2015

The Systemic Integration Of Kenyan Immigrants Into The American Culture

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THE SYSTEMIC INTEGRATION OF KENYAN IMMIGRANTS

INTO THE AMERICAN CULTURE

A THESIS PROJECT SUBMITTED IN PARTIAL FULFILLMENT

OF THE REQUIREMENTS

FOR THE DOCTOR OF MINISTRY DEGREE

IN PASTORAL CARE

BY

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ST. PAUL, MINNESOTA

MAY 2015

ACKNOWLEDGEMENTS

Thanks to my wife, Eileen, and children Benson, Enoch, John and Calvin, my wonderful family who stood alongside me and persevered with me through this journey. I could not have done this had they not been with me.

I am grateful for my advisor, Dr. Herbert Klem, and my second reader, Dr. John Cordova, for their great support. I am profoundly grateful for Dr. Rudi Maier who provided insight for this project. Thanks to the Kenyan Community Church for their willingness and participation. Thanks to Darlene Colwell who edited my project and did a wonderful job. I thank all who in one way or another contributed to my success.

Finally I am thankful for the grace of God that has strengthened and sustained me throughout this journey. Glory be to God.

This project is dedicated to all Kenyan immigrants on American soil.

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ABSTRACT

Important social transformation has occurred for many Kenyans migrating from Africa to the Twin Cities, Minnesota in the last two decades of the 1900s. This influx of immigrant singles and families migrated to the West in hope of transforming their lives. However, little is known about how these immigrants can integrate into the American culture.

This project is an attempt to find strategies on how these groups can smoothly integrate and help their children retain good Kenyan traditional values. The researcher studied the Kenyan and American cultures and drew conclusions based on the findings. The project analyzed the relationship between identities and integration in the two cultures. The coming of Kenyan immigrants into this land calls for a reconfiguration of the ways in which they can be accommodated. This project synthesized and developed strategies that can be used to help them integrate into the American culture.

Integrating Kenyan immigrants into the American culture is not an easy task. It requires a period of adjustment by both the natives and the immigrants which will facilitate the integration process.

The project further examined external and internal changes of cultural adjustment that seem to occur among the resident Americans as they welcome Kenyan immigrants into their country. It requires an understanding of the dynamics of cultural integration as well as the internal changes that occur during various stages of cultural integration.

CHAPTER ONE

THE PROBLEM AND ITS CONTEXT

Introduction

This study seeks to solve the difficulties Kenyan immigrants face when integrating into the American culture. Adjusting to a new environment takes time. It also involves understanding the dynamics of external and internal changes occurring during different levels of cultural integration. When people move from their native country to another country, that is, when they migrate, they tend to take their social traditions and cultures with them as part of their cultural identity and the countries that receive immigrants tend to exhibit a variety of responses. As members of the human race, the best response to this influx of immigrants should perhaps be to accept, accommodate, and adopt them within the multicultural society.

As one of the Kenyan community leaders in the Twin Cities, part of the researcher's job is to provide a strategy for these immigrants to help them get adjusted in the American culture. The clash of culture between Kenyan immigrant parents and their children here in the United States is a reality. Intergenerational conflict is unavoidable in Kenyan immigrant youth and young adult populations. The clash of cultures between first and second generations is a reality for these immigrants. The use of native language at home and English in school is one of the conflicts.

Statement of the Problem

The problem this project addresses is the difficulties Kenyan immigrants face when adjusting and integrating into American culture while helping their children to understand and appreciate Kenyan traditional values. In response to this problem the researcher explored biblical passages relating to responsibilities of immigrants and the host country. Secondly, the researcher analyzed Kenyan immigrants and contrasted American culture with theirs, studied the relevant literature and knew the importance of how immigrants can adjust and integrate into American culture. Thirdly, the researcher examined Kenyan cultural values and host country values. Fourthly, the researcher sought to understand conflict between children growing up in America and Kenyan parents who are holding on to their traditions of Kenya. Finally, analyzing data from literature reviews and surveys, the researcher developed a strategy for integration while preserving Kenyan traditional values that are desirable.

Definition of Terms

Culture: Refers to a system comprised of shared values, artifacts, behaviors and beliefs that are common among members of a group and that are used by them for coping with their world and could be transferred from one generation to another. Furthermore, it is defined by a new perspective as the total sum of different ways of living developed by a society or community of people, which may be transmitted from generation to generation.

Immigrant: a person who leaves his/her native country and moves to another country for the purpose of settling there. In this study, the term immigrant is also used to refer to

Kenyan immigrants who have moved from Kenya to live and stay in the United States. This term could also be used for both undocumented and legal immigrants.

Kenyan: An individual who has born in Kenya. It also used for anything that is related to and exists in Kenya.

Kiswahili: A Bantu language of East Africa that is an official language of Kenya and is widely used as a lingua franca throughout East and Central Africa.

Systems: A family system is a social or biological construction made up of a set of people related by blood or intention. Cultures and social groups are defined as systems because individuals are influenced or controlled by complex patterns of influence, which may not be obvious to the individual, the group or an observer who is not a trained observer.

Twin Cities: The greater Minneapolis and Saint Paul area of Minnesota, the seven metropolitan counties of Hennepin, Dakota, Washington, Carver, Scott, Anoka, and Ramsey.

Kisii: Or ekegusii is a Bantu language spoken in the Kisii district in western Kenya.

Utubora: A Swahili word meaning "a mannered person."

Delimitations of the Problem

The researcher limited his research to the Kenyan Community Church in the Twin Cities metropolitan area in Minnesota. Since the research topic was based on analyzing the problems faced by Kenyan immigrants in the Twin Cities, it was necessary to limit the participants to Kenyan Community Church only. This group was large enough and distinct enough to be worthy of study.

The researcher limited his observational work to ministry or active interaction to assist the Kenyan immigrant community here. He also looked at the literature to be aware of other similar immigrant groups such as the Oromo and Haitian immigrants who are adjusting into the American culture. The researcher attempted to assist Kenyan immigrants and developed a strategy which will help them adjust and integrate into the American culture.

Assumptions

The first assumption is that the Bible provides true and clear principles and values related to immigrants. The second assumption is that the researcher found the participants welcoming and cooperative. The third assumption is that the participants truthfully provided their opinions and shared their experiences with the researcher. The fourth assumption is that the elements of biases were minimized while developing interview questions, interpreting and deriving conclusions. The fifth assumption is that all the sources that were accessed for obtaining secondary data were authentic and reliable. The sixth assumption is that the selected church provided the needed data. The seventh and last assumption is that Kenyan immigrants' integration study is a source of enrichment for them and other related communities.

Subproblems

The first subproblem is to explore select biblical passages relating to immigrants, to give thoughtful interpretation and relate them to Kenyan immigrants who are struggling here in the United States.

The second subproblem is to analyze and contrast Kenyan and American cultures by studying relevant literature with special attention to how immigrants can adjust and integrate into American culture.

The third subproblem is to examine the conflict between Kenyan cultural values and the host country's values.

The fourth subproblem is to understand the conflict between children growing up in America and Kenyan parents who would like to hold on to their Kenyan traditions.

The fifth subproblem is to analyze data gathered from literature and surveys in order to develop a strategy to help Kenyan immigrants integrate into the American culture.

Setting of the Project

The setting of the project is in the Twin Cities metropolitan area of Minneapolis and Saint Paul, Minnesota. Migration of most Kenyans to the Twin Cities happened, to date, in the last two decades of the1900s. The majority of these immigrants are Kisii tribe who came from western Kenya near Lake Victoria. Most of the Kisii are Seventh-day Adventists, a religion which is dominant in the area. These Kisiis were not the only ones caught in this migration wave to Minnesota. Along with them came other tribes who belonged to other denominations. A great number of non-church attending Seventh-day Adventists came and also those who did not attend any church came. This movement also brought with it a number of very experienced church lay members both men and women. Many of these had served in the whole spectrum of church offices. Among these members were elders, church clerks, Sabbath school superintendents, youth leaders, men and women ministry leaders, deacons and deaconesses, treasurers and literature

evangelists. In a way this migration was a microcosm of the Kenyan Church moving from Kenya to America in an almost self-sufficient package. Apart from just being church members, a great number came to the United States with an academic achievement. Many of these members already had their first university degrees and other college diplomas and had come to the United States for their graduate studies. Others came straight into colleges and universities to start their academic journey. In addition, most of these members had been leaders of various economic and professional enterprises while in Africa.

Since there were no established Kenyan Seventh-day Adventist Churches at the point of arrival, they simply worshipped in the existing churches they found. However, it soon became apparent that these Kenyans were nostalgic concerning their accustomed way of worship and fellowship. This led to starting the first Kenyan Seventh-Day Adventist Church fellowship by some Kenyan members. This fellowship started in 1998 until it grew into the current Kenyan Community Church.

The history of how Kenyans came to the United States goes back to the early students who came for further studies in Minnesota. National American University triggered more Kenyan students to come to Minnesota as the university liberally gave I-20s to foreign students with no strict financial obligation to get student visas. The few Kenyan students who were already here encouraged their fellow nationals to take advantage of the opportunity to come and further their education. More Kenyan students came. Over the course of years there were many here, especially from the Kisii tribe. Along with them came the diversity lottery winners. The program referred to as "the green card lottery" system allowed people from all over the world to come to the United

States. It was aimed particularly at people who come from countries that historically have low immigration rates and who meet the eligibility criteria. Kenyans, being from one of these countries, applied and those who won came to Minnesota and some to other states especially to Texas and New Jersey. That tremendously increased the number of Kenyan immigrants here. The State Department administers this program on an annual basis. The researcher was a beneficiary of this program.

To obtain a visa from the American Embassy in Kenya under this program, one had to get someone to sponsor him/her when they arrive in the United States. Many came to Minnesota to their own nationals who were already here to help them get started. There are more than six thousand Kenyans in the Twin Cities today and the number is increasing.

Importance of the Project

The Importance of the Project to the Researcher

For more than twelve years the researcher has served as a pastor and a volunteer associate pastor and in the music department in the Kenyan churches. He is currently serving as one of the elders in a large multicultural Seventh-day Adventist church in the Twin Cities. In this capacity he has worked closely with the leadership, helping Kenyans understand their traditional values and integration process into the American Culture.

Until 2014 Kenyan community leaders operated a school, Utubora Academy, in Brooklyn Center. These mentoring and tutorial services offered evening classes. Here immigrant children were taught Kiswahili, kisii, math, biology, Spanish, and physics, among others subjects. Besides Kenyans there were seven Mexicans and three Hmongs. This was geared to help these young people integrate into the American culture and learn

good Kenyan traditional values here in dispersion. The researcher has observed that many young people in spite of this effort are not interested in this learning. This is an issue the researcher is passionate about exploring to find more workable solutions in order to sustain, grow and transform Kenyan immigrants living on American soil. Newly arrived immigrants look to established fellow Kenyans for spiritual nourishment and also for support, guidance, resolution of conflict and to maintain good Kenyan traditional values. However, many African immigrants including the Kenyan community are not equipped to deal with the demands. As one involved in the Kenyan community, the researcher hopes that this project will provide suggestions for Kenyan and other immigrant congregations to deal with the tension between first and second generations, offer a strategy for preserving identity and help them integrate into the American culture.

The Importance of the Project to Immediate Ministry Context

Since immigrating to the United States more than 14 years ago, the researcher has been actively involved with the Kenyan Community immigrants. The Kenyan Community Church is still experiencing difficulties integrating into the American culture. Leaders are dealing with not only helping them to integrate but also help them grow spiritually.

This project seeks to discover strategies to help Kenyan immigrants integrate into the American culture and use Kenyan community members as means to help newcomers to a smooth transition.

The findings greatly assisted in the determination that it is crucial to succeed in this endeavor of helping this ethnic church integrate and help the second-generation stay

in church. The researcher's commitment to the transformation of the Kenyan Community Church is paramount to the fulfillment of this dream.

Importance of the Project to the Church at Large

Though the researcher was limited to Kenyan Community Churches in the Twin Cities, in many ways it applied to the church at large. A large number of people in the United States are immigrants, therefore this project benefited many.

The church at large will increasingly need to learn to integrate into the American culture. The researcher is uniquely positioned to provide strategies that may be helpful for the process of helping immigrants who come to the United States and hence enlarge the work of God to the whole world.

Jesus himself, who was a refugee as a young child when his parents fled to Egypt in order to escape the anger of Herod who was about to destroy him (Matt. 2:13), gives many teachings about relationships for the church at large. For example, Jesus said, "Love your neighbor as yourself" (Matt. 22:39). Another example from the Old Testament says, "When a stranger sojourns with you in your land, you shall not do him wrong. You shall love him as yourself, for you were strangers in the land of Egypt" (Lev.19: 33, 34).

CHAPTER TWO

BIBLICAL AND THEOLOGICAL BASIS

Foundation of Migration in the New Testament

Jesus began his life as a refugee. He and his family were forced to flee to Egypt

when he was a small child to avoid Herod's rage (Matt. 2). M. Daniel Carroll Rodas

documents that there was a large Jewish population in Egypt especially in Alexandria, so

it was natural that they go there.[1] In other words, life in another place as a displaced

person was part of Jesus' personal experience.

In his teaching, Jesus did not engage this topic directly. It is important to

appreciate, however, that Jesus constantly involved himself with those who were

different and despised. Of special importance was his interaction with the Samaritans, a

people loathed by the Jews. Jesus spoke with a Samaritan woman in John 4, and in Luke

10 he uses a Samaritan as the model of righteousness in his response to the question,

"Who is my neighbor?" This teaching is consistent with Jesus' reaching out to the

marginalized Gentiles, women, the poor, the sick and those classified as sinners.

Jesus echoed this theme of love when he identified the greatest commandment,

"Love your neighbor as yourself" (Matt. 19:19).

In the Book of Acts many early believers were scattered by persecution (8:1-5).

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[1] M. Daniel Carroll Rodas, *Christians at the Border: Immigration, the Church, and the Bible*
(Grand Rapids, MI: Brazos Press, 2013), 105.

Howard Marshall writes, as the Christians moved to new areas they found a ready response to the gospel and this was illustrated by the way in which the Samaritan people responded to it.[2] Itinerant preachers were common in the early church, best exemplified perhaps by the missionary journeys of the apostle Paul. These missionary efforts eventually produced multiethnic churches with believers from various backgrounds and places of origin (Acts 13:1). This resulted in a mix that produced tensions within the community of faith. On the other hand, the persecution of the church in Jerusalem was turned to good effect. Those who were driven from their homes preached the gospel as they went about from place to place and this good news reached the Gentile communities.

The Epistles declare that all Christians are aliens in a spiritual sense. The citizenship of believers ultimately lies elsewhere (Phil. 3:20; Heb. 13:14). Christians should not then cling too closely to earthly loyalties, for this is not their home. Peter writes of believers as "aliens and strangers" (1 Pet. 2:11). These words reinforce the notion of another citizenship, though it is possible that the addressees of this letter were literal exiles who had been displaced by the empire.

