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Abstract

In the making of a new home, immigrants have always wanted to settle with people that share similar religious beliefs, given that religion is the only common point that offers universality contrary to culture and other social factors that are subject to change in respect with the surrounding. Given the increase in the global population statistics of the Lutheran church, this article presented a case study of the lives and activities of immigrants of Lutheran origin in Kenya. Based on the existing literature, factors like the religiosity, culture and language of the host community will be analyzed. Moreover, the major finding of this study identifies that the separation between immigrants and locals is based on the fact that there is lack of a common language between the two parties. Emphasis was put on language as the biggest unifying factor. A realization of the factors that hinder integration of immigrants into the host society as explained in this article will aid in the formulation of new policies by the Lutheran church of Kenya and as well go a long way in resolving the existing barriers to immigrant integration.

Keywords: *Religion, international migration, structural adaptation, Lutheran Christianity, Ethnicity and culture.*

Introduction

The religious landscape in Kenya is deeply Christian. The entire Kenyan population comprises of over 80% of Christians, Muslims follow closely with a percentage of 11.2 and the remaining 10% constitutes other categories.¹ Within Christianity, there is still a divide between mainly Catholics and Protestants. As illustrated by the Kenya demographic data (2009), most of the immigrants in Kenya have come there mainly not on the influence of religion but based on other factors like employment or studies. A great part of the immigrant population in Kenya comes from other African countries, with a few others from outside Africa (Ghai, 2004:2). However, most of the immigrants from Europe and North America come to Kenya for religious purposes, either sent as missionaries or for religious projects (Ngugi, 2012).

Still the question of religion and immigration remain greatly unexplored although the Kenyan population claims to have the highest representation in terms of a religious population (Kenya demographic data, 2009). The Kenyan immigration department has made it easier for religious organizations, both local and foreign to operate in Kenya. Foreigners settling in Kenya as religious employees are only required to apply for a special category of work permit that immensely cheap compared to other work permits². This has encouraged religious organizations from developed countries to operate with easiness in Kenya. Even with all this conditions available, the settlement of immigrants has been faced with challenges mainly because the position of religion in Kenya is mixed (Kurian and Thomas, 1992). It should not escape our minds that despite a big percentage of Kenyans being religious, ethnic consciousness supersedes religious consciousness in Kenya (Finke, 2003).

Drawing from relevant available information, this study sought to evaluate if religion facilitates the settlement of immigrants of Lutheran origin settling in Kenya. Can the bare fact of being a Lutheran make it easy for an immigrant to settle with native Lutherans in Kenya without any challenges? Within the discussion this study strived to make it understood that international migration has contributed a great deal to local religious developments (Baumann 2000; Hinnels 1997; Warner 1998). Such developments have led to the change in the individual lives of the native Lutherans and the local churches, with the immigrants being slightly affected. The immigrants' local experience is also seen to be influenced by such factors as religion and culture (Ebaugh and Chafetz 2002).

Lutheran Christianity is a minority Protestant religious community in Kenya but it is a dominant religious tradition in the Scandinavian countries (Markkola, P. 2015). The colonization of Kenya and Africa at large by Europeans led to the collapse of African religions and consequently the introduction of Christianity, but even before the colonization, there were missionaries that traveled

¹ "Kenya Open Data Survey: 2009 Census, Volume 2, Table 12: Population by Religious Affiliation," Kenya Open Data, last modified 204, <https://www.opendata.go.ke/-Environment-And-Natural-Resources/2009-Census-Volume-2-Table-12-Population-by-Religi/jrmn-krnf>.

² The Department of immigration under the ministry of interior and co-ordination of national government has classified all religious immigrants under "class I" of work permit categories. The processing fee of this work permit is Kshs 1,000 (US \$ 10) and the fee payable for this permit is Kshs 5,000 (US \$ 50) per anum. This is immensely cheap as compared to other classes like "class G" which requires a processing fee of Kshs 10,000 (US \$ 100) and an annual fee of Kshs 100,000 (US \$ 1000).

to Africa for evangelism (Richard, B. 2017). In Kenya, Christianity was introduced by missionary Ludwig Krapf in 1844 and Lutheranism was introduced by the Swedish missionaries in 1946 (David, 1973). In respect to that history, this study discussed the extent to which the culture of immigrants has influenced locals in their area of settlement. The perception of immigrants and their countries of origin amongst the Kenyan natives explain some of the behavior change that is not easily exhibited in other contexts, as illustrated.

