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Stian Sørlie Eriksen

Beyond ‘Reverse Mission’? Transnational Religion, Transforming Spirituality, and Transcultural Mission among Migrant Churches in Norway

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Stian Sørlie Eriksen

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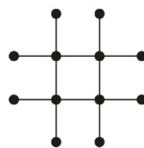

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This study is dedicated to the memory of the late pastor Duke Ajieh (1958-2017),
national coordinator of the Redeemed Christian Church of God (RCCG) in Norway
– an example and bridge builder for migrant churches
across national, ethnic and denominational borders,
but who left us way too early.

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Doing this project, I have come to the increasing realization that completing a Ph.D. study is not the work of an individual but that of a group. Alternatively, it could well be pictured as a journey with many helpers and fellow travelers along the way. In contrast to other descriptions I have read, my Ph.D. experience has not been a lonesome one – and I would here like to thank some of those who have been indispensably important for my journey and the development and completion of the project, from its inception to completion.

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Soli Deo Gloria.
Stavanger, March 4, 2019
Stian Sørlie Eriksen

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List of abbreviations

CCN	Christian Council of Norway
CoN	Church of Norway
CoP	Church of Pentecost
DAWN	Discipling A Whole Nation
FCC	Filipino Christian Church
FCCO	Filipino Christian Church Oslo
IAMS	International Association for Mission Studies
KIA	Christian Work among Immigrants
KIFO	Institute for Church, Religion, and Worldview Research
MCN	Multicultural Church Network
NIME	Nordic Institute for Missiological and Ecumenical Research
OCMS	Oxford Center for Mission Studies
RCCG	Redeemed Christian Church of God
WCC	World Council of Churches

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CHAPTER 1: Introduction

1.1 *La Gracia de Dios* – our neighborhood church

In our immediate neighborhood in Stavanger, Norway, next to my daughters' elementary school, I daily pass a small white community house with a fresh and colorful sign stating, «God´s Grace,» «La Gracia de Dios.» The building had formerly been the local 'prayer house' (*bedehus*), a 'low church' congregation within the Church of Norway.[1] Even though the region of Stavanger is known for long-standing global connections and much international flavor, I was somewhat surprised when we first moved to our neighborhood and I saw the sign. Though I had been immersed in migrant Christianity in Norway for quite some time (especially in the much more culturally diverse capital city of Oslo), seeing the church spurred my curiosity. The sign pointed to the fact that what used to be a local Norwegian prayer house was now an international church advertising their services in Spanish and English. The placement of a 'foreign' church like this amid a local Norwegian context presented some issues and questions. Who is *La Gracia de Dios* or *God's Grace*? From where do they come? Why are they here? What kind of church is this?

Taking a first next step, visiting the church´s website, I discovered that *La Gracia de Dios* was a church that had focus on reaching Spanish-speaking people in Norway and that it was found in the city of Kristiansand as well as in Stavanger. I also discovered that the church was part of a transnational network with churches in 13 different locations on three continents, including cities like Los Angeles, Buenos Aires, Lima, and Santiago. The network was called *Mision Internacional La Gracia de Dios* and had been started by David and Doris Gomez in New York in 1986. From there, it had grown from a family ministry to a small group and the international network it was today.[2] The church described itself as «reformed charismatic congregation» with «people from all generations and different cultures and countries.»[3] Further, they had a vision «be a church that knows, lives and extends the love and passion for God´s Sovereign Grace» with a mission to «send, build up, disciple and evangelize.»[4] Later, I have become more familiar with the church. From our backyard, we can hear their worship on Sunday

[1] The prayer house movement has been a grassroot movement within the Church of Norway, marked, in particular, by prayer and engagement for mission, especially strong on the southwestern coast of Norway (Aagedal, 2003).
[2] https://www.lagraciadedios.org/copy-of-historia (Last visited July 13, 2018).
[3] https://www.facebook.com/pg/godsgracenorge/about/?ref=page_internal (Last visited May 23, 2017).
[4] https://www.lagraciadedios.org/copy-of-conocenos (Last visited May 23, 2017).

mornings. Through Facebook, I can follow live streaming of services. I have met people from the church and visited the church on occasion. By just walking my neighborhood, I had discovered a piece of 'world Christianity' with transnational ties to global cities far beyond Stavanger. They had literally altered the local church landscape and had a vision for world mission.[5]

Though this particular church was not in key focus in my study, the church represented a snapshot of a new form of Christianity in Norway. The church sign pointed to how sociocultural and religious demographics of neighborhoods like ours are changing due to migration. The mere presence of the church gave a clue that religion may be essential to migrants and that some migrants are Christians with needs to meet in multicultural, multilingual, Pentecostal-charismatic, and mission-minded churches like this. My peek at *La Gracia de Dios* thus provided a window into what had been a hidden world, even in my backyard. In the foreword to a recent anthology on Pentecostal-charismatic Christianity in the Nordic countries (Moberg & Skjoldli, 2018), Allan Anderson (2018) notes the following: "We cannot discuss Pentecostalism in Europe without mentioning the enormous impact of the so-called 'migrant' or transnational churches, many of which have now become national churches in their own right in the countries where they have been planted." Through these, he adds, "migration has brought new life to Pentecostalism in the Western world, although it might be argued that this is a different kind of Pentecostalism" (p. vii). This was obviously the case in my neighborhood.

1.2 The Phenomenon: The emergence of migrant churches in Europe

This helps to set the stage and to bring attention to my particular project which takes a starting point in the phenomenon of the rise of migrant churches in Europe and the West, and the fact that, in this, Norway is no exception. For the European context, the phenomenon has been – and still is being – studied by a wide range of scholars of anthropology, sociology and theology, especially in the United Kingdom (e.g. Hill, 1971; Howard, 1987; Gerloff & Mazibuko, 1988; Gerloff, 1992, 1995, 2000a, 2000b; Kerridge, 1995; Kalilombe, 1997; Kay, 2000; Hunt, 2002; Hunt & Lightly, 2001; Jehu-Appiah, 1996; Daswani, 2010; Burgess, 2011; Adedibu, 2013a; 2013b), Germany (e.g. Währisch-Oblau, 2000; 2001; 2003; 2005; 2009; Kahl, 2002; 2006;

[5] Thanks to Norwegian independent researcher Geir Lie for his ongoing mapping of Spanish- and Portugese-speaking churches in Norway, including providing additional insights on *Gracia de Dios* (Lie, 2018).

Vondey, 2007), and the Netherlands (e.g. ter Haar, 1998; 2000; Laan, 1983; 2006; Noort, 2011), and is still a research field in growth.[1] African migrant contexts have often been highlighted in these studies. For the North American scene, a large body of studies exists (e.g., Adogame, 2004; Connor, 2014; Hunt, 2002; Wilkinson, 2006; Beyer, 2010; Asamoah-Gyadu, 2011). For the Nordic contexts, however, comparably and considerably less has been done (see 2.3.3).

Conjunctly linked to migration patterns to Europe in general, and to Norway in recent decades a plethora of migrant churches have sprung up in cities around Norway, in particular in the capital of Oslo, but also in rural areas. These represent a wide variety of ethnic, cultural, linguistic, as well as organizational, denominational and theological diversity: Tamil-speaking Baptists and Pentecostals, Vietnamese Catholics, Eritrean and Ethiopian Orthodox, and Lutherans, Filipino Catholics and charismatics, Portuguese-speaking Evangelicals, Chin Baptists from Myanmar, Nigerian and Ghanaian Pentecostals and a wide range of other African dominated congregations and groups. A number of these fellowships use the English language, and some are better described as international congregations and not necessarily according to a specific ethnicity, language or geographical origin. They also vary in size, from small house fellowships to groups of considerable numbers. It is estimated that there are between 250-350 various migrant type churches in Norway, however, depending on which and how these are categorized or counted (cf. DAWN Norge, 2010; 2012/2013).[2] At least about a third of these are found in the greater Oslo area. A number of these churches are Pentecostal type churches of various kinds. Along with Allan Anderson (2010), I use 'pentecostal' in an inclusive sense to characterize churches with a Pentecostal-charismatic type of spirituality and theological emphases, and not limited to a denominational understanding (see Anderson, 2010, pp. 13-20; see also Yong, 2005, pp. 18-22). Though discussed later, this reflects the global resurgence of Pentecostalism and pentecostalized forms of Christianity in this and the previous centuries.

Despite a growing public and political interest in migration in recent years in Norway, not the least, due the increasing actualization of questions relating to (im)migration and regulations, refugees and asylum seekers, and integration and multiculture in society (see, e.g. St.meld. nr. 17 (1996-97); NOU 2011:14), there has been hardly any studies on Christian migrant

[1] For more extensive bibliographies on past research on migrant churches in Europe, see various bibliographies at Glopent.net; http://www.glopent.net/study-resources/bibliographies (last visited March 04, 2019). See also 2.3.

[2] An estimate based on a mapping by DAWN Norge in 2010 (Oslo) and 2012/2013, plus my own observations/ contact with the field, as well as the previously noted mapping of Spanish- and Portugese speaking churches.

communities in Norway, with a few recent exceptions (e.g. Drønen & Eriksen, 2015; Eriksen, 2016; Pasura & Erdal, 2016; Mæland, 2016; Halvorsen & Aschim, 2017). Surveys, however, estimate that about half of migrants coming to Norway come from Christian backgrounds of from backgrounds where Christianity is dominant.[3] The NOU 2011:14 report pointed out that "Christianity, Norway´s largest religion, has gotten considerably more forms of expression as a consequence of migration to this nation" and that these pertained in particular to the Catholic Church, Orthodox Christians and Pentecostal-Charismatic Christians (Daugstad & Østby, 2009, referred to in NOU 2011:14, p. 280). In addition to registered members in registered churches, one should add adherents to unregistered groups.

Much research and public discourses on religion and migration, have, however, focused on Islam,[4] and there has been minimal coverage on Christian migrant communities in the media (see Kringlebotn, 2016). A majority of studies on Christian migrant churches to date have focused on the upspring of the Catholic Church in Norway through migration, especially Polish migrants (e.g., Pasura & Erdal, 2016; Mæland, 2016; Aschim & Giskeødegård, 2017; Halvorsen and Aschim, 2017; Giskeødegård, 2016). This has to do with the exponential growth of the Catholic Church in recent years, making the Catholic Church definitively the largest migrant church in Norway (see also Enes, 2017).[5] Various ethnic representations of Orthodox churches have also experienced significant growth, not the least among Eritreans and Ethiopian migrants. Except for a research report from 2012 (Synnes, 2012) and some master theses written in recent years (e.g., Laundal, 2008; Flood, 2012; Wanjiru, 2013), there is nearly an absence of studies on Pentecostal migrant churches in the Norwegian context.[6] This current project, therefore, seeks in some ways to contribute to this knowledge gap and research lacuna.

1.3 The study: Migrant churches and mission in Norway

This study is a qualitative and hermeneutically oriented study of a cross-section of these

[3] Statistics Norway (SSB) does not record religious adherence apart from membership in registered faith communities though general projections are made. See https://www.ssb.no/trosamf (last accessed September 11, 2018). See also «Faith on the Move» (Pew, 2012) survey of immigrants' faith in Europa, including Norway.
[4] Islam represents the second largest religious group among immigrants to Europe, while Hinduism, Buddhism and Sikhism contribute to the religious diversity. See http://www.ssb.no/trosamf (last accessed Sept. 08, 2018).
[5] http://www.katolsk.no/nyheter/2009/05/04; http://www.katolsk.no/organisasjon/norge (both visited Apr. 02, 2012).
[6] Drønen and Eriksen, 2015 and Eriksen, 2016, for instance, grow out of the field material of this present study.

Pentecostal churches in Norway. Drawing on interviews with pastors and leaders in 18 migrant churches, including in-depth ethnographic studies of two of these and their networks provided the core material which was analyzed and discussed in light of migration issues, religion and spirituality, Pentecostalism, and secularization. The churches represented different ethnic, cultural and linguistic congregations, making the study an intercultural project, as well.

One discussion emerging out of the study of migrant churches in other contexts is the discussion of what is often termed 'reverse mission.' As a number of scholars have pointed out (e.g. Währisch -Oblau, 2000, 2012; Jongeneel, 2003; Adedibu, 2005, 2013; Adogame, 2006; 2013; Catto, 2009; Freston, 2010; Burgess, 2011; Ojo, 2007; Kwiyani, 2014; John, 2017; Adogame & Shankar, 2013), the reverse mission paradigm represents "a historic shift, with Christian missionaries now coming from countries that were traditionally receivers of mission to work in countries, which traditionally were senders of mission" (Catto, 2008, p. 109; see also Haug, 2018; Catto, 2012; Adogame, 2013). In her doctoral thesis, Rebecca Catto (2009) summarizes a range of studies dealing with reverse mission and discusses more elaborately various ways reverse mission can be perceived. She also points out that while 'reverse mission' might be a "catchy, headline producing phrase," the same may be in danger of reducing complex phenomena, and contribute to othering and colonial perceptions of geographies, power, and mission. As she does in her study, this calls for added contextual nuance and new conceptualizations of what reverse mission might or might not be (pp. 14-15). We could discuss further to what extent reverse mission is a Western or academic construct or if it sufficiently reflects the understanding of mission in the contexts it has been used. Nonetheless, reverse mission has become a widely used term among global Christians as well as in research on migrant churches in diaspora (Adogame, 2013, p. 169). Adogame further discusses historical dimensions to this, not the least in relation to the postcolonial 'moratorium' debate as well as examples of contemporary global Pentecostal-charismatic churches involving in mission in the West, e.g. RCCG sending missionaries to Germany and Sunday Adelaja's large church in Kiev, Ukraine, the Embassy of the Blessed Kingdom of God for All Nations. Adogame, however, also adds the dimension of where diaspora churches engage in mission back in countries of origin, calling for more research on this (p. 189). The most common use of reverse mission refers to how migrant churches originating in the Global South engage in various forms of mission strategies in order to 'win back' the perceived «prodigal continent» of Europe (Adogame, 2006)

and «bringing back the gospel» (Burgess, 2011; Währisch-Oblau, 2012). Most often this is viewed in light of how the church in Europe has lost her position to secularization and how a post-Christian Europe needs to be re-evangelized.

One of the main critiques against the notion of the idea of reverse mission has been the apparent lack of 'success' that many of these churches have had despite aspirations and declarations about «winning Europe» for Christ. Observers and scholars have pointed out that many migrant churches show an apparent lack of Western converts and congregants and that many of these churches, even after many years in Western contexts, remain culturally, ethnically and linguistically 'foreign' to Western societies. Consequently, some of the questions and debates within this discourse have, however, been to ask if reverse mission remains to be a prominent discourse among these churches or merely "a discourse in search of reality?" (Freston, 2010; see Obinna, 2013). Babatunde Adedibu (2013) asks to what extent migrant churches are mere «migrant sanctuaries,» failing to be successful in their efforts to reach Western societies with the gospel. Some also ask if migrant communities engage in mission activities or humanitarian projects in countries of origin or other places abroad (Adogame, 2013).

In view of this, on an overall level, this project asks how Christian migrants and migrant churches in Norway use religion along these terms. Given the descriptive and interpretive approach, the project seeks to describe and understand (from their perspective) how migrant churches relate to the notion of 'mission' noted above. More specifically, the project asks.

> How do Pentecostal-oriented migrant churches in Norway understand and practice mission in their context(s)?

And from this,

> a). How does Pentecostal spirituality relate to the understanding and practice of mission in migrant churches in Norway?

And,

> b). How can we understand migrant churches as communities of transformation and mission in these contexts?

On the broader discussion, with an emphasis on spirituality and practice, these questions are discussed in light of their global and local contexts as they relate to migration and mission.

While the fieldwork and data material extended beyond the focus of the study in hand,

the results of the study were described in three published articles, each which approaches these questions from different angles. Article I, "The epistemology of imagination and religious experience: A global and Pentecostal approach to the study of religion?" (Eriksen, 2015), lays out how religious experience features as a key component of Pentecostal spirituality and how the S/spirit-infused imagination plays an important role in forming the worldview, spirituality, and mission of Pentecostals, including Pentecostal migrant church leaders in Norway. Article II, "Changing the world through prayer: Prayer as mission strategy among migrant churches in Norway" (Eriksen, 2018a), describes and discusses the case of prayer as mission strategy among migrant churches, taking a starting point in fieldwork in and among migrant churches in Norway. The article discusses, in particular, the Nigerian-based church the Redeemed Christian Church of God (RCCG) in Norway. Article III, «'God sent me here to change me': Narratives of spiritual transformation in migrant churches in Norway» (Eriksen, 2018b), takes a narrative look at stories of spiritual transformation with a particular focus on Filipino Christian Church (FCC) in Norway. This synopsis is thus the broader discussion of the relationship between and among these three articles, including a more detailed analysis of the project as a whole. The synopsis presents some of the broader backgrounds and contexts of the study, theoretical perspectives, methodological and analytical concerns, and the articles themselves, before discussing key themes relating to the questions of inquiry. The synopsis also asks about possible implications arising from the study and suggests possible paths for further research.

1.4 The purpose and relevance of the study

This study contributes to providing knowledge and insight about Christian migrants and migrant churches in Norway. As already noted, this is a little researched area in the Norwegian as well as the Nordic context, and would, as such, contribute to knowledge about these communities in Norway. One important point of relevance is to shed light on the role of religion for Christian migrants – and thus contribute to the wider discussions of migration and religion. The study adds to the existing and growing body of literature and knowledge in the fields of research on migrant churches in Europe, especially related to Pentecostal-type migrant churches. This adds complementary and comparative perspectives for further research. The study is relevant in providing knowledge useful for other researchers across various fields interested in migration,

religion or Pentecostalism. On a more general and popular level, the study could be of interest to migrant communities, churches, and others working with questions related to migration.

Though evident, it must be said that the study does not claim nor attempt to «fill the gap» in terms of describing the phenomenon of migrant churches of Norway in any full sense of filling the gap. However, I do believe the study gives a snapshot of insight from an essential segment of the migrant church scene in Norway. In addition to seeking to interpret the phenomenon in light if its contexts, the project takes a 'grounded' approach, seeking context-near descriptions with a starting point in the migrants' self-understanding of themselves and their churches (for a similar approach, see Währisch-Oblau, 2012). In doing this, I primarily take a theological and missiological focus, yet intersecting with other disciplines. Implicitly the study could contribute to discussions relating to how theology relates to religious studies and other social science disciplines. By doing a cross-sectional study, the study provides some width of focus; by having two in-depth cases, the study provides some depth of insight, as well. Contextually speaking, this will not be representative of the field as a whole but might spur interests for further research.

1.5 The rationale and structure of the thesis

This thesis is an article-based thesis which is mainly structured based on and as a synopsis of three published articles and the discussion of these.[9] The rationale of the synopsis centers around summarizing and comparing main themes central to each of the articles, and particularly presenting a case for how these discussions contribute to a common study and as such a 'whole.' Part of the thesis, therefore, consists of describing and comparing the contributions of the articles how they relate and how they differentiate. In doing this, however, the discussions in each of the articles are brought together to contribute to a wider discussion on the topics and themes in each of the articles, hence the reference to a *synopsis*, to «see together.» This means that discussions, theoretical considerations, methodological reflections, and analytical choices are found at different levels, both in the in the articles themselves, as well as in the synopsis. The synopsis, however, furthers and compliments discussions found in the articles as these relate to themes or arguments that go across. There is, therefore, a 'symbiotic' methodological, theoretical and analytical relationship between the articles and the synopsis, where each brings added nuances to

[9] The synopsis is constructed in view of available guidelines for writing synopses, both the institutional and national guidelines, as well as relevant guidelines found in other schools and disciplines.

the other. In this synopsis, a discussion of the project's overall research question is taken 'across' the articles. Some of the points in focus will therefore overlap to some extent with questions or points in the articles.

In summary and more specifically, Chapter 1 introduces the research project by actualizing and contextualizing the study of migrant churches in Norway. Chapter 2 introduces background information and contextual concerns encompassing the project. In particular, I look at migrant churches as a phenomenon, the status of mission studies today, and at migration, religion, and secularization, all providing key backdrops for approaching the study. Chapter 3 considers the methodological concerns of the project. In this, rationales for methodological choices, the researcher's position, analytical strategies, and ethical concerns are detailed. The chapter also describes and discusses the data gathering of the project in greater detail. Chapter 4 presents key theoretical frameworks informing the project as well as discusses how these relate. In brief, this chapter deals with key theoretical perspectives related to how an empirical and contextually oriented missiology can be informed by perspectives from, e.g. migration studies, sociology of religion, and Pentecostal spirituality and theology. Chapter 5 presents the articles in more detail, both about how they are connected and emerge out of a common material, but also how they differ in scope and focus. Chapter 6 is the main discussion chapter of the synopsis, discussing common findings in light of key theoretical perspectives and the main research question(s), comparing and contrasting discussions found in the articles as well as adding aspects for the overall research concerns. In Chapter 7, I conclude the discussion by briefly summarizing key points from the preceding discussions, as well as asking some questions beyond the project.

