



BOOK NOTE REVIEW

Galadima, Bulus, and Sam George, eds. *Africans in Diaspora and Diasporas in Africa*. Carlisle, Cambria, UK: Langham Global Library, 2024. Pp. xvi + 221. £22.99 (paperback).

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The term ‘new world’ continues to call for redefinitions in an ever-changing world. Futuristic novels soon become stale in the face of fast-paced inventions, digitalization, fresh political and economic dimensions and analyses. Demographic reinterpretation has therefore become inevitable every once in a while. *Africans in Diaspora and Diasporas in Africa* is a volume of multifaceted paradigms on migration and the impact on global Christianity.

Migration is as old as human existence on earth and cannot be ignored in any serious academic and missionary engagement. As the African continent is a focal point of this phenomenon, both outward and inward, the Global Diaspora Network of the Lausanne Movement hosted a conference in Cape Town in August 2022 to bring together a wide range of scholars, pastors, and practitioners to explore the realities, opportunities, challenges, and implications of patterns of global migration for world Christianity. The sixteen chapters in this volume resulted from that consultation.

Bulus Galadima and **Sam George**, the co-editors, have engaged extensively on this subject. Galadima works with diasporas for the Lausanne Movement and George serves as director of Global Institute at the Wheaton College Billy Graham Centre, Illinois, USA. The strength of this volume is its comprehensiveness of authorship and perspectives. Rev. Dr **T. V. Thomas**, the Chair of the Global Diaspora Network, provides an illuminating foreword that shows his thorough grasp of the issues. Africa had been the most colonised of all continents and lingering effects of its being the last to be decolonize make this book timely. In the first chapter, **Jehu J. Hanciles** demonstrates that “the link between migration and missions reminds us that the entirety of what God is doing in the world is more than we can measure” (21). The need to engage missionally with Diaspora communities is stressed throughout the book.

Chapter contributors include **Hanciles**, originally from Sierra Leone but based in the United States; Malawian missiologist **Harvey Kwiyani**, currently

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based in the United Kingdom; the Ghanaian **Moses Biney**, now based in the US; and **Tharwat Wabha**, an Egyptian who draws on the experience of his student days in the UK. **Andre Chitlango** from Mozambique jolts the reader by his disclosure that the transatlantic slave trade deposited more Africans in Brazil than anywhere else. **Yaw Perbi**, a Ghanaian who has spent much time in Canada, is able to perceive what an incredible force African diasporas can be in this unabating tide of migration.

The international and multi-ethnic contributions to this book enrich its discourse: **Godfrey Harold**, a South African of Indian descent; **Mitch Hamilton**, an American living in the Middle East who puts the floodlight on the life-threatening experiences of Sub-Saharan African migrants crossing North Africa to Europe; **Hashit Gudka** and **G. John Daniel**, both Indians, write about “Indians in East Africa and Africans in India,” bringing in the experiences of study in the US and the UK, and showing how Indian diasporas in Kenya have contributed to nation-building and the great potential for more effective witness among Africans in India. These perspectives from non-Africans are important in a volume that explores the potentials for achieving maximum gospel impact among Africans in diaspora and diasporas in Africa. The Chinese scholar **Wenhui Gong** writes about the ministry of a missionary organization among the Chinese diasporas in Kenya and how the church in Kenya can partner with the organization to reach the Chinese. **Bulus Galadima**, a Nigerian residing in the US, collaborates with the Kenyan biblical scholar **Elizabeth Mburu**, who has had considerable experience of living in the US, to provide a chapter that recalls the contributions of ancient African diasporas in the global development of theological education. They then argue that the trends of migration and growing diasporas “must be taken into consideration in theological education and Christian witness” (116).

This volume is a helpful a guide to new missional horizons and terrain in a world that increasingly challenges familiar assumptions and conclusions. **Anne Abok**, a Nigerian resident in the UK, describes how endemic human trafficking is today in Africa especially among women and children. Experiences like these are traumatic, and this makes **Clene Nyiramahoro**’s chapter on “**Trauma Healing for Refugees: Building Resilience and Restoring Dignity**” especially pertinent. As a Rwandan living in Kenya, he understands his subject well. The book touches on related issues such as hospitality and the need to engage the media meaningfully. This book offers credible voices drawn from scholars, pastors, and missionaries and presents a clarion call to theological and ecclesial engagement with migration, a subject that can no longer be ignored.