Hospitality toward others, whether fellow believers or strangers, is a Christian virtue. Christians are to be charitable to others (Luke 14:12-14). Clearly, the attitudes and actions of Jesus and the teaching of the epistles lead to a more open stance toward immigrants. The apostle Paul urges his audience in Romans 13 to submit to authorities. This passage must be put into proper perspective. Christians should recognize that their agenda is set forth in the twelfth chapter of Romans which says that believers are not to be molded by the "pattern of this world" (Rom. 12:2). Their lives should be characterized

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[2] I. Howard Marshall, *Tyndale New Testament Commentaries Vol. 5 Acts* (Downer's Grove, IL: IVP Intervarsity Press, 1980), 161.

by service and compassion even toward enemies. The authorities, however, have a different purpose and way of doing things. While Christians are called to respect the government, this does not mean agreeing with everything that it might legislate.

Christians should seek constructive change with humility, charity and justice. This can be done with respect for the authorities, yet also with a commitment to the higher calling of God's people to be a blessing to the world. Jesus and the rest of the New Testament point toward a better way as those who are part of God's kingdom on Earth.

The Book of Revelation speaks of the many cultural expressions involved in worshipping God (Rev. 7:9). Revelation paints the real picture of people from every ethnic and linguistic cultural group around the throne of God. They worship in their own languages and in their own cultures, formed from their own worldviews. Revelation affirms that Christianity is not the property of one culture, for no culture can contain it. No attempted hybrid or merged cultures practiced in a local church do justice to reflect it.

The mind-boggling and unfathomable reality of Revelation 7:9 is not that there are people of every color and language around the throne but that those gathered culturally connect with God in a way that is unique to each of them and yet different from each other.

Depicted in Revelation 7:9 is a contextualized myriad of cultures and people worshipping a God who connects with and is Lord over each person and each person's particular culture. Darrell Whiteman says, "Jesus is God spelled out in language human beings can understand in every culture and in every context."[3]

Kraft says, "If we are to reach people for Christ and to see them gathered into

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[3] Darrel Whitman. "Contextualization: The Theology, the Gap, the Challenge," *International Bulletin of Missionary Research,* 21, no. 1 (1997):3.

Christ-honoring and culture-affirming churches, we will have to deal with them within their culture."[4] Present-day missiologists have accepted contextualization as necessary to effectively proclaim the gospel, whether that is in a remote village on the other side of the world or in cultural enclaves in American society. They have equally lifted up the value of each culture and its cultural expression as a cherished participant in the growing body of Christ.

Racial Reconciliation Perspective

Four primary principles are at the heart of church growth philosophy. First, God wants his lost sheep found. It is not enough to attempt to just reach people. Success is determined by results. Christians have failed if people are not coming to Christ.[5] Second, evangelism methods should be based on factual evidence that shows they are successful. Third, resources should be expanded into winning channels and therefore one must respond quickly to spiritual opportunities.[6] Fourth, people like to stay with their own people. Let them do so. This line of reasoning is not based on negative attitudes toward different cultures or ethnic groups but rather on an emphasis on successful evangelistic results. Donald McGavran's primary purpose was to make more effective the spreading of the gospel and the multiplication of new churches.[7]

McGavran and Peter Wagner distinguished between ethnic groups and homogenous groups. Homogenous groups were people "at home" with each other and in

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[4] Charles Kraft, *Christianity and Culture (Maryknoll, N.Y.:Orbis Books*, 1979), 86.

[5] Peter Wagner*, Leading Your Church to Growth* (Ventura, CA: Regal Books, 1984), 13.

[6] Donald McGavran, *The Bridge of God* (New York: Friendship Press, 1955), 115.

[7] Bruce Fong, *Racial Equality in the Church: A Critique of the Homogeneous Unit Principle in Light of a Practical Theology Perpsective* (Lanham, MD: University Press of America, 1996), 3-4.

their community setting. Acceptance of a common system of lifestyle and customs led members of the group to identify with a homogeneous self-typification.[8] They recognized that ethnicity alone did not produce this type of cultural similarity. When there are distinctions used such as "ours" and "theirs" it reflects a homogenous culture.

Gentiles responding to Christ in Antioch led to the Council of Jerusalem (Acts 15). Before the Council of Jerusalem the Jewish Christians had yet to determine what assimilation would look like for the new Gentile converts. The council's decision was that Gentile converts were not required to be culturally Jewish. Gentiles were given a different set of guidelines that reflected Jewish values but allowed them to function within their own cultural distinctiveness.

Another significant New Testament phrase is "neither Jew nor Greek" (Gal. 3:28). The Apostle Paul supports pluralism and liberty. Wagner said, "Paul believed that Gentiles could be Christians in the Gentile way, while Jews could and should be followers of the Messiah in the Jewish way."[9] Paul is viewed as being against forced integration and opposed to assimilation. The "issue of whether or not a local congregation ought to strive to mix people of different homogeneous units was not a consideration."[10] Wagner agreed with Paul's pronouncement that the church of Jesus Christ is one and is neither Jew nor Greek. However, he is referring to the universal church and is describing the ideal and not the real. The church is described as a combination of a theological dimension and a sociological structure.[11]

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[8] Peter Wagner, *Our Kind of People* (Atlanta: John Knox Press, 1979), 39.

[9] Wagner, *Our Kind of People*, 128.

[10] Wagner, *Our Kind of People,* 130.

[11] Wagner, *Our Kind of People,* 31.

McGavran said, "Church Growth is rooted not only in theology, but also in sociology. It always occurs among men; men exist in societies. They do not exist as separate units like stones in a pile but rather in societies.[12]

Racial reconciliationists emphasize that biblical unity cannot be compromised at the expense of numbers, either for salvation decisions or attendees.

Racial Reconciliation Viewpoint

David Emerson in *Divided by Faith* identifies John Perkins, Tom Skinner and Samuel Hines as "founding fathers" of the modern evangelical reconciliation movement. In the 1960s Perkins developed a plan to address economic and racial problems in Mississippi, while Skinner was an evangelist from New York City who spoke directly and unapologetically about the sin of racism. Hines was a Jamaican pastor in Washington D.C. building a multiracial church.[13] Racial reconciliation and justice issues were the initial focus of both Skinner and Perkins. Over time racial reconciliation proponents increasingly emphasized multicultural environments as God's desire for how those in Christian community should live. They emphasize the effect of Christ's death by the apostle Paul's statement that Christ "broke down the barrier of the dividing wall reconciling them both in one body to God through the cross by having put to death the enmity" (Eph. 2:14-16). Therefore, racial reconciliation is God's expectation.

True racial reconciliation requires believers of different races to "admit, submit and commit." Admit there are racial problems. Submit to one another in loving

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[12] McGavran, 172.

[13] Michael Emerson and Christian Smith, *Divided by Faith* (New York: Oxford University Press, 2000), 52-53.

relationships across racial barriers. Commit to overcoming division and injustice.[14]

Those requirements evolved into four steps to achieve racial reconciliation. First, one must develop primary relationships across racial lines. Second, one must recognize and resist social structures of inequality. Third, Whites must repent of their legacy of racism and perpetuating a racialized society. Fourth, Blacks must take responsibility and repent of anger and bitterness against Whites and the system that has taken advantage of them.[15]

One cannot say I love God and then hate his brother (1 John 4:20). Hines says, "Every Christian is given the mandate to become an intentional ambassador of godly, holistic reconciliation."[16]

Hines defines the New Testament word "reconciliation" as "to change completely or radically." He interprets "the ministry of reconciliation" as affecting both our vertical relationship with God and our horizontal relationship with people. He says, "All this is from God, who thoroughly changed our relationship to himself through Christ, and has given us the ministry of reconciliation. God's intention is for His people to be multiethnic and multicultural, but yet united in their fellowship and their worship of God."[17]

Clarence Shuler's interpretation of the "new man" in Ephesians 2:15 says, "This new man will require all of us to willingly lose some of our racial identity for Christ's

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[14] Spencer Perkins and Chris Rice, *More than Equals* (Downers Grove, IL: InterVarsity Press, 1993).

[15] George Yancey, *Beyond Black and White: Reflections on Racial Reconciliation* (Grand Rapids: Baker Books, 1996), 69.

[16] Samuel Hines and Curtiss De Young. *Beyond Rhetoric* (Valley Forge, PA: Judson Press, 2000), 6.

[17] Daniel J. Hayes, *From Every People and Nation* (Downers Grove, IL: InterVarsity Press, 2003), 199.

sake."[18]

The Apostle Paul wrote to the Corinthian Christians saying, "To the weak I became weak, that I might win the weak; I have become all things to all men, so that I may by all means save some. I do all things for the sake of the gospel, so that I may become a fellow partaker of it" (1 Cor. 9:22-23). Paul's emphasis is that he personally adapts his style, approach and methods of sharing the Gospel depending upon who the person is that he meets. He is not saying the message of the gospel changes but, rather, his approach. The concern of how the gospel would be received by non-believers is what prompted the decision at the Council of Jerusalem. The underlying principle expressed at the council was "We should not make it difficult for the Gentiles who are turning to God" (Acts 15:19). "Early believers had the wisdom to recognize that God can express Himself and be worshiped through any culture, not just the Jewish culture, and that they should seek God within the context of their own cultures."[19] Erwin McManus interprets this passage by suggesting that there is no sacred culture for the Christian faith and says, "We must remove every nonessential barrier facing those who seek God but have not yet found Him."[20]

The Council of Jerusalem's decision may speak louder by what they did not say than by what they did say. The Gentiles were given permission to not adopt a Jewish cultural expression of faith and neither were the Jewish believers asked to change their cultural expression of faith. This would seem to have been the opportune time to identify

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[18] Clarence Shuler, *Winning the Race to Unity* (Chicago: Moody Publishers, 2003), 73.

[19] Randy Woodley, *Living in Color: Embracing God's Passion for Ethnic Diversity* (Downers Grove, IL: InterVarsity Press, 2004), 88.

[20] Erwin Raphael McManus, *An Unstoppable Force* (Loveland, CO: Group Publishing, 2001), 87.

exactly how Jews and Gentiles would exhibit their oneness in this new relationship in Christ.

Eric Law, an Episcopalian priest who consults for multicultural churches and organizations, says, "The church needs to encourage people of color to gather in communities of their choosing."[21] The body of Christ needs all of its members, including those in monocultural gatherings, present and valued. Brenda Aghahowa believes that the Apostle Paul in 1 Corinthians 12 reflects this, as he admonishes believers to care for all parts and functions within the body. There is to be unity in the midst of diversity. All gifts, abilities, talents, kinds of people, including cultural expressions of worship, are to be valued and appreciated.[22] The Apostle Paul defines "body." Paul makes clear that believers are "baptized into one body" (1 Cor. 12:13). He is speaking of the universal church. Baptism is used metaphorically to refer to the Spirit's work within believers to unite them to the body of Christ. If "body" refers to a local church or fellowship body there would need to be a new baptism if they were to move and attend a new local body of believers. There is need for only "one baptism" because there is only "one body" into which they have been baptized (Eph. 4:5). When a local church baptizes new believers, they are being baptized into the universal body of Christ. If there is to be unity in the overall body of Christ there must be unity within the local fellowship. However, Paul is implying that a local fellowship would be part of the aggregate body of Christ since all the parts within that local fellowship are part of the aggregate body of Christ. So a monocultural group, whether it has many assimilated people of color or is predominantly

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[21] Eric Law, *The Wolf Shall Dwell with the Lamb* (St. Louis: Chalice Press, 1993), 49-50.

[22] Brenda Aghahowa, *Praising in Black and White: Unity and Diversity in Christian Worship* (Cleveland: United Church Press, 1996), 7.

one color, is part of the body of Christ.

Therefore, that part should not be spoken against demeaned or devalued because it has a culturally different expression of faith. In the same way, the leaders of a multicultural gathering have the responsibility to produce a healthy environment for sanctification in the local fellowship. Since the local assembly is part of the larger universal body of Christ, unity in the body of Christ is never experienced if the local fellowship stays within itself (regardless how many cultures are in its walls). The unity amidst diversity spoken of in 1 Corinthians 12 has as its focus the larger body of Christ. Therefore, every fellowship has a responsibility to be participating with other fellowships outside of itself as part of the unified body of Christ. Any fellowship (including multicultural fellowships) that intentionally avoids interaction with other people groups is not contributing to the unity of the body but by implication is inferring a position of superiority and independence. Members of the body of Christ must be interdependent upon one another.

Multicultural gatherings are necessary but not for showing unity. They are necessary because each fellowship becomes another cultural expression that glorifies God and is unique by itself. They are necessary because there are people who will be won to the Savior by the attractiveness of the cultural environment that has been produced. They are necessary because they help fill out the body of Christ and offer gifts and strengths to other fellowships in ways that no other fellowship can offer.

Theologian Carl Braaten points out that Scripture does not suggest a particular cultural model for a fellowship to resemble. What has been learned from the New Testament that regulates the order for the ministry of the church today is the priority of

Jesus Christ as God's gospel of reconciliation and the authority of the apostolic witness as the keystone of the church's ministry. There is no normative biblical church order into which they all fit.[23] In the name of Christ, believers are to be brothers or sisters to one another and neighbors to the unbelieving community. The motivation should not be for racial reconciliation but for biblical reconciliation (Matt. 5:23-24). Christian love and concern for the welfare and justice of others, regardless of the culture must be the motivation. True unity will never occur if the motivation is tied to culture or race.

The Apostle Paul says we need to be "diligent" to preserve the unity of the Spirit (Eph. 4:3). That means "purpose with hard work." Each church needs to view other ministries around it as its sister ministry. Every fellowship should have a plan for how it will live out its commitment to the surrounding community. This includes partnerships within the body of Christ. There are a variety of activities and events that ministries can collaborate on such as outreaches, prayer gatherings, social events and community service projects.

Addressing the opinion that multicultural venues are the will of God is vital to the remaining research portion of the thesis. If God's Word insists on multicultural gatherings and deems monocultural settings contrary to God's will, then it does not matter what the research shows. Effectiveness ceases to be the issue if one's decision runs contrary to the Word of God. However, the evidence is overwhelming that multicultural churches and gatherings are not God's sole desire, although if led well they may be a great benefit to the body of Christ. Regardless of what racial environment the group becomes, there are inherent dangers that, if unchecked, will hinder the group from

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[23] Carl E. Braaten, *The Apostolic Imperative: Nature and Aim of the Church's Mission and Ministry* (Minneapolis: Augsburg Publishing, 1985), 132.

contributing to the unity of the Spirit in the body of Christ.

The danger for both the contextualized and the dominant-cultured model is the same. They must guard against operating in isolation from other groups. They must be sure members do not view themselves as superior to another group of people. They must see themselves as equals and make every effort to extend themselves appropriately to other parts of the body of Christ. The danger for groups that attempt to be multicultural is to operate as pseudo-multicultural. In other words, they are really monocultural with assimilated people from other cultures. This usually happens when the leadership's ethnocentrism prevents them from seeing what they are doing.