CHAPTER 2: Context and background

The phenomenon of migrant churches and the question of migrant churches and mission should be understood on the background of some key sociocultural, theological, and academic contexts. With 'migrant church' I understand church congregations which are initiated, led or largely congregated by persons of some migrant background. Gerrie ter Haar (1995) and others prefer the use of African-led churches or international churches to better and more nuanced reflect the cultural diversity of these churches and their self-understanding. As commented on in the articles, I agree that the term should be discussed further about its usefulness and limitations. While not taking the full discussion here, it should be discussed to what degree 'migrant church' is a good common identifier of churches of highly diverse ethnic, cultural and theological characteristics, if it reflects the churches' self-identity, and if the term contributes to 'othering' of migrants (see Ekué, 2009; Asamoah-Gyadu, 2016). This is, thus, a linguistic, sociological, and theological issue.[7] In addition to the Norwegian sociocultural context, broader contexts related to globalization, migration, and religion were also core dimensions emerging from the field. Contextual views of Pentecostalism and mission represented important theological backdrops. These contextual frames also help show how I used key terms and concepts (cf. Gadamer, 2014, p. 9) and how the study as a whole emerged out of a common context.

2.1 Norwegian culture and society

Many of my informants mentioned that encountering Norwegian culture and society represented intercultural challenges for them and their migrant communities. In the study, 'migrant' is understood in the wider sense of the word, referring to persons born in a foreign country or who had parents who were. In the stricter sense, however, Statistics Norway defines immigrants as «persons born abroad with two foreign-born parents» [my translation].[8] In terms of challenges that migrants face, many mentioned language as a primary concern. However, by extention this also related to learning key cultural symbols and how the Norwegian system 'works.' This involved how to communicate and get knowhow of the tacit ways of Norwegian social life. This

[7] For theological reflections on 'the other' see Lorke & Werner, 2013, pp. 275-276.

[8] In contrast, the United Nations, refers to immigrants as all those not living in their country of birth (Brunborg, 2013. Statistics Norway uses the following categories of migrants: work migrants, students, temporary worker, refugees and asylum seekers, and persons on family reunification. In addition, undocumented migrants may fall outside any of these categories. See https://www.ssb.no/innvandring-og-innvandrere/faktaside/ (Sept. 11, 2018).

related especially to challenges related to 'doing church' in the context of Norwegian society which often took place in some tension between relating to the Norwegian church context as well as to their home church contexts abroad. However, we should remind ourselves that Norwegian society has become an increasingly diverse society and argue that what is 'Norwegian' essentially means an embrace of the rich ethnic, cultural and religious diversity that exist in Norwegian society. If walking the streets of Oslo around where many of the migrant churches meet, one gets a taste of this. In matters of discourse, however, the migrants often distinguished between their backgrounds and what they perceived to be Norwegian. Acknowledging the multicultural reality of Norwegian society also involved relating to religious diversity (see Østby & Dalgard, 2017). Hildegunn Valen-Kleive (2017), for example, points out the religious diversity that exists even in more rural places in Norway, in her case, second and third generation Hindu Tamils. Thus, Hindu Tamils in Norway also represent a societal, cultural, and religious context for Christian Tamils and Tamil migrant churches and their mission in Norway. The same was true about other migrant diaspora groups. As indicated in the articles, many Christian migrant groups sought to be 'international' in scope and reach immigrants of varied both within and beyond their own ethnic boundaries.

A contextual backdrop highlighted in the study was how Christian migrants perceived the Norwegian society (i.e. the Western context in general) to be a secular(ized) society. As discussed especially in Article I, secularization provided a lens for addressing the changing roles of religion in Western nations, Norway included (see Taule, 2014). Doing this, however, calls for differentiated applications of secularization theories when discussing the role of religion for and among migrants. Concerning her own discipline, sociologist of religion Grace Davie underscores, for instance, that "secularization should no longer be the assumed position for theorists in the sociology of religion; it becomes instead a theory with relatively limited application, particularly suited to the European case, but very much less helpful elsewhere.» She adds that «the task of the sociologists shifts accordingly: he or she is required to explain the absence rather the presence of religion in the modern world. This amounts to nothing less than a paradigm shift in the sociology of religion" (Davie, 2013, pp. 64-65). Discussing this in light of a global context, she also engages the interesting discussion if and how the secularity of Europe may be considered an 'exceptional case' compared to the highly diverse, yet prominent role of religion in most other places in the world (Davie, 2002, p. 137; see also 2013, pp. 46-66). In the

study, many Christian migrants expressed concern for the limited place that religion had in society, seemingly less active churches, and changing views of morality.[9] One aspect mentioned by several was the fact that Norwegian churches take «holidays» and often close during the summer months, which to them was an indication of how secularization had also reached the church, adding that «God does not take vacation.» This was particularly noticeable when they compared churches in Norway to their home church contexts. Comparing overcrowded and vital churches with high societal influence with empty pews became a stark contrast.

2.2 "The age of migration"

In light of the multifaceted manifestations of globalization today, one of our age's most complex phenomena is related to migration, and it is not without reason scholars have coined our age the 'age of migration' (Castles, de Haas & Miller, 2014). Through technology and travel – and migration – our societies change as people, cultures and societies connect at high speeds as ever before. This includes Europe and Norway. Migration is in itself a vast academic field that has developed with numerous approaches, theories, and schools (see, e.g. Stillwell & Congdon, 1991).[10] Not ignoring the fact that migration always has occurred and people have moved across territories and cultures, there is no doubt that this age's instant access to information, advanced communication technologies, and availability of travel are among factors that have broadened the scope and intensified processes of globalization compared to past decades. Added to these are political, structural and economic challenges or opportunities that motivate people to move, or wars and conflict, humanitarian tragedies and natural catastrophes forcing people to flee (see Carling, 2018; Snyder, 2012, pp. 52-58;).[11] From an anthropological point of view, migration also represents the past, present, and potential future migratory trajectories and the life contexts of the individuals and their families. Political contexts, immigration policies and contextual pathways for migration and residence also play into this. Migration should, thus, be viewed in its larger macro contexts of globalization, as well as how this plays out on the ground for communities and individuals in their home contexts and migratory trajectories.

It is, however, the recent streams and flows of migration from the Global South – Africa,

[9] See e.g. Neill , 1986 (1964; reprinted 1990), pp. 89-91 on Norway; for the other Nordic countries, see, pp. 91- 93.
[10] PRIO (Peace Research Institute Oslo) has been a key research environment for migration research in Norway.
[11]See Carling (2018) and Snyder (2012: pp. 52-58); Brochmann & Hagelund, 2012; and Østby & Henriksen, 2013).

Asia and Latin America - to the Global North, which provide the primary migratory contexts for this study. While I focused on migration in relation to the Norwegian context, it was contextually imperative also to be aware of migration patterns which occur globally, both in, to and from Africa, Asia, and Latin America. This includes various kinds of internal migrations within countries and within regions (for Asia, see e.g. Guest, 2006; Hugo, 2006; Wanner, 2010), and, for instance, in relation to urbanization (see Tienda, Findley, Tollman & Preston-Whyte, 2006). It should also be noted that migrants from the Global South do not necessarily migrate 'directly' from their home country to Norway but might have lived years in Singapore, the United Kingdom, or Denmark before coming to Norway. Also, most migration scholars would acknowledge that people's migratory trajectories and reasons for migrating are most often more complex than single type reasons and answers. General studies on how migrants integrate into work and society are also of relevance. Contextual factors related to why Filipinos migrate to Norway and Europe are, for example, important for understanding how Filipinos may relate to religion in their migratory trajectories (see references in Article III, e.g. Cox, 2015; Dalgas, 2016). In this, the au pair institution, educational opportunities or intermarriages represent various forms of entry and residence which can help explain why some Filipino-based churches experience steady growth and increase in membership. The same can be said about Nigerian, Ghanaian or other groups of migrants. Discussing African women's mission engagement in the United States, Rose Uchem's (2014, p. 325) description could fit many migrants of both genders encountered in my study: «African women immigrants are a great force to reckon with in various fields of endeavor, given the relatively greater economic opportunities the United States offers them. They are not only to co-breadwinners with their spouses but in many cases the breadwinner." In addition, Uchem notes, «for some African immigrants their goals and aspirations have moved beyond survival level» but seek to contribute to community development or aspire to play roles of political and economic importance for their communities (Uchem, 2001, pp. 16-18; referred to in Uchem, 2014, p. 327). Many of my informants were such persons.

2.2.1 The Intersection: Globalization, migration, and religion. Amongst the complexities of migration, the role and place of religion has gained increasing attention in recent decade by researchers in migration studies and migration oriented studies in anthropology, sociology, religious studies and theology (e.g. Warner & Wittner, 1998; Ebaugh & Chafez, 2000; Levitt,

2003; 2007; Beyer, 2007). There has likewise been a resurgence of interest in religion in context of globalization across other fields of studies, as well, including economics, political science and psychology (e.g. Hopkin, Lorentzen, Mendieta, & Batstone, 2001; Juergensmeyer, 2005; Csordas, 2009; Toft, Philpott & Shah, 2011). Not the least, however, the interconnections of religion, migration, and globalization have caught the attention of empirically attuned sociologists, anthropologists, theologians, and others studying religion today (see, e.g., Saunders, Fiddian-Qasmiey & Snyder, 2016). In their opening chapter, describing the multifaceted roles that religion may have for migrants' motivations for migrating, migratory trajectories and in integration processes, Jennifer B. Saunders, Elena Fiddian-Qasmiey, and Susanna Snyder (2016) point out,

> Despite these multiple dynamics, academics have often overlooked the intersections of religion and human mobility due to secular biases. As scholars of religion have long been aware, however, for people who inhabit a religious tradition, every aspect may be connected to something beyond the measurable world, something that can be called "the sacred". In effect, it is "the sacred" that motivates many people to act, feel and think in certain ways that are not always comprehensible to those on the outside. It could, perhaps, have been academics' skepticism or even rejection of the sacred that has until recently pushed religion to a corner in the study of migration (2016: 2-3).

Though it is outside the scope of this project to describe and discuss all these intersections, this study takes place at this crossroad. From studying African migrants to the West, African scholar of globalization and mission Jehu J. Hanciles (2003) notes how "immigrants travel with their religion. It is central to their way of life and a crucial means of preserving identity as well as homeland connections. Even the less religious among immigrants often renew or revive their religious commitment as a vital part of dealing with uprootedness and alienation" (p. 146). This also has implications for mission, he adds. Reflecting on the role of religion for migrants, Doris Peschke (2017) notes various characteristics that play out at various levels, both individually and corporately. These include that religion is often a deeply personal issue, it may contribute to community building, or even «seen as an instrument for political and social cohesion» (pp. 198-207, at p. 199). Peschke adds, "whether religion serves as a positive or negative factor in the personal process of integration depends in part on how this religion, and religion in general, is perceived and lived in the host country" (p. 199). For the Norwegian context, Loga (2011) agrees with Pesche to point out that some times religion can lead to isolation, while in other cases it can lead to integration. In many cases, migrants develop multiple

or hybrid identities where "religion may help to add plausibility and relevance to this process, for instance in intertwining individual biographies with religious narratives" (p. 199). This study interacts with religion in relation to both the community as well as the individual level where informants often interweaved their personal life stories with religiously oriented narratives.

2.2.2 Religion and the global context. The focus on religion in the context of migration is for this study actualized by the fact that it is estimated that about half or more of the number of migrants that come to Norway (and Europe) today are Christian or come from backgrounds where Christianity is dominant.[12] This is, however, often not highlighted in public discourses on migration in Norway, nor have this been subject to much focus in research in the Norwegian context (see Daugstad and Østby, 2009; Enes, 2017; see also Kringlebotn, 2016). The fact that many migrants come from Christian backgrounds should be viewed in light of the 'larger picture' that Christianity is dominant or steadily growing in many parts of the Global South.[13] It has long been established that the global shift in Christianity the last century has dramatically altered and transformed the global church and religious landscapes across the globe. In short, the center of Christianity has moved from Europe and the West to Africa, Asia, and Latin-America. In comparison to the Western church, the church in the Global South is largely very alive (see e.g. Hanciles 2008, 121-123; Anderson, 2013; Jenkins, 2011). On the other hand, former mission-sending nations have often seen large scale declines in church attendance. This also applies to Norway (see Taule, 2012).

2.2.3 Global Pentecostalism. The global shift and growth of Christianity in the Global South is especially related to the growth of global Pentecostalism, which also provides a more specific context of religion in this study. The late prominent African scholar Ogbu Kalu's (2008) spoke of this as a 'reverse flow' which not only has changed the shape and size of the church in the

[12] These estimates are largely built on the majority religion in countries of origin though these approximations may not always be accurate (Daugstad & Østby, 2009). According to statistics, about 350 000 persons belong to other Christian churches the Church of Norway. It is believed that many migrants take part in these kinds of churches.
[13] By using construed and simplified notions such as «Global South», «Global North», and the «West», one may overlook important nuances related to diversities of religion in the North and secularization processes in the South. It is nonetheless of value to speak of major differences of the role and extent of religion in these regions (e.g. Pew Research Center, 2012; Pew Research Center, 2018).

South but also contributed to the "reshaping of northern religious landscapes" (Kalu 2008, p. 271). For the African context, he concluded that «to put contemporary African Pentecostalism in historical perspective, it is reshaping the face of global Christianity» (290). He noted that «African Christianity, spurred by the charismatic and Pentecostal movements, has made its presence felt around the globe with an identifiable missionary character» (p. 289), reclaiming identity through religious power. In other words, the change of Christianity's center has not only impacted churches and Christians in the South but contributed to a change in the self-identity of the Global church.

Without justifying space to describe global Pentecostalism in full, global Pentecostalism is most often used to describe churches or movements of churches that emphasize religious experience and the work of the Holy Spirit, often characterized by grassroots movements, passionate worship, Bible-based and life-relevant preaching, prayer and mission, evangelism and social engagement. Global Pentecostalism is also characterized by dynamic methodologies and a global outlook with massive use of media, transnational networks and intensive focus on mission (e.g., Anderson 2007; Anderson, 2017, p. 47). From the beginning, Pentecostalism has been known to be "a religion made to travel" (Dempster, Klaus, & Petersen, 1999; Cox, 1999), and it is acknowledged that Pentecostalism today represents probably the largest and fastest growing religious movement in the world and the fastest growing segment of Christianity (e.g., Miller, Sargeant, & Flory, 2013). The home contexts of some churches in this study, such as the Redeemed Christian Church of God in Nigeria or the Church of Pentecost in Ghana were, for instance, indicative of this growth. This also helps to shed light on what kind of religion that characterizes migrant churches in Norway. Contrasting this to the European context, however, the sociologist of religion Grace Davie, comments that the manifold expressions of Pentecostal religion "have a common feature in this respect; they create havens in which both individuals and groups find the strength to cope with the vicissitudes of both economic and political uncertainty…Pentecostalism has succeeded in this respect when so many other attempts have failed." She further reflects that "the very success of Pentecostalism in the developing world may, however, offer a clue to why it does less well in Europe." "Quite simply," she says, "the spaces that Pentecostalism inhabits so effectively on a global canvas do not exist in Europe (at least not to the same extent), unsurprisingly given the very different economic trajectories in this part of the world." However, "it is the same trajectory, moreover," she adds, "that accounts for

the greater development of secular alternatives in Europe - both cultural and institutional" (Davie, 2002, pp. 144-145). This description also fit the broader contextual scope of my study.

Beyond speaking of global Pentecostalism in general terms, the kinds of 'pentecostalisms' represented in this study should be viewed contextually in terms of cultural and spiritual origins (e.g., various facets of African Pentecostalism) as well as their current context in Norway. This means that for Nigerian-led churches like RCCG, Nigerian Pentecostalism represented a key context of interest, without presuming that RCCG churches in Norway exhibit the same kind of Pentecostalism as in Nigeria or other places in the world. This also led me to look at the wider landscape of Nigerian Pentecostalism,[14] while at the same time demanding a contextual interest in African cultures, spirituality, and religion. Even a rather superficial look at African religion and spirituality recognizes the central importance, for example, of the reality of the spiritual world and the importance of 'sacred authorities' which were notions informing the study (see, e.g. Ray, 1976; Kalu, Wariboko & Falola, 2010; Meyer, 1999; Magesa, 1997; Hacket, 1987; Blakely, van Beek, & Thomson, 1994; Olupona, 2013). As a common trait, however, Allan Anderson (2018) notes that «the Holy Spirit occupies an important place in charismatic Christianity in Africa, whether it be the beliefs of Pentecostal or new charismatic churches, Charismatics in older churches, or older African Independent Spirit Churches. At the same time, this becomes more meaningful when placed in the context of the spirit world that permeates most aspects of African life» (Anderson, 2018, p. 7). Such perspectives also surfaced in interviews and observations in my study. The same applies to Asian (and Latin-American) contexts.[15] Though beyond the main focus of this study, in an indirect sense, this involves a historical and comparative look at Norwegian (and Western) Pentecostalism. This relates to the missionary history of Norwegian Pentecostalism and the reverse mission discourse, to the broader church context of migrant churches in Norway, and frames for analytical comparison of spirituality and mission, both from the perspective of the migrants as well as for researchers (see e.g. Bloch-Hoel, 1964; Synan 1997; Lie, 2000; Anderson, 2007, 2013; Bundy, 2009; Alvarson, 2011, 2015; Kay, 2017; Tangen , 2017; Moberg & Skjoldli, 2018).

[14] E.g. http://www.pewforum.org/2006/10/05/historical-overview-of-pentecostalism-in-nigeria/ (Sept. 23, 2018).
[15] See «Pentecostalism in Asia»: http://www.pewforum.org/2006/10/05/overview-pentecostalism-in-asia/ (last accessed September 7, 2018). See also e.g. Davie, 2002, pp. 114-123.

2.2.4 Migration and mission. In this study on migrant churches, I take, as noted, particular interest in the relationship between migration and mission. As elaborated later, by seeking to develop a contextual understanding of mission, the idea of mission was primarily used as a framework for analysis, more than representing a specific predefined understanding of mission. In doing this, one would needlessly be informed by mission history, mission theology and other concepts related to mission (cf. Chapter 4). The relationship between migration and mission relates to how migration may influence and lead to movements of mission, and, as in focus in this study, to the establishing of migrant churches. Migration may provide new contexts for mission as well as new ways of perceiving of mission. Migration is also interesting in terms as contexts for theologizing and for developing new theologies of mission, as well as a framework for discussing the globality of the church and/in mission, perhaps challenging past imageries and structures of how to think about mission. In recent years, a growing body of theological scholarship on migration and mission has emerged (see e.g. Haug, 2018; Fredricks, 2015; Fredricks & Nagy, 2016; Nagy 2009; Andrée, Simon, & Röser-Israel, 2017, pp. 161-233; Groody, 2016; Krabill & Norton, 2015).[16]

With no space to justify an extensive history of mission or theologies of mission, it is necessary briefly to note the missiological context of the study with some reference to past and present mission paradigms. One aspect, for example, which was observed and highlighted by informants was the connection of Western (e.g., Norwegian) mission and missionaries to 'them' (e.g., Africa) which seemed to have direct relevance for their understanding of their mission in Norway today (see, in particular, Article II). I often heard expressions of gratefulness that the gospel had come through Western missionaries, and that this, in turn, indicated responsibility for them to bring the gospel 'back' to the West, cf. the introductory notion of reverse mission.[17] Thus, historically, the colonial paradigm of mission provides one context for discussing mission in relation to migrant churches today. However, today migrant churches in mission represent a completely different - and essentially postcolonial – paradigm. This reflects David Bosch's (1991) monumental discussion on various historical mission paradigms and is a reminder that mission practices and theologies have taken various forms through history and in different

[16] The multivolume Regnum Edinburgh Centenary Series (Oxford: Regnum) provides a vast and rich resource here.
[17] As an example, for a discussion on «ethnocentrist mission activities» in West Africa see Kirby, 1994, p. 58-62. For reflections on mission and 'the margins' see, Maben, 2015.

contexts (see also van Engen, Gilliland, and Pierson, 1993; Yates, 1994; Luzbetak, 1993). Not the least, the paradigmatic changes in mission perspectives have been exemplified by the changes underscored through key fora and movements related to the Edinburgh 2010 World Missionary Conference, the Capetown 2010 conference (Lausanne Movement), and most recently the WCC Arusha 2018 conference. In this light, migrant churches reflect the global nature of the church today and how the global church continues to shape global church landscapes as well as global mission landscapes.[18] To provide a global perspective to this change, contrasting what we know as Eurocentric Christendom of the past with what we know as World Christianity today, in the title of his small, yet insightful book, the late Lamin Sanneh (2003), asks the important question, "Whose religion is Christianity?" Along the same veins, mission studies and missiology have developed from being practice-near mission theologies to be descriptive theologies and interdisciplinary studies of mission (cf. Vähäkangas 2010; see also discussion in Article I, Eriksen, 2015, pp. 57-58).