The main aim of this article was to analyze the process of settlement of immigrants of Lutheran origin in Kenya. The study begins with a presentation of historical background of Lutheran immigration and how it started in Kenya, drawing contributions from other scholars. In details the study analyzes the major activities and daily lives of Lutheran immigrants in Kenya. Collectively, the study focuses on the settlement of Lutheran immigrants in Kenya and their influence in the process of globalizing local cultures and activities to suit international migration with the main argument being that even though ethnicity is a determinant in religious migration, language is far a strong unifying factor that needs intellectual attention.

History of the Lutheran Church in Kenya.

Kenya's religious history dates back to 1844 when the German Ludwig Krapf arrived in Mombasa Kenya (David, 1973). Krapf, who had trained as a missionary in Basel, Switzerland translated the Bible into Swahili to intensify his evangelization. European attention started to focus on the East African slave trade in the late 1860s and the Church Missionary Society (CMS) ended up with rescued slaves that needed resettlement (Mungean G.H (ed), 1978). As a result, a large settlement of freed slaves was established which led to an increase in the number of mission societies. The evangelical Lutheran church of Kenya was born out of the Swedish Lutheran Mission (SLM) in 1948. In 1936, SLM needed a new area to keep on with its missionary work after being expelled from Ethiopia (David 1973). As a result, they moved into Kenya, a suggestion that they were given by an Ethiopian who had thought it wise that they continue their mission work with Ethiopian refugees in Kenya. Axel B. Svensson and Mr. Anton Jonsson arrived in Kenya in the February of 1939, sent by the board of SLM. The two were received by the then British colonial government (Jakko, 1989).

Due to the many mission works that were already in Kenya, Mr. Nixon, a leader of an American Baptist mission advised the two to proceed to Kisii land where there had not settled many missionaries except for only seventh day Adventist and Catholic churches. In Kisii, the local authority, answerable to the colonial government welcomed them and they were located a piece of land at Itierio, roughly 10km out of Kisii town (Lundeby 2008). Unfortunately the Second World War interrupted with the Swedish establishment in Kisii land until later in 1946 when the board of SLM sent its first missionaries to Kisii. From Itierio, the mission work Spread to Matongo and other parts of Nyamira district like Ogango where a women's work centre was established. In 1970, more mission work intensified and another centre was established in Chesinendent, in Kipsigis land. Due to the increase in the number of the congregations, the Swedish Lutheran Mission was converted to Lutheran Church of Kenya in 1963 (Imberg, 1995a).

History of International migration in Kenya

Migration has always been an integral component of humanity since time immemorial (Wijitapure, 2017). Before colonization Africa was one big piece of land where people moved freely from one place to another. The diverse distribution of African indigenous communities across Africa is one illustration of this point. For instance, the Bantu people, one of the largest ethnic community in Africa is distributed amongst many African countries like Kenya, Congo, South Africa, Tanzania, Uganda, Malawi, Zambia, Burundi, to name but a few (Butt, John J. 2006).

The migration pattern in Africa had been seen to take a direction in which at the beginning of the 20th century there were a lot of immigrants from Europe who settled as a form of colonization. During the scramble and partition of Africa, European countries developed territories where they settled and ruled from within Africa (Brantlinger, Patrick 1985).

International migration in Kenya can be categorized into three. The first category comprises of the pre-colonial period in which the current communities settling in Kenya came in as a search for favorable settling conditions (Butt and John, 2006). The pre-colonial Kenya was highly traditional and societies existed without territorial demarcations. During this time, religion was hardly a component of migration as people migrated for such of arable lands for farming and conducive environments for carrying out their economic activities (Ndeda, 2019).

