of African Immigrants in Western Christianity', *African Theological Journal for Church and Society*, vol. 4, no. 2, pp. 114-131

## **From South to North: Contributions of African Immigrants in Western Christianity**

Richard Ondicho Otiso  
Lutheran Evangelical Association of Finland  
South African Theological Seminary  
richard.otiso@sley.fi

### **Abstract**

Many modern Christian scholars are united behind the opinion that the centre of Christianity has immensely shifted from the global north (Europe and North America) to the global south (Africa, Asia and Latin America). Such dynamics have led to the decline of Christianity in the global north and the western world whilst a proportionate increase in Christianity has been a trend of the global south in the last decade. This article asks the question: is it time for the global south to re-evangelize the global north? As the western world becomes increasingly secular, it has become consequently evident that Christianity is currently post-Christian. Moreover, due to the global north's economic superiority, it has become a major immigrant destination for the global south citizens. This has led to an influx of high number of immigrants into the global north. This article points out the contributions of the global south in western Christianity by using African immigrants as a case point.

### **Introduction**

There is no doubt that migration of people from one region to another has played a huge role in evangelism and in the expansion of Christianity throughout history. This can be closely linked to the arrival of missionaries from the global north to other parts of the world largely in the 19<sup>th</sup> and 20<sup>th</sup> century (Levi, 2009). At the end of the 19<sup>th</sup> century, the centre of Christianity was Europe at large (Henry, 2005). This trend did not last long, however, as the

global north began to express low levels of religiosity whilst the global south continued to advance in the reception and spread of Christianity (Wijsen, 2009). In the recent past, changes in migratory flow have led to an increase in the number of immigrants from the global south settling in Europe and North America (Goss et al., 2011). This has led to the emergence of diaspora Christianity and immigrant congregations in the global north. Due to migration, the global north society has been demographically transformed from a traditional ethnically homogenous society to a multi-ethnic, multi-lingual, and multi-religious one (Rex, 1996).

Religion is one of the most tightly held social identities by immigrants while in their host countries (Adedibu, 2013a). As a result, the religious practices and traditions of immigrants from the global south have found their way to the global north. According to recent data, almost half of all international immigrants to the global north identify themselves as Christians (Molteni & van Tubergen, 2022). This explains the remarkable explosion of immigrant religious communities in many western societies. However, while many African immigrants establish strong religious communities in their host societies, they also face many barriers in cross-cultural outreach as well as in social integration into their host society (Alanezi & Sherkat, 2008). This is largely attributed to factors such as racial discrimination, language barrier, and increasing levels of secularism in western societies (Voas & Fleischmann, 2012).

While there is a continuing debate on the direction of Christianity globally, there is an immense representation of African Christianity in western societies (Adogame, 2013). Despite the waning level of Christianity in the global north, immigrant communities are slowly becoming most of the Christian representation in the global north (Martin, 2010). A brief examination of western Christianity reveals various contributions from immigrants at various levels. This paper addresses specifically the contributions of African immigrants to western Christianity. To tackle the issue exhaustively, this paper is divided into three sections. The first section deals with an overview of postmodernism and the demographics of Christianity. The second section examines the barriers and challenges faced by African immigrants in the European religious landscape. The third section evaluates the implications of an African worldview to theology in the global north.

## Postmodernism and demographics of Christianity

The 20<sup>th</sup> century was the beginning of the shift of the centre of Christianity from the global north to the global south. The arrival of European Christian missionaries in areas of Africa, Latin America, and Asia initiated a transition in the spread of Christianity to the global south (van Engen, 2016). It is worth noting that in the 1900 the largest Catholic country in the world was France while at the beginning of the present decade the largest Catholic countries are in Latin America and Africa (Jensz, 2012). If the current trend of secularism in the global north continues at the current rate, it is estimated that by the start of the year 2050 more than 50% of the world's Christian population will come from Africa (Becking et al., 2017).