One aspect highlighted across the articles and in the study was the emphasis on spirituality in relation to mission (see also Groody, 2016). As noted in Article II, in the history of mission, mission and spirituality are no strangers, and numerous movements of mission can be seen to flow out of movements of spiritual revivals and fervor. The same applies to mission theologies, as well. Though perhaps not always a central theme, the role of the Holy Spirit is central to most biblical and theological treatises on mission. In David Bosch's (1991) exposition of New Testament models of mission, the Holy Spirit is a central theme and actor in what he calls the "Lukan missionary paradigm." In this, the Holy Spirit is a central Actor in mission who "not only *initiates* mission, he also *guides* the missionaries about where they should go and how they should proceed" (p. 113-114). In this paradigm, the Holy Spirit is also a central source of power in the task of mission (p. 114). This emphasis reflects the Ecumenical Missionary paradigm with emphasis on *Missio Dei* where "mission has its origin in the heart of God" (Bosch, 1991, p. 390, 392) and which also involves the Spirit (*missio Spiritu*) as well as the church (*missio ecclesiae*; p. 391; see also Kirk, 1999, pp. 25-27.)[19]

This is also a theme and paradigm which especially Pentecostal-charismatic perceptions of mission have drawn inspiration from and emphasized as model for mission also today, not the

[18] For a Roman Catholic view on cross-cultural mission in the «global church,» see Bellagamba, 1992, pp. 26-40.
[19] *Missio dei* "was first used at the Willingen conference of the International Missionary Council (1952).

least in terms of the fervor and motivations undergirding various Pentecostal mission movements in history (see e.g. McGee, 2010; Synan, 1997; Anderson, 2007; Bundy, 2009). In a chapter called "Holy Spirit: Source of Messianic Mission," Mennonite missiologist Roelf S. Kuitse (1993) refers to how the emergence of the Pentecostal movement has contributed to a "rediscovery of the Holy Spirit" and the rediscovery of "mission as work of the Spirit" (p. 107) and that "the Spirit of God is a missionary Spirit" (p. 117). Thus, pneumatology and mission and the Holy Spirit and mission are not new theological themes in mission history or mission theology. They are, as such, neither inventions of migrant churches or Global Pentecostalism, but rather re-actualizations of key emphases of central missiological thought and practice from centuries of mission engagement in the church, even, as biblical scholars and theologians could argue, going back to the New Testament (and even the Old Testament's reference to the Spirit).[20] For the contemporary context, however, some scholarly works also discuss these themes in light of the culturally and religiously diverse contexts that face migrant churches in Western societies today (see e.g. Bosch, 1991, p. 3; Yong 2005, 2015; Yong & Clarke, 2011).

2.3 Research context

As already noted introductory, the phenomenon of migrant churches is a phenomenon that reflects similar developments in many parts of Europe, North America, as well as in Africa, in various parts of Asia and Oceania. For brief points of comparison, in the following, I will briefly note some additional examples of research on migrant churches in other contexts before describing the Norwegian context in some more detail. Due to space, I will limit and refer mostly to studies of particular relevance for this study.

2.3.1 Research on migrant churches in North America. North America can in many respects be described as a continent shaped by migration and migrants. For more recent waves of migration, migration has continued to diversify the church in United States as well as other parts of North America (e.g. Levitt 2003; Hagan & Ebaugh 2003), representing new sociocultural and theological challenges and opportunities (e.g. Groody, 2008, Wariboko, 2014). The largest group of migrants boosting statistics related to religion is related to migration from Mexico and Latin-

[20] See Ma & Ross (2013) on «mission spirituality.» For ecumentical perspectives on mission, see Verstraelen, Camps, Hoedemaker, & Spindler (1995) and Ross, Keum, Avtzi & Hewitt (2016).

America to the United States (PEW). Latino Pentecostals from Latin and South America represent a growing segment of American Pentecostalism as well as Catholicism (e.g., Ramirez, 1999; Odem, 2004; Matovina, 2012; Levitt, 2009; Levitt, 2003). Latino Christians are becoming an increasingly social and political force in society (Espinoza, 2014). There are also a wide range of migrant groups from the Global South in North America that contribute the diverse ecclesial landscape, such as Chinese (Hirschman, 2004), Korean (Hurh & Kim, 1990; Min, 1992), Filipino (Yang & Ebaugh, 2001), Indian (Veeraraj & McDermitt, eds. 2009; George, 2009), and a wide range of other kind of churches (Ebaugh & Chafez, 2000). The references in this section are, however, mere examples of vasts fields.

In recent decades, churches initiated by various African migrants have received increasing attention as they have in Europe (Ludwig & Asamoah-Gyadu, 2011, e.g. chapters 1, 5-10; Adogame, 2013, pp. 42-45; Gornik, 2011). The Assemblies of God in the United States, for example, reported in 2007 the tendency that "just as the Assemblies of God has sent missionaries to every part of the world, the Spirit is calling people from every part of the world to come to this great mission field." Scott Temple, AG director of Intercultural Ministries, reported that immigrant pastors from such nations as Kenya, Tonga, South Korea, and Brazil were moving to the United States in order to serve immigrants from their respective nations and to contribute to ethnic unity even in the American churches. The Nigerian-based Redeemed Christian Church of God also strategically aims at planting churches in every nation including the United States and in Europe (see also Adogame, 2013, pp. 182-184).[21] Though different contexts, Gornik's (2011) extensive study of African Pentecostals in New York City provided ethnographic cases with insights into a wide range of churches. Some of these were viewed to represent some comparability with the Norwegian context.

2.3.2 Research on migrant churches in Europe. As already indicated, the phenomenon of migrant churches in Norway cannot be viewed in isolation from the phenomenon of migrant churches in Europe. Without justifying space to describe the full width and breadth of the spread of migrant churches across Europe, a growing body of research documents and describes nuances of this phenomenon, some of which are already referred to in the previous chapter. In her work

[21] *Charisma Magazine,* February 2007 and December 2005 issues.

on African migrant congregations, Gerrie ter Haar's (1998) *Halfway to Paradise: African Christians in Europe* represented pioneering work, describing and studying motivations of African migrants coming to Europe. In the edited volume, *African Christian Presence in the West: New Immigrant Congregations and Transnational Networks in North America and Europe* (2011), Frieder Ludwig and J. Kwabena Asomah-Gyadu collected a wide range of essays from key contributors in the field, discussing key lines of thought and presenting a number of case studies from various African church contexts in North America and Europe (for a comparative look between North America and Europe, see ter Haar, 2011). As mentioned introductory, the significant bulk of studies on the European contexts deal with Pentecostal African-led churches (see, e.g. Hanciles, 2011; Adogame, 2013). This context is relevant when looking at migrant churches in Norway, not the least related to, the importance of transnational networks among these (cf. 1.2 and 1.3).

2.3.3 Research on migrant churches in the Nordic context. Though still limited in scope, research on migrant churches in the Nordic countries has gained some momentum in recent years (Aschim, Hovdelien & Sødal, 2016). For the Swedish context (see, e.g. Nordin, 2016), anthropologist Jan Åke Alvarsson wrote an article on «Conversion to Pentecostalism Among Ethnic Minorities» in 1999. Alvarsson (2016) and has also written on African and other migrant churches in Sweden, including RCCG. Nils Malmström has also written various articles in the migrant church field in Sweden. This is a growing field in Sweden with several ongoing projects on migrant churches. Kenyan scholar at Uppsala University, Anne Kubai has worked with various projects on migrant communities (2013) and African migrant churches in Sweden (Kubai, 2008, 2013, 2014). In recent years, church historian, Torbjörn Aronsson, also at Uppsala University, has researched various migrant church contexts in Sweden, in particular, Latin-American Pentecostal congregations in Stockholm. Dawit Olika Terfassa (2014) has done work on migrant communities in Scandinavia, especially on the Ethiopian diaspora, discussing, migration and evangelization in Europe. For the Danish context, Trolle's (2016) on Filipino Catholics and Pentecostals in Denmark was particularly relevant for Article III in terms of illustrating the transnational networks that exist among migrants (and churches) in Europe, not the least in the Scandinavian countries. Eriksen's (2016) account of the story of the beginning of the Ghanaian Church of Pentecost (CoP) in the Nordic countries also illustrated how migrants

emerging out of CoP in Oslo were influential in starting CoP in Helsinki, Finland.

2.4 Migrant churches in Norway

From a historical perspective, one could argue that Christianity in Norway from the beginning was an immigrant religion brought by and through migratory experiences and travels across cultural and geographical borders.[22] The phenomenon of migrant churches in Norway, as we know it today, however, can be traced as far back as 1883/84 when the Anglican St. Edmund's church was built and consecrated (Pettersen, 2009).[23] In 1909, the German Evangelical Christian fellowship celebrated their first Sunday service.[24] The Swedish *Margaretakyrkan* was dedicated in Oslo in 1925.[2] To this, we can add that the Catholic Church in Norway to a great extent always has been more or less a migrant-oriented church, but which only the last decades has increased in membership and participation. The same applies to various ethnic segments of the Orthodox church (see Torbjørnsrud , 2016; Jaksic, 2008). The Catholic, Orthodox, and the Anglican churches have all experienced growth in relation to recent waves of immigration to Norway.[25] It is, however, the more recent phenomenon of Pentecostal migrant churches with origins in the Global South that concerns this study. As already indicated, very little research has been conducted on Christian migrant churches in Norway in general, and less on Pentecostal churches. Apart from some research reports, a limited number of articles, occasional mentioning in public reports (e.g., Enes, 2017, p. 84) and a growing number of master theses, there exists little academic work on this field which, however, is growing in interest. One of the first Pentecostal migrant churches in Norway was the Ghanaian Church of Pentecost which was established in the aftermath of the World Pentecostal Conference held in Oslo in 1992 (Eriksen, 2016).[26] About the same time, the Chinese Christian Church established in Oslo.

During the two last decades, there has been a 'boom' of migrant churches, especially in Oslo and larger cities. Though a full scope mapping of migrant churches has not been done, a

[22] See, e.g. Serck-Hanssen, 2015, pp. 20-23.
[23] See http://osloanglicans.no/about-st-edmund-s/ (last visited Sept. 18, 2018).
[24] See http://www.deutschegemeinde.net/ (last visited Sept. 19, 2018).
[2] https://www.svenskakyrkan.se/norge/margaretakyrkans-historia (visited Sept. 07, 2018).
[25] On (mostly Polish) Catholic migrants in Norway, see Hansen, 2007; Aschim, 2016; Hovdelien, 2016; Halvorsen & Aschim, 2016, 2017; Giskeødegård & Achim, 2016; Erdal, 2016; Pasura & Erdal, 2016; Mæland, 2016.
[26] https://www.pentecostalworldfellowship.org/about-us (last visited Sept. 18, 2018).

mapping endeavor was undergone by DAWN Norway in 2010 for Oslo and in 2012/2013 for all of Norway.[27] A initiator in this, the Multicultural Church Network (MCN)[28] of the Christian Council of Norway (CCN), also work extensively with networking in and among migrant churches as well as with the larger ecclesial landscape. CCN has developed resources together with other organizations and churches for and about migrant churches, primarily related to integration. In 2012, Ronald Synnes conducted a study for the Institute for Church, Religion, and Worldview Research (KIFO) on five migrant church communities in Oslo, including Filipino Christian Church in Oslo (FCCO) (cf. Article III). The last decade, a growing number of smaller studies (often master theses) have surfaced on various migrant church communities and Christian migrants. Briefly mentioned, among these are Fredrikke Horn-Hansen's (2007) study, discussing the religious and ethnic identity among Filipinos in the Catholic church in Oslo. Eveline Hansen (2007) made a study of the Scandinavian Chinese Christian Church in Oslo. Kristine Laundal (2008) discussed her encounter with African Pentecostalism in Oslo, comparing two African Pentecostal churches, focusing on the role of women and African cosmologies. Grefslie (2015) discusses migrant women's encounters with the Methodist church in Norway. Several studies have looked at how migrants integrate into Norwegian church contexts (Vlad Nilsen, 2008; Gullaksen, 2009; Myklebust, 2010; Ekeland, 2011; Holtskog, 2012; Mamasita, 2013; Sand 2018).[29] Some studies have investigated particular ethnic or linguistic groups among Christian migrants, e.g., Amsalwork Flood's (2012) study on five Ethiopian Evangelical congregations in Oslo. Espen Thielsen (2010) and Helge Kristoffersen (2013) made studies on Chin youth in Norway, while Thang (2015) studied why Christian Chin groups split. Margaret Wanjiru's (2013) study discussed migrant churches' relation to Norwegian churches and included the Redeemed Christian Church of God (RCCG). While most of these studies have been done on migrant churches in Oslo, Drønen and Eriksen (2015) documented some of the ethnic, cultural and ecclesial diversity in the western region of Rogaland and Stavanger. Currently, series of ongoing doctoral works focus on migrant churches and Christian migrants in Norway.[30] As far as the broader church contexts, the Baptist Union in Norway, in particular, has facilitated

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[27] See www.migrantmenighet.no (last visited March 01, 2019).
[28] http://www.norgeskristnerad.no/index.cfm?id=383192 (last visited September 13, 2018)
[29] See also https://kirken.no/nb-NO/church-of-norway/resources/plan-for-diakonia/ (last visited Sept. 13, 2018).
[30] E.g. Øyvind Hadland's work on Baptist Karen refugees in Norway and Ingrid Løland's work on Syrian refugees,

integration of migrants/churches and intentionally be a «multicultural denomination.»[31] Integration measures have also been done among Pentecostals and others.

2.5 Academic contexts

In addition to the contextual survey above, it is useful to comment briefly on the academic context(s) of this study. Though situated as a theological and missiological project, due to the interdisciplinary approach of the study, the study contributes to more than one research context. The primary context is related to mission studies, giving empirically informed glimpses of the mission theologies and practices of migrant churches in Norway. As such, the study is of interest for empirical theology, as well. By using methodologies usually associated with the social sciences, and missiology essentially being interdisciplinary in nature, the study also contributes, to adjacent research areas. Though in lesser ways, the project is relevant for migration studies within, for instnance, sociology of religion, describing the sociocultural context of migrant churches in Norway, migration studies, providing insights into the religiosity of migrants in the Norwegian context, as well as to religious studies, describing the role of religion of migrant churches in a primarily descriptive and general sense. The intercultural aspect could also be of interest for intercultural studies, as well as for intercultural theology. With a focus on Pentecostal churches and Pentecostal theology and spirituality, the study also contributes to Pentecostal studies, which also is an interdisciplinary field of study, encompassing missiological or other studies that focus on Pentecostalism in various forms.

[31] https://baptist.no/lese/article/1380046 (last visited Sept. 13, 2018)

CHAPTER 3: Methodological concerns

Exploring how Pentecostal migrant churches in Norway understand and practice mission is arguably a question with multiple dimensions and layers – and consequently with multidimensional and layered answers. With the above contextual complexities in mind, from a hermeneutical starting point, these considerations should inform the research design of the study. In the following, I describe key methodological concerns related to my research focus, including the research design, choice of methods, constitution of the data, analytical strategies, and ethical concerns in the study. In this, I reflect on how methodological issues were considered for the project as a whole, as well as elaborating on methodological questions related to the articles.

3.1 Research design – A qualitative study

One can convincingly argue that research ultimately is a philosophical endeavor (Denzin and Lincoln, 2005, pp. 22-26), from selecting a research topic to research design, from choosing a methodology to collecting data, and from analysis to the discussion. In this lies the rationale that choice of methodology should be consistent with worldview and presuppositions (Creswell 2009, p. 10) and in turn somehow influence the way one looks at 'facts' (epistemology), people (anthropology), and the world at large (ontology). David Silverman (2010) underscores the need to carefully consider one's choice of method, and not only make choices that reflect our popular cultures (p. 123). This essentially being an exploratory study, the research questions and areas of inquiry should, thus, ideally inform my methodological choices, and, not the other way around. Researchers also frequently justify the need to think pragmatically about research methodology relating to context specificities, disciplinary anchoring, and practical restraints. Ethical considerations should also be made throughout.

In this study, I followed a qualitatively oriented interpretive and constructive research paradigm, understanding social knowledge as relational and construed, implying a need to investigate and see things from multiple perspectives. This related not the least to complexities of migration and religion as discussed in the previous chapter, intersecting with various layers of social, cultural and structural issues at play. In some ways, this fits William Wiersma's argument that research should reflect a) An appreciation of the complexity of phenomena and avoidance of

reductionistic presentations; b) Researchers "do not impose their assumptions, limitations, and delimitations or definitions, or research designs upon emerging data" but merely record what is observed in the natural settings of the research; c) "'Reality exists as the subjects see it;" and d) "Conclusions emerge from the data" and not the other way around (Wiersma, 1995, pp. 211-212). While this in practice represented an unattainable ideal, it, nonetheless, describes in some ways how I approached the study.

On the other hand, yet still, in response to a positivistic worldview, hermeneutics, as developed by Schleiermacher, Dilthey, Gadamer and others, emphasize the social and contextual dimensions of understanding the world (Patton, 2002, p. 114). For the project, this involved the recognition that I, as a researcher, at least to some degree, took part in 'constructing' reality with my informants and influenced the research process with my presuppositions, background, and interactions with the field. This also pertained to choices made concerning methods of constituting data and to the theoretical frameworks employed. In this tradition, the study was thus less about 'explaining' but more about 'understanding' the social reality investigated and the process through which this understanding came about. This followed Anthony Giddens' description of how social constructivism "believe[s] that what individuals and society perceive and understand as reality is itself a construction, a creation of the social interaction of individuals and groups." Thus, "trying to 'explain' social reality is to overlook and to reify (regard as a given truth) the processes through which such reality is constructed" (Giddens, 2009, p. 273). It should be noted that social constructivism has and can be criticized for overestimating the «subjective creation of social reality» at the expense of recognizing the impact of structural societal forces (Giddens, 2009, p. 275). While focusing on migrant churches in Norway, this study thus attempted to consider broader contextual factors in the analysis, e.g., forces of globalization and migration, secularization, and the nature of World Christianity.

In elaboration, this also reflects the postmodern turn with sensitized attention to narratives and intertextuality. Though not necessarily fully embracing postmodernism in all life realities, even within a moderate constructivist paradigm, this orientation gave room for multiple perspectives and for employing different methodological approaches in the study (cf. Moustakas, 1994). Also, taking a pragmatic view, it was deemed possible to combine different methodologies without necessarily buying into all the embedded presuppositions of each. This fit

Seale, Goba, Gubrium & Silverman's (2004) corrective perspective «which places research practice at the centre» (p. 3), calling for a «situated» (p. 8) and «bottom-up, user-centered and context-dependent» methodology (p. 9). Given this, the study was designed with multiple inroads for constructing and constituting the data material.[32]

3.1.1 Hermeneutics – Interpreting phenomena in context. Seeking to understand how Christian migrants and Christian migrant faith communities in Norway understood and practiced mission was to a great extent a question about hermeneutics in the sense that «the close relation between questioning and understanding is what gives the hermeneutic experience its true dimension" and that "understanding is always more than merely re-creating someone else's meaning" (Gadamer, 2014, p. 383). Especially in intercultural church contexts, this involved both the fusion of social, cultural, and theological horizons as well as complexities related to linguistics and meaning-making (Gadamer, 2014, p. 386). The hermeneutical approach thus related both to the context of the informants and the migrant churches themselves as well as to the researcher and the research process. In other words, I intended to work in a heuristic and sensitized way toward the social, cultural and theological realties of migrants, without prematurely concluding what this meant. For instance, it did not make sense to ignore the global contexts of migrant churches, however, without presuming what that meant. Gadamer further adds, "Thus a person who wants to understand must question what lies behind what is said. He must understand it as an answer to a question. If we go *behind* what is said, then we inevitably ask questions *beyond* what is said" (Gadamer, 2014, p. 378). Hermeneutics also helps to emphasize the context specificity of all aspects of the research process and setting(s) (Patton, 2002, pp. 40-41). This meant acknowledging the need to employ more than one method in seeking answers and the need to utilize more than one perspective in interpreting these. In practice, this meant paying attention to various dimensions of context and layers of meaning emerging from my interaction with and observation of the research context.

[32] I agree with Seale, Goba, Gubrium and Silverman (2004, p. 3) that 'material' be a more useful term than 'data' though the two may be used interchangibly.

3.1.2 Ethnography – From the perspective of the researched. Along the same lines, in order to do a 'grounded' and interpretive study of migrant churches it was of key importance to gain access to 'the perspective of the researched' and the world as if "through the eyes of those being studied" (Bryman, 2012, p. 432). Silverman (2010) describes that "ethnographies are based on observational work in particular settings,» adding that «the initial thrust in favor of ethnography was anthropological. Anthropologists argue that, if one is really to understand a group of people, one must engage in extended periods of observation. Anthropological fieldwork routinely involves immersion in a culture over a period of years, based on learning the language and participating in social events with the people" (p. 49). Though this study for practical and other reasons was not an exhaustive ethnographic study in the traditional anthropological sense, it reflects that today ethnography is increasingly used beyond anthropology by sociologists, social psychologists, and theologians. As in this study, while not necessarily involving as extensive fieldwork or learning foreign languages, ethnography is often used as a companion with other methods such as qualitative interviews and reviews of documents (p. 123).

Drawing from cognitive anthropology, Silverman (1985) discusses how ethnography of communication and communicative competence helps researchers not only uncover what is said and done but to understand the significance of these in their native contexts. In other words, "it involves taking the viewpoint of those studied, understanding the situated character of interaction, viewing social processes over time, and can encourage attempts to develop formal theories grounded in first-hand data" (104). In my study, it was important to seek understanding of both etic and emic horizons, and both sociocultural and theological dimensions, which I believed were complementary in terms of describing the reality as understood by my informants.[33] For instance, by paying attention to spiritually oriented communication in the migrant church settings I investigated, I could gain access to the inbred inner logic of Pentecostal faith and practice in these churches (Silverman 1985, 97-100). Besides, looking at a wide range of forms of communication (interviews, sermons, webpages, social media posts, advertisements, prayers etc.), I employed Silverman's 'interactionist' sociological approach, emphasizing the symbolic meaning and interaction between these in their native contexts (Silverman 1985, 101-106). In doing this, however, I shared Silverman's (1985, building on Denzin (1970)) concerns

[33] See also, for example, Anderson, 2010, pp. 14-15.

of various ‘dangers’ of participation-observation which may interfere with the data and what the researcher sees. This included such things as unintentionally interfering with the research situation, ignoring aspects prior to observation, not interacting with ‘less open’ participants, or ‘going native’ by “identifying so much with the participants that, like a child learning to walk, he cannot remember how he found out or articulate the principles underlying what he is doing” (pp. 104-105). In his «integrated model of ethnography», referring to Hammersley & Atkinson (1983, pp. 11-14), Silverman (1985) continues to note that research interference or contextuality may influence one’s data to the degree that «conclusions may be contingent and invalid for that setting at other times and/or for other settings.» He also underscores that «all data are theory-impregnated» (pp. 115-117). In my project, I attempted to be aware of such ‘dangers,’ by using more than one method to constitute data, observing various connected contexts, and observing contexts over time. Such perspectives called for reflexivity throughout the research process and were reminders for tempering analyses and conclusions.