The first phase of migration saw the arrival of the Bantu who originated in West Africa as early as from the beginning of the first millennium AD. After the Berlin conference in 1884 the current Africa territorial demarcations were allocated and the then settlers of Kenya became permanently Kenyan. This first category of migration ended in the early years of the 20th century as it was now almost impossible for the indigenous Africans to move freely, with the exception of some nomadic communities like the Maasai who lived both in Kenya and Tanzania (Ndeda, 2019).

The second category is seen to have started as early as 1498 during which there were European explorers like the Portuguese Vasco da Gama who arrived in the coastal city of Kenya, Mombasa (Hallett, 1970). Afterwards Kenya began to gain numbers of visitors with the most remarkable being the English explorer Livingstone and the German missionary Ludwig Krapf. On his return to England, Livingstone passed word to his fellow compatriots of the conditions in Kenya and later came in more missionaries into Kenya.

At the start of the 20th century European powers started exploring Africa and took over in governance, establishing various regions as their respective colonies (Brantlinger, Patrick 1985). The establishment of the British colony in Kenya was officially launched in 1895 as the East Africa Protectorate and later named to as the Kenya Colony in 1920 (Kenya Protectorate Order in Council, 1920). Political programs were introduced with formal education being introduced too in Kenya.

Missionaries kept coming in, now with the support of the ruling colonial government. At this point, the immigrants coming had strong support of the then British colonial government and were granted permanent stay. It was necessary because among the immigrants were family members of senior government officers and investors from the colonial government who had come in search for resources to precipitate the economic progress of their government. Missionaries also settled with their families (David, 1973).

This second category of migration came to an end in the middle of the 20th century when most African countries were gaining independence and this led to the emigration of the Europeans who had settled in Africa back to their countries of origin (Brantlinger, Patrick 1985). In Kenya, the then British colonial government officially handed over power to the Kenyan local authority on 1st June of 1963, officially celebrated in Kenya as Madaraka day, literally translating to the day of authority (Kenneth, 1966).

Although the British settlers left, this did not see other settlers, largely missionaries leaving too. It's through the postcolonial government that mission work intensified in Kenya with the translation of the Bible into local dialects commencing, as a means of improving the mission work deep into the interior communities where knowledge of the Swahili and English language was minimal (David, 1973).

The third category, which runs as up to now, saw most Kenyans emigrating from Kenya in search of employment. During the 1980s, the Kenyan economy started to deteriorate, being affected much by the failed 1982 coup d'état³. Kenya recorded high numbers of emigrants than immigrants. Political instability contributed too to the reduction in the number of international migration in Kenya (Odipo, Owuor, and Ochieng; 2015). Most Kenyans fled the country, with a majority of them being political refugees like the former chief Justice, Dr. Willy Mutunga who was exiled because of his political stands (Amnesty International, 1987)⁴.

The effects of migration cannot be undervalued as many scholars have weighed in this discussion. Stephen Castle and Mark Miller (2003) stipulate that the contemporary global migration has an immense effect on countries currently than before. As dynamics of migration keep varying, so far the highest number of the immigrant population anywhere in the world have gone out in search of green pastures, with a significant percentage migrating as refugees fleeing political instability or other atrocities like war (Castle & Miller, 2003).

Kenya as a country has attracted a great number of immigrants, with the East African community forming the largest part of immigrants, followed by other African countries. Asians follow with majority originating specifically from India and Europe and North America also contribute in a low percentage (Kenya demographic data, 2009). The increase in contemporary migration has been facilitated by factors such the improvement of infrastructure and communication technologies that has connected the world (Levitt, 2001). Drawing from Castles and Miller (2003), it can be said that contemporary immigrants do not anymore feel disconnected from the local community because they have a diversity of resources to explore the local context. Immigrants integrate with locals in a unique environment where both forego their cultural reservations to meet at a middle

³ After the attempted coup d'état that failed in Kenya, the economy of the country was badly hit with the Kenyan shilling losing value against the American dollar. Most economists agree that the Kenyan economy started deteriorating and this increase the rate of emigration. For more details see David Ndi, a Kenyan economist and public intellectual's "*Economic Policy Imperatives in the Context of Kenya's Political Transition (2001-2003)*."

