Chirchir, CC 2026, Review of *Missional Cohesion of African Diaspora in the West: An Afrocentric Model for Black American and Nigerian Immigrant Church Collaboration*, LS Chinn, *African Theological Journal for Church and Society*, vol. 7, no. 3 pp. 289-291

Review

Chinn, Lloyd S., *Missional Cohesion of African Diaspora in the West: An Afrocentric Model for Black American and Nigerian Immigrant Church Collaboration.* Carlisle: Langham Academic, 2026, ISBN 9781786412751, 268pp.

Reviewed by Christine Chemutai Chirchir[1]

Lloyd Chinn introduces *Missional Cohesion of African Diaspora in the West* with observations concerning the relationship between African immigrants in the United States and Black Americans, related to mission and ministry. Chinn's vision is a collaborative spirit among African diaspora faith communities in the United States. He wants to see African immigrants and Black American churches collaborate in God's mission purposes. Chinn has served as a missionary in Ghana and as global director for Africa and diaspora coordinator for the Movement of African National Initiative. He uses his experience as a cross-cultural worker to explore how people of African descent can unite and carry out the Great Commission in the United States. Chinn knows that collaboration is not easy. His concerns about 'underlying and unspoken relational tension between Black Americans and Africans in diaspora' (3) led Chinn to Chinn embark on his research.

Chinn is concerned with the lack of ministry models that foster collaborative ministry relationships between Black Churches and African diaspora congregations in United States. His research focuses on the religious Nigerian immigrant community in Houston, not the African diaspora generally, for the following reasons: Nigerian are the largest nationality in the African diaspora, Nigeria is a leading mission-sending nation, and Houston is home to the largest population of Nigerian immigrants in the United States. Chinn's goal is to

[1] Christine Chemutai Chirchir is Lecturer in the School of Theology at Kenya Highlands University, Kericho, Kenya

propose a model of mission integration by exploring the behaviours and motivations that influence collaborative ministry relationships among select Black American and Nigerian immigrant churches. The book is divided into three parts, each covering a different perspective that contributes to the understanding and development of a collaborative model of missions.

In the first part, Exploring African Identity Dynamics, Chinn reviews literature on different aspects of identity formation in the African diaspora context. Chapter one explores identity development among diaspora communities through the lenses of transnationalism, hybridity, and collective identity. Chapter two focuses on mission motivation in the religious African immigrant context. Chapter three, surveys literature on collaboration theory and outlines four factors that shape mission-oriented collaboration constructs: reconciled relationships, the consensus in a common call, leadership integration, and interdependent humility.

Part two, Discovering the Collaborative Potential, explains Chinn's research components and corresponding findings. Chapter four describes his methodology, detailing the research rationale, outlining the interviews and focus groups and explaining his analysis of the relevant data. Chapter five presents Chinn's findings that show shared features in the social experiences of Black Americans and Nigerian immigrants and factors that can hinder their collaboration in missions. Chapter six proposes eight courses of action to stimulate missional convergence: navigating authenticity of relationship, creating platforms of understanding, reliance on a spiritual orientation, participating in conjoint mission, surrendering ministry agendas, instilling missional discipleship, onboarding catalytic leadership, and defining strategic parameters.

The book's final four chapters—part three: Conclusions, Organisational Analysis, and Implementation—integrate the results of Chinn's research. Chapter seven draws ten conclusions based on the findings that comprises the framework of Chinn's collaborative missional model. Chapter eight compares a Black Church and a Nigerian immigrant church to determine factors that create an environment that fosters missional collaboration. Chapter nine proposes a five-phase missional integration model that outlines a clear, practical, and contextualised plan for mission-oriented collaboration. Chapter ten suggests

missiological implications of Chinn's research for the African diaspora and offers recommendations for further research.

Chinn has written an excellent and timely book that reflects the growing field of diaspora missiology. Drawing on his own cross-cultural experience, Chinn describes the complex relationship between Black American and Nigerian immigrant churches in the United States. The entire book is interested in presenting a model that fosters missional collaboration among all people of African descent – both Black Americans and members of the African diaspora in the United States.

Chinn's opening discussion about the search for identity among Africans in diaspora is provocative. Before one can talk about collaboration, one must understand the who and the where: Who is supposed to be part of the collaboration? Where are they? Chinn's exploration of three general types of identity development among diaspora communities reveals how complex identity formation is. Religion is a powerful tool in one's identity wherever one goes. To cope with the pressures of adjusting, immigrants form dual identities: they keep the identity of their country of origin while adopting a new identity in their country of residence. To assimilate into their new environment, a hybrid identity is formed. 'The new morphed identities of African immigrants create a means of adjustment and successful assimilation into the new cultures.' (20)

Chinn offers a clear description of these identities, painting a picture of the immigrant's struggle to feel that he or she belongs. Until immigrants have a sense of belonging, they are not able to collaborate. And collaboration is key to mission. Chinn closes his book with a beautiful five phase missional integration model to foster mission-oriented collaboration between Black American and Nigerian immigrant churches. Chinn's volume is a welcomed contribution to the literature on missional collaboration. Its model is appropriate for African immigrant churches and the Black American communities that are interested in collaboration in mission. It is not only beneficial to the Nigerian immigrant churches and Black Americans but also for other diaspora communities that are struggling to find a model for doing missions in the United States.