Christianity in totality is increasing in numbers despite its decline in Europe and North America. This is due to an increase of an equal or a greater number of Christians in the global south, which offsets the decline of Christians in the global north (Eku, 2009). Due to migration, citizens of the global south are finding their way to the western society, enriching it again with new dimensions of Christianity. In comparison, it is estimated that 7600 people drop their Christian faith per day in Europe and North America while there are 23000 people joining the church in Africa either by birth or conversion (van Engen, 2016). Most European countries are no longer publicly expressing their religious inclinations as religion is deemed obsolete and backward. In Britain, religious matters have become peripheral and are often lacking among the ingredients that constitute the reality of the British population (Burgess, 2011). Even among the publicly declared Christians of the global north, a sparse number attend religious services or are actively involved in religious activities (Rex, 1996).

Traditional Christianity in the global north has been abated by postmodernism, a reaction to the assumed traditions of Christianity to explain reality (Goss et al., 2011). This has led to the introduction of different ideologies into the Christian doctrine. It is still widely debatable amongst Christian scholars as to what the true teaching of Christ according to the Bible is (Fatokun, 2005). This is primarily experienced in western society where there is an encroachment of cultural perspectives into its understanding of Christian teachings (Sanneh, 2009). The west, with its sophistication, has so far found some of the

traditional religious teachings inapplicable to its society. This explains the upward curve in secularism. The remaining members of Christianity have continuously found a way to harmonize theology and science, leading to different dogmas within Christianity (Voas & Fleischmann, 2012). The main question that remains unanswered in all this is who gets to decide what the truth is? In North America, an increasing number of people identify themselves as nonreligious, with a corresponding increase in the number of people who do not believe in a deity (Rex, 1996). Does this mean Christianity is becoming an affair of the global south?

Africans take seriously all matters regarding religion (Fatokun, 2005). However, it is a historical fact that the current form of Christian doctrine in Africa was introduced by missionaries from Europe and North America (Levi, 2009). As the global north declines in what was considered their endeavour, the global south is picking the baton and passing it on to posterity. One can be allowed to say that African Christianity is flourishing because of cultural aspects of African societies. Additionally, it should be noted that Christianity in Africa, at least to a greater extent, is not practiced independently, but rather as a complement to traditional morals and values (Frescura, 2015). This explains why the wave of postmodernism has not been able to sweep through the African moral and religious landscape. There still exists certain distinct ways of doing things in African society that has not changed with the change of time and the introduction of modern technology (Frost & Öhlmann, 2021).

The concept of Christianity in the global north is progressively becoming divergent from its counterpart in the global south (Bevans, 2015). While western society is finding no meaning in Christianity, African society is staunchly inclined toward Christianity. This explains the increasing numbers of churches and missionary activities in the global south (Burgess, 2011). Many of the religious organizations in the global north that align with the traditional concept of Christianity have found harbour in the African church, hence increasing the activities of Christianity in the global south (Fatokun, 2005). At least 95% of people that identify with Christian religion have remained so for their entire lifetime, with a meager 9% changing denominations and sects within the Christian faith. 9 in every 10 Africans are religious or believe in the existence of a God and the supernatural (Adedibu, 2013a).

The above statistics and illustrations depict a scenario of declining Christianity in the global north. But there is still hope for the emergence of a new form of robust Christianity in western society thanks to immigrants. In many western societies, strong religious practices have been associated with immigrants, making religion to be both despised and appreciated by different sections of the host societies (Voas & Fleischmann, 2012). In some instances, western societies have blended well with immigrant religious communities and incorporated ideologies regarding their practice of religion. Other host societies have become difficult to integrate with immigrants due to elevated levels of secularism and anti-immigrant attitudes (Smits et al., 2010). However, this does not kill the hopes of rejuvenating Christianity in the global north. African immigrants are more involved in religious participation in their host societies on arrival than they were in their home countries (Kalu, 2010). This has been due to cultural differences and religion being the only social identity that unites different ethnic communities.