A multicultural group can easily fall prey to the same danger, living inwardly focused only on their group and being prideful based on how many people of different cultures they can attract. Monocultural groups will be more effective at attracting and retaining people who fit the culture of their group. If the goal is reaching the most people possible of a particular cultural group, then, without a doubt, monocultural is the most effective. However, if the desire is a multicultural environment, either because the surrounding community is multicultural or because it is simply the desire of the leadership, then the undertaking is commendable but it will be a challenge.
Two ingredients must be in place before a ministry attempts to be multicultural. First, the group needs to be in an environment surrounded by a number of cultures where it is natural to consider joining. Secondly, it needs leaders who understand the culture of those it attempts to reach. It must have an understanding of its own culture, including how it influences the whole membership in its thinking and behavior. It must guard against an assimilationist tendency. The more cultural expressions of faith in God the better, for

they reveal the magnificence and the diverse creativity of God. A multitude of cultures and people will gather in heaven. John the Revelator exclaimed that they could not be counted. They came from "every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb" (Rev. 7:9).

CHAPTER THREE

LITERATURE ON KENYAN MIGRATION AND INTEGRATION

Lesa Clarkson explained that people who leave their countries and move away

from their homes to live in foreign lands are known as immigrants.[24] The researcher also

highlighted different reasons for people moving from one country to another. These

include reuniting with family members living abroad and political instability, along with

accessing economic and perceived educational opportunities in developed countries like

the United States. It was indicated through research that immigration is a very difficult

process for families as well as individuals.[25] The decision to leave one's country of origin

and move to another country sometimes results in disconnection from cultural practices

and social institutions, isolating them from sources of support and separating them from

their family members.

Another study identified two types of immigrant people: (1) voluntary minorities,

who tend to choose to migrate to the United States and become a part of the American

society and adopt their identity and (2) involuntary minorities, who do not choose to go to

the United States but rather are forced to migrate because of the pressure and resistance

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[24] Lesa M. Covington Clarkson, "Demographic Data and Immigrant Student Achievement," *Theory into Practice*, 47 (2008): 20-26.

[25] Carola Suárez-Orozco, Irina L. G. Todorova, and Josephine Louie, "Making up for Lost Time: The Experience of Separation and Reunification among Immigrant Families," *Family Process*, 41 (2002): 625-643.

in their native country.[26] The involuntary immigrants are compelled and forced to become a part of the new society in which they consider schools to be a negative influence. According to Tomaz Rodriguez the oppositional culture is grounded in the structural and historical situations of the United States, where groups have been facing involuntary exclusion, subordination and discrimination with respect to economic as well as educational opportunities.[27] In addition to the type of entry, these immigrants are affected by the mentality of other minority students who have faced discriminative practices in their native countries.

Migration in the World

The migration system across the globe has changed and shifted in different patterns in recent decades with respect to destinations and origins, along with the types of migrants and their volume. There were a number of countries that were once the origins of migration have now become the destination for immigrants.[28] The shift from European countries as the major emigration area, primarily to Australia and America, and to a major immigration region during the 20th century is the most striking example in recent history. In the early 20th century, a million migrants left Europe moving to North America.[29]

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[26] Tomaz Rodriguez, "Oppositional Culture and Academic Performance among Children of I

mmigrants in the U.S.A.," *Race, Ethnicity and Education*, 5, no. 2 (2002): 199-215.

[27] Rodriguez, 199.

[28] Timothy J. Hatton and Jeffrey G. Williamson, *Global Migration and the World Economy: Two Centuries of Policy and Performance* (Cambridge, MA: MIT Press,2005).

[29] Hatton and Williamson, 15.

The population of immigrants has more than doubled from 1980 to 2010, increasing from 103 million to 220 million. The number of immigrants globally increased by 232 million and it is estimated that the number would double to 400 million by the end of 2050.[30] According to the United Nations the United States is the most popular destination and has attracted the majority of the immigrants.[31] During 2013, 3.2 percent of the world's population, accounting for up to 232 million people, migrated all over the globe in comparison to the number of immigrants migrated in 1990 (accounting for up to 175 million) and in 2000 with 154 million. The report presented by the United Nations[32] highlighted that developed countries are home to 136 million immigrants as compared to 96 million immigrants in the Southern Hemisphere (i.e. developing countries). The majority of the international immigrants belonged to age group of 20-64 years and accounted for 74 percent of the total population. Furthermore, 48 percent of all the international immigrants were women.[33]

Despite the rapid increase in the international migration in the Northern Hemisphere during the past two decades, migration from South to South was most similar to the migration from South to North regions. In 2013, approximately one-third of the

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[30] P. Martin, "The Global Challenge of Managing Migration," *Population Reference Bureau*, vol.. 68, no.2 (2013): 1-18.

[31] United Nations *232 Million International Migrants Living Abroad Worldwide–New UN global migration Statistics Reveal*, UN Department of Economic and Social Affairs (2013), http://esa.un.org/unmigration/wallchart2013.htm (accessed on December 5, 2013).

[32] United Nations *232 Million International Migrants Living Abroad Worldwide–New UN Global Migration Statistics Reveal*, UN Department of Economic and Social Affairs (2013), http://esa.un.org/unmigration/wallchart2013.htm (accessed on December 5, 2013).

[33] United Nations, 232 *Million International Migrants Living Abroad Worldwide–New UN global migration Statistics Reveal,* UN Department of Economic and Social Affairs (2013),http//esa.un.org/unmigration/wallchart2013.htm (accessed on December 5, 2013).

global migrant stock,[34] accounting for up to 82.3 million or 36 percent, moved from South to South. A similar proportion of the global migrant stock, accounting for up to 81.9 million or 35 percent, moved from South to North. In addition, a quarter of all the global immigrants, accounting for up to 53.7 million or 23 percent, moved from North to North. According to the report, the percentage of people migrating from North to South was comparatively small. According to a research,[35] migration from South to North is mainly driven by geographic proximity, income disparities and historical associations, such as colonial ties or common language. However, in the case of migration from South to South, the difference in income is very small, and the role of income is as highly complex as proximity, but networks have a greater impact on the people.

It was highlighted in a press release by Office of National Statistics that the estimated number of net long-term migration to the United Kingdom would be 243,000 in 2014. According to the report, there was a significant increase in the population from 175, 000 in the previous 12 months.[36] According to the Office for National Statistics, around 560,000 people migrated to the United Kingdom by the end of March 2014 (see figure below).[37] Furthermore, the frequency of migration is increasing day by day. According to research conducted by Guy Abel and Nikola Sander, there was a significant increase internationally in the number of people crossing borders to spend their life in a

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[34] A migrant stock is defined as the total number of international migrants present in a given country at a particular point of time. Guy J. Abel, "Estimating Global Migration Flow Tables Using Place of Birth Data," *Demographic Research*, Vol.28, Article 18 (2013): 506.

[35] Dilip Ratha and William Shaw, *South-South Migration and Remittances*, World Bank Working Paper No. 102, World Bank, Washington DC (2007).

[36] Office for National Statistics. *Migration Statistics Quarterly Report* (August 2014), http://www.ons.gov.uk/ons/rel/migration1/migration-statistics-quarterly-report/august-2014/index.html (accessed on December 5, 2014).

[37] Office for National Statistics.

new country. In addition, the researchers highlighted that there was an increase in the

number of the global movement by 5.7 million during 1995-2000 and 2000-2005 and by

1.6 million during 2000-2005 and 2005-2010.[38]

Figure 3.1: Total long-term international migration estimates, UK, 1970 to 2014

Figure 3:1
Source: Long-term International Migration- Office for National
Statistics
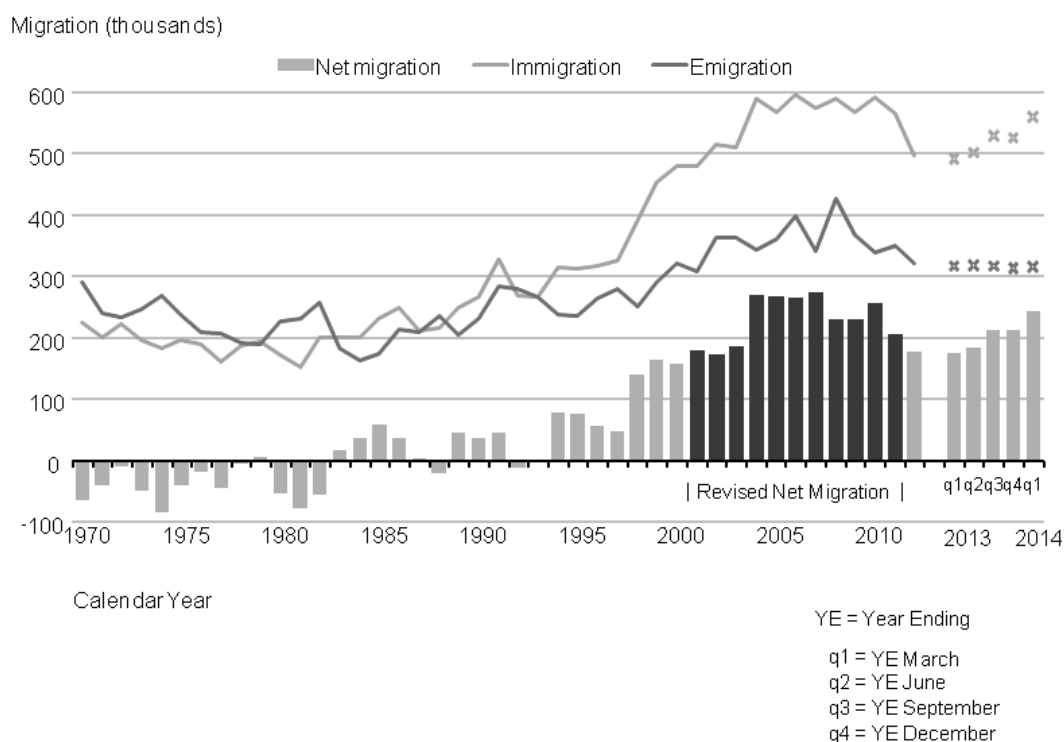
Migration in the United States

  The United States has a long history related to immigrants. Earlier immigrants to

the United States came from Europe and were mainly white. An astonishing number of

present-day immigrants are coming from all continents. This has resulted in increasing

religious, ethnic and racial diversity in the United States. The new wave of immigrants

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[38] Guy J. Abel and Nikola Sander, "Quantifying Global International Migration Flows," *Science*, vol. 343, no. 6178 (2014): 1-6.

has significantly affected the society that already has been confronted by deeply

embedded and complex racial and ethnic divisions. The demographic shift in culture,

ethnicity, race and religion has raised a number of questions related to the process of

integrating modern world immigrants into the society. Immigrants are strongly affected

by their societies of origin. According to Maria Kioko, immigration experience is a

product of an individual's old societies as well as the new societies.[39]

During the previous decade, the number of immigrants in the United States has

gradually increased. Since 2007, the number of immigrants in the United States has

increased by 2.4 million. During 2013, more than 40 million immigrants who are foreign-

born were living in the United States, representing 13 percent of the population.[40]

According to the report presented by American Community Survey (ACS) for

2012, the immigrant population in the United States is around 40.8 million,[41] representing

13 percent of the total population of the region (i.e. 313.9 million). There was an increase

by about 447, 7000 or 1.1 percent in the population of foreign-born between 2011 and

2012.[42]

The United States has always been highlighted as a major area of attraction for

immigrants. According to the figure, more than 45 million people migrated to the United

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[39] Maria Mwikali Kioko, "Transnational Connections of First Generation Immigrants from Kenya in the United States," (PhD diss., Rutgers University, 2010).

[40] Fred Dews, *What Percentage of U.S. Population Is Foreign Born?* Brookings (2013), http://www.brookings.edu/blogs/brookings-now/posts/2013/09/what-percentage-us-population-foreign-born (accessed on December 5, 2014).

[41] Chiamaka Nwosu, Jeanne Batalova, and Gregory Auclair, *Frequently Requested Statistics on Immigrants and Immigration in the United States* (2014), 44. http://www.migrationpolicy.org/article/frequently-requested-statistics-immigrants-and-immigration-united-states (accessed on December 5, 2014).

[42] Nwosu, 18.

States, which was more than four times the migration into any other nation in the world. According to the World Factbook, the estimated migration in the United States in 2014 is 2.45 (migrants/1000 population).[43] According to a report released by the Census Bureau, the United States has now returned to the melting-pot glory days. The report stated that it is now a home to 41.3 million illegal and legal immigrants, resulting in the highest percentage in the past 93 years.[44] The data also revealed that every one in six adults who are living in the United States have been originally born in other countries, as reported by the Center for Immigration Studies.

Impact of Migration in United States

Economic Impact

The most significant and ardently debated impact of immigration in the United States is on the labor force and economy. According to Steven, these effects on the economy are perceived to be negative as well as positive.[45] Immigrants take those jobs that would not be taken by native workers. Dangerous jobs with small salaries or jobs that require hard physical labor create a labor shortage in certain markets.[46] Immigrants who would perform these jobs even for a small paycheck usually take these jobs.

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[43] The World Factbook, *Country Comparison: Net Migration Rate* (2014), https://www.cia.gov/library/publications/the-world-factbook/rankorder/2112rank.html (accessed on December 5, 2012).

[44] Alexander E.M. Hess and Thomas C. Frohlich, "Countries with the Most Immigrants: 24/7 Wall St." (2013). http://www.huffingtonpost.com/2013/09/29/countries-most-immigrants_n_4009750.html (accessed on December 5, 2014)

[45] Steven Camarota, *100 Million More: Projecting the Impact of Immigration*, Center for Immigration Studies (2007), http://www.cis.org/articles/2007/back707transcript.html (accessed on December 5, 2014).

[46] Daniel Griswold, *Immigrants have Enriched American Culture and Enhanced our Influence in the World*, CATO Institute (2002), http://www.cato.org/publications/commentary/immigrants-have-enriched-american-culture-enhanced-our-influence-world (accessed on December 5, 2014).

Immigration provides an economic edge to the United States in the world's economy. Immigrants also bring an entrepreneurial spirit and innovative ideas to the economy of the United States.[47] They can provide business contacts for other markets, increasing the nation's ability to invest and trade contributing to global profitability. Immigration keeps the economy flexible and allows producers in the United States to keep the prices down and quickly respond to the changing needs of the customers. Furthermore, immigrants permitted to work in the United States immediately contribute to the economy by paying taxes, which does not happen in the case of outsourcing.

On the other hand, critics have also highlighted some negative impacts of immigration on the economy of the United States.[48] Jobs taken by immigrants, even at a lower rate of pay, reduce the opportunity for native-born Americans as the organizations prefer recruiting low-wage foreigners.

Social Impact

Immigration affects not only the economy but it also has significant influence on the society. Immigration contributes to increasing the diversity in the region. When people come from different regions, they bring different cultures, traditions and ideas to the new country. It involves the way immigrants affect a neighborhood regarding whether people are able to get along with each other in their neighborhood and local areas. Furthermore, immigrants tend to increase religious diversity within the region.