3.1.3 A ‘grounded’ project. As indicated above, though I did not identify my project as a ‘grounded theory’ project – acknowledging various criticisms related to the grounded theory debates (e.g., Charmaz & Bryant in Silverman, 2011, pp. 292-306) – I approached my study as ‘grounded’ in the sense of studying migrant churches from below. Already having some proximity to the field, for me it was important that I would approach the research field with as few imposed preconceived notions about what to find as possible, but that I would allow the field to speak on its own terms, yet acknowledging my embeddedness in this. Translated to my project, I wanted to ‘hear’ and ‘see’ the migrant church story in a way where I – as much as possible – was able to hear and see the story from their vantage point, and not solely through my own set of glasses or standpoint. I attempted to work from the ground up, paying particular attention to dimensions that my informants brought to the forefront or which I observed. This called for various levels of research reflexivity as well as defamiliarization and careful analysis (see, e.g. Bryman, 2012, pp. 30-31). Through the various methodological approaches I sought to develop a grounded (and descriptive) missiology as reflected in the research strategy and choice of methods described below.

3.2 Research strategy

Flowing from the research design above, I developed a research strategy which sought to encompass the perspectives embedded in the design. I followed Marshall & Rossmann's (1995) recommendation to «develop a justification for the choice of a strategy and qualitative methods» especially for «research on little-known phenomena» (p. 43) (which was the case for my study of the Norwegian context). As described below, this related to choices related to the research questions, framing and sampling the field, and selecting methods for constituting the material.

3.2.1 Defining the problem and the research question(s). Literally at the heart of the study, the research question(s) represented the primary research strategy, providing guidance, aims and focus of inquiry. Silverman (1985) reminds us that "a common misconception about research is that there is a direct relationship between the breadth of the question addressed and the value of the answers produced," calling for narrower and tailormade questions to be answered (pp. 12-17). At the same time, as an exploratory study, I initially chose rather broad research questions for the field to help direct the inquiry process (Bryman, 2012, p. 384-387; Patton, 2002, pp. 40-41). While the study had a general interest in how migrants and churches engaged in religion, I later narrowed the research focus to ask:

> How do Pentecostal-oriented migrant churches in Norway understand and practice mission in their context(s)?

And from this,

> a). How does Pentecostal spirituality relate to the understanding and practice of mission in migrant churches in Norway?

And,

> b). How can we understand migrant churches as communities of transformation and mission in these contexts?

Also, each of the articles comprising the study was guided by their specific research questions. These were, however, not questions directly corresponding to the question above, but rather cross-sectional questions undergirding the main research aims of the study. These will be addressed further in Chapter 5 when addressing the articles more specifically.

3.2.2 Framing and sampling the field. One of the methodological challenges of the study related to my interest to study the phenomenon of migrant churches (in the plural) beyond a single-case focus. I had an interest in studying churches emerging from the Global South, reflecting demographics, trends, and spiritualities of global Christianity, but this also represented a plethora of sociocultural and theological complexities. I, therefore, sought to select churches which represented some of this ethnic, cultural, social, theological and spiritual diversity. In other words, I desired both to look at individual churches as well as seeing the phenomenon as 'one.' This perspective emerged in part from discourses and scholarly literature on global Christianity and migrant churches, but also in part from the field and the self-understanding of migrant churches. Despite complexities, and while the study was not a mapping study, selecting a cross-section of churches provided a broader base of data material, giving room for looking across ethnic and cultural dimensions. This offered some potential for comparison, though not intended to be representative of the migrant church field in the broader sense.

Thus, an obvious criterion for selecting churches for the study was that these churches had been brought about by migration and that they in some sense emerged out of the Global South. While this could have involved churches of various ecclesial bodies, I chose to limit the study to churches which in some ways could be characterized as having a Pentecostal theological orientation. The rationale for this was partially the fact that many migrant churches are Pentecostal type churches, and partially my interest in global Pentecostalism as such. In this, I was curious at looking at how representations of global Christianity and global Pentecostalism played out in new contexts in Europe and Norway. For mainly practical reasons, I also mostly limited the scope to churches and leaders with whom I could communicate in English or Norwegian. As a key and initial focus in the study, I determined to study leaders due to the presumed role that pastors and leaders have in these contexts. I also believed this would help gain access to theologies, aims and strategies of these churches (see, e.g. Währisch-Oblau, 2012, pp. 61-13). It was, however, also important to consider others who could provide other kinds of access to the congregational life, but fewer roles to protect (see Silverman, 2010, pp. 202-206). Choosing leaders also offered a pragmatic delimitation for selecting informants.

In preparation for the study, I developed a strategic list of potential churches of interest and possible pastors/leaders to interview. Partially, I used my own accumulated familiarity and knowledge of the field, having interacted with and worked with Christian migrants and migrant

churches in other settings. I made use of and compared other available data, in particular, data related to the DAWN Norway's mappings referred to earlier. I also used various gatekeepers and persons of access, especially when establishing contact with churches in other cities beyond Oslo. Some of these were migrant leaders or people in congregations while others were Norwegian leaders or persons well-known in these communities. The sample of churches/leaders reflected some extent the fact that the majority of migrant churches are found in the greater Oslo area, though the study is not, as such representative for the even greater width and depth of congregations existing today. I did not succeed in interviewing all the churches or leaders I initially had envisioned. This was often due to not being able to establish contact or potential informants being unavailable. To some extent, I used a snowball method to follow traces and opportunities to connect with churches or persons with whom I interacted.

For the second stage of the study, I chose two of these churches and their networks as key case studies for a closer look. These were selected strategically (and pragmatically), representing two different cities and regions in Norway, two different ethnic and cultural networks, as well as representing other differences in terms of their transnational structures, styles, and forms of organization. At the same time, both churches represented certain streams of Norwegian migrant Pentecostalism with some commonalities in terms of spiritual focus and missional aims. Also, I consulted selected contextual organizations, churches, and leaders tangenting the migrant church context in Norway. This is described in some more detail below.

3.3 A tandem of research methods

In the following, I briefly describe various methods used in the study. As previously mentioned, since qualitative research does not necessarily need to be confined within one particular research tradition alone, it was advantageous to employ a combination of complimentary qualitative methods in tandem to gather as rich data as possible (see also Silverman, 2010, pp. 132-133; 201-202; Cartledge, 2003, pp. 69-74). Using various methods in tandem could help uncover layers and nuances, as well as describing connections between and among these (see also Silverman, 2010, pp. 134-135). The primary methods used were qualitative interviews, fieldwork, review of documents, as well as digital ethnography.

The various methods should not necessarily be viewed on 'equal terms' throughout the whole study but methods used with different weight at different stages of the study. In terms of 'weight,' qualitative interviews had a primary place in the study as a whole, since representing the cross-section of migrant church leaders. However, in terms of depth, ethnographic fieldwork had a prominent place for each of the in-depth case studies. For the broader contextual considerations and in reference to Pentecostalism in general, contextual matters were given importance. Also, supplementary documents, media research, and contextual interviews complemented these approaches. In short, the constitution of the material can in simplified form be depicted in the figure below (*Figure 1*) and will be elaborated upon in the following sections.

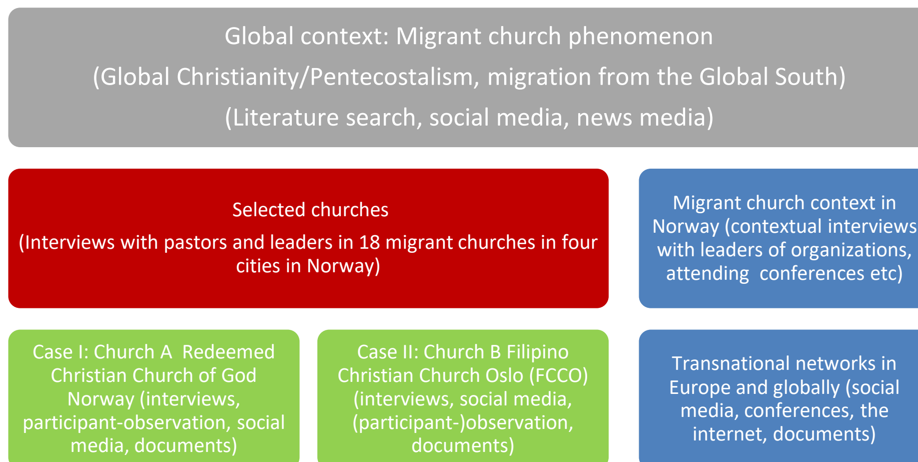

Figure 1. Depiction of fieldwork

3.3.1 Qualitative interviews. The primary method for constituting data in the study were semi-structured qualitative interviews, first with pastors and leaders in a cross-section of migrant churches in four cities in Norway, and secondly with other leaders and congregants in two church networks. For the interviews, I developed an interview guide for each of the segments in the congregations I wanted to study, one for pastors/leaders, one for congregants, and one for youth/children (see Appendix).[34] In these, I was primarily interested in covering themes related to their journeys, the journeys of their churches, and their general experiences in Norway. I interviewed 22 migrant pastors and leaders in 18 churches, both men and women. I also

[34] The latter was not used in the study.

interviewed additional congregants in the church networks.[35] Before interviews, I informed the participants about the study and the voluntary framework of the interviews. I had prepared forms for written consent, but oral consent was often deemed more useful due to the experienced level of trust with the interviewees. Interviews took place in a wide range of settings, in church offices and sanctuaries, cafes, restaurants and shopping malls. I interviewed one informant on Skype. With some variation, I followed Kvale's (1996) "seven stages of an interview investigation": thematizing, designing, interviewing, transcribing, analyzing, verifying, and reporting (p. 88). Interviews were recorded on a dedicated recorder, then transcribed, coded and analyzed.

As indicated above, I did not view my interviews in isolation but as complementary methods "employed as part of a broader ethnographic study" (Wooffitt & Widdicombe, 2006, p. 28; see also Miller & Glassner in Silverman, 2011, pp. 131-146; Cartledge, 2003, p. 71). In the qualitative sense, the interviews were not regarded in a positivistic sense of 'gathering truth,' but rather as interpersonal and interactive encounters between my informants and me as a researcher. As the interviewees shared parts of their spiritual narratives, the stories of their congregations, and other perspectives related to living in Norway (see also Kvale, 1996, pp, 29, 65), I was given the temporal chance to 'co-travel' with my informants in their territories (Kvale & Brinkman, 2009, pp. 48-50). Viewing this kind of "conversation as research" (pp. 1-2), I sought a "responsive interviewing" (Rubin & Rubin, 2005, p. 33), seeking to "establish an atmosphere in which the subject feels safe enough to talk freely about his or her experiences and feelings" (Kvale, 1996, p. 125; see also p. 129). In my experience, most of my interviewees actually expressed interest in conversing about their journeys and congregations, and appreciated a chance to do so, and which, most often, led to rather rich narratives and conversations. During the interviews, I attempted to follow what Rubin & Rubin (2005) term the "river-and-channel" metaphors to illustrate how an interview may go, especially when desiring to follow a topic in-depth (pp. 146-147). Conversations seemed to flow easier in situations where the interviewee knew me from another context, or there was some common link, helping to bridge the initial gap of trust and confidence (see Rubin & Rubin, 2005, pp. 92-93), e.g., by expressing such things as, "this I would only tell you." Gatekeepers were also helpful in this regard. Often, I discovered, that many of the key themes of inquiry were naturally covered during the conversation without

[35] When considering sample size, I found Kirsti Malterud, Volkert Dirk Siersma, and Ann Dorrit Guassora's (2015) concept of 'information power' useful.

needing to be introduced. There were, however, some instances when I interrupted the flow – perhaps attempting to show interest or steer the conversation, but which regretfully most often resulted in halting the flow. Since I was familiar with the context of migrant churches and several of my interviewees from before, I intentionally attempted to project a "deliberate naïveté" in the interview setting order to be attuned to "new and unexpected phenomena" (Kvale, 1996, p. 33). Reflecting upon many of my interviews, I, however, discovered that there was so much I did not know about even the contexts with which I had had some prior familiarity, indeed making the interviews rich journeys of discovery. I also made some contextual interviews and conversations with denominational and organizational leaders, pastors and other bridge builders working with organizations or churches tangenting the migrant church scene. This included attending various conferences and events where issues related to migrant churches were discussed or where migrant churches participated.[36] This provided helpful background information and extended contexts for my main material. Throughout the research process I also engaged in a wide range of informal conversations, both within and outside the migrant contexts.

3.3.2 Fieldwork (participant-observation). As already noted above, the study combined qualitative interviews with ethnographic fieldwork through participation and observation to produce a thicker and more nuanced set of data. Even though I was familiar with the Norwegian migrant church scene prior to the study, the fieldwork represented a (re-)enculturation into field with an aim not merely to produce surface descriptions, but thick descriptions (Geertz, 1977, referred to in Bryman, 2012, p. 392; Repstad, 2009, p. 19). Though there were elements of fieldwork in conjunction with all interviews of pastors and leaders, the fieldwork mostly concerned the two church networks. This meant participating in or observing church services and church-related activities but also participating in conferences and events beyond the church settings (see Repstad, 2009, pp. 33-75). During the fieldwork I took fieldnotes to the extent possible, focusing on noticing occurrences, contextual aspects, and relevant themes. Fieldnotes provided opportunities for extended reflections in the extension of the participatory events. I often audio recorded these activities, transcribing selected portions.

While distinguishing between participation and observation may be an artificial

[36] I interviewed or conversed with about 18 such leaders.

construction, viewing participation and observation on a continuum was for me helpful for reflecting on the various levels of my involvement during the fieldwork. For example, in some settings and certain stages, I immersed myself in ways that were relatively heavy in terms of participation while at other times my involvement could be better characterized mainly as observation. Most of the times, these went 'hand-in-hand' but with the two being helpful mental reminders of the nature and purpose of researching the actual setting. For example, I believed that participation in church services and other events helped me to gain access to perspectives beyond the observational stance, helping me see things from the perspective of the researched as well as building bridges to the community. While I was up-front with leaders about doing research, and this was often communicated to the congregation, I did not want to give the wrong signals as if I was there only to participate. In retrospect, I believe I could have involved myself even more, not being as afraid to confuse the two. On several occasions, one leader commented on my presence to the congregation, saying about me, «you are almost one of us.»

As noted, my fieldwork focused on two churches and their networks, the Redeemed Christian Church of God (RCCG) and Filipino Christian Church (FCC), though there were ethnographic components when interacting with the other churches, as well. These two, however, provided the main examples reflected in the articles (Articles II and III). While having a primary focus on RCCG's congregation in Stavanger (Dayspring Parish) and Filipino Christian Church in Oslo (FCCO), I followed their networks in Norway and beyond, either with additional onsite visits or online. These cases provided in-depth insights beyond the interviews with added nuance and comparison. The core of my fieldwork took place approximately between September 2013 – August 2016, following each case about two years (with some overlap), though periods of intensity varied (including still following these churches until today). The two cases were to some extent similar in the focus of inquiry and denominational connection, while different in demographic and sociocultural flavor. For a broader reference, I also considered what Jennifer Platt (1992) terms «cases outside the data» which in her view «may play an important role in the argument» (p. 45) in the literature and by interactions with other leaders and congregants in other churches I did not consider part of my data, but who provided useful critical perspectives.[37]

To illustrate briefly the ethnographic involvement, as for my one cases, the Redeemed

[37] During the course of the study I also visited other migrant church sites in Norway and abroad.

Christian Church of God (RCCG), apart from regularly visiting Sunday church services, I frequently took part in their adult Sunday-school program (preceding Sunday morning services), participated in weekly Bible teaching, prayer meetings, and social events such as Christmas parties. When naturally, I also took part in helping with simple chores, contributed with some transportation needs, and responded to questions from the leadership and congregants. On the initiative of one of the local pastors, I took part in a Bible study training program over some weeks, which culminated in a graduation service in the church. I observed or took part in a wide range of activities also outside church localities, such as street evangelism, interdenominational prayer events, and more. Though focusing primarily on one local congregation, I also visited other parishes in other cities. I also took part in translating some church services to Norwegian as well as contributing in two seminars with a focus on Norwegian culture upon request by the leadership. A large portion of my fieldwork also related to the many informal conversations that took place along the way in various settings. My fieldwork included field trips to conferences in Amsterdam, Stockholm and Redemption Camp outside Lagos, Nigeria. These trips also provided opportunities to travel with leaders and congregants outside the more confined church settings.

I found these arrays of activities and settings useful for getting closer to the communities as well as the people in these. Not the least did these provide many opportunities for natural interactions, and, thus, confirmed that fieldwork is a highly social and dynamic process of constituting material. It was also a useful reminder that research is about social engagement with individuals. Occasionally, I brought family members with me to the research context, at church services, Christmas programs or other special events. I believe this contributed to showing more of a 'human side' of me as a researcher and connecting with the community. For instance, the fact that we brought along gifts to a Christmas gathering contributed to establishing social relations with members of the community extending until today. While there are different perspectives among sociologists and anthropologists about the limitations and levels of engagement during fieldwork, and sociologists Christiano, Swatos and Kivisto forewarn about the importance of not identifying with one's informants to the degree that one loses one's research objective and thus goes native (Christiano, Swatos & Kivisto, 2002, p. 34). In my case, however, I felt that my engagement helped me to build bridges and trust as well as gaining insights I would not have otherwise if I had remained more aloof and distanced to the context. However, mentally during the process, I did not feel that deep engagement necessarily meant

going native, but related more to the reflective processes of the researcher, hence, the call for a reflexive research engagement (see Geertz, 1984; Yong, 2014, pp. 251-270).

As already indicated, my observations did not exclusively focus strictly on church-related or religiously oriented activities but provided opportunities to note a range of activities taking place in and through these churches. Some of these included, for instance, children's camps, educational and vocational assistance, financial assistance with seminars on entrepreneurship and finances, sports events, relationship seminars and events for married couples and singles, Norwegian courses, seminars on cultural competence about Norwegian culture, humanitarian projects in home country or beyond, transnational networks in Europe and more globally, programs for leadership development, and emotional support in home groups or certain programs. This also provided opportunities to reflect upon the everyday life and function of migrant churches, showing that migrant churches are not only concerned with the religious welfare of their congregations but with the social, cultural and economic welfare as well. This provided a platform for discussing migrant churches as arenas for 'everyday religion' and for discussing the nature and role of religion in these churches. In these regards, the methodology contributed abductively to the theoretical reflection of the study. As elaborated more below, I also engaged extensively in observing churches' engagement in social media. This involved following cues from interviews or observations to extended contexts, e.g., following RCCG not only locally, but also their interaction with the headquarters, international networks, sister churches, or with Nigerian/African/global Pentecostalism or even with Nigerian news or politics. In these ways, my ethnographic focus took an increasingly transnational turn (see more in Chapter 4).

3.3.3 Documents. During the fieldwork and throughout the research process to the extent possible, I collected (and observed) a wide range of documents, ranging from text documents, flyers, advertisements, booklets, books, manuals, and other artifacts related to the research contexts. I used these to gain additional insight into how these churches projected themselves, internal discourses, theologies, strategies, and practices. These informed me as a researcher of theologies and practices. There is, of course, a constructive element of such type of data, both in the churches' construction of identities or in my 'selective finding' of such documents. Often, these documents were documents I more or less stumbled over during fieldwork observations

and helped inform me about context as well as content. While many documents remain in the background, some of the material is referred to explicitly in the articles, as well.

3.3.4 Digital ethnography (netnography). Digital ethnography (or 'netnography' cf. Kozinets, 2015) represented a substantial method for constituting the material, and although related to the previously noted ethnographic reflections above, the nature of digital media requires some separate reflections. While not discussing this in full, rapid changes in technology, media, and communication in recent years, have changed the way we 'do' social life. In her opening chapter called "Life is digital," Deborah Lupton (2015) describes this new reality to note that "many of us have come to rely upon being connected to the internet throughout our waking hours. Digital devices that can go online from almost any location have become ubiquitous. Smartphones and tablet computers are small enough to carry with us at all times" (p. 1). Through these media, "we can access our news, music, television, and films via digital platforms and devices. Our intimate and work-related relationships and our membership of communities may be at least partly developed and maintained using social media such as LinkedIn, Facebook, and Twitter" (p. 1). Along the same lines, Anthony Giddens (2009) notes how and to what extent cyberspace changes how social realities are constructed (pp. 275-278) where interaction in cyberspace signifies "indirect contact" (p. 275), as well as challenges and changes the way we do research. F. Lapenta (2011) notes that "digital media technology constitute new kinds of visual production and "these devices, which 'constitute new epistemologies of space, place and information'» (p. 2), and «provide fertile opportunities for sociologist to engage in ethnographic and participant observation research using a wealth of visual images" (p. 51). Flichy (2007) calls this the democratization of information with literally everyone being able to project oneself. Given these new opportunities that this new digital everyday pose, Lupton (2015) calls for a "reconceptualization" of how research is to be conducted in "the digital era" (p. 42). In short, this entails new methods, contexts and objects for research as well as how to deal with the data: "Such techniques as video-conferencing, Skype, chat rooms, internet discussion groups, and social media platforms can be employed as ways of conducting interviews and group discussions" (pp. 43-44), and calls for a "real-time" or "live" sociology (p. 47) where we employ new "creative ways of doing digital social research" (p. 50). During my research process, I used

my phone and voice dictation to take notes or screenshots during the research process (see p. 44) as well as using other digital forms when collecting, categorizing, coding, and organizing the material. For the case of FCCO, I mostly followed the church online, watching church services in live or recorded formats. From time to time, I 'liked' posts on Facebook or other social media platforms as a way of digital participation.