We must not only point out changes in the demographics of Christianity in the global north but also changes in migration trends. If we are to get to the root of this matter, then it ought to be observed that the global north is currently accepting considerable number of immigrants from the global south in search of employment, education, and refuge from political instability. The United States of America is the global leader of immigrant destinations with 13% of its national population comprising of immigrants (Zong & Batalova, 2014). Guillermina (2003) observes that majority of immigrants in the USA are Christians or are likely to convert to Christianity with 65% of immigrants identifying with Christianity. Most of these immigrants are religiously active and belong to different religious groups. This shows that immigrant religiosity is on its way to re-evangelize the west. Wittmeier (2012) observes that in Canada immigrants from the global south are already altering the Canadian religious landscape. Immigrant religious communities are overtaking the mainline Pentecostal churches that are on a decline. Other immigrants bring new devout members into the already existing Catholic churches (Kalu, 2010). In Europe, the same effect has been felt in many countries that had turned secular at the beginning of the millennium. Britain, in which many churches had closed due to secularization, is now experiencing a new wave of religiosity as it opens its doors to immigration (Adedibu, 2013a). Most of the active

religious centers with large memberships in Britain are comprised of immigrants.

Immigrant Christianity has revolutionized the dynamics of Christian faith. The west ought to brace itself for something different as far as Christianity is concerned. There are many ways through which North America and Europe can benefit from immigrant Christianity if an effort is made to embrace it. Owing to existing cultural differences, there is no doubt that the global north and the global south have distinct understandings of various teachings in the Christian faith. This has been the obstacle in the way of immigrant Christianity. The next section examines three main challenges that immigrant Christianity face in Western societies. By making an effort to address these challenges, there is a possibility of an immense shift in terms of re-evangelizing the global north by the global south.

## **Barriers and challenges faced by African immigrants in the European religious landscape**

Settling in a new society often comes with a heap of challenges, especially in a foreign land. There is always the anticipation of a good start or a better life for most immigrants that are arriving in the global north from the global south. In most cases, these categories of immigrants are migrating in search of employment, better educational opportunities, or refuge from political instability. This speaks to the fact that the primary focus of immigration is economic as opposed to the social aspect of life. As the immigrants settle in their host societies, they must try to fit into those host societies as much as possible for their survival. This remains true even for religious participation. In as much as religion has been identified as the most unifying social aspect between immigrants and natives of the host societies, it still presents many obstacles to immigrants, which this section endeavours to address. Among the most familiar challenges faced are language barrier, secularism, and anti-immigrant attitude.

### ***Language barrier***

The consequences of migration cannot be generalized. They are not usually predetermined due to different uncertainties arising from individual immigrant's reason for migration. Additionally, immigrants are often viewed

negatively in both their host countries and their home countries (Smits et al., 2010). Immigrants are constantly battling these challenges in their daily lives. Amongst these challenges, the problem of language barrier is one of the most challenging parts of immigrant life. When a host community receives immigrants, the immigrants often try to learn the language of the host community for a better understanding or even integration into that host community (Alanezi & Sherkat, 2008). In some situations, it becomes tough since language proficiency is a pre-requisite for employment and education. To participate in community activities, immigrants must therefore overcome the language barrier.

In religious contexts, immigrants in host societies that speak a different language from the immigrants' mother tongue often face difficulties in religious integration (Connor, 2009). In some cases, immigrants succeed in the setting up of immigrant religious communities but that does not go far since the serves only immigrants. Social integration is induced by certain factors such as common language, trust, equity, and respect (van Tubergen, 2013). As much as people can develop these factors with time, they are not readily available in every situation. Even after overcoming these barriers, some societies might develop cohesive tendencies for a limited period, while there is a common agenda connecting the involved groups that later disperse after achieving their goals (Cadge & Ecklund, 2007). Therefore, for immigrant's religiosity to penetrate the host society, there must be a connection and understanding of the host society's religious landscape, beginning with the language of the host society (Cartledge & Davies, 2013).