⁴ See "Amnesty International, Kenya, Torture, Political Detention and Unfair Trials." AI Index AFR 32/17/87, 1987. During the late 80s after the failed coup d'état, the then president of Kenya intensified a crackdown on political enemies who he viewed as a threat to his rule. This led to exiling of any politicians with a dissent opinion including university student leaders who were then opposed to the president.

point where traditional divisions are overlooked and a new bond is formed (Roland and Robertson 1995).

Influence of religion on immigrant settlement

The settling of immigrants in a new society is bound with uncertainty. Most of them suffer from culture shock as they experience a new and more often totally different order of life (David, 1973). Religion has often been closely associated with the settlement of immigrants as it seems to be arguably the only universal identity that connects people. In a social context, religion seems to be the first aspect of integration between immigrants and natives, as it plays the middle ground (Roland and Robertson, 1995). The interaction between immigrants and natives contributes to changes in religious structures especially in a move to accommodate both. In cases where immigrants do not understand local languages, the local religious authorities have introduced congregations where international languages such as English are used in order to accommodate the immigrants. In some cases, where native languages are shared like in the case of Swahili for both Kenya and Tanzania the integration of immigrants into the local society has been seen to be effective (Magesa, 2015).

Religious tradition is the long lasting indicator of cultural tradition amongst most immigrants, even after the abandonment of other aspects of cultural traditions (Hamberg, 1999). In most migrant populations, religious behaviors practiced in home countries are seen to survive long after settlement in host societies (Baumann 2002; Ebaugh and Chafetz 2000). This is evidenced by the existence of many variations of specific denominations like the “ethnic versions” of the Roman Catholic Church in North America, Protestants in Europe and many others. It can therefore be argued that religious traditions traverse distances from their place of origin into new societies where they blossom and gain ground (Park, 1994, p. 153-154).

Just like many other aspects of immigrant traditions, religious traditions too need to find a way of settling in the new environment. This is because, even within the same denominations, there exists differences in behavior and practices that may not be compatible when applied outside their context (Warner, 1998). As much as immigrants are able to control other aspects of their cultural traditions, the social setting in a host community is difficult to control. The best way to integrate is by adapting to some of the existing norms before introducing your culture gradually. It can therefore be said that the integration of immigrants affects both the immigrants and the locals (Ebaugh and Chafetz 2000, 325). The behavior and culture of immigrant plays a significant role in their settlement. It can determine their chances of survival in a new society or even their chances of securing employment. If local develop negative attitudes towards immigrants integration will become merely improbable leading to isolation. This means that immigrants will live in their own set ups with their set of social amenities like churches where will totally carry out life just like they are in their countries of origin (Martikainen, 2005)

In Kenya, religious differences are dominant only outside Christianity. Non-Christians are the most affected by the integration process as it makes it difficult for them to survive within the largely Christian society (Pew Forum on Religion and Public Life: 2010). Muslims live in isolation with a majority of them occupying the North West part of the country and a few others in big cities like Nairobi and Mombasa living together (Kenya demographic data, 2009). Within Christianity,

denominational prejudice is relatively low but some proselytizing denominations like Jehovah Witness and the Repentance and Holiness Ministry associated with the self-proclaimed prophet of God, David Owuor are treated with suspicion. Christian immigrants however enjoy conducive reception as compared to other religions like Islam and Hindu (Pew Forum on Religion and Public Life: 2010).

The status of religion in a certain part is also important when considering its influence on immigration. In some countries like Finland, religion and the state are conjoined whereas in Kenya religion and the state are separate and independent (Markkola, 2015). Even though in Kenya religion is separated from the state, religious freedom is highly valued as people are allowed to freely congregate and worship. Most immigrants often find them in reversed religious positions when coming to Kenya mainly because Kenya comprises of many different denominations (Mwangi, 2007). For example, the dominant church in Finland, where most Lutheran missionaries in Kenya today come from is the Evangelical Lutheran Church of Finland but in Kenya the dominant Christian denomination is the Catholic Church. Most immigrants from Finland might therefore be surprised when in this new environment where the effects of Lutheranism might not be felt. However, in such a situation of coming from a majority religious community to a minority one, immigrants often develop more interest in religion since it's only existing bridge between them and the native society. Baumann (2002) argues that minority religious identity is more established because it has been contested.