However, immigration has been criticized for attracting criminal elements, such as drug trafficking and involving people in other forms of corruption and crime.

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[47] Griswold.

[48] Council of Economic Advisers, *Economic Report of the President* (Washington, D.C.: U.S. Government Printing Office, 2005), 93-116.

Furthermore, Anup Shah noted that increased immigration has given rise to racism resulting in aggression of immigrants who experience this problem.[49] It also increases hostilities and tensions in the society. Anup also noted that native people who are concerned about illegal immigration can develop negative perceptions about even those immigrants who are positively contributing to the economy and are law abiding residents.[50]

On the contrary, according to a report published by the Immigration Policy Center, native-born men in the United States between18 and 39 are five times more likely to perform a criminal activity than immigrants of the same age group.[51]

Educational Impact

A lot has changed in the last ten years in the United States, but the trend of immigration has continuously been expanding, in both diversity and numbers within this groups. From 2000-2007, the population of immigrants in the region has increased by seven million.[52] Immigrant children represent around 25 percent of all the children in United States and are estimated to account for one-third of more than 100 million children in the United States by 2050.[53]

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[49]Anup Shah, *Immigration. Global Issues*.org (2008). http://www.globalissues.org/article/537/immigration#EffectsofImmigration (accessed on January 9, 2015).

[50] Shah, 28.

[51] Rumbaut G. Ruben and Ewing A. Walter, *The Myth of Immigrant Criminality and the Paradox of Assimilation*, American Immigration Council (2007), http://www.immigrationpolicy.org/special-reports/myth-immigrant-criminality-and-paradox-assimilation (accessed on January 9, 2015).

[52] A. Chaudry,K. Fortuny, and P.A. Jargowsky, *Immigration Trends in Metropolitan America, 1980-2007* (Washington, DC: Urban Institute, 2010).

[53] Marta Tienda and Ron Haskins, "Immigrant Children: Introducing the Issue," *Future of Children: A Special Issue on Immigrant Children*, 21 no. 1 (2011): 3–18.

Black Immigrants in the United States

Black immigrants are one of the fastest growing segments in the United States,
increasing at the rate of 200 percent during 1980s and 1990s and 100 percent during
2000s. The new influx of migrants transformed the overall demographics of the United
States since long time African Americans have represented the largest number of
immigrants in the United States. Clarkson observed that before 1860 the majority of the
immigrants in the United States were coming from Europe, the people following this
period started coming from different parts of the world.[54] Kusow specifically focused on
immigrants from East Africa, noting that the history of the current wave of immigrants
from East Africa was a relatively new trend.[55] The author further observed that the
number of such immigrants has rapidly increased in recent times. As a result these
immigrants have started marking their presence in several metropolitan areas and cities.
Furthermore, Kusow observed that a number of East African immigrants mainly went to
New York, Washington D.C. and Maryland.[56]

The contemporary black immigrants represent an interesting scenario. Firstly,
because they belong to different countries, sometimes even from different continents, and
the only factor they might have in common is the color of their skin. Studies have tried to
classify particular issues or/and problems faced by immigrants in different ways. In his
research, Porter grouped these issues into eleven categories. Porter used an instrument

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[54] Lesa M. Clarkson, "Demographic Data and Immigrant Student Achievement," *Theory into Practice*, 47 (2008): 20-26.

[55] Kusow Abdi, "The Second Generation: East Africa," in *The New Americans: A Guide to Immigration Since* 1965, ed. Mary C. Waters and Reed Ueda, with Helen B. Marrow (Cambridge, MA: Harvard University Press, 2007), 295-306.

[56] Abdi, 295.

consisting of 132 statements that he developed for studying the issues faced by the immigrant students.[57] The eleven identified categories include heath services, academic records and advising, living-dining, religious services, student activities, placement services, financial aid, orientation services, admission, English languages and social-personal interactions.

Oropeza, Fitzgibbon and Baron identified five major categories for the issues faced by the immigrants. These include: family-related pressures, this issue intensifies the other issues; cultural shock, which is usually manifested through depression and anxiety; discrimination, alienation and isolation; changes in economic and social status, this creates feelings of resentment, loss and grief; and concerns related to children's academic performance.[58] In another study, Zeszotarski categorized these issues into three major groups:[59] academic, social and cultural. Christina Murphy and Lory Hawkes identified four categories: financial, social, academic and personal issues. Two of these categories are similar to the one's identified by Zeszotarski.[60]

According to the Immigration Policy Center, Black immigrants accounted for the fastest growing and the most varied group in the United States. According to the information demonstrated by census, the foreign-born African population increased two

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[57] Ani C. Moughamian, Mabael O. Rivera, and David J. Francis, "Instructional Models and Strategies for Teaching English Language Learners," Center on Instruction (2009): 40, http://www.centeroninstruction.org/instructional-models-and-strategies-for-teaching-english-language-learners (accessed on January 9, 2015)

[58] Barbara Oropeza, Maureen Fitzgibbon, and Augustine Baron, Jr., "Managing Mental Health Crises of Foreign College Students," *Journal of Counseling and Development*, 69, no. 3 (1991): 280-284.

[59] Paula Zeszotarski, "Expectations and Experiences of International Students in an American Community College in the Context of Globalization" (doctoral dissertation, University of California, 2003).

[60] Christina Murphy, Lory Hawkes. and Joe Law, "How International Students can Benefit from a Web-based College Orientation," *New Directions for Higher Education,* 117 (2002): 37-43.

times more in number from 2000-2010. According to the report, the majority of the

African immigrants are found in New York, Virginia, Texas, Maryland, and California[61].

The primary region of origin for Black immigrants included Egypt, Nigeria, Kenya,

Ethiopia and Ghana.

Background of Kenyan Immigrants in the United States

The interaction and movement of people over long distances is one of the most

prominent features of African, specifically East African, history. The diversity of people

encompassed by the contemporary Kenyan state is a clear reminder of these migrations.

Although Africans of various ethnic and cultural backgrounds form the vast majority of

Kenya's population, the result of earlier commercial and imperial encounters make up a

small minority. Before independence, emigrants moved from Kenya on a temporary

basis, for example, to serve the British war agenda and return to Kenya. After the

independence of Kenya from Britain in 1963, migration has become a significant aspect

in the life of many Kenyans. A number of oil producing countries (such as Saudi Arabia,

Dubai and Kuwait) drew low-skilled laborers from Kenya, while neighboring countries

recruited a number of teachers from the region. Furthermore, a large number of educated

and skilled Kenyans have left the country for Canada, Western Europe and the United

States.[62]

Immigrants from Kenya are a part of new immigrant groups that have been

moving to the United States in an increasing number from a multitude of countries. As

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[61] Immigration Policy Center, *African Immigrants in America: A Demographic Overview*, American Immigration Council (2012), http://www.immigrationpolicy.org/just-facts/african-immigrants-amerca-demographicoverview (accessed on December 13, 2014).

[62] Kennji Kizuka, *Transnational Kenyan Community: The Development Potential of the Brain Gain Perspective* (Masters' thesis, Georgetown University, 2006).

other immigrants are moving recently from various countries, Kenyan immigrants

demonstrated diversity in economic status, cultural background, language, migration

histories and traditions and in the way they adjust to the new environment and culture.

Between 1990 and 2000, the African population including Kenyan immigrants in the

United States grew from 364,000 to 800,000 and above. During that decade their

population increased more than double.[63] According to the Migration Policy Institute

(MPI), there were 110,700 immigrants from Kenya living in the United States in 2013,[64]

as shown in the table below.

Figure 3.2: Immigrant Population of Sub-Saharan African in US, 1980-2013[65]

Country and Region	Number of Immigrants	Share
Sub-Saharan Africa Total	1,503,400	100%
Eastern Africa:	530,000	35%
Eritrea	33,900	2%
Ethiopia	195,800	13%
Kenya	**110,700**	**7%**
Other Eastern Africa	189,600	13%
Middle Africa	111,900	7%
Cameroon	46,600	3%

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[63] Elizabeth M. Grieco, "An Evaluation of Bridging Methods Using Race Data from Census 2000," *Population Research and Policy Review*. vol. 21, no.1-2 (2002): 91-107.

[64] Jie Zong and Jeanne Batalova, *Sub-Saharan African Immigrants in the United States,* Migration Policy Institute (2014), http://www.migrationpolicy.org/article/sub-saharan-african-immigrants-united-states (accessed on December 13, 2014).

[65] Zong and Batalova, *Sub-Saharan African Immigrants in the United States.*

Other Middle Africa	65,300	4%
Southern Africa	98,300	7%
South Africa	95,200	6%
Other Southern Africa	3,100	0%
Western Africa	647,200	43%
Cape Verde	30,700	2%
Ghana	149,400	10%
Liberia	78,900	5%
Nigeria	234,500	16%
Sierra Leone	37,600	3%
Other Western Africa	116,200	8%
Africa, n.e.c.	116,000	8%

According to studies, African immigrants, including Kenyan immigrants have the highest academic record of any immigrant group in the United States. A small section of Kenyans have immigrated to the United States as a result of the United States Diversity Visa Program, which opened up immigration from regions of the world that were formerly underrepresented in the immigration pool.[66] This visa program, which was still running until 2013, focused on attracting professional and skilled immigrants into the United States. This resulted in a highly selective process for accepting immigrants that included those that came from Kenya under the visa program.[67] Therefore, Kenyan

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[66] Dodoo Nil-Ammoo and Takyi Baffour, "Africans in the Diaspora: Black-White Earnings Differences among Africa's Africans," *Ethnic and Racial Studies*, 25 (2002): 913-941.

[67] Douglas. S. Massey, et al., "Black Immigrants and Black Natives Attending Selective Colleges and Universities in the United States," *American Journal of Education*, 113 (2007): 243-271.

immigrants usually arrived in the United States with managerial, technical or professional skills. Kenyan immigrants, like other African immigrants in the United States, are a self-selected group of motivated, professional and skilled people. Most of these immigrants left Kenya because of the political and economic changes. Like other populations of African immigrants in the United States, Kenyan immigrants are dispersed region wide.[68] Georgia, Texas, Delaware, New Jersey and Minnesota have the largest Kenyan immigrant population. According to the existing literature, a number of factors contribute to the success of Kenyan immigrants, specifically students. These factors can include: peer influences, cultural backgrounds, family support, family structures and institutions they have attended.[69]

Coping of Kenyan Immigrants into the Amarican Culture

As a part of Africa, Kenya has a culture that has developed on the basis of Afro-centric views that have implications for the coping strategies that are used by Kenyan immigrants. The Afro-centric worldview of unity, cooperation, mutual responsibility and interdependence, which is the root of many African societies, stands in contrast to the European-American principles of independence, competition, and individualism.[70] Therefore, it is possible that the choice of strategies for coping might differ between individuals of those who belong to European descent and those from African descent. Due to the common experiences among minorities in Africa and the United States,

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[68] John R. Logan, and Glenn Deane, *Black Diversity in Metropolitan America*, (New York: Lewis Mumford Center for Comparative Urban and Regional Research, University at Albany, 2003).

[69] Laura Szalacha, et al., "Emerging Ethnic Identity and Interethnic Group Social Preferences in Middle Childhood: Findings from the Children of Immigrants Development in Context (CIDC) Study," *International Journal of Behavioral Development*, 31 (2007): 417-418.

[70] Aretha F. Marbley, *Multicultural Counseling: Perspectives from Counselors as Clients of Color* (New York: Taylor and Francis, 2011), 38.

heritage, cultural orientation and African-American and Kenyan attributes might be interlinked and contribute to similar coping strategies. There may be a common thread in the historical experience of slavery in the United States among African Americans and the experience of Kenyan immigrants under the British colonial rule while in Kenya. The oppressive nature of both of these experiences may have given rise to an overlap of coping strategies especially pertaining to acculturating to Western ways of life among these two groups of African descent. It is possible that dealing with several stressors that are linked with being a Kenyan immigrant involve not just the usage of diversified coping strategies and practices that significantly emphasize learning, adjusting and adopting the new culture (as seen in several European countries).[71] It may also involve the use of basic survival strategies in aggressive environments and difficult times that will enable to overcome psychological and personal difficulties faced by these immigrants. These preferred coping strategies, such as social support, may reflect Afro-centric cultural norms and values found in Kenyan culture.

Social support is a social/environmental or external coping resource that has received considerable attention in the literature.[72] Social support is social activities that enhance mastery through shared tasks, provisional and cognitive assistance and emotional support.[73] Sources of social support may include immediate and extended family networks, friends and community networks.

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[71] Hugo Kamya, "African Immigrants in the United States: The Challenge for Research and Practice," *Social Work*, 42 no. 2 (1997).

[72] Annie H. Die and Wayne C. Seelbach, "Problems, Sources of Assistance, and Knowledge of Services among Elderly Vietnamese Immigrants," *The Gerontological Society of America*, 28 (1988): 448-452.

[73] Susan Folkman and Judith T. Moskowitz, "Coping: Pitfalls and Promise," *Annual Review of Psychology*, 55 (2004):745–774.

Social support systems have various functions and forms and are able to meet a wide array of non-material and material needs. Researchers have conceptualized this term as help, which includes instrumental, emotional and informational support available within a social environment. Even when the social support systems act merely as a potential source of help, their perceived availability can have a significant impact on the Kenyan immigrants' coping with a stressful situation.

Stages of the Immigrants' Integration into New Culture

According to Diakanwa's experience in working with Christian churches and also observing how new immigrants and the ethnic group members are integrated into native/traditional churches, he developed three stages of cultural integration through which new immigrants pass while adjusting and integrating into a new culture.[74] These stages are: acculturation, accommodation, and adoption.

Stage 1: Acculturation or Acquaintance Stage

The term acculturation is usually used for describing the encounter between two different cultures. The acculturation is a time of multiethnic encounters in which native and new immigrants have trivial relationships. Both the groups might meet for various purposes, such as a business meeting, but they do not have any intentions for developing any meaningful or emotional ties or relations with one another. It is a stage during which curiosity, mistrust and observations have taken place. Individuals from both the cultures are usually cautious about the ways in which they will act and what they should say and what they should not. The new immigrants spend most of their time observing new

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[74] Daniel Diakanwa, *Adjusting and Integration: New Immigrants in the American Culture*," NACSW (2011).

people and the new culture. They tend to possess mixed emotions and feel afraid to open up to strangers. During this stage, around ten percent of the communication is brief and verbal, while 90 percent of the communication is non-verbal. At the same time, cultural sensitivity is needed to the maximum extent for starting to develop relationships.