In most, if not all, cases religious services and teachings are conducted in the native language of the host society. This means that for immigrants a larger outreach can only be effective when they learn the native language (Adedibu, 2013b). Participation in local religious activities equally requires understanding of the host society's native language. Whitaker (2015) notes that the difficulties in adapting to the language and lifestyle of the host community contributes to the culture shock that immigrants experience once they settle in their host societies. Christian immigrants face the risk of being misunderstood if they are unable to express themselves in the local language, leading to resistance in accommodating their religious views by the natives of the host society (Gibney, 2015).

In the light of these factors associated with language barrier, it is still largely unknown whether immigrants are willing to learn the local language or are more comfortable conducting religious activities in their own language or another foreign language (Sanneh, 2009). In many non-English speaking countries, international congregations and immigrant religious communities have resorted to the use of English, an international language, to connect both immigrants and natives of the host society (Owino, 2021). This has borne little fruit since a large population of natives in non-English speaking societies are uninterested in using a language that is not their native tongue (van Tubergen, 2013). In Europe, where there are different nationalities with different local languages, there is a generalized sense of patriotism by natives when they use their local language. This means that for immigrants to fully explore such a religious landscape they must learn the local language (Rex, 1996).

### ***Anti-immigrant attitude***

Immigrant religiosity has been a success as far as immigrants are concerned. However, when the necessity to cross cultural borders arises, challenges come that need to be overcome (Kalu, 2010). To begin with, most host communities are not welcoming to immigrants and tend to view everything about immigrants from a negative point of view (Adogame, 2013). Most of the time, the culture of immigrants differs from that of the host community. This creates difficulties for social integration into the host community (Melinda, 2015). Most African immigrants experience significant culture shock when settling in Europe and North America, where things are done differently (Oro, 2014). Insisting on keeping their traditional morals and values, these immigrants are often treated with resentment by their host communities. Most immigrants from African communities experience difficulties in cultural accommodation by the global north because most cultural practices and values of Africans are considered backward and retrogressive by the western societies (Frescura, 2015). In some cases, the level of acceptance depends on an immigrant's reason for immigration. Refugees often face more hostile treatment in host communities than do other immigrants who have come through established legal channels (Harold, 2019). Even in their involvement in religion, refugees face difficulties in assimilating into the religious sphere of their host communities.



The expectations of most immigrants are not usually met immediately upon they arrive in their host societies. In such cases, immigrants are mentally disturbed, and the outcome of their residence becomes a new experience (Connor, 2009). Many immigrants, in search for an institutional belonging, join religious communities. However, the religious landscape of most host communities is not an easy go for immigrants, and they end up discriminated against and segregated, thus frustration ensued (Creighton, 2013). Among the many expectations of immigrants, usually they first aim for an economic liberation through a paying job. Later, immigrants expect a jovial relation and connection with the host society in similar ways to who they connected in their home countries (Alanezi & Sherkat, 2008). Once they meet the opposite of these expectations, they face the only option of surviving on their own in a foreign land. This can result in engagement in unlawful activities or undocumented work to cater for themselves and their families in their home countries (Molteni & van Tubergen, 2022). When natives in the host society identify such cases, it often depicts a negative picture of immigrants and over time cultivates a culture of anti-immigrant sentiments from host communities (Melinda, 2015).