Most Lutherans coming to Kenya find themselves in a religious minority position since the Lutheran church of Kenya is not as large as its catholic or Anglican counterparts that are culturally and numerically dominant. The advantage they have is that the Lutheran church is global and it exists in many other neighboring countries and even African countries where they have formed alliances to work in collaboration.

Lutheran immigrants in Kenya

There exists no record of specific number of immigrants of Lutheran origin in Kenya. The Evangelical Lutheran church of Kenya, however, estimates its total population at 100,000 members of the Kenyan population (Lutheran world organization, 2020). Most Lutheran immigrants in Kenya are mainly from the neighboring Tanzania who have come to Kenya primarily for employment purposes. There other minorities from other African countries like Uganda, South Sudan, South Africa and many others. Europeans immigrants of Lutheran origin are mainly from Finland, Sweden, Germany and outside Europe most are from North America (Imberg, 1995a). The existence of Lutheran religious organizations in Kenya like the Lutheran Heritage Foundation (LHF), the Swedish Lutheran Mission (SLM), the Lutheran Evangelical Association of Finland (LEAF) and many other have led to the increase in the number of immigrants of Lutheran origin in Kenya. LEAF for instance has been sending missionaries to Kenya who have developed partnership with the Evangelical Lutheran of Kenya (ELCK) in promoting Lutheranism within Kenya⁵.

The Lutheran Church of Missouri Synod has also contributed to an increase in the number of Lutheran immigrants in Kenya. Linked with the LHF they have donated funds for the support of

⁵ <https://www.sley.fi> accessed in March of 2020.

Lutheran theological schools in Kenya like the Matongo theological college.⁶ During the last 10 years, Kenya has been on the receivership of Lutheran immigrants who have utilized the highly religious Kenyan atmosphere to spread the gospel. Theological students of Lutheran origin have also come to Kenya to conduct their internships with most coming from European countries like Finland⁷.

In this section, this study sought to evaluate if the needs of the immigrants have been well responded to by the ELCK and explored further to see if the religious services offered by the ELCK are in any way important for the immigrants. The following questions were attempted to be answered. Has the coming of missionaries helped the Lutheran church of Kenya? Second, what contributions are immigrants of Lutheran origin making towards the local natives? Lastly, in the discussion this study evaluates the role of ethnicity in religious integration between immigrants and natives.

Organizational support

The ELCK has so far helped in the integration of immigrants of Lutheran origin into the Kenyan society. The Nairobi Lutheran Cathedral, the archdiocese, has been restructured mainly to serve the needs of the immigrants who come to Kenya. Located in Kenya's capital Nairobi, the congregation is home to 500 members, most of them living in Nairobi⁸. The congregation conducts Sunday services in both English and Swahili, incorporating immigrants who can't understand Swahili, the Kenyan national language. The leadership of the congregation arranges group discussions, women and youth seminars where immigrants and locals interact freely to foster their ideas. The congregation consists of people from many countries and it does not only bring together immigrants but serves as well as a unifying entity for the highly ethnically polarized Kenyan society⁹.

Other structures have been established for the integration of immigrants. The Lutheran theological college of Matongo situated in the western part of Kenya has provided an environment for the interaction between immigrants and locals¹⁰. It has provided room for intellectual discussions whereby contributions are made towards the scholarship of Lutheranism. In most cases immigrants of Lutheran origin have completed their internships or exchange programs in this institution. These among many other efforts have been tremendous for local integration of immigrants (Lundeby, 2008). Interactions and participation of immigrants in local activities show a positive response on the side of immigrants because they feel a part of the local community (Martikainen, 2005). However, there exist challenges since the ELCK regulates the extent to which immigrants can engage in local activities. For example in cases where the immigrant aspiration do not fall in line

⁶ <https://www.lcms.org> retrieved in March of 2020.

⁷ Data was obtained from the Lutheran world Federation website.

⁸ This data was obtained from the archdiocese headquarters in Nairobi personally from the head pastor's office. My search in other scholarly material existing did not bear any fruits. However, it was previous shared online on the archdiocese website which is not operational currently.

⁹ More data on ethnic divisions in Kenya can be obtained from the report by Maurice Odhiambo with a preface by Yash Ghai; "Kenya: Minorities, Indigenous People and Ethnic Diversity, 2005.