In most of the scenarios, acculturation tends to take place along with the immigration experiences of immigrants. "Generally, acculturation is explained as a process of cultural changes and adaptation that occurs when a family or person who comes from a particular cultural background interacts or comes in contact with another person or family from a different culture".[75] According to Phinney, Horenczyk, Liebkind, and Vedder, acculturation is referring to the process of adapting within two dimensions: 1) retention of values, beliefs and ideas from the immigrant's culture of origin; and 2) adoption of new values, behaviors and ideas from the receiving culture. The study conducted by Schwartz, Montgomery and Briones, focused on the process that occurs at each individual level with respect to people who consider the new country as their prime residence and also a place where their family will live. The study advanced theoretical propositions related to identity and acculturation. This research argued that acculturation is the representation of differences and changes in cultural identity. Furthermore, it argues that individual identity has the potential for fixing and keeping the immigrants strong during their time of transition into a new culture and society.[76] The study emphasized the experiences of non-Western, non-white people who moved to Western

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[75] Margaret A. Gibson, "Immigrant Adaptation and Patterns of Acculturation," *Human Development*, 44 (2001): 19–23.

[76] Seth J. Schwartz, Marylin J. Montgomery, and Ervin Briones, "The Role of Identity in Acculturation among Immigrant People: Theoretical Propositions, Empirical Questions, and Applied Recommendations," *Human Development*, 49 (2006): 1-30.

nations. However, the article failed to cover aspects of the relationship between acculturation and social and personal identity.

Another study conducted by Walters, Phythian and Anisef noted that in countries where there is higher immigration, it becomes important to analyze different factors and indicators of integration and assimilation of immigrants.[77] Canada was used as a case study in this research. Walters and associates examined the degree to which different immigrating groups adopt the ethnic identity of the new country, and thereby demonstrate an integrated, assimilated and sometimes neither integrated nor assimilated ethnic identity.[78] Based on the ethnic diversity survey of 2002, the research determined that the time since immigration has a significant impact on whether the migrating people adopt the identity of the new country or not. However, their findings demonstrated that indicators of economic integration such us occupational status, prior earning and employment do not affect the adoption of identity by the immigrants.

Stage 2: Accommodation or Transculturation Stage

Cuban anthropologist Fernando Ortiz has introduced the term transculturation. Transculturation is the reciprocal procedure by which two cultures, while interacting, engage in a system of exchanging and adaptation of each other's ways. Although, this is not always done in an equal manner; it leads to a new cultural reality. The transculturation or accommodation stage is a time in which both cultural groups' members need to adjust and adapt to one another for co-existing as a multicultural unit.

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[77] David Walters, Kelli Phythian, and Paul Anisef, "The Acculturation of Canadian Immigrants: Determinants of Ethnic Identification with the Host Society," *Canadian Review of Sociology*, 44, no. 1 (2007): 37-64.

[78] Walters, Phythian, and Anisef, 37.

Because of the recurrent settings, both groups' members start developing emotional relationships and ties with one another along with learning and appreciating each other's culture. In this stage, the members of a dominating cultural group must exert a great amount of humility, tolerance, respect, understanding and patience. At this stage new immigrants might also be willing to learn and adapt to the new language and culture. This does not involve assimilation of the new culture; instead, immigrants need to learn those values and norms that will help them survive and operate within the new culture and country's norms. Even though the established culture of a new country is not affected much in this process, its values and norms do get affected to some extent by the immigrant's culture. Cultural elements that usually affect the established culture include: interracial marriage, religion, clothing, customs, food and language.

This stage is considered to be the most sensitive stage in multicultural integration. It is at this stage that the conflict between multicultural groups arises in many cases. Cultural adjustment is usually effective when the immigrants are gradually introduced into the culture of the new country or community. In this aspect, the level of tolerance increases where there is a rapid influx of new immigrants. Ethnic and racial segregations in American churches have lead to the development of ethnicity-based or race-based churches. Little Italy, Chinatown, and other ethnic neighborhoods often have been an outcome of discrimination and biases against immigrants. As mentioned earlier, the problem with allowing ethnic communities to develop within a multicultural society tends to increase socio-economic disparities that may exist between them.

Stage 3: Adoption or Enculturation Stage

The third and last stage is enculturation or adoption stage. This term is used to recognize the process of assimilation of ethnic groups and new immigrants into a dominant one. During this stage, immigrants who make efforts to learn new culture and language are usually treated, accepted and adopted with respect. Although, the cultural values and norms of first generation immigrants usually do not change during this stage, the values and norms of their children, who also migrated with their parents, undergo significant changes. Since the minds of these children are still fresh, they tend to absorb new ways and new customs, learn different ways in which they can do certain things, learn new ways of thinking by embracing new friends, media, educational systems and environment. This stage usually creates family tensions between the older, first generation immigrants, who strictly adhere to their values and culture from their country of origin, and their children (second generation immigrants), who are on the verge of assimilating their new culture. At this stage the children are extremely vulnerable to losing their identity and cultural values from the country of origin. Furthermore, at this stage, the open-minded immigrants feel accepted by the society and tend to join various associations, institutions, and churches of the new country.

Church Role in the Immigrants' Adjustments into the American Culture

Unlike French and British cultures, the American culture has an ongoing development process due to the continuous influx of immigrants from all across the world, which is reshaping and influencing its norms, values and customs. Usually, the American culture is a part or a block of the Western culture, which is generally characterized by task orientation and individualism. Even though Americans are perhaps

among the most generous and hospitable people across the globe, their communities are segregated on the basis of ethnicity and race. This makes it significantly difficult for the new immigrants to completely integrate into the American culture and become a part of their society on the whole. Many long time immigrants (e.g. Chinese, Hispanic, Latino and Brazilian) as well as new immigrants, such as Kenyans, become segregated in ethnic neighborhoods. As a result, they fail to adjust to the American culture and learn English.[79] Churches, being a social institution, can have a positive impact on the adjustment of these immigrants, but problems faced by immigrants in many churches often force immigrants to seek a separate immigrant church. The white Americans opposing the participation of Black people in their church have led to the founding of Black churches in the country, which satisfy their experiences as compared to the white churches.[80] Furthermore, separate churches enabled these immigrants to represent their religion, values, home and community.

According to Diakanwa the United States seems to be the only nation in the world where people tend to identify themselves as African-American, Mexican-American, Latin American, Asian-American and Italian-American.[81] Economic disparity and difference in economic and social status seen in the United States usually leads to the development of ethnic and racial gangs and churches, and creates different socio-economic issues within a multicultural society.[82] The gangs are a negative way to meet a felt need. The churches

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[79] Diakanwa, 3.

[80] Charles Hirschman, "The Role of Religion in the Origins and Adaptation of Immigrant Groups in the United States," *International Migration Review*, vol. 38, Issue 3 (2004): 1206-1233.

[81] Diakanwa, 3.

[82] Diakanwa, 3.

are a more positive way to meet some needs. Many churches do not attempt to meet the

safety needs as the gangs do.

CHAPTER FOUR

PROJECT DESCRIPTION AND RESEARCH METHODS

Review of the Project

The purpose of this work was to examine the integration of Kenyan immigrants into the American culture. The researcher used a qualitative research approach by utilizing case study as the method of inquiry. The researcher sought to explore Kenyan and American cultures as a source of knowledge and how Kenyan immigrants can integrate into the American culture. In order to understand the issue, the researcher explored the status of the Kenyan congregation and how culture had impacted them. The researcher sought to identify factors that may have contributed to the tension between Kenyan immigrants and the American culture by examining historical background. Accordingly, the researcher examined Kenyan history, and recent migration to the United States of America.

The researcher chose Kenyan Community Church in the Twin Cities of Minnesota as a case study because of its size and history. The Twin Cities are home to one of the largest Kenyan population in the United States. The rapid growth of the Kenyan Community Church is due to the recent migration of Kenyan people as a result of a search for greener pastures. As Kenyan immigrants resettled in the Twin Cities the church began to see fast growth in the late 1900s. While the church has enjoyed

tremendous growth over the years it has also experienced tension and conflict with cultural adjustment.

The Kenyan immigrant children are usually confused due to what they see in public and what they see at home. The researcher watched this congregation grow over the 14 years he has been on American soil. The status of the researcher as an insider has enabled him to offer more information on the subject matter. As a participant observer the researcher was able to maintain the necessary distance needed for the research between him and fellow worshipers.

In the Kenyan congregation, immigrant parents hope to pass down their ethnic identity, heritage, and tradition to their children. The Kenyan immigrant parents see their native culture and identity in their historical context. Therefore, Kenyan immigrants strongly emphasize their past experience and history as a people. Many elderly and older Kenyan immigrants see the tension not as a normal process between generations in any immigrant community but rather see it as a division in the Kenyan immigrant community.

Although this study is limited to the Kenyan Community Church in the Twin Cities the problem it tackles is common to African immigrant congregations and other immigrants. While the level and magnitude of the tension varies, all immigrant communities face similar challenges and conflicts with their children as a result of the cultural integration. Therefore, this work provides a framework for understanding the situation in some African immigrant congregations with regards to the issues of culture, identity and their children.

Research Methodology

This research project was qualitative in nature utilizing case study as the method

of inquiry. As Leedy and Ormrod explain, in qualitative research "the issue being studied

has many dimensions and layers."[83] According to Creswell, "qualitative research is

exploratory and researchers use it to explore a topic when the variables and theory base

are unknown."[84] Therefore, the reason for doing a qualitative study was that the Kenyan

immigrants' experience in the United States has not been explored. Explaining the reason

for doing qualitative research Creswell writes:

> One of the chief reasons for conducting a qualitative study is that the study is
> exploratory; not much has been written about the topic or population being
> studied, and the researcher seeks to listen to information and to build a picture
> based on their ideas.[85]

The Twin Cities is home to one of the largest Kenya populations in the United

States. However, very little research has been done on this subject. The process of

integration and identity formation of Kenyan immigrants in the United States, including

the children, remains unexplored. In addressing the problem the researcher chose the

Kenyan Community Church as a case study. As Creswell further explains, case study is

that "in which the researcher explores in depth a program, an event, an activity, a process,

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[83] Paul Leedy and Jeanne Ormrod, *Practical Research: Planning and Design,* 8th ed. (Upper Saddle River, NJ: Merrill Prentice Hall, 2005), 133.

[84] John Creswell, *Qualitative Inquiry and Research Design: Choosing Among Five* Approaches (Thousand Oaks, CA: Sage Publications, 2007), 74-75.

[85] Creswell, 21.

or one or more individuals."[86] As Leedy and Ormrod also suggest, case study is "suitable for learning more about a little known or poorly understood situation."[87]

The primary tools used in this project were surveys, personal interviews, and participant observation. Primary data was obtained through surveys, personal interviews, and participant observation using the Kenyan congregation as a case study.

A case study on how Kenyan culture in the US has been impacted provides an in-depth analysis of the problems and challenges in the Kenyan congregations. The research began with a qualitative survey followed by interviews. In designing the interview questions and surveys, the researcher spent much time thinking through the following guiding questions as suggested by Auerbach and Silverstein. They suggest that a researcher should keep in mind these questions when moving toward conducting relevant research:

> Does it relate to your research concern?
> Does it help you understand your participants better?
> Does it clarify your thinking?
> Does it simply seem important, even if you can't say why at the moment?[88]

The researcher also spent a significant amount of time thinking through and refining the survey and interview questions to see whether answers generated from them might be significant to him and others. As Booth and Williams explain:

> Researchers do more than just dig up information and report it. They use the information to answer a question that their topic inspired them to ask. At first, the question may intrigue the researcher alone: how good was Abe Lincoln at math? Why cats rub their faces against us? Is there such a thing as innate perfect pitch? That's how most significant research begins—with an intellectual itch that only

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[86] Creswell, 15.

[87] Leedy and Ormrod, 135.

[88] Carl Auerbach and Louise Silverstein, *Qualitative Data: An Introduction to Coding and Analysis* (New York: New York University Press, 2003), 48.

one person feels the need to scratch. But at some point, a researcher has to decide whether the question and its answer might be significant, at first to the researcher alone, but eventually to others—to a teacher, to colleagues, to an entire community of researchers.[89]

Interviews were conducted with the parents, youth and young adults who are members of the Kenyan Community Church and were willing to participate. Thus, more than half of the interviewees were adult immigrants and the rest were youth and young adults who grew up in the United States and who were active members of the youth programs in the church. In addition, the research drew on observation and in-depth one-on-one conversations with leaders, elders and youth. All of the one-on-one interviews and conversations were done in face-to-face settings. Interviewees were asked open-ended questions in addition to the close-ended questions related to education, age, race, ethnicity and language. Through a qualitative interview the researcher explored participants' understanding of the nature of conflict and views about integration and acculturation.

The researcher administered the survey at Kenyan Community Church during a Sabbath worship service. The survey was distributed to the members when people were entering the church. The age of the participants ranged anywhere from fifteen to seventy. Although some interviewees spoke English the researcher allowed the vernacular in order to create a comfortable environment and the freedom of expressing their thoughts in their own comfortable Kisii or Swahili language.

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[89] Wayne Booth, Gregory Colomb, and Joseph Williams, *The Craft of Research* (Chicago: The University of Chicago Press, 1995), 35.

As a qualitative researcher, the questions were designed to discover, to explain, to understand, to explore a process or to describe an experience.[90] After having a general discussion about culture and integration, the researcher asked the interviewees the following question: What is your experience as a Kenyan here in American? This question was a "grand tour question" when considering the issue of integration of Kenyan immigrants in the American culture. Describing a "grand tour question" Creswell writes:

> The *grand tour question* is a statement of the question being examined in the study in its most general form. This question, consistent with the emerging methodology of qualitative designs, is posed as a general issue so as not to limit the inquiry. One might ask, what is the broadest question that can be asked in the study?[91]

Before this question was posed many did not consider integration and the acculturation issue as a potential problem. The researcher went further and asked whether the issue has reached a level of conflict or tension in their experience on this soil. The researcher posed this question as recommended by Creswell for qualitative research:

> I recommend that a researcher ask one or two grand questions followed by no more than five to seven subquestions. This general grand tour question is followed by several subquestions that narrow the focus of the study but that do not constrain the qualitative researcher. These questions, in turn, become topics specifically explored in interviews, observations, and documents and archival material. For example, they might be used as key questions the researcher will ask him- or herself in the observational procedure or during an open-ended interview.[92]

Posing these questions helped the researcher understand how the Kenyan immigrant participants viewed the issue of integration from their own perspective rather than considering the views of others.

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[90] John Creswell, *Research Design: Qualitative and Quantitative Approaches* (London: Sage Publications, 1994), 71.

[91] Creswell, 70.

[92] Creswell,108

Participants and Data Collection

The analysis draws on in-depth surveys, interviews, participant observation and house visits conducted in 2014. A congregational survey was conducted in 2014. The participants of the survey are all members of the Kenyan Community Church in the Twin Cities. A qualitative survey was conducted during Saturday worship for the older adults. Between January and November 2014, the researcher conducted one general survey from the congregation in order to collect demographic information.

Interviews or one-on-one discussions were conducted individually in a face-to-face setting. The researcher explained the purpose and the nature of the research to each interviewee. Survey questions were administered during and after church worship. Name and address were not asked on the survey forms. The researcher intentionally left out these two questions on the survey forms for various reasons. Because of the nature and the topic of the research the researcher feared that some people would choose to ignore the survey completely if asked to give their name or address. Since the researcher wanted all documented and undocumented (if any) Kenyan immigrants to participate, the researcher then decided to avoid such personal questions.