Due to strict immigration laws in many countries, immigrants are often restricted from working or have a minimum time of working (Tataru, 2020). Also, most of them are employed in the informal sector and must work extra hard to afford a living in their host societies. There is often a generalized low regard for immigrants when it comes to job qualifications. This extends across the board, even into the social sphere (Smits et al., 2010). Natives are more likely to trust a local religious leader than an immigrant of the same qualification (Adedibu, 2013a). Besides immigrant culture and religion are often considered backward by the host societies, making it an arduous task for immigrants to integrate into the religious sphere of their host communities (Cadge & Howard Ecklund, 2007). For African immigrants settling in western societies, some of their cultural practices are rejected because they are found to be extreme by the belief system of the host society (Kalu, 2010). For example, most African societies have not yet established gender equality and it is an open fact that even in religious settings the patriarchal system is dominant (Fatokun, 2005). As a result, people raised in that culture grow up believing and being obedient to their structures of leadership. On arrival in

western societies, any attempt to practice such cultural behaviours is met with contempt.

### ***Secularism***

The process of social integration can be daunting for immigrants; there are some recognizable barriers that are difficult to traverse. One such barrier, especially for religious immigrants, is the increasing rate of secularism in European and North American societies (Rex, 1996). Immigrant minority communities are faced with the challenges of tackling institutionalized secularism in the global north, especially in their attempts to integrate into the social and religious sphere of their host communities (Adogame, 2013). Western societies accommodate ethno-religious minority communities, but they are perceived as different by the natives of those host societies. The secularism problem that immigrant communities face remains one of the most complex sociological issues that migrants from the global south face when they immigrate to the global north (Harold, 2019). Such a challenge does not only pose a socio-economic disadvantage, it also affects the immigration status of immigrants (Burgess, 2011). This is because some of the cultural and religious values of immigrants raise doubts within the host communities about whether the immigrants can be integrated into the social sphere of the host communities (Voas & Fleischmann, 2012). For example, some immigrants' political and religious values of freedom, tolerance, and gender equality differ to a greater extent from those of their host societies in the global north (Smits et al., 2010).

In the global north, multiculturalism is a product of immigration, creating diverse cultural perspectives (Cadge & Howard Ecklund, 2007). A considerable hurdle to approaching the challenge of secularism lies in the nature of the religious landscape of hosting societies. There is a generalized tendency for natives to naturally despise the cultural values and practices of immigrants (van Tubergen, 2013). Coming to religion, the global north acts in a way as the custodian of Christianity; any attempt to redefine or to administer to them a novel approach to what is already thought of as normal is met with resistance (Smits et al., 2010). As most European and North American societies progressively embrace secularism, they assume a superior moral ground in which they consider the opinions and cultural views of minority groups to be inconsequential and insignificant (Goss et al., 2011). Over the last few decades,

the rapid secularization of European societies has diminished the place of religion in societies (Wijsen, 2009). It has become difficult for religion to be associated with considerable progress in those communities.

The European religious landscape has become uneven, with no distinct position to classify its elements. While most European societies are distancing themselves from Christianity, there is still lack of clarity as to the exact position of those that have left (Molteni & van Tubergen, 2022). Many in the European population that identify as Christians but do not participate in any religious activities or going to church (Martin, 2010). This introduces one of the major differences between the global south and the global north. In the global south, an identity as a Christian involves participation in religious activities and faithful attendance of church services (Adogame, 2013). Post-Christian Europe still struggles with the question of whether it should be defined by a common heritage of the Christian religion and by the metrics of western civilization or whether it should be defined by the modern structures of political tolerance, liberalism, and inclusive multiculturalism (Molteni & van Tubergen, 2022). As much as immigrant religiosity persists, European societies hold different views regarding religion due to their widespread secularism. However, due to political tolerance and liberalism, they respect individual religious stands (Wijsen, 2009). It becomes a huge challenge for immigrants, especially from the global south, to express religious views in the global north when the society in the global north does not recognize the role of religion in public life.

## **Implications of an African worldview to theology in the global north**

There is no doubt the current global religious landscape is uneven with Christianity shrinking in the global north and the global south experiencing an increasingly robust wave of Christianity (Eku, 2009). These apparent differences have shaped the two societies differently. While African society and the global south subscribe to public and state recognized religiosity, most western societies find difficulties with public exercises of religion (Becking et al., 2017). However, these western societies respect the private expression of religion due to their liberal democratic systems. For African immigrants in western societies, belonging to a community of fellow believers is the basic

identity of religious practice (Kalu, 2010). For them, to be a Christian means you attend religious services and publicly exercise your religion.