This provided extended opportunities to observe and complexities of distance (see also Giddens, 2009, pp. 275-276). Translated to my study, the choice of using digital ethnography did not only reflect the pragmatic choice of the researcher, e.g., making it challenging to commute extensively, but also reflected the social reality of the ones researched. This related to people how connected digitally with the churches through streaming of services, or how people could watch the service on a distance, e.g. due to working on Sundays or for other reasons not attending. The same also provided a chance to stay connected with people who used to be present locally but had transferred to other places, migrated to another country or even back home. It was thus interesting to occasionally observe comments during the streams, like "I miss the place" or comments which indicated a longing to be back. Also, streaming also made possible to (re)visit services since the recording of the streamed services were often made available after the live events (see Miller & Slater, 2000, p. 187). By following digital platforms, I gained insight into the frequent communication that churches used for advertising events, posting inspirational messages, as well as providing outlets where members and others could interact and comment. Several churches viewed these practices as missional practices, seeking to reach beyond the walls of the church and the community of the church. In addition to public posts, some churches had 'digital gatherings' for prayer, teaching, planning, and evangelism.

Methodologically and theoretically, digital media and practices may challenge discussions on (global, local) space and boundaries (see Hine, 2000, p. 116; 2015, p. 87), proximity, time and simultaneity (cf. Eriksen, Drønen & Løland [forthcoming]), participation and projection, and materiality (see Miller & Slater, 2000, p. 193). Christine Hine (2010) describes the "Internet as culture" (2010) and as a field site to be studied (2015, p. 58), advocating "conceptualizing the field as a network, rather than a bounded location." This could help show how the internet (e.g. Facebook) can be argued in some sense to represent 'the same' location as the local church, though in a different form. This translocal perspective can also help

show how the local church connects to its formal and informal networks and layers in and among these, calling for "a connective, or networked ethnography" (Hine, 2015, p. 65), representing more of a holistic approach acknowledging that "the field is a fluid and emergent construct" (p. 87). In my project, I sought to view the digital realm as extensions in continuity with local space and activities, and though different, not merely as anecdotal add-ons to the 'real.' This approach helped me appreciate the transnational (and translocal) focus that characterized migrant church settings, however, not without complexity. Not the least, this concerned meaning-making, calling for critical and self-reflexive research engagement (see, for instance, Hine, 2015, pp. 87-88).

3.4 Analytical strategies

From the multifaceted methodological considerations above, the analytical strategies of the project equally reflected multiplicity in approaches and perspectives. This related to the analytical strategies as reflected in each of the articles as well as pertaining to the study as a whole. These also related to various levels of methodology and theory as well as various stages of the study. As an overall strategy, being an empirically embedded theologically oriented project, I made use of both sociocultural and theological perspectives, and the interdependency of each, for the analyses. Empirically speaking, one can argue that all theology is contextually and socioculturally embedded, and, for this project, the examined theology was certainly embedded in the sociocultural contexts of the migrant churches, locally as well as globally.[38]

For the analysis, it was crucial to narrow in on the theoretical and empirical focus ('unit of analysis') (Patton, 2002, pp. 228-230; Bryman, 2012, pp. 295-298, 303-304), defining "what to be able to say something about at the end of the study" (Patton, 2002, p. 229). It was also necessary to have in mind that analysis takes place on various levels (e.g., micro and macro analyses) (see Silverman, 1985, chapter 4). Although at one level, theoretically speaking, analysis represented a 'separate' stage of the project, in reality I concurred with the general acceptance among most researchers that in 'real life' analysis is something which takes place simultaneously and along the way and should be initiated at the very beginning (Silverman, 2010, p. 219; Rapley, 2011, pp. 273-289). Alvesson & Skjöldberg (1994, pp. 324-326) speak of

[38] See, e.g. Kay, 2003, p. 19.

"reflexive interpretation," advocating a kind of "quadruple hermeneutics" through which the researcher interacts with his/her empirical data by means of a) "interpretation"," b) "critical interpretation," and c) "self-critical and linguistic reflection." In practical terms, I engaged in repeated cycles of analysis using various analytical strategies.

The primary analytical strategy in my study was to look for emerging themes in and across my material (see, e.g., Miles, Huberman, & Saldaña, 2014, Chapter 11). This provided a way to discover themes across the sociocultural and theological diversity of my material. The theme of prayer was one such common theme, discussed at length in Article II. An integral part of the thematic analysis was the coding processes, which against a mere mechanistic understanding of coding meant "generating concepts from and with our data" (Coffey & Atkinson, 1996, p. 26). Seeing coding as 'heuristic devices' (p. 27), «coding can be thought about as a way of relating our data to our ideas about those data» (p. 27) for arriving at categories, patterns and themes, similarities and differences, useful for further analysis, theorizing and generalization (p. 30; 46-47). Though the coding process was not as structured and linear as suggested by many manuals (e.g., Saldaña, 2016), the thematic discovery process was an organic process, which started with the interviews and observations and when listening to the interviews and transcribing the material. However, this even extended into the writing processes, seeing new nuances and aspects in the material. During the analysis, I combined computer-based coding (see, e.g. Friese, 2006) with more traditional manual approaches (mostly in other kinds of software) as well as some on paper.[39]

Narrative analysis was also employed as an analytical strategy on the material, exemplified especially in Article III. The narrative approach helped draw out more of the richness in the material and frame the stories within their contexts. I looked at both sociocultural and linguistic aspects of the narratives (Grbich, 2013). Though not intended to be full life histories, the interviews often took the form of (partial) life stories as the interviewees shared (parts of) their life journeys, especially as these related to their churches. Hearing interviews as narratives provided a way to pay attention to how informants constructed and made sense of their own stories, both what was said and what was not said.[40] I also found a semiotic analytical approach

[39] I primarily used Nvivo software, and had initially intended use it more extensively, but due to hardware challenges etc., I only used it in a limited way.
[40] See discussion in Article III about the role of narratives.

helpful to 'open up' the material in order to better understand how words, beliefs or practices may have pointed to contextual meanings beyond the mere mentioning of these (see Slater, 1998). In other words, the meaning of something was often best understood when seen in relation to something else. This approach was exemplified in Article II when discussing prayer.

As an overall analytical perspective, I took a discursive look in and across the material. In its basic form, discourse analysis refers to the "critical and interpretive attitude towards the use of language in social settings" (Tonkiss, 1998, p. 245) and useful as "a critical approach to taken-for-granted knowledge" (Jørgensen & Philips, 2002, p. 5). Kocku von Stuckrad's article (2013, discussed in Article I; Eriksen, 2015, pp. 56-57, 64) provided a helpful aid in this. In my study, I understood discourse in the extended sense, not only linguistically, but also related to patterns of practice, etc. Teun A. Van Dijk's (2008, 2015) use of Norman Fairclough 's "critical discourse analysis" (e.g., 1995) represented a way to shed light onto 'marginal discourses' and for discussing power aspects related to religion; or, in the words of Walter Hollenweger – who "calls the tune" (cf. Hollenweger, 1999, pp. 24–5 in Eriksen, 2015, p. 47). In extension, discourse analysis provided a way to connect my data with broader discourses, e.g., connecting narratives or observed practices with the Pentecostal worldview and adjacent discourses.

3.5 Research quality

A key concern in any study is the quality of data produced through the employed methodologies. In contrast to quantitative research where internal and external reliability, internal and external validity, and replication represent key factors of data quality (Bryman, 2012, pp. 46-48), Bryman and others advocate complementary criteria for quality in qualitative research contexts: trustworthiness and authenticity. Trustworthiness relates to credibility, transferability, dependability, and confirmability, while authenticity relates to fairness and various levels of authenticity in the research process (pp. 389-395). These pertain both to the data itself and the subsequent analyses of the data. Also, Bryman adds four criteria that Yardley (2000) proposed: Sensitivity to context, commitment and rigor, transparency and coherence (reflexivity), and impact and importance (p. 393). Along the same line, discussing the notion of 'objectivity' in qualitative research, Steinar Kvale (1996) asserts that in a qualitative context "a single interview can hardly be replicated," but "different interviewers may, when following similar procedures in

a common interview guide, come up with closely similar interviews from their subjects" (p. 65). At the same time, it was unavoidable to not to recognize the uniqueness of the interview situation and the interview relationship in a qualitative project, following the constructivist approach that social knowledge does not exist independently of the one researching since the researcher takes part in constituting the material. In other words, another researcher would see differently, have different contacts and circumstances as well as methodological, theoretical and analytical preferences. However, along with Kvale, "with a dialogical conception of intersubjectivity, the interview attains a privileged position - it involves a conversation and negotiation of meaning between the interview and his or her subjects" (p. 65). For my study, I believed that researching various but comparable contexts, researching over time, and using a tandem of methods helped to ensure a level of quality and consistency. Seeing the same from different perspectives contributed to some internal triangulation of the data material (e.g. Bryman, 2012, p. 392) though I shared Silverman's (1985) conditioned skepticism related to the underlying presuppositions of triangulation if triangulation is understood as a measure to "overcome partial views and present something like a complete picture" (p. 105). This did not, however, negate the use of various methods, but instilled carefulness in what these methods could do and the conclusions drawn from them (pp. 105-106).

3.6 My positioning as a researcher

The nature of the research context and design implied a need to carefully consider my positioning in the research process, from entering the field to publishing the research findings. This meant taking a reflective stance on part of my own considerations (Bryman, 2012, p. 393; Patton, 2002, pp. 63-66), since "the investigator will be dependent on the people who have granted him access. He will also be dependent on the goodwill of the people being studied. Success with one does not mean success with the other. …This is, of course, a potential source of research data, as well as a threat" (Silverman, 1985, p. 22). Thus, I take part in producing the data material for which trust with the field is necessary (see Berger, 1969, p. 182 cf. Cartledge, 2003, p. 12) while at the same time I depend on a healthy analytical distance to the same.

Being somewhat knowledgeable about the field prior to the study, having worked with

migrant churches and pastors in other contexts, provided ways of access and conditions for trust, but which at the same time required a re-defining of myself in the role as a researcher. The same applied to my Pentecostal background. This related both to how I viewed myself, my prejudgments about the field, as well as to how others who knew me from other contexts viewed me as a researcher. I also had to consider the asymmetrical relationship in interview situations (Kvale & Brinkman, 2009, pp. 33-34). I found Jørgen Carling, Marta Bivand Erdal and Rojan Tordhor Ezzati (2014), and Erdal 's (2016) discussions on positionality helpful, advocating a more dynamic approach to the notion of being an insider or outsider in a research situation. Erdal (2016) proposed, for instance, the use of hybrid and «third positionalities,» arguing that roles may change even shift during the same interview. This also related to the intercultural context of my research (e.g., Patton, 2002, pp. 392-394). Due to my own ethnic and cultural background, I would likely be an outsider in many ways in my research context, while in terms of theological and denominational background as a Pentecostal, I could in some ways be considered more of an insider. I should, however, not presume that my pre-understanding of Pentecostalism would mean the same in the contexts I was examining, even despite common language or references.

These conditions called for increased levels of reflexivity on part of me as researcher, which in Rosanna Hertz's (1997) words "implies a shift in our understanding of data and its collection - something that is accomplished through detachment, internal dialogue, and constant (and intensive) scrutiny of 'what I know' and 'how I know it.' To be reflexive is to have an ongoing conversation about experiences while simultaneously living in the moment,» making ethnographic researchers 'situated actors' who bring their own stories when they make sense of a research situation (1997, pp. vii-viii, x). This, she adds, «permeates every aspect of the research process, challenging us to be more fully conscious of ideology, culture, and politics of those we study and those we select as our audience" (vii). This meant that I had to try to be aware of my own 'blind zones,' e.g., projecting my presuppositions or becoming overly reductionistic during the interviews or when interpreting the material (see also Bryman, 2012, pp. 39-40). To some extent, this was not possible to avoid since interpretation will always be colored by the interpreter, but I found the idea of defamiliarization a useful mental reminder for keeping a certain analytical distance to the material (Timmermans & Tavory, 2012, pp. 176-177). Field notes were also helpful tools for self-reflection during and after interviews or observations (Silverman, 2010, p. 210, 229-239; Bryman, 2012, pp. 447-452). Also, occasionally using

external conversation partners, within and without the migrant church scene was also useful for checking some of the data material or my interpretations. For Articles II and III where I mention some names of churches and people, I sent close-to-finish manuscripts of the articles to the church leaders, asking for comments or corrections (see Silverman, 1985, p. 23). I also hoped to signal the transparency of the research process. Comments from others to article drafts, either by researchers or practitioners during conferences or seminars also provided useful perspectives.

3.7 Additional ethical considerations

It was essential to consider various ethical aspects of the project. For one, this was important since the project dealt with the delicacies of observing, interviewing and interpreting people, including issues such as confidentiality of the informants, issues of anonymity, expectations of the research outcome, matters related to the publication of facts and findings, and the continued relationship with participants and informants. These ethical aspects were not lessened by the cross-cultural dimensions with potential differences in worldviews, cultural preferences, communicative challenges, or potential power-dynamics in the setting. Also, the Norwegian Data Protection Services (NSD) considers ethnic origin and religion «special categories of sensitive personal data» that require special handling both in terms of data collection, storing and processing.[41] Prior to the study, I notified NSD and gained the necessary approval for the study.[42] I also consulted the «Guidelines for Research Ethics in the Social Sciences, Humanities, Law and Theology» provided by The National Committee for Research Ethics in the Social Sciences and the Humanities (NESH) of the Norwegian National Research Ethics Committees.[43]

It was particularly important to protect the informants in terms of confidentiality and anonymity. This related to the fact that the migrant church milieu in Norway is a relatively transparent contexts due to limited numbers of churches within certain ethnic groups and that persons could be recognizable relatively easily. Bryman (2012) refers to the concerns that Diener & Crandall (1978) point out, namely potential "harm to participants," "lack of informed

[41] http://www.nsd.uib.no/personvernombud/en/help/vocabulary.html (last visited January 23, 2019).
[42] http://www.nsd.uib.no/nsd/english/index.html (accessed June 2013).
[43] NESH «is an impartial advisory body providing guidance and advice on research ethics, and the guidelines are important tools for promoting good scientific practice in the Norwegian research system;» https://www.etikkom.no/en/ethical-guidelines-for-research/guidelines-for-research-ethics-in-the-social-sciences--humanities-law-and-theology/ (last visited January 23, 2019).

consent," "invasion of privacy," and "deception" (pp. 135-143). Prior to all interview, the informants received information about the project and the purpose of the interview, and consent was obtained, either oral consent or in writing. In some cases, it seemed most natural to use oral consent since trust seemed to be established and the interviewees were very willing to take part. Though a number of informants did not necessarily opt for anonymity, though some explicitly did, I largely chose to anonymize my informants in this report and in the articles, except when explicit prior approval was obtained in cases where it seemed more beneficial to operate with the full name in relation to the public position of the person. In principle, however, in the case of a church leader's public performances, such as during Sunday services, preaching or through exposure in media channels, I did not, however, consider confidentiality and anonymity to the same degree. The same concerns related to 'harm' and transparency should, however, also guide such choices. In general, I believe I concluded on the 'safe side' in terms of anonymity. Such care and responsibility did, however, not only relate to the protection of names but also in terms of how I (re)presented my informants and their communities. As churches can be considered both 'public' and 'private' space, I also would need to treat all informants with high respect and not unduly invade their privacy. This would also relate to the families of persons involved.

Ethical concerns also related to how I would (re)present my informants and their churches in writing. Within the qualitative scope of research, there lies much responsibility on the researcher for this, not the least related to the researcher's presuppositions and values unconsciously or consciously influencing the investigation. This has relevance to how I would describe the 'other,' avoiding, for instance, reductionistic analyses, unnecessary othering or exotified descriptions of my informants (cf. Asamoah-Gyadu, 2015).[44] Without discussing this at length, in light of the intercultural dimension of the project, this related not the least to ethical concerns related to 'cultural positioning' (e.g. Gadamer, 2014, p. 386) and the need for sensitivity, respect, dialogue and reciprocity in the research process (Fitzgerald, 2004). Tanya Fitzgerald also adds the responsibility to "actively contribute to the community through the research process and outcomes" (Fitzgerald, 2004, p. 235) in terms of 'giving back' to the researched community. In small ways, I felt that contributed some back to the community by assisting in some seminars as well as being a dialogue partner about intercultural perspectives.

[44] See also ter Haar, 2011.

CHAPTER 4: Theoretical considerations

4.1 The need for and use of theory

4.1.1 The role of theory. The project was initially envisioned as a 'grounded' project, seeking to approach the field with as few preconditioned presuppositions as possible. However, it did not mean no theoretical considerations were framing the study. For the methodological starting point of the study there were evident theoretical implications, some of which I have mentioned already. In the following, I elaborate on some of these, as well as further discuss some of the main theoretical perspectives informing the study. The theoretical constructs also show how the project draws upon and interacts with a shared set of theoretical lenses to make sense of the empirical findings. To varying degrees, these are also evident in each of the articles.

Today, most qualitative researchers would acknowledge the need for theory, both as perspectives conditioning one's research approach as well as conversation partners interpreting one's data. In terms of theory construction, Coffey & Atkinson (1996) argue convincingly that "it is vital to recognize that the generation of ideas can never be dependent on the data alone. Data are there to think with and to think about" (p. 153) and that we should make use of "the full range of intellectual resources" in this endeavor (p. 153). They also demystify and demythologize the idea of theory as something too detached from empirical realities, calling for the rekindling of theory as creative and practical heuristic devices used with skillful endeavor on part of the researcher, rather than relying on impenetrable "grand theories that seem to have little contact with the empirical data of field research." "What are needed," they say, "are the generation and imaginative use of ideas that guide our exploration and interpretation of the social world" (pp. 156-157). At the same time, it is necessary to build upon and interact with works of others, and – in their terms – avoid the embarrassment of merely rediscovering the wheel (p. 157). Translated to this project, I used theory on various levels, both as devices for orienting myself in the field and in previous research, as data-near heuristic devices emerging from my data, as well as conversation partners in the processes of analysis and interpretation. Said differently, theory was related to my preunderstanding, conditioning of my fieldwork, and provided perspectives for comparing, as well as critical after-the-fact reflection even during writing.

4.1.2 A grounded and abductive approach. Though I intended to allow themes and discourses – and thus 'theory' – emerge from the ground, this was not a grounded theory project. I did take inspiration from the notion that "theories must be grounded in data" (Glaser & Strauss, 1967, p. 33), that empirical studies should add to and challenge existing theories and understandings of social phenomena, and that one should attempt to study phenomena with an as open mind as possible. About the notion of mission, I attempted to approach the study with an open mind to what mission meant in my contexts. Though being informed by the discipline of missiology in term of what mission has been (history of mission) and should be (theology of mission), I intended to use 'mission' more as an analytical concept than a pre-determined theory pressed upon my material. In this, I hoped to see new aspects of mission which in the further stages could be compared with histories and theologies of mission.[45] In this way, I would develop a contextual – i.e., grounded – understanding of mission. My approach thus differed from Glaser and Strauss' ideal that one should "study an area without any preconceived theory" (p. 33). In light of the embeddedness of the researcher, I believe one will always – implicitly or explicitly, unwillingly or willingly – be informed and influenced by prior theories. Also, I did not claim to have reached the kind and level of 'theoretical saturation' that the grounded theory method calls for (pp. 61-62).

A more helpful theoretical approach was, still with Glaser and Strauss' (1967) ideal in mind, was the abductive approach. This meant working with the data in relation to various perspectives, yet with the open mind to empirically challenge or be challenged by these. With regard to the analytical phases of the project (as depicted in the articles), as well as with regard to the project as a whole (as depicted in this synopsis), Lyn Richard (2015) postulates that "arriving at a satisfying theory or explanation requires seeing the 'big picture,' making sense of your data, discovering core themes or the overriding pattern" (p. 185). In this, she adds, that *"searching* your data is different from *seeing* things in data" (p. 185). She suggests various 'ways of seeing,' such as coding and categorization, detecting relationships in the material and making models, writing out stories, themes, and case studies, discovering typologies and making matrices of the material (pp. 187-188). In my analyses, I attempted employing a number of these strategies.

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[45] Works such as Lamin Sanneh's (2009) *Translating the Message* and David J. Bosch's, *Transforming Mission: Paradigm Shifts in Theology of Mission* (2011) are two classic works which influenced the study in these regards.

Having, for instance, two in-depth ethnographic cases for analysis, I sought a ground-up approach as an analytical strategy (Yin, 2014, pp. 136-138). This was described respectively in Article II (in combination with social semiotics and discourse analysis) and Article III (in combination with narrative analysis). In this, I followed to some extent the abductive reasoning as a middle and bi-directional position between inductive and deductive reasoning (Coffey & Atkinson, 1996, pp. 155; 155-156). For Coffey & Atkinson, "abductive reasoning lies at the heart of 'grounded theorizing,' although again it is not necessary to endorse grounded theory, as formulated by Glaser & Strauss (1967), in order to appreciate its relevance" (Coffey & Atkinson, 1996, p. 155). This coincides with Stefan Timmermans & Iddo Tavory's (2012) argument for an abductive form of theory building with "interplay between existing theories and data" (p. 179).