¹⁰ During every year the Lutheran theological college of Matongo receives missionaries who go there for activities such program exchange and some come to give lectures on current trending issues in theology.

with the local doctrine like the recognition of homosexual rights which is now common in the west churches, in that case the local church authority cannot consent that.

The problem of language used to carry out services is more a local problem than it is a problem for immigrants. One reason is because most if not all immigrants coming to Kenya speak and understand either Swahili or English which are official languages in Kenya. But in most rural areas in Kenya, ethnic communities speak in their own local dialects, with only the educated being able to communicate in English or Swahili (Lundeby, 2008). It would be therefore important to consider ethnicity as a source of difference in the local society (Nthamburi, 1991). In most Lutheran congregations across the country, religious services are offered in languages that the locals are accustomed to. This makes it difficult for immigrants to integrate in such areas since not even the clergy men are able to deliver religious services eloquently in the two official languages (Lundeby, 2008). However, we can generally observe that failure of many religious congregations to provide religious services in more than one language does not turn away members. It only creates different religious groups within the denomination that offer religious services in a language they well understand¹¹.

This is however impossible for immigrants whose native languages are not either Swahili or English since they can't establish a congregation offering services in their native language given their minority in numbers. Another major problem that arises is the lack of enough clergy men that can offer religious services in English, which is the language of the immigrant. ELCK leaders have faced challenges in the move to balance between locals and immigrants and still up to now there are very few congregations in Kenya that offer religious services in the national languages, comprising of mostly those in big cities and towns (Lundeby, 2008). This only confines immigrants to specific congregations. The biggest problem highlighted is the dilemma between meeting the needs of the locals and the immigrants. On one hand, congregations can get clergy men who can offer religious services in English for immigrants to be incorporated while on the other hand most of the rural population do not understand English and therefore not all will be able to comprehend the services.¹²

In most cases, congregations have introduced translators that help in cases of language barrier. This move has been seen to support national diversity and easy integration of the immigrants into the Kenyan religious society. Based on that, it appears like language is more pertinent in the immigrant integration than ethnicity (Martikainen, 2005). It can also be seen that immigrants have contributed largely to the globalization of religious practices within the ELCK through interaction with locals in churches and through the various religious organizations established in Kenya. I put forward a suggestion that if congregations will introduce religious services in national languages

¹¹ J.H. Oldham, *International Review of Missions*, April, 1919.

¹² The issue of language used in offering religious services up to now poses a major challenge in Kenya. A research done through contacting most parish leaders in mainly south west and Nyamira dioceses revealed that parish leaders preferred using the local ethnic dialect for religious services rather than the national language because that's what is more understood by the members. However, city congregation like the Uhuru highway cathedral and the Kawangware Lutheran, both in Nairobi have strictly limited themselves to national languages with the former offering two services every Sunday in both English and Swahili.

as opposed to ethnic dialects, they will open more doors to international immigrants and as well avoid splinter ethnic groups within their congregations.

Ethnicity of immigrants vs. culture of natives

The issue of ethnicity and culture cannot be overlooked since it plays a major role in the process of immigrant settlement (Martikainen, 2005). Many of the Lutheran immigrants in Kenya are faced with the hardship of navigating through the notion that Lutheranism is associated with Scandinavian nationalities on the side of immigrants and majorly the Kisii and Dholuo ethnicities on the side of locals. Therefore, it seems to pose a problem for migrants from the mentioned categories especially because in their countries of origin, Lutheranism is raised to a national level since it's the dominant denomination. However, in the contemporary ethnically polarized Kenyan population, the issue of culture roars back to a central position (Nthamburi, 1991). Immigrants are then faced with the task of trying to cope up with multiple religious cultures within one big community of faith called Lutheranism.

To provide a solution to the cultural differences, the ELCK has put measures to regulate certain radical cultural behaviors like the issue of women wearing trousers to church to give room for immigrant women to feel free going to church in their long trousers. This is accepted within certain limits to incorporate immigrants into local society but simultaneously it maintains respect for local positions of religious traditions so as to get each set of groups satisfied, or else they might develop splinter groups which risk dividing the church along the lines of ethnicity.