While there is still contention amongst scholars of Christian religion about how culture influences religious practices, it is apparent that western Christianity and African Christianity differ in practice based on culture (Fatokun, 2005). African societies condemn the west for compromising moral and ethical values. They consider religion in the west intruded by secular behavior (Adogame, 2013). Most of the notable differences between African and western societies revolve around the issues of gender and sexuality. While African society is strict on gender roles between male and female, the west operates based on gender equality (Becking et al., 2017). Additionally, the west has culturally recognized homosexuality—something that remains a taboo in African society (Adogame, 2013). While European liberal theology recognizes same sex marriage, it is strongly discouraged in the African religious setting. In Europe there are various theological perspectives on what constitutes a “proper marriage” besides the traditional union between male and female (Bongmba, 2015). One should not fail to note that the development of these theological views has been informed by culture. As European society has become progressively liberal, it has incorporated divergent views. On the other hand, African society has remained rigid and conservative, sticking to traditional theological view (Adedibu, 2013b).

Most different theological views in Christianity exist in the European societies and the global north at large (Rex, 1996). In most African societies, Christians consider reading the Bible part of religion (Bevans, 2015). For African Christians, the Bible is strictly the word of God that is to be used like a user manual for life. In addition to reading the Bible, African Christians use the guidance of the clergy and religious leaders to pray for and visualize changes in their lives (Bongmba, 2015). They believe to the word what the Bible promises and stick to it faithfully. In western theology, the contrast lies in the fact that the Bible can be understood in many ways. The understanding of many biblical concepts is abstract and therefore lacks an equivalent in the physical world (Oro, 2014). It is easy to take a position and argue theological positions that support any perspective, but we must not overlook the intention of the true word of God. Most theological schools in African societies are bible-based and are based on the belief that only through the Bible that we can

understand the initial intention of God for humanity and the world (Kalu, 2010).

In African societies, Christianity and religious practice is marked by social activities (Frescura, 2015). This might have been contributed to by low economic status necessitating societal help. Most of the African immigrants moving to Europe are seeking economic empowerment and are in most cases coming out of a context of poverty. Despite economic difficulties, poor leadership, and the low quality of social amenities, African Christianity embraces charity and hospitality (Adedibu, 2013a). Religion and social responsibilities are intertwined in African Christianity. This is because the ordinary daily activities of people are informed by religion (Frescura, 2015). Religious morals and cultural views are woven into the fabric of everyday life. This is best demonstrated by the fact that in African communities churches have given rise to schools and hospitals and many other programs aimed at the collective good of their societies. Even in catastrophic events or social ills, the religious community takes a front seat in leading and providing solutions (Levi, 2009).

African Christianity cannot stand on its own without supporting pillars from various communities involved. Christian theology in most African societies is based on its cultural context (Gathogo, 2022). African traditions are strong social identities; ways must be found for Christianity to be compatible with the traditions. African Christians are reluctant to abandon their traditional ways. Therefore, a middle ground must be found for them to practice Christianity without having to abandon their culture (van der Meulen, 2009). However, this does not go without challenges since over-contextualizing Christianity in many diverse cultures can lead to different forms of Christianity and can encourage forms of stray theology (Kalu, 2010). Additionally, African societies take seriously any concept of supernatural phenomenon. In fact, most of the African mythology that form African culture comprises of supernatural narration (Bongmba, 2015). While the west and global north at large are gravitating towards science and a system of empiricism, African societies are still strongly held with the occurrence of supernatural phenomenon (Fatokun, 2005).