4.1.3 A word on academic disciplines. It is here in place to insert a word about academic disciplines. Referring again to Coffey and Atkinson (1996), they underscore that "methods of data collection and analysis do not make sense when treated in an intellectual vacuum and divorced from more general and fundamental disciplinary frameworks. We should avoid treating methods and methodology as proxy academic subjects" (p. 153). Since the project was an empirically based descriptive theological project, it necessitated the crossing of academic boundaries to the extent boundaries of academic disciplines are clearly defined. Coffey & Atkinson note that while "academic disciplines and the boundaries between them are arbitrary," the disciplines (e.g., anthropology, sociology, social psychology, etc.) "provide the genealogies of ideas, the key perspectives, and the fundamental presuppositions that inform research practice" (pp. 153-154). A descriptive theology, however – as in this study – could be said to unhinge disciplinary boundaries. E.g., the border between the realms of religious studies and the empirically informed theologies might be fine lines that may be more blurry than clearly defined. In the same sense, this project could, perhaps, be characterized as a theology of religion project. In other words, this study is not so much about *my* theologizing as it is about describing the theology of others. However, in light of researching a theologically laden context, without a theological perspective, I believe empirical descriptions would make less sense. Utilizing my theological perspective was used both heuristically in terms of lenses aiding what to look for as well as frameworks for interpreting what was seen. At the same time, seeking to be in the descriptive realm, and by using methods mostly native to sociology, one could argue that this

could cross into realms of religious studies or sociology of religion. In a pragmatic sense, I rather tended to think of the empirical world as not belonging to any one discipline, despite the methodological genealogies inherent in the methods used and still owing homage to the tradition. Rather, I would adhere to utilizing perspectives which helped to shed light on the data in light of the research questions rather than being preoccupied with the discipline itself, which, again could represent limiting presuppositions and conditions for what one could see or not. From a philosophy of science perspective, one could, therefore, argue for the 'free' use of methodology within the limits of the type of data that one's methods could produce. At least, one could argue for the need to look at the world in interdisciplinary ways. In this, also lies the responsibilities and opportunities inherent in a qualitative approach.

4.1.4 A multi-lens perspective. As argued for in the previous chapter, flowing from the methodological stance and the complexity of the nature of the research aims and contexts, this project consequently argues for the need to use multiple theoretical lenses to shed light on the data material. This is already evident in the variation of perspectives utilized in each of the articles but should be commented on about the project as a whole. This relates to the interdisciplinary nature of missiology as an empirically informed theological discipline, as well as to the use of theory on different levels. Though not an exhaustive list, in the following section, I will elaborate on key theoretical perspectives that were important for the theoretical discussions, both in the articles as well as for the project as a whole. These were in various ways interrelated and interdependent, attempted indicated in the figure below (*Figure 2*). Some of these emerged out of the context of the study, but which also entailed certain theoretical perspectives. It should also be added that these perspectives were not necessarily perspectives on equal levels, but some of which were relating more to the background of discussions (e.g., migration), while others related more specifically to the foreground discussion (e.g., Pentecostal theology). These may also have served at different levels at various stages and part of the study. E.g., when discussing how migration could be understood as a vehicle for mission, migration, and transnationalism became part of the foreground discussion. Also, Pentecostal theology related to the worldview discussion (Article I) as well as a backdrop for understanding the reasoning in the stories of individual migrants (Article III).[46] I will revist some of these

[46] See e.g. Richards (2015, p. 147-148) on various levels of theory.

perspectives in the next chapter for a more detailed discussion on how these related more specifically to the study's overall questions and material.

Figure 2. An empirical missiology: Key theoretical perspectives

4.2 An empirical missiology: Key theoretical perspectives

Certain theoretical perspectives were particularly central to the study, flowing from the contextual considerations of the study (Ch. 2). These emerged from the contexts or related to issues of particular relevance for the migrants and churches with whom I interacted. Also, certain theoretical perspectives were needed for added analytical reflection around these issues. In the following, I comment on some of the core theoretical perspectives guiding the study. The primary rationale is to show how these perspectives informed an empirical missiology in the context(s) studied.[47] These are again revisited in the next chapter when further discussing the key findings of the study as a whole as well as the articles.

4.2.1 Missiology. Self-evidently, existing missiological perspectives informed the study, implicitly or explicitly, some of them already mentioned in Chapter 2 when discussing contextual backgrounds of the study (see 2.2.4). Though there is no space to account for this

[47] Though 'empirical missiology' (cf. Faix, 2006) is not a frequently used term and might in some ways be used interchangibly with 'contextual missiology,' i use it to depict my study's interdependence on social science perspectives cf. more recent empirical turns in theology (cf. Kay, 2003; Cartledge, 2015; Hegstad, 2015).

exhaustively, the mission perspectives which were most relevant for my study were perceptions of mission which reflected the shift of epicenter of Christianity from the West to the Global South by the emergence of World Christianity (eg. Bosch, 1991; Sanneh, 2003; Ott & Netland, (eds.), 2006). Titles like *Mission after Christendom* (Kalu, Vethanayagamony & Chia, (Eds.), 2010), *The changing face of world missions* (Pocock, van Rheenen & McConnell, 2005), and *Missionshift* (Hesselgrave & Stetzer, 2010) also signal a shift in perspective in theological literature on mission. The fact that churches in the Global South have become mission sending churches, both within the Global South, as well as to the North, directly related to the discussion of reverse mission. Thus, the postcolonial turn has challenged perceptions, pathways, and power relations of mission as well as theological understandings of mission. In this paradigm, mission today is better described as multidirectional ("from everywhere to everywhere") and democratic ("from everyone to everyone") cf. perspectives highlighted at the Edinburgh 2010 Conference and in the Lausanne's Capetown Commitment. With an emphasis on *missio Dei* and a primary reference to mission as participation in the purposes and activities of God, missiologist Andrew Kirk (1999) notes that *missio Dei* "has become a tag on which an enormous range of meaning has been hung" (Kirk, 1999, p. 25), and should thus be discussed contextually. This also relates to the growing attention given to *missio Triniatatis* and the role of the Holy Spirit in mission (Kirk, 1999, p. 27). This perspective was noted, e.g., in Article II on the discussion on prayer. However, as previously noted about reverse mission, former colonial ideas of mission were still relevant in how some churches referred to of their rationales for mission (i.e., in 'giving back'). More specifically, current discussions on mission in relation to migration and the diaspora (e.g. Adogame, McLean & Jeremiah, 2014; Im & Yong, 2014; Fredricks & Nagy, 2016), mission and spirituality (e.g. Ma & Ross, 2013), and perspectives on holistic mission (Woolnough & Ma, 2010) were central to the study. Current discussions on Pentecostal perspectives on mission were equally important (e.g., Ma & Lee, 2018). In these, transformation is an emerging central theme of (and perspective on) mission, both for mission practices and mission studies. For example, transformation was main theme of the WCC Conference on World Mission and Evangelism in Arusha in 2018.[48] Transformation was also the theme for the 14th Assembly of the International Association of Mission Studies (IAMS) conference in Seoul, South Korea in 2016.

[48] https://www.oikoumene.org/en/mission2018/arusha/activity_news (visited Mar 02, 2019). The December 2018 volume of *International Review of Mission* 107(2) focused soley on the conference.

Transformation is also the title of the journal for the Oxford Centre for Mission Studies (OCMS).[49] Missiological perspectives on contextualization and inculturation were also key perspectives in the discussions (see e.g,, Bevans, 2018). So were reflections on mission and church (cf. Niemandt, 2012; Kim, 2010).

4.2.2 Migration studies and transnationalism. Next to missiology, the most apparent theoretical perspective in light of the context and focus of the study related to migration. As highlighted in Chapter 2 (2.2), migration perspectives were useful for conceptualizing the context of my study relating to how migration has come to change and challenge Western societies demographically, economically, socially, culturally and politically (Giddens, 2009, p. 657). On a descriptive level, migration described the lived realities of my informants and their congregations. Sociologist Anthony Gidden notes e.g. how intensified globalization and migration have contributed to bringing people and countries closer at higher speeds than ever before (p. 656), pointing to the multicultural realities of Western societies. For my context, this also meant that migration has contributed to challenging long-existing church landscapes by the emergence of globally oriented migrant churches.

The literature on migration is extensive, and in my study, I focused mostly on migration perspectives about religion even though other sociocultural aspects were of importance also (cf. Article III). As noted, the field of migration and religion is a growing field of interest across disciplines (e.g. Saunders, Fiddian-Qasmiey, & Snyder, 2016; Connor, 2014; Kivisto, 2014; Casanova, 2007; Hagan, 2013; Adogame, A., & Shankar, S., 2012; Levitt, 2013). Within theology, migration theology (and theologies of migration) has also gained momentum (for an overview, see Haug, 2018). These theologies have in part grown out of the increasing awareness of migration phenomena and the need to bring theological perspectives into discourses on migration. This relates both to reflections on how migrants themselves make sense of God, the world and themselves, but also how theology as a discipline can contribute to migration discourses, academically and in other ways. Within various theological disciplines, migration has found its way both as a subject matter for theologizing as well as a perspective for theologizing. Not the least has the migration turn reflected a need to bring theological perspectives on the table for concerns related to migrants, asylum seekers, and migrants' relationship to host societies

[49] http://journals.sagepub.com/home/trn (last visited March, 03, 2019)

(e.g., WCC, 2010). Relating the field to my study, migration theologian Martha Fredricks (2016) conceptualizes three theoretical levels for studies of migrants' religion: a) How personal faith represents social and spiritual resources for those migrating; b). How religious communities are important for migrants; and c) The importance of transnational networks for migrants and how this may change our perceptions of context (p. 10). My study intersected with all these three levels and the interconnectedness of these.[50]

Besides reflecting the contextual framework and lived realities of my informants, migration theory was, however, also relevant as a theoretical framework for the study. In particular, transnational theory became a central perspective in the study. The transnational perspective developed in part from the ground in the sense that this was something my informants emphasized and something my observations confirmed. Though I previously was aware of various international connections of churches I interacted with, in the abductive sense the transnational perspective became increasingly important as the study progressed. In other words, the fieldwork itself directed me to understand my search with a transnational scope. Transnationalism thus helped place the research and my data in a wider and global theoretical context, as well as describing the transnational multidimensional empirical reality for many migrants (see e.g. Levitt & Schiller, 2004; Schiller, 2005; Wong & Levitt, 2014).

In particular, I found Peggy Levitt's (2003) concept of 'transnational lens' useful for perceiving of a larger transnational social field, not being bound by geographical or political (or denominational) borders but relating to the lived realities in ways that mirrored what migrants did.[51] This does not mean – and Levitt agrees – the doing-away with borders, as they are important in many ways for migrants as well as host societies. It does, however, involve the possibility of perceiving of a transnational social field. Levitt and Schiller (2004) note how this can assist us better to describe and understand migrants who live transnational lives, and operate in transnational and globally oriented realities. This transnational lens also informed the methodology of the study, pushing the study to see beyond geographical borders, e.g., by extended use of digital ethnography or taking part in field trips and observations abroad. Many migrants, as for my study, were also not bound to one particular geographical place. Even if they

[50] Fredricks also notes a lack of research related to how «migration affects the beliefs and practices of those who have not physically moved, but whose landscape has changed due to migration» (p. 10).
[51] See also Thomas Csordas (2009) who speaks of different 'modalities of transnational transcendence' (pp. 1-29)

lived in Norway, many related simultaneously to many other places. The transnational lens could then help describe and bring understanding to the fact that for a Filipino migrant, common networks with fellow au pairs in Denmark or France may feel closer than the neighbors of one's host family in Oslo. For Nigerians in Norway, transnational networks with other Nigerians in Europe, North America or Australia may feel closer than one's work colleagues in Norway.

This was particularly relevant for disussing transnational religion.[52] The global or regional transnational network within RCCG or Nigerian, African, and even global Pentecostalism represented important networks of influence for RCCG churches in Norway. Observing the kind of music or well-known churches or pastors my informants referred to, gave insight that confirmed that these global networks likely had far more influence than Norwegian Christianity (see also, e.g. Hanciles, 2008; Adogame, 2010; Adogame, 2013). In other words, for Nigerian churches in Norway, the headquarters in Nigeria, their regional network in Europe, or sister churches in the United Kingdom may have more influence than the next door church in Norway, Norwegian denominations, or the Norwegian church from which they might rent their premises. As discussed in the next chapter, this had also consequence for the understanding and practice of mission in these churches. This coincides with perspectives advocated by Tomas Sundnes Drønen (2017), discussing various levels of social realities that Christian migrant communities relate to in their migratory contexts and religious practices. These realities show how migrants and churches connect through transnational religious networks, sharing transnational imageries, relations, networks, and identities (see also Spickard & Adogame, 2010; John, 2017).

4.2.3 Lived religion and spirituality. Discussing the nature and role of religion and spirituality in the context of the missiological thrust of the study demanded theoretical considerations, especially since religion and spirituality are highly debated concepts and represent vast discussions across various fields. This demanded that I interacted with perspectives beyond the traditional confinements of theology. Article III utilizes, for instance, perspectives from sociology of religion, psychology of religion and religious studies. However, without justifying space for an extended discussion on religion and spirituality, taking a dynamic and multi-dimensional approach to religion helped bring attention to how people practically related to the religious realm and how the religious realm related to other aspects of life and society. For

[52] See also Eriksen, Drønen, & Løland [forthcoming]

instance, a social psychological understanding religion as a personal as well as a cultural phenomenon fit the contextual approach of my study[53] In extension, summarizing a vast array of scholarship, social psychologist Vassilis Saroglou (2011) describes religion as “a unified but multi-dimensional construct,” involving the inseparable intertwining of cognitive, behavioral, relational, and emotional dimensions of the human experience. He also underscores the practice aspects of these and how expressions of religion vary across time and cultures.

Similarly, spirituality is also a widely used but even less precise concept in academic and popular use (see, e.g. Holder, 2005; McCarrol, O’Connor & Meakes, 2005, pp. 43-60). While some approach spirituality more or less synonymously with religion, or taking one as a subset of the other, others differentiate the two (e.g., Heelas, 2002; Woodhead & Heelas, 2000). Taking a grounded perspective, Holder’s (2005) view, however, provides practical guidance: «We may not learn much about ‘spirituality’ and ‘religion’ as abstract concepts, but we will learn a great deal about the experience of the people who use the word in this way» (p. 5). In addition, we look at context (Schneiders, 2005, pp. 15, 19-29).[54] I use spirituality more or less interchangeably with religiosity, fundamentally referring to “how individuals attend to matters of the religious or the spiritual, as they understand those matters at a particular time and context, in their own context, in their own lives” (McGuire, 2008, p. 6). As the study focuses on religious experience (e.g. Articles I and III), Holder (2005) notes that within the context of Christian spirituality, experience is not limited to extraordinary moments of ecstasy or insight, or to explicitly devotional experiences such as prayer and meditation» (p. 2).[55] Thus, references to religious experience is not an easy puzzle to solve, often involving interdisciplinary attention. I discuss, however, this at some length in Article I (cf. James, 2011; Taylor, 2002).

Emerging from the above, I found Norwegian theologian and philosopher of religion Jan Olav Henriksen’s (2017) practice-oriented ‘maximalist theory’ of religion useful as an open and flexible analytical framework for my study. Not only did his model fit other perspectives employed in the study, but it was also a useful fit for conceptualizing and perceiving of how religion ‘worked’ in my context, both on an overall theoretical level as well as enlightening the

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[53] For a sociology of religion perspective, see Day (2013).
[54] Catholic theologian and spirituality scholar, Sandra M. Schneiders (2005) portrays spirituality to fall in-between theological studies and religious studies (p. 15; see also Holder, 2005, p. 3).
[55] For psychology of religion perspectives on the relationship between experience and religion see e.g. Paloutzian (1996) and Rennick (2005).

data material itself. This did not mean that I attempted to 'proof' Henriksen's theory with my empirical material but rather viewed Henriksen as a useful conversation partner for discussion. In doing this, he follows some of the basic premises of what has come to be known as a 'lived' or 'everyday' religion approach to the study of religion (e.g., Ammerman, 2017; McGuire, 2008). In Article III, I argue along these lines for seeing migrant congregations as arenas of everyday religion (cf. Eriksen, 2018b, p. 188) and thus an essential context for mission in my study.

In his model, Henriksen argues that religion is found in virtually every sphere of human life, relating this to four key realms of human experience: the physical, the sociocultural, the individual, and the mystical realm. Describing these realms as an analytical scheme for understanding religion, he takes a holistic approach where these should be viewed as integrated dimensions «since every experience in every realm is related to every other realm and experience» (p. 66). Henriksen builds on Piercian semiotics, emphasizing the role of symbols and language to make sense of the world. Though the physical realm «exists independent of us," Henriksen says, "we need symbols or language to understand it and theorize about it» (p. 55). Equally, in the sociocultural realm of human experience, we intersubjectively depend on interaction with others through language and symbols in ways which make sense to us (pp. 56-57). Extending this to religion, he adds, «accordingly, if we are to understand religion, we have to see how religions' content, practices, and rituals are linked not only to human self-interpretation and self-orientation but also to how its schemes can condition the actual experiential content in this realm» (pp. 57-58). These perspectives are congruent with a contextual and constructivist view of the world and where «religious experiences are seen as determined by the experiencer's cultural context» (p. 58).

In the personal realm, the inner – and social – psychological dimensions of human experience, encompassing feelings, previous experiences, memory, and other experiences, affect the development of individual personality (p. 60). It is in this realm «the deepest need for orientation and the strongest experience of transformation are rooted» and through experiences in this realm where we learn about ourselves indirectly through others and «their ability to articulate with authenticity what they experience» (p. 61). In addition, Henriksen introduces what he terms the mystical realm of experience which relates to types of experiences which for most are not common but which for some enter the everyday life in ways that are not easy to explain

(p. 62) but «cannot (and should not) be ignored as a part of the full range of human experiences» (p. 65). Henriksen mentions the experiences of healers, prophets, people who see visions, experience miracles, see angels (etc.), which through such experiences reveal the world in ways that were previously not seen or experienced (pp. 63-64). While inaccessible and controversial to most, and not seeking to encourage religious speculations, «the main problems with this realm,» Henriksen says, «is that we have *no* direct access to such extraordinary experiences in this realm from a scientific – or even – inter-subjective – point of view. Therefore, what we can study are mostly the effects such experiences have on those who have them» (p. 64). All dimensions are, however, interdependent and interconnected, and the mystical realm can help express experiences which may lie outside the realms of language (p. 63). While not necessarily arguing that Henriksen's understanding of transformative experiences equals the understanding in my migrant churches, he provides an empirical framework for talking about such experiences, and in extension, how this relates to our focus on mission.

In a critical view, we may question Henriksen on his stance that «experiences deemed religious have a common core that is cross-culturally universal» (p. 58) and to what extent we can say that religious experience generally follows a certain scheme. We may also ask to what extent his claim is an empirically based argument (and if so, on what empirical grounds), or a given presupposition in his model. We should, of course, have in mind that Henriksen, as he notes, writes from a philosophy of religions perspective, but these questions are nonetheless important when interacting with his model. From a philosophy of science perspective, one should, at least in theory, be open to options and findings which may contradict general claims. We may also question his general view that practice always precedes belief. Regardless, however, Henriksen presents an essential argument in pointing to the importance of looking at practices for investigating the role of religion in people's lives. His theory helps us to observe and analyze how people relate to the religious in various spheres of life. In other words, how people live their lives says something about how they are religious.

Henriksen's main argument, however, is his thesis of how religion represents a powerful source of orientation, transformation, and legitimation in the human experience. This was crucial for my overall discussion (Chapter 6), as well as important for the argument in Article III (see Eriksen, 2018b, p. 189). Referring to the interconnectedness of the human spheres, Henriksen underscores that «the whole of human experience is not static, but dynamic» (p. 66). The totality

of this implies a dynamic understanding of human experience which «implies movement, change, transformation'» (Henriksen, 2017, p. 66). This fit the empirical thrust of my study, and as discussed further in the next chapter, Henriksen's model was useful for describing and discussing religion about personal change or spiritual transformation. This perspective also shed light on how migrants in the study used religion – and theology – as an overarching frame for interpreting their own lives as part of a greater purpose and God's mission.

4.2.4 Pentecostal theology/spirituality. In light of the type of churches and wider contexts of my study, Pentecostalism should also be discussed in terms of its theoretical contribution in and to the study. At one level, as indicated introductory, one of my research interests was to see how global forms of Pentecostalism were played out in diaspora contexts. As noted before, the growth and character of global Pentecostalism have made Pentecostalism a phenomenon well-suited to be studied at the intersection of globalization, migration, and religion (see, e.g. Anderson, Bergunder, Drooger & van der Laan, 2010). Pentecostalism was, however, not only interesting in terms of describing the global context and denominational affiliations of the churches I studied, but also as a theoretical framework for conversing with the findings of the study. This related, e.g. to the transnational character of global Pentecostalism as expressed in and through migrant churches. On another level, this was also expressed through the churches' worldviews and theologies.