The researcher conducted a qualitative interview involving in-depth interviews and discussions with the selected participants. The interviews were open-ended questions in a one-on-one setting. The qualitative data included the researcher's notes from the interviews. Some interviews were conducted in the church and some in restaurants, coffee shops and individual homes. Because of the participants' availability and the researcher's flexibility, the interviews were conducted in a face-to-face meeting or by telephone. Once the data was collected from the interviews and surveys, various steps

were taken to analyze it. The researcher collected and organized the data, read through

interview notes and thoroughly examined the gathered data. Data was analyzed according

to themes and patterns.

CHAPTER FIVE

RESEARCH RESULTS AND INTERPRETATION

Demographic Analysis of The Kenyan Community Church

The Kenyan Community Church in the Twin Cities, Minnesota is one of the fastest growing Kenyan churches in America. There are more than five established Kenyan churches in the Twin Cities. Kenyan churches are found in several states but Kenyan Community Church in the Twin Cities is considered one of the largest Kenyan churches in the United States. This church provides a sense of stability, identity, and continuity of Kenyan values in dispersion

In the Kenyan community congregations' ethnic identity plays a central role. The congregation is ethnically homogeneous. The demographic makeup of the church includes professionals, businessmen and women, university students and various age groups who prefer to worship that way. The researcher observed that some congregants drive several miles to church primarily because they want to worship in their own ethnic church. The churches functions not only as a place of worship on Saturday but also as a place of communal gatherings for various events. For Christian Kenyan immigrants their churches serve as a communal village, gathering place for various activities and events.

As a participant observer the researcher also noticed how the church, as a social place, has attracted many non-Christian Kenyans. After attending these communal events some continued coming and became members of the church. While most of them eventually made a decision to renew their faith, some were converted to Christianity.

Like many immigrant congregations, the Kenyan congregation functions not only as a place of religious renewal and conversion but also as one of the social places, which helps to preserve ethnic identity. Thus, the Kenyan style of worship provides comfort and a sense of belonging to the new immigrants and old folks who come to visit their children here. Events and various community programs, celebrations of baptism, weddings, anniversaries, child dedications, memorial services and fundraisers take place here. Such events have contributed to the growth of the church by creating the desire in people to join and become part of this church. Many Kenyans view their congregations as the only social institution that integrates some aspects of their culture in a foreign land.

Kenyan ethnic worship is one of the main reasons for the emergence of the Kenyan Community Churches in the Twin Cities of Minnesota and in other states. The need was both religious and social. The church became a center where the Kenyan culture, tradition and language was practiced and where people felt at home. Through hosting various communal events the church became a place where Kenyans met fellow nationals regardless of their religious backgrounds. Coming from the same country and speaking the same language became the central focus for the development of relationships and the creation of a community. It became a place where they freely express themselves and worship in their own style. The church not only created a social community but it became a social community where Kenyans come, eat, fellowship, develop, teach, practice, exercise and share their culture, tradition and language in a foreign land. The Kenyan churches play a vital and central role in preserving the culture, language and heritage of the Kenyan people, and sometimes people from different denominations come to worship as a people who come from the same country.

Immigrant religious institutions provide the new immigrants with a sense of identity and continuity in a foreign land.

Similarly, the Kenyan Community Church is a religious community and a social community serving the Kenyan people in dispersion.

Survey Analysis of Kenyan Community Church

A few members who felt they should start a church, which would serve their needs, started the Kenyan Community Church in 1998. The researcher conducted the first survey in August 2014. Data was gathered on Sabbaths during the worship service. This was done to allow a maximum participation and 210 people participated which was about 64 percent of the congregants.

Figure 5.1: Kenyan Community Church Annual Growth

Year	Total Membership
2000	50
2001	66
2002	83
2003	110
2004	120
2005	150
2006	184
2007	191
2008	210
2009	244
2010	259
2011	299
2012	301
2013	303
2014	330

Because of lack of data and proper documentation no baptismal and transfer records were kept. However, there was a steady church membership increase every year. By the end of 2014 the Kenyan Community Church membership had reached 330 people. This trend will continue as long as the new immigrants continue to come to the United States through Diversity Visas lottery, folks coming to visit their children and students,

Americans who would like to join and others. Those who settle in the Twin Cities and its surroundings usually join the church. Many Kenyans have also moved from other states to the Twin Cities for reasons such as school, employment, and to be part of a Kenyan community. Although the church has over 330 members, more people attend church service during events and emphasized spiritual events such as revival meetings, anniversaries, youth rallies, camp meetings, seminars, evangelistic series, week of prayer and child dedications. Many people however, not only join Kenyan Community Church, they choose from the five established Kenyan churches here in the Twin Cities. They have a choice to make depending on where they would like to worship.

The growth of Kenyan Community Church was directly tied to the increased Kenyan migration to the United States. Many of the members are people who came through Diversity Visa lottery and folks who come to visit their children and as students.

The majority of the new members are those who were either Christians from their country or those who were converted later and became members of the church.

The Kenyan church members do not live in the immediate neighborhood of the church facility. The record shows that members drive between five miles and more than 30 miles to go to church. The data shows that members come from all corners of the Twin Cities while some live within five or less mile radius from the church. Therefore, the Kenyan Community Church is classified as a regional church rather than a neighborhood church. A regional church draws its members from outside the geographic location of the church facility

Figure 5.2: Distance members travel from Church

Distance from Church	1 – 10 Miles	10 – 20 Miles	20 – 25 Miles	Over 25 Miles	Total
Members Response	130	50	23	7	210
Total Respondents	130	50	23	7	210

The Kenyan Community Church serves as a central location for its members who come from different directions. The following data reflects the distance members drive to church for worship and communal events.

Figure 5.3: Member's travel distance from church by percent
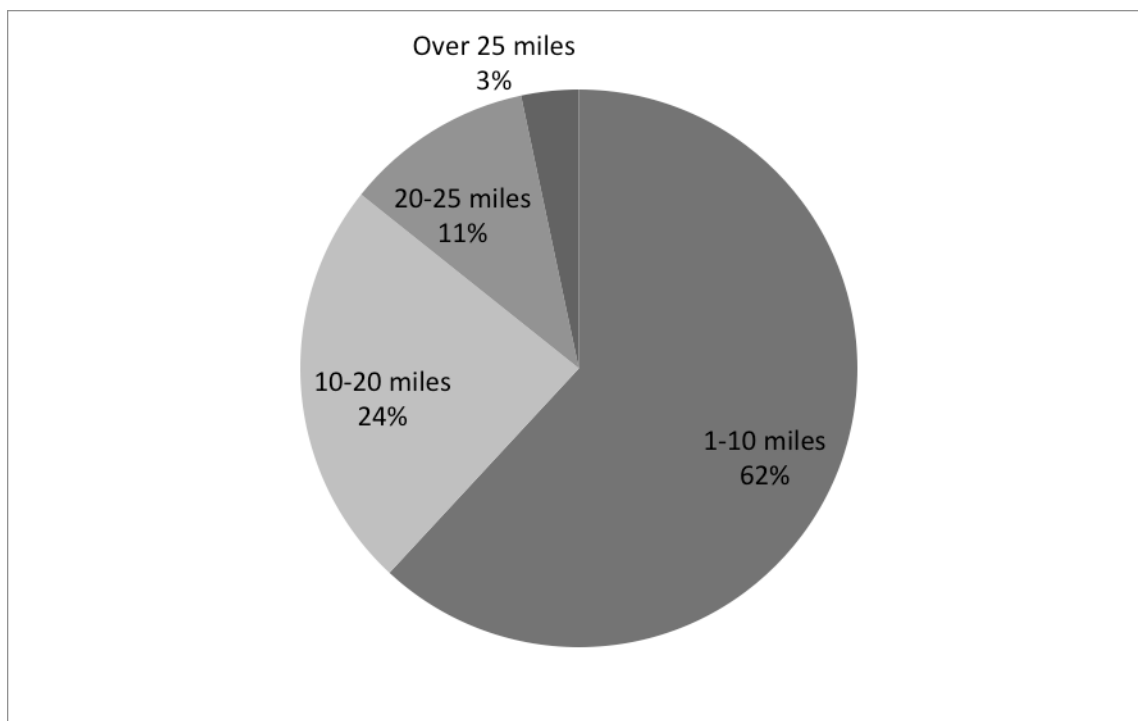
Out of the 210 respondents 130 people said that they drive between one and ten miles to church. Twenty-four percent of the people surveyed responded that they commute anywhere from 10-20 miles to church. Those who drive between 20-25 miles come from the surrounding suburbs in the Twin Cities and three percent of the people said that they drive over 25 miles. In addition, some people drive from other cities and nearby states to participate in Saturday worship especially when there are special church functions as mentioned above. Some workers and other health professionals from the Mayo clinic in Rochester drive over one hour to attend Saturday church service. Other people also come from nearby cities, colleges and universities. The church continues to attract indigenous Kenyans from all over.

Figure 5.4: Survey results of the youth and young adults

Survey Questions	Survey Results	Responses %
Where were you born?	Kenya United States	97% 3%
Do you have a cell phone?	Yes No	98% 2%
Are you on Facebook?	Yes No	98%
Are your friends and Facebook friends mostly:	Kisii and Other Kenyans African American Other	 80% 4% 15% 1%
How well do you speak English?	Well Not Well	100% 0%
How well do you speak Kisii?	Well Not Well	30% 70%
How well do you speak Kiswahili?	Well Not Well	75% 25%
What is the language of communication in your home?	English and Kiswahili English and Kisii English only	55% 40% 5%
In what language do you prefer to speak most of the time?	Kisii English Kiswahili	2% 96% 2%
Do you think acculturation (the process of adopting your cultural traits to group/country) has affected your identity?	Yes No	50% 50%
Do you prefer your future husband/wife to be a Kenyan or from somewhere else?	Yes No It doesn't matter Kenyan	1% 1% 98% 2%

What attracts you to this church?	Fellowship.	56%
	I have a lot of Friends that go here.	13%
	It is my Family's Church.	31%

When the researcher asked what attracted people and why they drive several miles to church, the overwhelming majority identified fellowship with other Kenyans as the primary reason for attending the church. The Kenyan congregation is known among Kenyans across North America for its vibrant and lively worship. The worship music and songs at the Kenyan churches are lively and spontaneous. As John Mbiti describes,

> Africans enjoy celebrating life. When people meet in public worship they like to sing, dance, clap their hands and express their rejoicing. Some prayers have choruses and litanies, which are, said or sung by the group in response to the leader. Some ceremonies of worship involve moving from one place to another. As they do this, people beat their drums, play musical instruments, dance and rejoice. Religious singing is often accompanied by clapping and dancing, which express people's feelings of joy, sorrow or thanksgiving.[1]

In the Kenyan church worship is expressive and celebratory. Time for songs and praises is allocated in every Sabbath worship service.

Survey Analysis of the Youth and Young Adults

The survey of the youth and young adults provided most of the statistical data for this research. There were 30 participants whose ages ranged from twelve to 30 years. The survey was conducted in early November 2014 on Sabbath at the Kenyan Community Church. The table below shows the results of the social activity and language of the communication portion of the survey. Names and addresses were not requested in the surveys and interviews with the participants.

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[1] John Mbiti, *Introduction to African Religion,* 2nd ed. (Portsmouth, NH: Heinemann, 1991), 67.

While the survey was conducted with youth and young adults, the one-on-one interviews were conducted with young adult Kenyans who grew up in the United States and with first generation adults. The results of the survey were categorized into five sections: social activity, language of communication, participation and belonging, tension between the first and second generation and self-identification.

The first question asked the participants to specify how long they had been living in the United States. While 20 percent of the participants were born in the United States, about 65 percent have lived in the United States anywhere from five to over ten years. This reveals that most of them came when they were little children. Only 15 percent said that they came less than ten years ago.

As it is the trend among young people today, all of the survey participants indicated that they are on social networks such as Facebook. The participants also indicated that all of them own cell phones with text messaging service. The researcher's intention in asking this question was to see if their Facebook socialization included people of Kenyan background. It was to gauge the youth's level of engagement or disengagement with Kenyan people via cyberspace. As the results indicate, their Facebook friends include a mix of people. For those who indicated that their Facebook friends include "Africans" and "other Kenyans" the list included their relatives or friends in Kenya or in other countries.

The survey results also show that the language of communication for the youth and young adults is unanimously English. Even those who said they understand the Kisii or Kiswahili language do not want to speak it in public. Despite their parents' insistence the youth and young adult Kenyans prefer to respond in English when spoken to in the

Kenyan language. However, 35 percent of the respondents said that they speak Kisii and Kiswahili language well while 65 percent indicated that they do not speak the language well. All of the participants indicated that they communicate in English most of the time. This linguistic loss or the inability of the youth and young adults to speak in the language of Kenya is a result of the cultural and linguistic assimilation.

The youth and young adult's inability to communicate in the native language is seen by the Kenyan parents as a major threat to the future of their language and culture in dispersion. In an attempt to prevent the loss of native language among Kenyan youth and young adults, parents intentionally speak to their children in the native language. However, their children continue to use English as a medium of communication at home and in public. In most cases the parents speak in the native language while the children respond in English. About 50 percent of the respondents said that they use both English and Kiswahili or Kisii as a medium of communication in the home. Kenyans, who grew up in the Kenyan capital city of Nairobi, and major towns of Nakuru, Kisumu, Mombasa, and Eldoret, spoke Kiswahili. Fifty percent indicated that they use English in the home. For those who know both Kisii or Kiswahili and English they naturally shift when they communicate with their parents.

To observe how communication between children and parents works, the researcher visited two homes where two and three different languages were used for communication. The first family he visited spoke Kisii, English, and Kiswahili in the home. Two of the children were active members of the youth program and currently attending college. The other two children were in middle school and actively participate in the youth and children's programs at the church. Although the children speak English

to each other and to their friends, they switch to Kisii with their parents. They spoke Kisii very well with their parents and had no problem switching between three languages. The parents are intentional in using Kisii or Kiswahili at home most of the time. This has helped the children to continue to speak their native language and their new language with much ease.

The researcher also visited another family who spoke Kisii and English in the home with their three American-born children. Although the children were born in the United States they have learned Kisii language from their parents and a grandparent who lived with them. The children were in junior high and high school and attend the Kenyan Community Church with their parents. Unlike the family mentioned above, the children in this family understood Kisii language but speak only very little. The researcher was told that the children communicate with their grandparents when they come to visit the family from Kenya. Such interactions seem to help develop and sustain the native language skills of the American-born children.

As the researcher observed, the Kenyan youth and young adults communicate in the Kisii language only with their parents but never with each other. Even those who have been in the United States for less than five years refuse to be spoken to in the Kisii or Kiswahili language. For the Kenyan children who understand the native language the purpose is for communication with their parents in the home and not in public.