## Conclusion

In the 20<sup>th</sup> century one could hardly tell the direction of Christian demographics. Europe, the pioneer continent of Christianity was a migrant-sending region, through colonialism and other forms of exploration. This was the beginning of the introduction of Christianity to the global south. The 21<sup>st</sup> century has seen a reverse of these demographics. Europe is now a migrant-receiving country. Additionally, it is now the least Christian continent amongst the traditionally Christian regions of the global north. The influence of Christianity in the global north has been on a decline due to societal changes and advances in technology and science. Today Europe and North America are described as secular. On the other hand, the global south is currently experiencing growth in Christianity and more communities are being converted into Christianity.

Part of the problems facing the global south has been economically instigated and this has led to a migration of citizens of the global south to the global north. In this migration process, the global north, the migrant-receiving society, has become multi-ethnic, multicultural, and multi-religious. Amongst these elements, religious belongingness has been the most dominant social identity expressed by many immigrants upon arrival in the host community. This means that immigrants will continue with the religion of their home country in their host country. Since most immigrants settling in the global north are from the global south, religion is therefore finding its way into the global north through immigrants. This raises the question of this article: Is it time for the global north to re-evaluate its stance on modern Christianity? The rest of the world and the global south has come to the west. The west should therefore look for ways to blend in and accept its re-evangelization by the global south. It is high time that western theology change and adapt to the views of the current time and of the dominant Christian culture from the global south. This is not only necessary; it is inevitable as well.

## Bibliography

Adedibu, B.A., 2013a, "Reverse Mission or Migrant Sanctuaries? Migration, Symbolic Mapping, and Missionary Challenges of Britain's Black Majority Churches", *Pneuma* 35(3), 405–423.

Adedibu, B.A., 2013b, "Reverse Mission or Migrant Sanctuaries? Migration, Symbolic Mapping, and Missionary Challenges of Britain's Black Majority Churches", *Pneuma* 35(3), 405–423.

Adogame, A., 2013, *The African Christian Diaspora: New Currents and Emerging Trends in World Christianity* 1st ed., Bloomsbury Publishing, London.

Alanezi, F., & Sherkat, D.E., 2008, "The religious participation of US immigrants: Exploring contextual and individual influences", *Social Science Research* 37(3), 844–855.

Becking, B., Korte, A., & van Liere, L. (Eds.), 2017, "Western Christianity as Part of Postcolonial World Christianity: The 'Body of Christ with AIDS' as an Interstitial Space." In *Contesting Religious Identities* (Leiden: Brill), pp. 39–58.

Bevans, S., 2015, "Ecclesiology and Missiology: Reflections on Two Recent Documents from the World Council of Churches: Ecclesiology and Missiology", *Dialog* 54(2), 126–134.

Bongmba, E.K. (Ed.), 2015, *Routledge Companion to Christianity in Africa*, Routledge, London.

Burgess, R., 2011, "Bringing Back the Gospel: Reverse Mission among Nigerian Pentecostals in Britain", *Journal of Religion in Europe* 4(3), 429–449.

Cadge, W., & Ecklund, H.E., 2007, "Immigration and Religion", *Annual Review of Sociology* 33(1), 359–379.

Cartledge, M., & Davies, A., 2013, "A Megachurch in a Megacity: A Study of Cyberspace Representation", *PentecoStudies: An Interdisciplinary Journal for Research on the Pentecostal and Charismatic Movements* 13(1), 58–79.