Though the Pentecostal worldview is discussed at some length in Article I and does not need replication here, one could argue that the implicit global logic of Pentecostalism has not only spread by means of networks, media technology, and travel (e.g., Csordas, 2009, pp. 12, 119), but also aided by a theology with a global outlook for expansion and mission (see 2.2.4; e.g. Dempster, Klaus & Petersen, 1991; 1999; Anderson, 2007). Birgit Meyer (2010) discusses how «Pentecostalism plays a central role in the rise and spread of such imaginaries that are not confined to the local or national settings but construe and make sense of the world 'at large'» (p. 117). One characteristic of Pentecostalism is thus its ability to engage and connect the local and global spheres of influence (Csordas, 2009, p. 119). Theologically, in the Pentecostal mind, «Christian expansion, aiming to spread the gospel among all nations, has always been 'transnational' (even before the term was coined)» (p. 120). One could add that in contrast to strategies of former mission churches, «many contemporary Pentecostal-Charismatic churches

now move a step further and explicitly seek to connect with broader, global networks in which English is the main language» (p. 119). Arguably, this may contribute to less local contextualization and use of indigenous cultural expressions when related mission (see 2.2.4).

Though also discussed in Article I, I would like to insert a comment on meaning-making within the Pentecostal paradigm since this may relate to how we may interpret the inner logics of the Pentecostal migrant churches as this relates to understandings and practices of mission. As noted in Article I, religious experience represents no easy grounds for interpretation. Referring to the work of Wesleyan-oriented Pentecostal theologian Stephen J. Land, Stephenson (2013) notes that religious experience "raises various hermeneutical and methodological issues, not the least of which is the role and meaning of religious experience for spirituality and theology. Starting with the Spirit amounts to acknowledging the 'epistemological priority of the Holy Spirit' in theology, but not to make experience the norm of theology" (p. 36). In other words, there is a dialectical relationship between experience and theologizing (meaning-making). As discussed later and in the articles, spiritual experiences were important for involvement and theologizing on mission in the migrant churches in the study (see also Warrington, 2008, pp. 21, 27).

Though not cited explicitly in the articles, I found Amos Yong's (2014) pneumatologically oriented theological model useful for adding new insight for deciphering how migrants in my study may have interpreted their migratory and religious experiences. Drawing on Andrew Drooger's (2012) use of a 'ludic' approach, ie. "the capacity to deal simultaneously with two or more ways of classifying reality" (Drooger, 2012, pp. 25-26 in Yong, 2014, p. 260), and the idea of 'play' (Drooger, 2012, pp. 106, in Yong, 2014, p. 261), Yong outlines how this may contribute to theological improvisation and innovation to make sense of reality in tension between what is experienced as the natural and supernatural realms (pp. 258-264). Relating this to mission, Yong's perspective could help shed light on how migrants would emphasize their spiritual journeys and transformative experiences (see also Vondey, 2017, p. 286).

4.2.5 Secularization. In diametrical continuity, another theoretical framework encompassing the study as a whole, both in the 'background' as well as in the foreground in some of the discussions, is the theoretical conceptualization of 'secularization.' While several theoretical perspectives related to migrants' experiences of and in Norwegian/Western society could have been addressed, secularization seemed to be the most important idea mentioned during the

interviews concerning ideas of mission. Secularization refers here both to the perceived understanding of Western (and Norwegian) society by some of the migrants interviewed and to prevalent discourses on this various many migrant churches, but also to the theoretical framework on secularization with which the data could be compared and discussed (e.g., Taylor, 2002; Taylor, 2004). In the words of Antony Giddens (2009), "secularization describes the process whereby religion loses its influence over the various spheres of social life," noting that "… the debate over the secularization thesis is one of the most complex areas in the sociology of religion" (p. 695). Summarizing the role of religion in the Nordic countries, he adds, "The population is characterized by a high rate of church membership, but a low level of both religious practice and acceptance of Christian beliefs. These countries have been described as 'belonging without believing'" (p. 699).[56] For my study this related to understanding theoretically the secularization of Westerns societies, but also as something which informed the beliefs and practices in churches, e.g., in praying 'against' the continued secularization of society (Article II). It is also in the background about how Filipino migrants encounter Norwegian, e.g., in explicit references to felt loneliness or implicit individuality at the expense of community (Article III). Secularization pertained especially to discussing secularization in relation to cultural and religious diversity in Western societies, and e.g. secularization in the West compared to secularization in the Global South (see e.g. Beyer, 2002; 2006; 2007; 2008; 2010; 2014; Ebaugh & Chafez, 2002). Though a full discussion of secularization was outside the scope of the study, the context and theorization of secularization provided an essential framework for interpreting and understanding how Christian migrants coming from the global south understand and practice mission. I, however, refer further to the theoretical and contextual discussion on secularization in Article I.

[56] E.g. Davie (1994); McIntosh (2015).

Chapter 5: The articles

Since this is an article-based thesis consisting of three published articles, it is necessary to show how these articles relate and comprise one study. This chapter summarizes and outlines each of the articles before briefly comparing thematic foci and research approaches utilized in each. I also discuss how the articles should be viewed as interrelated, yet different, pieces of one common study.

5.1 A summary of the articles

In the following I briefly summarize the core foci of each of the articles:[57]

5.1.1 Article 1: "The epistemology of imagination and religious experience: A global and Pentecostal approach to the study of religion?" (*Studia Theologica* 2015). In this article, I discuss main tenets of Pentecostal epistemology and hermeneutics and ask if these in any way can inform the study of religion today. Acknowledging the global growth of Pentecostalism, especially in Africa, Asia, and Latin America, I ask if Pentecostalism also should be considered, not only as an object of study but as something which potentially can inform and challenge theoretical and methodological models of research. This is actualized not the least by the growing influx of migrant Christians to the West, especially in the larger cities. I look in particular at the role of religious experience and imagination as epistemological lenses and sources within the Pentecostal paradigm. I also look at the power-aspect of Western academia and its age-old position as the determiner of the underlying presuppositions of research at universities. I ask if the growth of southern Christianity, in view of postmodernism and contextual theology, especially as seen in Pentecostalism, also may challenge this position. Without here evaluating Pentecostalism or its epistemological or theological claims, the article concludes by asking if these aspects of Pentecostalism can be a reminder of the openness to truth and reality to which research most fundamentally should adhere.

5.1.2 Article 2: "Changing the World through Prayer: Prayer as Mission Strategy among Migrant Churches in Norway" (*Mission Studies* 2018). This article discusses how prayer functions as a missional strategy for Pentecostal migrant churches in Norway today. Taking its starting point in fieldwork among a cross-section of migrant churches, the article draws in

[57] These summaries replicate the formal abstracts accompanying the published articles (with minor adjustments).

particular on examples from African-led churches and their understanding and practice of prayer. From this empirical perspective, the author argues that prayer represents an ecclesial nexus for missional spirituality, undergirding and spearheading missional strategies among these churches. Prayer thus provides a powerful locus for understanding the core dimensions of these churches' ecclesial identity and missional outlooks. By interacting with perspectives from discourse analysis, semiotics, and practice theory, I showed that essential facets of prayer inexorably permeate these churches' missional thinking and practices to the degree that these churches' mission can hardly be understood apart from prayer. In conclusion, the article asks how this may challenge scholars and others in terms of understandings and practices of mission today.

5.1.3 Article 3: «'God sent me here to change me': Narratives of spiritual transformation in migrant churches in Norway» (*Penteco Studies* 2018). This article discusses narratives of spiritual transformation among Filipino migrants in the context of a Filipino Pentecostal migrant church in Norway, asking how Filipino migrants encounter and make use of religion in their migratory trajectories and experiences. The article takes a narrative approach to stories of transformation and discusses these with insights from theology, psychology, and sociology of religion and in light of their sociocultural and spiritual contexts. The analysis focuses on these migrants' encounters, emotions, and engagements related to facing life in Norway in the context of the Pentecostal spirituality found in one growing Filipino migrant church. The article takes a special interest in references to emotion as a hermeneutical cue in the narratives. From this, special attention is given to the individuals' story and for understanding such churches as sociocultural and spiritual communities of transformation and mission.

5.2 A common study

The thrust of this thesis is that the three articles comprise a common study, connected in foci, yet shed different lights on the same overall questions. The variation of journals, the article format, the review processes, and other conditions related to the publication of each, represented, however, limitations for potential unity of the articles in contrast to unpublished texts or chapters in a monograph. Before discussing the articles in relation to the overall questions of the study, it is in place to show how they emerged out of a common field and common material.

First, the three articles are connected and joined in describing the common field of migrant

churches in Norway, an area of research which until date has been studied only to a minimal degree compared with contexts (cf. Chapter 2). The articles describe various facets of a larger common tapestry of the Norwegian migrant church landscape though churches differ in demographics, theologies, and networks. The migration component represents a common characteristic, but which at the same time represents highly different causes of migration, migratory trajectories, worldviews, and cultural backgrounds. To some degree, migrant churches often understood themselves as part of a common sociocultural and spiritual phenomenon as immigrant or international churches in Norway and Europe. Popular discourses and research on migrant churches have also contributed to perceiving of migrant churches as representing a common field. Over the last years, various initiatives have been taken to connect migrant churches as well as with Norwegian church bodies. The Multicultural Network (MCN) of the Christian Council of Norway (CCN) in Norway has been one such actor, organizing various events and networking initiatives, mostly together with the migrant churches themselves. One of these initiatives has become an annual event at Pentecost, *Pinsefest,* gathering churches for worship and fellowship across denominations and ethnic backgrounds including Orthodox, Catholic, Pentecostal, and other churches.[58] Local churches periodically arrange joint worship events or conferences. I can also mention denominational initiatives and measures for facilitating integration into the Norwegian church landscape, migrant church conferences, and committees, e.g., within the Baptist Union, the Pentecostal movement, or other Christian organizations. Educational institutions, both Bible schools and institutions of higher education, have provided some common platforms for Christian migrants.

Besides describing the same field, the articles spring out of a common core interview material of pastors and leaders in a cross-section of migrant churches in Norway (cf. Chapter 3). Though examples and perspectives in each article differed in scope, each represented not separate sub-studies, but nuances and examples of the same empirical material. The ethnographic study of the two church networks (cf. Articles II and III), represented in that sense in-depth elaboration of this common material where the discussed practices or themes were also found across the material. The width of the material thus provided some grounds for comparison and generalization, at least within the scope of the material.

The three articles were equally related thematically and in overall focus. Though different in context, perspective and specific topics of discussion, the articles shared a common focus which directly or indirectly asked how migrant churches understand and practice mission in the

[58] See http://norgeskristnerad.no/om-oss/ and https://pinsefestival.wordpress.com/ (both visited last Jan. 26, 2019). Through the same network, former Church of Norway (CoN) bishop of Oslo, Ole Christian Karme, for instance, held periodic meetings with a wide variet of immigrant pastors (Interview, Oslo, May 13, 2015).

context of Norway. As will be elaborated later (Chapter 6), each of the articles contributed to describing and discussing various facets of this question and the sub-questions of the study. The focus on how religious experience and spirituality informed mission perceptions and practices was, for instance, one such common focus. Other common features were the focus on transformation and missional intents. As described in the previous chapter, the study shared a common theoretical framework though nuanced used in different ways in each of the articles. The discussions in the articles were thus interrelated and interdependent. For instance, viewing the articles together, the relationship between epistemology, migration, and mission, as well as spirituality, practice and community were interdependent dimensions in the study as a whole.

5.3 How do the articles relate?

Besides a common rationale and material and an implicit thematic interrelatedness of the articles, more specifically, how do the articles relate? In the following, I outline some of this relationship. This involves, in particular, attention to the inner logic of how Pentecostal epistemology relates to practices of mission and spiritual transformation for individuals as well as communities of faith. In short, the articles can be argued to share a common underlying theme discussing how religious experience and spirituality inform perceptions and practices of mission for migrants.

Article I outlines how a pneumatically oriented worldview provides a basis for leadership, ministry, and mission in the context of the migrant churches of my study and in Pentecostal-charismatic churches more generally. While Article I looks at the role of religious experience within the Pentecostal worldview, Article II looks at how the same worldview translates into an intensified role of prayer as mission strategy and as a framework for transformation, ministry, and mission for leaders and congregations. Even though the primary case in focus in this article is Redeemed Christian Church of God (RCCG), all the churches I interacted with emphasized prayer as a focus of mission and transformation of Norway. Praying for Norway was thus not only an African practice but something which Filipino, Vietnamese, Tamil and other churches engaged in as well. The emphasis on prayer also exemplified how a pneumatically oriented worldview was lived out in practice in migrant churches and individual lives. In similar ways, while Article III looked at narratives of spiritual transformation among participants in Filipino Christian Church in Oslo (FCCO), these reflected similar testimonies in other churches where spiritual experiences were transformative experiences for deepened

personal faith and empowerment for mission.

Article III looks at how this epistemological and theological framework was experienced by participants in a Filipino-led church. Focusing on narratives of transformation, some of these stories exemplied how spiritual transformation occurs on individual levels. In other words, one could argue that the Pentecostal epistemological worldview as espoused in Article I gave way for the kind of personal spiritual transformation as reflected in the narratives in Article III. There were also striking similarities between the stories of leaders (e.g., Article I) and those of congregants (Article III). Thus, spiritual transformation was more than linguistic slogans, but something which characterized the spiritual environment of churches more generally. This did not mean that the emphasis on spiritual epistemology and religious experience was equally important for all churches or equally emphasized in the articles. As discussed later, however, spirituality became a way for spiritual (re)orientation well as for mission. Though the articles used different methodological and theoretical frameworks for analysis, they shared a common Pentecostal framework for interpretation. In simplified form, the topical relationship between the articles can be illustrated in the figure below. The next figures attempts to show the thematic and interpretive interconnectedness of the articles.

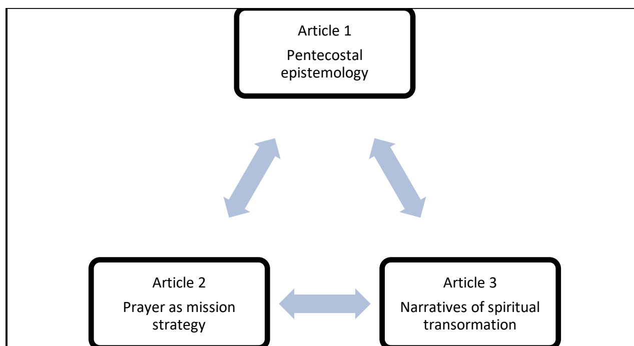

Figure 3. The relationship between the articles

Figure 4. The thematic relationship between the articles

In this way, the articles represented a simplification of a more complex phenomenon, which could have been further nuanced and described in more difference across the various contexts. For instance, while prayer for mission was seemingly equally important for Vietnamese, Filipino or Tamil communities as for African communities, it would have been of interest to explore further and compare differences in these regards. For pragmatic reasons, this was, however, viewed to lie outside the scope of the articles. In light of the primary goal of the project, given

the theoretical and methodological frameworks, it was in the overall sense deemed more useful to emphasize the commonalities since this was something the informants emphasized themselves. In terms of discourse, it was also not uncommon to hear informants and others describe themselves and their churches as «we immigrants» when reflecting on general perceptions of Norwegian spirituality or contrasting Norwegian churches to their own.

In other words, though each church focused on in the study (e.g., RCCG and FCCO) deserves to be discussed in light of their unique contexts, thematically and analytically, these nonetheless, represent common types of spirituality, experiences, and practices recognizable across despite cultural and theological differences. On a theoretical level, one could also argue that despite the plurality of Pentecostalism(s), there is a recognizable common core of Pentecostal theology, spirituality, and practice, placing emphasis on the role of religious experiences and transformation (see Vondey, 2017b, p. 92; Kärkkäinen, 2002; Anderson, 2017, p. 47). Empirical and theoretical perspectives on Pentecostalism thus 'confirm' the findings in this study, though contexts are different.

Comparing the articles shows the inbound theoretical interdependence in the sense that what informs the practices of prayer in Article II and paves the way for experiences of spiritual transformation in Article III, both being contingent upon the theoretical and spiritual framework espoused in Article I. There is a common 'Pentecostal logic' which informs practices, motivations, and experiences. All these components are again central in the understanding and practices of mission in the churches examined. Without venturing into possible explanations of cause-and-effects, this does not, indicate linear processes but more core aspects of the common discourse, theological understanding, and frames of reference – and one could add, the spiritual environment of these churches. In various ways, all three articles give insight to some of the shared discourses, meaning-making, and theologizing processes, as well as practices in these communities. Using the language of Jan Olav Henriksen (2017), both spiritual experiences and the church environment provided frameworks for orientation, transformation, and legitimation of such beliefs, experiences, and practices. This is elaborated upon further in Chapter 6.

5.4 How do the articles differ?

The common overall framework or similarities in practices, do not mean that the articles are 'one' or indicate that the contexts described are fully compatible. It may here be in place to revisit the respective research questions guiding each of the articles, which were as follows:

- *Article I:* In what ways does «Pentecostalism challenge current approaches and methodologies for the study of religion, not only as an object of study but as a theoretical and methodological contributor to the field?» From this, I ask what «Charismatic Christianity epistemologically contributes to the study of religion today, and whether traditional Western approaches and methodologies represent sufficiently open paradigms for understanding the recent development in religious thinking and practice among migrant Christians in Europe» (Eriksen, 2015)

- *Article II:* How and why do migrant churches understand, conceptualize, and employ prayer as part of their mission strategies? (Eriksen, 2018a)

- *Article III:* How does migrants' religious faith change when encountering migrant churches in Norway, and from this, how we can understand migrant churches as communities of spiritual transformation? (Eriksen, 2018b)

In terms of structure, Article I is more of an empirically informed theoretical article, while Articles II and III are more empirically oriented articles contributing to theoretical discussions. In terms of empirical foundation, Article I bases a considerable part of the analysis on the wider cross-section of interviews with pastors and leaders and does not focus on a particular church group in the analysis. While emerging out of the same empirical basis, Articles II and III focus their respective analyses on each of the specific case studies, RCCG and FCCO. Analytically, Article I mainly takes a thematic and discursive approach, Article II also employs semiotic analysis, while Article III uses narrative analysis of key stories. Article I focuses on the religious experiences of pastors and leaders. Article II focuses on the engagement of leaders and congregations. Article III focuses on experiences of individual congregants in the given church.[59]

Perhaps the most obvious empirical difference related to the articles was reflected by the fact that the cases discussed represented vastly different demographic, ecclesial and cultural contexts. These aspects clearly signified distance more than proximity. Theologically one could add that being a Nigerian Pentecostal does not mean sharing all theological emphases with other African Pentecostals or Asian Pentecostals. These aspects help underscore that migrant churches by no means are alike but represent sociocultural, theological and organizational diversity.

[59] See Appendix 2 for a schematic comparison of the three articles.

Chapter 6: Discussion

From the outset of the study, the questions of inquiry related to how migrant churches in Norway understand and practice mission. I also asked how Pentecostal spirituality related to their understanding and practice of mission, and how we can understand migrant churches as communities of transformation. These questions were discussed on various levels in each of the articles, as commented on in the preceding chapter. Given the contextual, methodological, and theoretical considerations above, these questions also relate to the overall scope and purpose of the study. This discussion highlights how the study adds nuance and contextual perspectives to how transnational religion informs mission ideals and practices of migrant churches. In continuation, I discuss how individual and communal spirituality inform transformational practices and communities. I also discuss challenges and opportunities for the transcultural mission for these churches envision, especially in light of reverse mission discourses.[60]

These discussions extend out of the common thread of key narratives, themes, and discourses emerging from the study. Interviewing pastors, leaders, and congregants, listening to testimonies, and being onsite and online, provided opportunities to interact with a wide range of stories of individuals as well as congregations which in some ways also were interconnected, either thematically or by common experiences related to migration, church, faith – and mission. Some of these were individual stories of migration or transformed lives in the tension between what Kwabena Asamoah-Gyadu (2016) calls «migrating as divine destiny» and that of being «strangers in a promised land.» The stories also described the narrative nature of Pentecostalism (J. K. A. Smith, 2010; Yong, 2014) and how religion intersected with various domains of human life, as well as providing frameworks for (re)orientation, transformation and meaning-making in the lives of the migrants (cf. Henriksen, 2017; see also Article III, Eriksen, 2018b, p. 187). Some stories were congregational stories, often growing out of individuals' migratory and spiritual journeys. Some stories were told in the articles, while others remained in the background, though illustrating how churches emerged at the intersection between migration and religion along the notes of Saunders, Fiddian-Qasmiey, & Snyder (2016) referenced to in an earlier chapter. As these stories emerged at the cross-point between (the needs of) the individual and (the need for) community, they also provided a context for discussing mission. Looking across these articles,

[60] It should be noted that the main discussions of the study are found in each of the articles, but this chapter elaborates, comments and extends these discussions as they relate to the overall questions and unity of the study.

one could perceive of these stories as belonging to a wider Pentecostal story (cf. Vondey, 2017). These stories also provided a seedbed for drawing out main themes for the study as these related to religious experience (Article I), prayer (Article II), and spiritual transformation (Article III). Taking one step back, these themes, beliefs, and practices echoed a wider discourse on mission.