The following table shows the results of the portion of the survey which deals with belonging and participation at the church.

Figure 5.5: Survey results for youth and young adults

Survey Questions	Survey Results	Response%
How often do you attend church service?	Every Sabbath Every two weeks Every month Occasionally	90% - - 10%
Do you feel welcomed at this church or alienated?	Welcomed Alienated	99% 1%
Do you feel there is tension between parents and children?	Yes No	50% 50%
If yes, what do you believe is the source the tension?	Language Leadership Pastoral care for the youth Misunderstandings	0 8% 2% 0 90%

When asked if they feel welcomed at the church 90 percent of the participants said that they feel "welcomed" and have a sense of belonging at the church. This explains the fact that 90 percent of the respondents come to church with their parents every Sabbath on a regular basis. Many have also indicated that they look forward to going to church because it gives them an opportunity to meet their friends at church.

Figure 5.6: Survey results of the youth and young adults
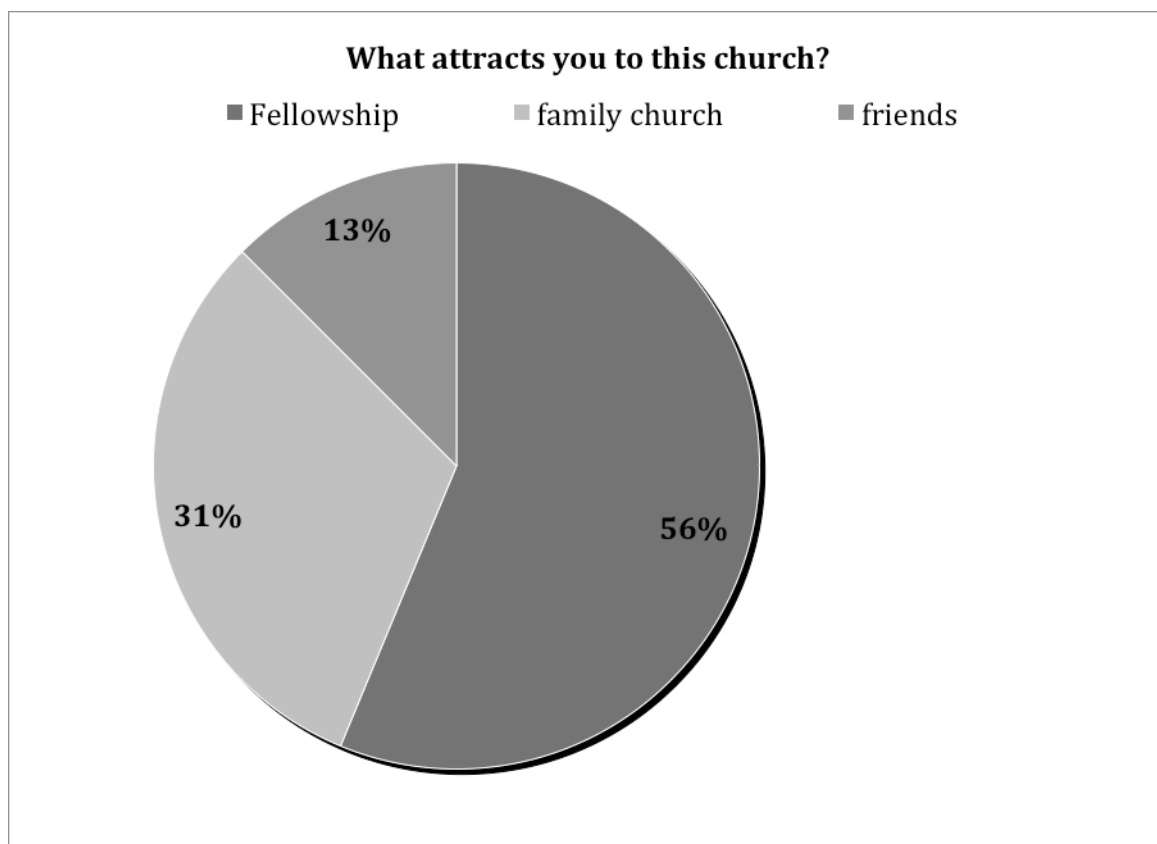
The last question in this portion of the survey asked what attracted them to the church. The results reveal how Kenyan immigrant youth and young adults think about belonging and participation. Although 90 percent indicated that they feel welcomed at the church, the overwhelming majority (90%) said that they go to the Kenyan church because of fellowship.

When asked if they believe there is tension between the youth and the adults, almost all (90%) indicated that there is tension. The majority said that tension resulted from "misunderstanding" between the two groups. While some of the respondents (10%) said that leadership is the source of tension, others indicated the lack of "pastoral care for

the youth". They indicated that they do not have a youth pastor who is close to them and to champion their programs.

This last table shows what form of self-identification the youth and young adults use to describe themselves.

Figure 5.7: Survey results of the youth and young adults

Survey Questions	Survey results	Response %
What is your preferred form of self-identification?	Kenyan American Kenyan-American African African-American	5% 0% 20% 65% 5%

When it comes to marriage, the vast majority (80%) said that it does not matter whether their future spouse is Kenyan or not. The 20 percent emphatically said "No" to having a Kenyan as their future spouse. As values change with time this answer may not hold if compared with their answer when they come to a point of choosing a life partner years later.

Survey Analysis of the One-on-one Youth Discussions

The researcher conducted individual interviews with three adults and three young-adults. The interview questions were designed to create discussion about cultural integration in the mainstream American society. The interviews with the young adults revealed a cultural conflict between their parents and the America culture. All the interviewees emphasized that there is conflict in situations where the youth wish to pursue an unconventional career path that is perceived by the parents as less important

and of lower value, to begin dating or to adopt behaviors typical of youth in mainstream America. The Kenyan parents responded to these behaviors as foreign to their culture. They interpret their children's adaptation of those values as a sign of "cultural corruption". As a consequence, the parents respond by applying increased pressure on their children to conform to their expectations.

The youth embrace identity and trace its roots especially after graduating from college. Although some embrace their American (national) identity they also embrace their ethnic identities. Since many of them received their education in the United States their worldview and understanding reflects that of the host nation.

This survey reveals the complexities of issues at the Kenyan immigrant congregation. What is striking is that the survey shows members driving several miles to church just to worship with their people. It shows how immigrant congregations serve as a center where their culture is preserved.

CHAPTER SIX

A DISCUSSION AND ANALYSIS

Method Used in Analysis

Looking at the challenges Kenyan immigrants experience in adjusting in the

American culture through the eyes of Kenyan Community Churches, this project

discussed how technological advancement is impacting identity formation and the

integration process of the recent immigrants. Unlike the old immigrants, the new

immigrants have a far better option of controlling their integration process. Because of

the advanced technology in the United States multiculturalism is more acceptable today

than ever before in the history of the United States.

In a globalized world the old integration model of Anglo-conformity has given

way to the segmented or selective integration model. What makes the segmented

integration possible is the technological advancement in communications and

transportation. This advancement in technology has a huge impact on recent immigrant

communities, enabling them to live and interact in two worlds at the same time. As a

result, recent immigrants can choose the level of integration in their new society and

control the level of involvement in their old society. This involves from playing a

decision making role in family and community life in their home of origin to preserving

and passing on identity and heritage to their children in their new community. Such

development has also impacted their children allowing them to speak their "native"

language of English while maintaining strong ties to their ethnic origin. It has also allowed them to interact with people of similar origin through Facebook and other social media. This technological advancement in communications and transportation has enabled recent immigrants to become transnational.

As Andrew Walls argues, this new population challenged the melting pot model of assimilation and "there was no immediate likelihood of the identities of these peoples melting as those of European migrants of earlier times had done."[1] What Walls writes here is the fact that the old immigrants were Europeans and melting was easier because of racial, religious and cultural similarities. The new immigrants are primarily from the global south, and by far very much different from the predominant American culture. They are distinctly different culturally, linguistically, racially and in their beliefs.

> Unlike 100 years ago, when peasants made up 80 % of migrants, today professionals, skilled workers, and those with some university training make up more than half of the migrants into the United States. The lowest skilled workers come from Mexico, the highest skilled workers from Asia and African.[2]

Language and the Second Generation

In a segmented integration model English language remains the main factor for both first and second-generation immigrants. Language is the main tool of cultural expression and symbol of identity. The English language as a global medium of communication is the most widely spoken language in the world. As Joshua Fishman explains, "never in human history has one language been spoken (let alone semi-spoken)

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[1] Andrew Walls, "Mission and Migration: The Diaspora Factor in Christian History," Journal of African Christian Thought 5, (December 2002): 10.

[2] World Development Report 2003, "Sustainable Development in a Dynamic World," (Washington: The World Bank, 2003), 72.

so widely and by so many."[3] Immigrants take the task of learning English very seriously in order to integrate into the dominant culture. However, for identity formation and cultural aspects they take a more selective form of integration. Huntington further argues that this intercultural communication using English "helps to maintain and, reinforces peoples' separate cultural identities."[4]

For recent immigrants including Kenyans the use of English as the main language of communication does not translate into full cultural integration. Because of advances in communications and transportation the younger generation Kenyan immigrants practice this segmented integration by speaking English and also embracing Kenyan culture. This is becoming the norm in immigrant communities with longer experience such as some of the Asian and Hispanic younger populations. As Jennifer Ordonez explains, the younger Hispanic Americans speak English as their first language but also "want to be spoken to in English even as they remain true to their Latino identity."[5]

The second generation is more American and bicultural than the first generation. The first generation feels responsible for passing down their language and ethnicity to their children. But these younger generations consciously embrace English as their "native language". Furthermore, "for many children, a newly gained 'American' identity competes with other identities their parents bear."[6] The first generation disapproves the

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[3] Joshua Fisherman, "The New Linguistic Order," in *Globalization and the Challenges of a New Century: A Reader,* ed. Patrick O'Meara, Howard D. Mehlinger, and Matthew Krain (Indianapolis, IN: University Press, 2000), 435.

[4] Samuel Huntington, *The Clash of Civilizations and the Remaking of World Order* (New York: Simon and Schuster, 1996), 61.

[5] Jennifer Ordonez, "Speak English. Live Latin," *Newsweek* (May 30, 2005): 30.

[6] R Stephen Warner and G. JudithWittner, *Gathering in Diaspora: Religious Communities and the New Immigration* (Philadelphia: Temple University Press 1998), 17.

rapid linguistic assimilation by the younger generation for fear of losing ethnic identity and language. As Kniss and Numirch explain, "much more is involved in the language dynamics of immigrants than issues of cultural reproduction, ethnic consolidation, and social adjustment."[7] The first generation Kenyan immigrants carry the burden of preserving and reproducing identity. The inability of the younger generation to speak the Kenyan language is exceptionally difficult for first generation Kenyans who were forced to leave their country because of difficult situations. Despite this fear however, the younger generation is destined to lose their parents' native language.

Religion is a major vehicle for the reproduction and maintenance of ethnic identity among immigrant communities. To enhance their own culture in dispersion, which reflects their values, was the main reason to have their own congregations.

The need was both religious and social. The church became a center for those who shared the culture, tradition and language where they can feel at home and also meet their fellow nationals regardless of their religion backgrounds. The commonality of language became the central focus for the development of relationships and the creation of a community. It became a place where they can meet and speak their language. The church created a social space where the newly resettled Kenyans practice, develop, teach, exercise and share their culture, tradition and language in a foreign land.

The Kenyan churches function not only as a place of worship on Saturday mornings but also as a place where various communal events take place. For Christian Kenyan immigrants the church serves as a communal village, a gathering place for various activities and events. The church sees involving children in these events as a way

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[7] Fred Kniss and Paul Numrich, *Sacred Assemblies and Civic Engagement: How Religion Matters for America's Newest Immigrants* (New Brunswick, NJ: Rutgers University Press, 2007), 169.

of introducing and transferring Kenyan culture and heritage to their children. The first generation Kenyan immigrants feel obliged to preserve and reproduce identity by transferring it to their children. Seeing the loss of identity and language in their children is exceptionally difficult for many Kenyan immigrants who either came to the United States by choice or by difficult circumstances, despite this fear that their children would be destined to lose their parents' culture.

While Kenyan immigrants are spread over several cities in the United States, the concentration of a large Kenyan community in the Twin Cities contributes to the preservation of the Kenyan culture. This may not be the case in some cities where there are few Kenyan immigrants. The researcher travelled extensively to cities where Kenyan congregations were located and was convinced that size plays a tremendous role in preventing culture erosion and identity loss.

For many Kenyan immigrants the tension between the younger generations is a challenge to their Kenyan identity and unity. Although tension between the first and second generation Kenyans is a result of the cultural assimilation of the youth, it appears to have greater ramifications in the community. The adoption of using English language in worship service was intentionally designed for the church to maintain and attract the young people in church and as a way for the church to extend outreach ministry in the neighborhood.

Despite efforts made to accommodate the second generation some have not returned to the Kenyan Community Churches while in college or after their graduation from college.

For many first generation Kenyan parents their children's inability to speak their native language indicates not only the integration process but also is seen as a serious threat to their ethnic identity. This has become a major problem impacting family relations in several homes.

Regardless of the tension between the two generations, many non-Christian Kenyans continue to see the church as a place where their culture is maintained and practiced. Many parents believe that Christian religion matters considerably to them and to their children. As Habermas explains, "in an age of secularization and scientificization, religion remains a major factor in the moral education and motivation of individuals uprooted from other traditions."[8] Religion has created a space for the youth and the first generation where they can affirm their Christian identity and where they can learn and teach about their culture and ethnic identity.

One thing that is clear at the Kenyan churches is that the second-generation immigrant Kenyans are losing their native language to English. This linguistic assimilation by the second generation is the main source of frustration and tension in the congregation. However, because of the size of the congregation and the presence of a large youth population, many Kenyan youth continue to actively participate in their ethnic churches.

Religion and the Second Generation

Similar to other immigrant congregations, religion is used as a vehicle for passing on ethnicity to the second generation in the Kenya congregations. As a result tension between the two generations went beyond mere frustration and has become a conflict that

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[8] J. Habermas, *Religion and Rationality: Essay on Reason, God, and Modernity* (Cambridge: MIT Press, 2002), 1.

requires resolution. As explained in this project, the conflict is between the first generation immigrants who are determined to preserve and pass on their native culture, and challenges from the second-generation immigrants who have little or no affinity and understanding of the culture.

Since the Kenyan people are homogenous in their ethnic origin the challenge from the second generation is beyond the understanding of many. Many older families and the elderly blame younger families for not being serious about teaching their tradition to their children. Even though such tension and conflict is common in immigrant communities it is the first experience for the Kenyan community in dispersion. The church has tried to involve the youth by having them lead worship on designated special youth Sabbath days.

Since the church is still in its growing stages, new members join from time to time; and the leadership appears to be preoccupied with the first generation group.

On the other hand, although the church had taken some steps regarding the second generation it did not result in a lasting solution. The church decided to allow them to lead the worship program on Sabbath.