- Connor, P., 2009, "Immigrant Religiosity in Canada: Multiple Trajectories", *Journal of International Migration and Integration / Revue de l'integration et de La Migration Internationale* 10(2), 159–175.
- Ekué, A.A., 2009, "Migrant Christians: Believing Wanderers between Cultures and Nations", *The Ecumenical Review* 61(4), 387–399.
- Fatokun, S.A., 2005, "Christianity in Africa: A historical appraisal", *Verbum et Ecclesia* 26(2), 357–368.
- Frescura, F., 2015, "A Case of Hopeless Failure: The Role of Missionaries in the Transformation of Southern Africa's Indigenous Architecture", *Journal for the Study of Religion* 28(2), 64–86.
- Frost, M.L., & Öhlmann, P., 2021, "Policy Brief 01/2021: 'More than just having church' - COVID-19 and African Initiated Churches".
- Gathogo, J.M., 2022, "The shifting landscape of African-Pentecostalism in Kenya", *Theologia Viatorum* 46(1).
- Godfrey O.A., 2021, "Nia-Buntu as a Post-covid 19 Imperative for encountering 'the other' amongst us The Case of The Cosmopolitan Affirming Church (CAC)-Nairobi Kenya."
- Goss, E. M., Larsen, M., Vercauteren, A., Werres, S., Heungens, K., & Grünwald, N. J., 2011, "*Phytophthora ramorum* in Canada: Evidence for Migration Within North America and from Europe", *Phytopathology* 101(1), 166–171.
- Harold, G., 2019, "An Evangelical Understanding of The Missio Dei as Inclusion of Social Justice: A Critical Theological Reflection", *Pharos Journal of Theology* 100.
- Henry, M., 2005, "Christianity and Europe", *Irish Theological Quarterly* 70(2), 132–132.
- Jensz, F., 2012, "Origins of Missionary Periodicals: Form and Function of Three Moravian Publications", *Journal of Religious History* 36(2), 234–255.



Kalu, O.U., 2010, "African Pentecostalism in Diaspora", *PentecoStudies: An Interdisciplinary Journal for Research on the Pentecostal and Charismatic Movements* 9(1), 9–34.

Levi, J.A., 2009, "Portuguese and Other European Missionaries in Africa: A look at their linguistic production and attitudes (1415–1885)", *Historiographia Linguistica* 36(2–3), 363–392.

Martin, B., 2010, "The Global Context of Transnational Pentecostalism in Europe", *PentecoStudies: An Interdisciplinary Journal for Research on the Pentecostal and Charismatic Movements* 9(1), 35–55.

Melinda, T., 2015, "To the Ends of the Earth: Cultural Considerations for Global Online Theological Education", *Abilene Christian University* 49(2), 113–125.

Molteni, F., & van Tubergen, F., 2022, "Immigrant generation and religiosity: A study of Christian immigrant groups in 33 European countries", *European Societies* 24(5), 605–627.

Oro, A.P., 2014, "South American Evangelicals' Re-conquest of Europe", *Journal of Contemporary Religion* 29(2), 219–232.

Rex, J., 1996, "Multiculturalism in Europe and North America". In *Ethnic Minorities in the Modern Nation State*, J. Rex (London: Palgrave Macmillan), pp. 114–131.

Sanneh, L.O., 2009, *Translating the message: The missionary impact on culture* (2nd ed., rev.expanded), Orbis Books, Ossining.

Smits, F., Ruiters, S., & Van Tubergen, F., 2010, "Religious Practices Among Islamic Immigrants: Moroccan and Turkish Men in Belgium", *Journal for the Scientific Study of Religion* 49(2), 247–263.

Tataru, G.F., 2020, "Migration – an Overview on Terminology, Causes and Effects", *Logos Universality Mentality Education Novelty: Law* 7(2), 10–29.

van der Meulen, M., 2009, "The Continuing Importance of the Local. African Churches and the Search for Worship Space in Amsterdam," *African Diaspora* 2(2), 159–181.

van Engen, C. E. (Ed.), 2016, *The state of missiology today: Global innovations in Christian witness*, IVP Academic, Downers Grove.

van Tubergen, F., (2013), "Religious change of new immigrants in the Netherlands: The event of migration", *Social Science Research* 42(3), 715–725.

Voas, D., & Fleischmann, F., 2012, "Islam Moves West: Religious Change in the First and Second Generations", *Annual Review of Sociology* 38(1), 525–545.

Wijsen, F., 2009, "Global Christianity: A European Perspective", *Exchange* 38(2), 147–160.