The existence of cultural differences between the west and Africa has also led to almost incompatibility between the Western Lutheran and the African Lutheran. In most cases, Norwegian immigrants have always found themselves offended whenever the ELCK strongly condemns the same sex marriage, which is legal in Norway and acceptable within the Lutheran church of Norway (Markkola, 2015). This only leaves us wondering if the interaction of cultures within a given community forms an unstable union or a stable one. I leave it open at that level for one to determine if in mixing do locals need to choose on cultural values to emulate from immigrants and strongly resent others and how easy is that for the immigrants to cope with.

Conclusion

Growing international migration has seen people moving from one country to another in search of employment or even for better life opportunities. Immigrants settling in new societies have often been seen to carry along with them religious identities from their countries of origin (Martikainen, 2005). In settling, they establish religions or join the already existing religious communities that match with theirs. Both locals and immigrants go through processes of structural adaptation in order to accommodate each other. In order for the immigrants to integrate into the local community, they are forced to forego some of their cultural traditions and establish new norms and standards based on what is acceptable with the host community. This is evidenced by the fact that immigrants religions are not exactly what they used to be when in their home countries because some aspects of religious practices becomes untenable in the new environment (Martikainen, 2005). This process allows the local society to accept immigrant religions since they are formed at a middle ground with the consideration of the religious landscape in the host community. Migration therefore affects the religious landscape of the host community and as well the religious

traditions of the immigrant hence giving birth to a middle ground culture that is transformative and accommodating to both the immigrants and the locals.

In such a multicultural context where the immigrant religions operate the process of cultural tolerance is enhanced and the promotion of self-understanding flourishes. Both locals and immigrants begin to view life through a neutral lens, enhancing interaction and integration. In such a multicultural environment, individuals existing within are encouraged to view life beyond culture and ethnicity but not to necessarily to abandon their cultural values. In other words, culture and ethnicity should be part of one's life but they should not be operating parameters for one to function in. Through mixing and interaction, different cultures come head to head with each other. In this way, some of the undesirable traditions held by locals might be abandoned in light of the new neutral norms established between the immigrant and the natives. This has been successful in the Lutheran church of Kenya but still there exists some religious leaders who have strongly connected religion and culture.

The illustration drawn in this article paints a picture in which the host society is still influential in determining religious orders. The evangelical Lutheran church of Kenya is greatly bound to ethnicity and most of its members are reluctant to abandon their religious traditions for new ones. However, it's common knowledge that most religious organizations and activities in the ELCK are supported by immigrants, especially from Europe. It could therefore be asked to what extent this support influence the settlement of immigrants of Lutheran origin in Kenya. More developmental activities and education opportunities to enlighten the local population can benefit the immigrant especially through the introduction of religious services in national languages at the local congregations.

Recommendations

In the recent years, international migration has been increasing globally and as a result Kenya has been on the receivership of immigrants. The Lutheran church of Kenya has diversified and benefited positively from the coming of immigrants who settle as missionaries and others as theological students. Though, despite all the benefits, the leadership of the Lutheran church of Kenya has not yet fully developed policies within their religious sphere that can aid the process of integration of the immigrants into the Kenyan community. As a matter of fact, the ELCK stands to lose a lot from the difficulties faced in the process of integration of immigrants into the Kenyan society. There is a need for a proper recommendation that will not only do away with the barriers of social integration of immigrants but also benefit the local Lutherans in diversifying their views on religion and progressively gaining from the exchange of ideas brought upon by the immigrants.

To begin with, so as to have a conducive environment for the immigrants to integrate into the Kenyan community, the ELCK should focus their efforts in educating all clergymen to be able to communicate in international languages such as English in order to ease communication between the immigrants and the locals. This essential action will not only promote social integration, but will also encourage more immigrants of Lutheran origin to settle in Kenya since they will feel a part of the Lutheran church of Kenya by understanding every part of the religious process. Moving forward, as this study found out, the Lutheran congregations in rural areas that offer religious

services in local dialect should create a program for additional programs that will provide the services in the Kenyan national languages to encourage settlement of immigrants in those areas.

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