Globalization and advancement in technology and communications have allowed immigrants to participate in their old and new communities as transnational immigrants.

In order to retain the youth and young adults in the church and preserve ethnicity, the researcher suggests that the congregation should take the following steps to help increase the youth and young adults' attachment and belonging to the church and the church's retention of them:

Focus on creating a program that appeals to and attracts the younger generation to the youth program.

Acknowledge the rapid language assimilation by the younger generation but work to teach them the ethnic and national history, values and heritage of Kenya. Encourage the young adults who have already gone through the process to share their experience at the youth program.

Find balance between the new immigrants and those who were either born or grew up in the United States. Create a welcoming atmosphere.

Consult the younger generation before making decisions about the youth program.

Recruit, train and increase the leadership capacity of the younger generation. Involve them in the council and other committees.

Grow the English language youth program and eventually use it as an outreach ministry to the community.

Start a ministry that specifically addresses the needs of the young adults who grew up in the United States.

Design teaching materials, sermons and Bible study materials with the young adults in mind.

Ethnicity confines immigrant congregations in several ways. The use of native language hinders the congregation's ability to reach out to the surrounding community. Other than crowding the streets with cars on Sabbath and during special events, the congregation has no involvement or participation in the neighborhood where the church building is located. The church has not been able to become involved in any outreach ministry to the neighborhood because of the language barrier. Therefore, the Kenyan church plays no significant role in impacting the community and neighborhood where the church building is located.

While establishing ethnic churches in the United States has orchestrated the growth of the Kenyan congregations, it may also play a factor in confining and limiting its work among non-Kenyans. Like many immigrant congregations, the Kenyan congregations also suffer from this confinement for not interacting to the wider community. On the other hand, the church continues to receive new members from time to time and continues to show high growth because of ethnicity. This church has great potential for more growth once it begins looking outward by not confining its focus only to its own people. However, further research is needed to reach any conclusions.

Strengths and Weaknesses

Strengths

One strength of the project was that the researcher was personally passionate about and directly engaged with the thesis topic. Having spent the last 15 years living in the Twin Cities and closely involved with the Kenyan community immigrants gave the researcher a wealth of information and experience upon which to draw. It also helped to clarify some of the questions and concerns, which would need to be asked and addressed.

The personal interviews were a strong component of the research design. They produced a wealth of information and free expression the researcher needed. During each interview, the individuals were given the opportunity to think and process before giving the answer. It gave voice to both their negative and positive views in a safe and confidential setting. The researcher noted that as each person aired their thoughts there appeared to be a sigh of relief that they had been heard. The researcher allowed them to express themselves in their native Kisii or Kiswahili language. The majority of young people preferred to speak in English. It also gave them an opportunity to express their

feeling on what they thought was important to them. This study appeared to confirm that their lives in America has been impacted and changed. The personal interviews gave them the opportunity to be nostalgic.

The literature review was another strong aspect of the research design. It provided substantial background information on migrations. The researcher being one of the immigrants here on the American soil resonated with the findings a great deal. Considerable reflection and attention was given by the researcher to this synthesizing effort, and several new insights emerged from that process that will be helpful not only to the researcher, but to others as well as they seek to help the Kenyan immigrants in dispersion.

Weaknesses

The interview design was not weak. What was weak was the researchers failure to record the interviews. Recording is one of the efficient and accurate system used to gather information to play it back when writing the report.

The second weakness that the data revealed was the direction that the biblical and theological path took. The study concentrated on some passages in the New Testament. The Old Testament has rich migration stories, which the researcher would have used. Maybe start from Adam the first immigrant, to Abraham, then to Joseph, Naomi, Daniel, and the rest. For example the story of Abraham and Sarah would have added depth and color to the project. This project therefore leaves a wide area of study for additional research.

CHAPTER SEVEN

REFLECTION

Personal Insights

When the researcher set out to study this project, the purpose was to explore how Kenyan immigrants can integrate into the American culture. The researcher selected the Kenyan Community Church in the Twin Cities as a central focus and as the geographic site of the research.

Kenyan Community Church is the largest Kenyan congregation in the Twin Cities and one of the largest in the United States of America. The children of Kenyan immigrants who joined the church in the late 1990s have now come of age. Another unique thing about the Kenyan churches is that people from various backgrounds worship here regardless of their denominational affiliations, education and economic status.

The researcher learned a lesson that when studying an immigrant congregation or community one has to understand the complex immigrant life experience in identity formation. Exploring and examining the uniqueness of immigrants' political, historical, cultural and religious identities is a baffling task. The researcher has learned that to study an immigrant community he has to start with the immigrant's original family systems and historical background. While the youth and young adult culture is similar in the United States, their experience as second-generation immigrants is far more complex. They live in two different worlds. They experience American lifestyle when they are in school and

in public and Kenyan lifestyle when they are at home and sometimes at church. This vacillation can be difficult and challenging.

Another learning experience for the researcher was to notice the sharp contrast and cultural difference between the first and second generation. The researcher noticed the openness and the sincerity of the second generation's participation and responses in the questionnaire and the survey. There was much more clarity on the part of the younger people than the first generation in their responses. The cultural and language difference was very clear in how both generations process and describe the same thing. For example, when the researcher asked if there was tension between the first and second generations, almost all of the youth participants not only said yes but also described what they believed to be the source of the tension. Notably different from this view was the response from the first generation including the leadership. The first generation did not acknowledge the existence of tension or conflict and because of this they did not understand the demand of the second generation. Both generations looked at the same issue and reached different conclusions. The majority of the church board are from the first generation and a youth representative. When issues are discussed the majority vote takes precedence and this leaves the youth in a vacuum that is not filled. While the researcher understood both the leadership's frustration and the disappointment by the second generation, the lesson for the congregation is to involve more young people in its leadership roles and decision-making process.

Over the years the researcher has observed trends emerging among the children of recent immigrants. The second-generation immigrants identify themselves as Kenyan

immigrants although they are more inclined to speak the English language than their parents' native language.

Despite the experiences Kenyan community immigrants have had in the past, the church leadership should capitalize on this development to engage and retain the second generation in the church. The churches have the potential to find a middle ground where they can continue to grow with or without an ethnic focus.

The research is focused on analyzing the difficulties faced by these immigrants when adjusting and integrating into American culture while helping their children to understand and appreciate Kenyan traditions. Although there has been some literature available on Kenyan immigrants, most of it specifically related to academic achievements of Kenyan immigrants. Little literature was available addressing the problems faced by first generation Kenyan immigrants in adjusting to the new culture while keeping their native culture and traditions alive among their children. Therefore, findings from this research will add to the existing body of research that is related to the adjustment and integration of Kenyan immigrants in the United States.

The findings of the research can be useful in conceptualizing the meaning of cultural adjustments, in particular from the psychological perspective among the Kenyan immigrants and their children. Understanding the effects of cultural adjustment and integration is important for shedding light on the factors that can be helpful or problematic in adjustment and integration into the American culture. The research findings might also inform studies that analyze the cross-cultural adjustments among an increasing number of immigrants and provides much needed connection between the existing body of knowledge on acculturation and Kenyan immigrants.

Furthermore, the results obtained from this study might be helpful for healthcare professionals such as psychologists, therapists, and nurses. They might use this information for developing different strategies or methods to address the impact of adjustments and integration on Kenyan immigrants' identity and native cultural representation.

Additionally, this research is focused on benefitting immigrant parents from Kenya who have migrated with their families to the United States. The research findings will be helpful for parents as it highlights different ways in which Kenyan immigrants can effectively adjust to the United States of America. The study also highlighted the issues that their immigrant children might have to face during their academic life. It will also help in identifying the extent to which Kenyan immigrants want to retain their original culture and identity or, on the other hand, to completely adopt the new culture. From the education institutions' point of view, it will be easier for these institutions to develop strategies that will help African immigrants to easily adjust into American culture and enhance their academic achievements. Moreover, the limitations of the study will be helpful for other researchers in order to extend this research by focusing on those limitations.

 In order to identify and understand those specific areas the researcher examined the problem, seeking to understand the specific concerns faced by these Kenyans. After he identified the causes and reasons for the problems, he came up with better solutions for them. This not only resolved the problem for these immigrants, it can also provide solutions for other communities and minority groups facing the same problems. The researcher developed better communication and better relations between all the

communities. This allowed better intercultural relations between immigrants and other local communities.

Many immigrants, including Kenyans, have had a dynamic relationship with the United States' society, adapting to its diverse cultural values. The importance of this project enhanced these values, just as the society adapts to immigrants who come in from different countries.

The responses the researcher got from the survey helped him to develop a strategy which not only helped Kenyan community immigrants here in the Twin Cities but also other communities and minority groups who are experiencing similar problems.

The researcher suggested social services in this project, which helped in more training of new immigrants. In this way a smooth transition was realized into new surroundings and to relieve tensions between first and second generation in the integration to the American culture. Multiculturalism is intended to increase the understanding of the diversity already present in the United States by recognizing the positive contributions of different immigrant and non-immigrant communities. Through the researcher's work with the Kenyan community church he came to understand integration strategies that can be used for the smooth integration of Kenyan Immigrants into the American culture.

Suggestions for Further Research

Integration of African immigrants in the United States is a field that is relatively new and expanding area of research. There is a significant opportunity for further study. Previous research on integration and assimilation experience in the United Stated did not include the recent African immigrant experiences. As the number of African immigrants

in the United States increased during the past two decades African churches have been multiplying rapidly. Similarly, as the number of Kenyan immigrants increased, their congregations have been growing fast since the late 1990s. It would also be beneficial to study the experience of other denominations between Kenyan and other recent African immigrant congregations.

Further survey and interview for immigrant youth and adults who grew up in the United States would benefit the church to see how best to serve this population who are Kenyans in their ethnicity but are American in their nationality and find out how we can retain them in the church.

The Kenyan immigrant history and their culture in the United States have not been explored thus far. This project tackled issues pertaining to integration into the American culture. However, since the Kenyan immigrant integration experience has more to be explored, further research is needed in this area. Since there is no significant work on Kenyan cultural development, further research is also needed to see the specific role Kenyan immigrant communities play in maintaining and sustaining their culture. Research on Kenyan migration and its implication for mission, Kenyan immigrant religious experience in the United States, and identity formation and assimilation process have not been explored thus far. Topics such as Kenyan immigrant religious experience, the role of native language in Kenyan Community Churches and the question of the second generation have not been included in any of the Kenyan literature.

This project explored issues of integration of Kenyan immigrants into the American culture and the impacts of technological advancement on the process of integration. Immigrant congregations face various dilemmas when it comes to ethnic

worship. The dilemma is exceptionally challenging for the Kenyan congregations whose people grow in numbers from time to time. While they enjoy their freedom to gather and worship in their own style in the United States, they are also facing challenges from their own children who are not only quick to integrate into the American culture but also advancing educationally and technologically. The researcher did not exhaust this study of integration of Kenyan immigrants into the American culture. There remains much room for further study on this broad topic to fully understand various challenges Kenyan immigrants face in dispersion.

APPENDIX A

PARENTS SURVEY QUESTIONS

1. What is your age?

   o   18-28

   o   29-40

   o   41-50

   o   51-60

   o   61 and above

2. Why did you come to America?

3. How do you get along with other ethnic groups, e.g., African Americans, Mexican American and Asian American?

4. What kinds of traditions and practices do you keep?

5. Why do you continue to practice these traditions and customs?

6. How would you feel if your children married outside your ethnic group?

7. What kinds of traditions did you pass on or would like to pass on to your children?

8. What are your feelings about America?

9. How do you feel when you go to white churches?

10. What are the issues you face while adjusting into the American culture?

11. Do you think acculturation (the process of adopting your cultural traits to another group/country) has affected your identity?

12. What obstacles or challenges have you faced in preserving your Kenyan traditional values in the United States?

13. How does Kenyan Community Church help in retaining your Kenyan traditional values?

14. How far of a distance do you travel to get to church?
    1-10 miles? _____10-20 miles_____20-25 miles____over 25 miles_____

APPENDIX B

YOUTH SURVEY QUESTIONS

1. Where were you born?

2. What is your age?

3. How long have you lived in the United States?

    All my life__ Ten or more years ___ Five to ten years__ Less than five years__

4. Do you have a cell phone? Yes___ No__

5. Are you on Facebook?   Yes__ No__

6. Are your friends and Facebook friends mostly?

        Kenya___ African__ American__ other__

7. How well do you speak English?

        Very well__ Well__ Not well___ Not at all__

8. How well do you speak Kisii?

    Very well__ Well__ Not well___ Not at all___

9. How well do you speak Kiswahili?

    Very well__well___Not well____

10. What is the language of communication in your home?

        Kiswahili__ English__ Kisii__ Other__

11. In what language do you prefer to speak most of the time?

Kisii__ Kiswahili___English__

12. How often do you attend Kenyan Community Church service?

        Every Sabbath_____ Every two weeks____ Every month____ occasionally____

13. Do you feel welcomed at this church or alienated? Welcomed___ Alienated____

14. What is your overall reaction to youth program at this church?

        Very satisfied___ Satisfied ___ Neutral____ Dissatisfied___ Very dissatisfied__

15. Do you feel there is tension between youth and adults?   Yes__ No___

16. If yes, what do you believe is the source of tension?

Language ____Leadership___ Pastoral care for youth__Misunderstandings___

  Other___.

17. What is your preferred form of self-identification?

      Kenyan____ American_____Kenyan American_____ African

      American_____

18. How does acculturation (the process of adopting your cultural traits to another

group/country) has affected your identity?

19. Do you prefer your future husband/wife to be a Kenyan or from somewhere else?

      Yes___   No___ It doesn't matter___

20. What attracts you to this church?
      Fellowship_____
      Youth program_____
      I have a lot of friends that go here_____
      It is my family's church_____
      Preaching_____
      Music_____

21. How do you get along with other ethnic groups, e.g., African-Americans, Mexican,
American and Asian-American?

22. What are your feelings about America?

23 How far of a distance do you travel to get to church?

1-10 miles? _____10-20 miles? _____20-25 miles? _____Over 25 miles?

APPENDIX C

PARENTS ONE-ON-ONE DISCUSSION QUESTIONS

1.What is your experience as a Kenyan here in in America?

2. Do you think acculturation (the process of adopting the culture traits or social patterns of another group/country) has affected your identity?

3.What obstacles or challenges have you faced in preserving your Kenyan traditional values in the United States?

4.Do you think Kenyan Community Church has helped you retain your Kenyan cultural and traditional values? How?

5. How would you feel if your children married outside your ethnic group?

APPENDIX D

YOUTH ONE-ON ONE-DISCUSSION QUESTIONS

1. In your opinion, how has the youth program at this church been going?

2. Do you feel that you belong to this church?

3. What do you think needs to happen to increase the participation of the youth and young adults who were either born or grew up in this country?

4. What changes would you like to see at this church and what do you think is missing?

5. How would you feel if you married outside your ethnic group?

6. 18. How does acculturation (the process of adopting your cultural traits to another group/country) has affected your identity?

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