6.1 Transnational religion

One of the key discoveries of the study in terms of understanding mission in and among migrant churches related to the transnational contexts and perspectives that characterized these churches. In addition to describing the transnational lives that many migrants lived (cf. Levitt, 2007), and the transnational networks that many migrant churches had (see e,g, Adogame, 2010; Adogame & Spickard, 2010; Adogame, Gerloff, & Hock, 2008; Ludwig & Asamoah-Gyady, 2011; Levitt, 2003), the material showed how migration and transnational realities became vehicles for mission, intentionally as well as unintentionally. As discussed in Article I, many of the pastors I interviewed interpreted their migratory trajectories as vehicles for God's mission, and whether they came as a student, a refugee, or professional these circumstances were often subjugated by a higher purpose of be(com)ing a missionary in and to Norway. The transnational character of the home churches in the Global South also played roles of importance by providing inspiration and momentum for mission for migrant churches in the Global North. This transnational mission focus also related to how churches planted mission churches in the footsteps of migration, how migrant churches sought to reach international communities in their local contexts, and how churches used various kinds of media to reach beyond the local spheres. Theologically, transnationalism thus provided theological and practical orientation for mission.[61]

6.1.1 Transnational mission in the footsteps of migration. An obvious, but important aspect to underscore of the transnational and international outlook of mission would be the observation that the migrant churches I studied engaged in mission in the footsteps of migration.[62] Not only were churches often the direct result of the founders' own migratory (and spiritual) journeys, but also

[61] Some of these related to social realities which Vertovec (2003) describes as different 'modes of transnationalism.' In continuation, see also Vertovec's (2004) discussion on 'modes of transformation.'

[62] As noted earlier, the relationship of migration and mission has in recent years been discussed at greater length and from various perspectives (e.g. Hanciles, 2003; Escobar, 2003; Payne, 2001; Jongeneel, 2003; Fredricks & Nagy, 2016; Kim, 2011; Niemandt, 2013; Bevans, 2013; Groody, 2013; Ihm and Yong, 2014; Asamoah-Gyady, 2015; Kim, 2016, pp. 92-93; Bevans et al, 2016; Haug, 2018).

largely congregated by migrants. In other words, without migration, there would not be African, Vietnamese, Tamil or Filipino churches in Norway, and each of the churches represented in the study, reflect this reality. However, I also observed how migration itself contributed to mission and church planting *from* the migrant churches in Norway. As described in Article II, in recent years RCCG has initiated congregations in several cities on the west coast of Norway, and to some extent could be traced to oil industry related migration. For example, Dayspring Parish in Stavanger established as a direct result of a Nigerian oil engineer being placed by his international oil company in Stavanger.[7] In turn, Dayspring Parish started a congregation in the neighboring city Haugesund to care for Nigerian students there. Similarly, as noted in Article III, FCCO was started when au pairs that had attended FCC in Copenhagen had moved to become au pairs in Oslo. Later FCCO initiated congregations in Barcelona, Madrid, Paris and the Philippines. I also discovered similar patterns or expressed intentions among other churches with which I interacted. Migration thus affected the demographic development in these churches, but also the 'flow of mission' through continued transnational networking. Migration thus became a vehicle for mission that migrants and migrant churches, whether intentional or circumstantial. The point is, however, not as much to what extent this is intentional but how or to what extent we can understand this as mission or not. Migration thus also represented a context for theologizing about migration and mission, such as in the examples of Marissa and some of her church mates reflected why they had come to Norway, concluding that «God has sent me to Europe to change me» (Article III).

6.1.2 Global impetus for mission. Though several of the churches I interacted with in my study were relatively small in size, it became important to recognize that churches such as RCCG thrive organizationally and spiritually in a global context with often close formal and informal interconnectedness between headquarters, global networks, and the diaspora in Europe. The global impetus became evident when I had the opportunity to follow members from RCCG in Norway to RCCG conferences in Stockholm, Amsterdam, and Nigeria. In my study, I observed, for instance, close bonds between the RCCG churches in Norway and the RCCG headquarters in Lagos as well as to the European RCCG region of which Norway was part. In the RCCG-led conferences I attended in Amsterdam and Stockholm, international leader Enoch Adeboye was

[7] For a more details to this history, see Drønen and Eriksen (2015).

the self-evident main speaker. As illustrated in the discussion in Article II, these conferences also signaled the common missional focus. Adeboye was also frequently referenced in sermons, on posters, in books or on big screens in the local RCCG churches in Norway. Another example was the "Help is Here, Norway" which was led by the regional director of RCCG. I also followed the extensive virtual interaction between churches in Norway and RCCG hubs in Europe closely as well as Nigeria through which there was no question about the importance of transnational influence, nor about the mission impetus exhibited in these settings (cf. also Eriksen, Drønen, Løland [forthcoming]). This made even more sense when looking at RCCG's numerical strength and global church planting strategies. Observing the force of evangelistic preaching and considering the impact of churches like RCCG for the religious, political and social context in Nigeria also provided clues for understanding what mission might mean in the Norwegian context.[63] As noted in Article II, Peggy Levitt (2007) compares these churches and organizations with multi-national companies like Nike or Coca-Cola who extend their influences transnationally (p. 134; in Eriksen 2018a, p. 143; see also Levitt, 2003). Thus, RCCG church planting initiatives in Norway should be viewed with this larger global context in mind. This means that starting a new congregation in Norway adds another location to the global map of RCCG for their evangelization of the world.[6] Locally, this was also expressed by banners of the RCCG vision in the churches, frequent references to E.A. Adeboye, taking part in joint regional or national initiatives, and extensive virtual interaction. Apart from the organizational links, this also provided a transnational theology of mission, e.g., embedded in praying for the nations (cf. Article II; see Land, 2010, p. 165; p. 78 below). Though organized differently, but not with the same stimulus from abroad and smaller in scale, similar interactions were seen among churches within the FCC network, providing missional midwifery and support to sister congregations abroad. The same applied to other churches I encountered. To this, we could add the missional force of global Pentecostalism (see 2.2.4; e.g., Anderson, 2007; 2008; 2013; Wilkinson, 2010).

This did not mean that local space or the context of Norway was not of importance for migrants in their reflections on their migratory journeys. As Levitt and others point out, political geographies may still be very important for migrants. Actually, that of staying in Norway was a matter of importance, not the least given the opportunities this represented (see, e.g. Article III).

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[63] See also Article II (Eriksen, 2018b, pp. 141-142); see also Lende (2015).
[6] http://rccg.org/who-we-are/mission-and-vision/ (last visited February 08, 2019)

As noted in the articles, prayer requests or testimonies concerning residence permits were frequently heard, and it should not be underestimated that Norway is a favored migration destination for many (cf. Kwabena Asamoah-Gyadu's (2016) reference to «Visa God», pp. 161-162). In this light, Norway was an important destination as well as potential hub for mission. As for the mother churches, their social and religious space – and mission – were enlarged and extended transnationally to and across Europe (see Aechtner , 2012; John, 2017).

6.1.3 A transnational scope of mission. Related to the above, migrant churches, I interacted with often paraded a vivid transnational scope of the mission. This transnational scope related both to the practices and local outlook of the migrant churches in my study, as well as to the reverse mission perspectives introduced previously and discussed at some length in the articles (see especially Chapter 1). In terms of practice, the prayer engagement in churches like RCCG included a transnational scope in 'praying for the nations' as well as reaching out on the streets and building a mission-oriented (and intentional international) church. One could argue that the transnational connection between African (Nigerian) spirituality and their current living in Norway represented a default transnational scope of mission actualized by involvement in the church and, e.g. prayer. Thus, there is an inbred transnational dimension in the idea of doing 'reverse' mission As exemplified in Article II, 'bringing back the gospel' (cf. Währisch-Oblau, 2012) to former mission sending nations, such as Norway, as a way of 'giving back,' was also tangible discourse in and among migrant churches in Norway. The Sunday school discussion on mission and prayer referenced in Article II was one such example. One could also argue that this line of thinking also corresponded with former mission paradigms, just in 'reverse.' (see also Adogame, 2013, pp. 181-182). In the *African Christianity* documentary film (2012), African theologian Kwame Bediako illustrates the reversing of the world mission map along these terms, now Africa being the Christian continent in contrast to a 'dark' Europe. In the churches I interacted with, the rationale for mission in Norway was presented particularly concerning the perceived secularization and the declining influence of the church and Christian values in society in a formerly Christian country like Norway. With this view, migration became a vehicle for mission, sending Christians from the Global South to the North (see, e.g. Haug, 2018; Aechtner, 2012). Thus, the transnational scope of mission made a spiritual lifeline from Africa to Europe, i.e., from Nigeria to Norway.

In extension of this, discussing further the idea of reverse mission, some of the critique against the reverse mission framework, has centered around questions about migrant churches' effectiveness as communities of mission if their congregations largely remain within their ethnic and cultural enclaves. Discussing 'black majority churches' (BMC) in the United Kingdom, Babatunde Aderemi Adedibu (2013; see also 2018) speaks of these churches' «missiological deficiencies» (pp. 421), noting their limited impact on Christianity or society beyond attending to existential and socioreligious needs their diaspora communities. He also notes these churches "are often influenced by colonial antecedents that have brought large repositories of African-led churches, with their religious backpacks, to New York, London, Bonn, and Amsterdam, as expatriates who have a sense of advocacy for world evangelization" (p. 422). He, however, adds that while these churches have «contributed to the resurgence of Christianity in public discourse in almost all urban cities in Europe and America,» he concludes that these churches are mere "migrant sanctuaries." Despite the social and community action, these churches may be involved in "their good deeds have not translated into multicultural churches" and thus not "risen to the missionary challenge of the British community." "For the churches to live up to their claims to re-evangelize Britain Adedibu adds, "there has to be the development of contextual missiological praxis, definite commitment to raising multicultural churches, leadership development, and emphasis on training missionaries in crosscultural ministry" (p. 423).

Without contesting Adedibu's findings nor conclusions, I believe the notion of reverse mission should be contextually revisited and continued to be discussed. Drawing from but in contrast to Adedibu's conclusions, it is possible to argue that by providing safe havens for migrants of 'their own,' migrant churches are engaging in transnational mission in Europe. The fact that European cities have become increasingly culturally diverse, migrants represent important segments of the populations in these cities. In a recent lecture, Stephen Bevans described how Western societies never would go back to be 'white' again.[64] In this, one should discuss how long and in what ways migrants should be considered migrants and not just residents. In extension, without generalizing, one could ask pastoral, diaconal and other missiologically pertinent questions about who should and could serve these needs (see, e.g., WCC, 2010; Bevans, 2013; Haug, 2018; Groody, 2008; Langmead, 2014; Fredricks, 2014; Tan, 2019). It was my experience that migrant churches filled important needs among their own.

[64] Stephen Bevans, «What can missiology and theology contribute to migration studies,» lecture, VID Feb. 06, 2019.

Often, it was my experience that migrant churches interacted with internationals beyond their core ethnic and cultural constituencies and exhibited wider diversity than perhaps visible at first sight.[65] African churches often have a variety of African backgrounds, as well as Asians or others; in Filipino churches, there were other Asians, Africans, and Norwegians. Several of the migrant churches I interacted with were intentionally multicultural. Thus, describing an RCCG church in Norway as a 'Nigerian' church may, therefore, be incomplete, both in terms of actual demographics as well as their self-identity. Also, many migrant congregations were rather fluid in terms of attendance, often due to the temporary and transient nature of migratory conditions. In a wider ecumenical sense, one could argue that it is the migrant churches that are doing this mission. The late Ross Longmead (2016) interestingly notes that «the great majority of non-Western cultures seem to value hospitality more highly than do Western cultures. My experience in a multicultural church is that I receive more hospitality than I give» (p. 181). One could discuss this given the individualization of Western societies in comparison with the more communally oriented cultural backgrounds from which my informants came. If Langmead's reflections hold more generally, this adds significance to the missional context and capabilities of migrant churches in Western cities. In Article III, I highlighted that even though a Filipino au pair might come from a Christian background, this did not mean in the eyes of the churches that these persons had no missiological relevance, but rather the contrary. For nuance, it should be noted that some Norwegian churches have become increasingly international in the wake of migration.

Along with Langmead's (2016, p. 182) findings from Canada, the Baptist Union in Norway is one example of a denomination which has become an intentionally multicultural denomination. One could also mention that, though still relatively few in numbers, a growing number of pastors and leaders in Norwegian congregations have migrant backgrounds. Within a mission «from everywhere to everywhere» and «from everyone to everyone» paradigm, that of reaching migrants – whoever might be doing so – fits well contemporary mission paradigms. While easily overlooked, this also fit Norwegian migrant churches' understanding of their mission. Thus, 'reaching Norwegians' only represent part of the picture when trying to describe and understand the mission and impact of migrant churches in Norway. Given a transnational approach to geography (cf. Aechtner, 2012; John, 2017), the transnational perspective was then

[65] E.g. the Ghanaian Church of Pentecost in Norway started, for instance, with a wide variety of nationalities represented; see Eriksen (2016). The annual ecumenic *Pinsefest* mentioned earlier represents one such initiative.

not limited to discovering links across geographical space but also in relating to multitudes of 'nations' that may live in the same neighborhoods of these churches.[66] This fit Aechtner's (2012) findings that Christian migrants often sought «cross-national, multi-ethnic unity… formulated under the auspices of a mutual Christian supra-national identity.» Swedish anthropologist Jan-Åke Alvarsson (2016) also found that Christian African migrants in Sweden wanted first to be seen as Christians, and only secondly as African.

As addressed in Article II, engagement in prayer was linked to a global and transnational scope of mission. The «Help is here Norway» prayer initiative in RCCG illustrated symbolically and practically a transnational perspective on prayer, i.e., spiritual help from Nigeria to Norway, and thus reversing older discourses on mission «from the West to the rest.» The transnational scope of mission also reflected the media engagement of many churches, both locally, regionally, and globally. It should, of course, be discussed to what extent churches succeeded in 'reaching nations' through these means, but for the discussion on mission, these churches' intentionality and initiatives should be recognized. However, if migrant churches' 'success' of mission is measured merely by the number of European converts in their congregations or the size of their churches, one can argue that this reflects a rather narrow and outdated view of mission. I will, however, discuss this further below (6.3).

6.2 Transforming spirituality

The crux of this project lies in the description and discussion of how spirituality informs understandings and practices of mission in and among migrant churches in Norway. While focusing in on religious experience, the discussion also related to Pentecostal spirituality in general (e.g. Cox, 1994; Vondey, 2017; Warrington, 2008; Land, 2010; Stephenson, 2013) with spiritual transformation being a key theme across my material. In fact, in several of the highlighted narratives, significant religious experiences seemed to have ushered my informants into a deeper spiritual life than before. Though not necessarily a precondition, spiritual experiences represented a pathway for entering Christian ministry, actualizing and intensifying a sense of divine purpose. As discussed in the articles, migrant churches prayed consistently and fervently for individual and societal transformation, all components of (their) mission.

[66] Many migrant churches in the greater Oslo area are located in the central areas or eastern suburbs which are areas often marked by high concentrations of immigrants. See Holte's (2018) thesis on superdiversity in a suburb of Oslo.

On a foundational and theoretical level, this was elaborated on (though in concise form) in Article I with emphasis on the Pentecostal imagination which provided a vision for transformation and mission. In extension of this discussion, it is possible to link this with Jan Olav Henriksen's (2017) notions of orientation when Pentecostal systematic theologian Christopher A. Stephenson (2013) describes Pentecostal spirituality as "an orientation to God and the world» in which «the pentecostal-charismatic life in the Spirit continually nurtures and shapes" the believer (p. 89-91). This imagination did not only open up for a theology which said «all things are possible with God» but also brought identification with an imagined global community of churches and believers believing the same.[67]

The same kind of spirituality was, however, expounded on in both cases illustrated in Articles II and III. As argued in different ways, spiritual experiences did not only seem to indicate 'mountain peak' experiences but something which (could) lead to deeper engagement and practice, included mission. A core dimension of this was often a call to holiness and worship as well as empowerment (cf. Stephenson, 2013; Land 2010). Also, in the prayer efforts of RCCG and other churches, churches often prayed for spiritual revival and the wider spread and manifestation of this form of faith. In other words, spirituality invigorated the theological orientation as well as the missional practices of the migrant church contexts discussed. In Vondey's (2017) term, experience became a «playground of Pentecostal theology» (p. 16).

As exemplified in part in Article III, leaning on Henriksen's (2017) model of religion, religious experience and spirituality become primary catalysts for religious (re)orientation and transformation (see also Henriksen, 2016). In the case of Marissa, her experience with God and FCC changed the way she oriented her life. Sharing these experiences also legitimized the communal perpetuation of this kind of theology and spirituality for the sake of mission. The transformative spirituality related to a number of practices, such as prayer, Bible study, worship, and fellowship, just to mention some tenets of Pentecostal practices. As discussed in Article II, many of my informants highlighted the role of prayer both for their own experiences of transformation as well as their congregations. Commenting on the centrality of prayer in Pentecostal spirituality in relation to mission, Pentecostal scholar Stephen J. Land (2010)

[67] On Stephenson's discussion on Amos Yong's understanding of the 'Pentecostal imagination' see pp. 82-110. See also Yong, 2002; Yong, 2005, pp. 28, 254, 276-277; and Yong, 2015, pp. 281-290; 91-92. For Yong's (like Henriksen) affinity for a Peircianly-inspired pragmatist approach to theology/religion, see Yong, (2015, the two final chapters) and Yong, 2014, pp. 19-73.

describes that “prayer is the primary theological activity of Pentecostals” (p. 165) and that “prayer in the missionary fellowship is the primary means of participation in worship and is a rehearsal for witness” (p. 164). As expressed in Article II, prayer became an epistemological source for mission and transformation of the individual, church, society and the world. In this view, prayer became a symbol as well as a practice of transformational spirituality, undergirding and preparing all other practices aimed at mission, whether church services, evangelization, personal witnessing or doing special events to attract people for the gospel. However, prayer for transformation did not only represent the outward-oriented mission strategy but equally an inward guide and practice through which leaders, congregants, and churches sought transformation to become more effective in their mission, not the least related to spiritual and cultural challenges discussed more below. This is not to overidealize Pentecostal spirituality or the transforming experiences my informants shared. Some informants did not have such experiences, while some reflected that they ‘should have had.’ Some pastors expressed more critical distance to experience in itself, believing it could distract from sound teaching or practice.

6.2.1 Transforming individuals. Many of the narratives I encountered in the study were stories of changed individuals. As depicted in Article I, individual experiences and personal narratives of spiritual transformation or calling often provided templates for ministry and mission in the migrant contexts of these individuals. As previously noted, Henriksen (2017) points out how the “deepest need for orientation and the strongest experiences of transformation are rooted in this personal realm of experience” (p. 60) This, «psychological realm of experience,” Henriksen says, encompasses “our innermost feelings and experiences, our idiosyncratic history, and what we carry with us as individual personalities” (p. 61). Thus, the type of religion promulgated in these churches was a highly personal one. About the social dimension, Henriksen, describes that these experiences of transformation are shaped and socially constructed (pp. 60-61). Henriksen’s perspective can thus help us depict how individual stories of spiritual transformation were shaped through social relations and spiritually infused contexts. Many of the activities and practices in the migrant churches I interacted with aimed at providing transformation and help to individuals. In FCCO (Article III), the Encounter Weekends were targeted arenas for spiritual transformation. During my fieldwork in RCCG, people were often encouraged to tell testimonies of what God had done in their lives. There were also special events with prayer inviting people to experience

the transforming power of God. We should, therefore, understand these experiences given their socio-spiritual contexts.

In our discussion, we should not limit the focus on transformation to 'spiritual' transformation alone. Taking a holistic view on spirituality (cf. Chapter 4) helps frame spirituality in a wider sense. When discussing transformation, we should have in mind the wide range of activities and programs which churches used to support or bring change and transformation for individuals. In one RCCG congregation, extra tutoring in math, physics, and chemistry was offered for university students in the congregation to help them excel academically. This was, however, framed, as «God's opportunity» for them. In other words, there was a spiritual component even when helping individuals transform their academic careers. The same could be said about Norwegian classes, relationship seminars, and financial advice. Transformation was thus not limited to a narrow understanding of spirituality. Relating this to mission, one migrant-led seminar on evangelism discussed that the best way to witness at work or in the neighborhood was to exemplify personal integrity and excellence in personal life or family. Transformation then – and by extension mission – was approached holistically. In these ways, migrant churches responded theologically and practically to needs and issues of migrants and beyond. Said differently, the social and spiritual context helped shape missionaries to their world (see Gill, 2012). This also corresponds with recent emphases on holistic forms of mission (cf. Woolnough & Ma, 2010)

6.2.2 Transforming communities. The migrant church communities I interacted with were much about building communities, and as described across the articles, churches sought to be communities of transformation as well as social arenas for migrants. This also fit Nancy Ammerman's acknowledgment that congregations represent important contexts for everyday religion (2013, pp. 91-127). Exploring the relationship between (Pentecostal) spirituality and transformation further theologically, Christopher A. Stephenson (2013) notes «it is axiomatic to pentecostal spirituality that the Holy Spirit is present among the people of God to transform them, especially during corporate worship" (pp. 119-120), pointing out the central role of the community of faith (pp. 91-92). Along the same thought, Jonathan E. Alvarado's (2016) notes that Pentecostal corporate worship represents a hermeneutical framework in which meaning is created (p. 221). Said simply, by being a community of transformed individuals, these churches

were communities seeking to help others be transformed. It was actually by participating in church services and church-related activities that many told their stories of transformation. Thus, Pentecostal spirituality not only becomes a mode for individual religious orientation and transformation (cf. Henriksen, 2017), but also the orientation and transformation of communities. Thus, worship constituted a primary context for theological reflection and (re)orientation. Referring this to Charles Taylor's work on 'social imaginaries' (Taylor 2004, also referred to in Article I), Jonathan E. Alvarado (2016) comments that "Taylor claims that *how* people imagine their social existence and *how* they fit together with others is an important though complex factor and reality" (p. 230). In other words, the Pentecostal imagination and Pentecostal community were closely and intrinsically linked.

The church, then, became an important arena for mission in becoming a model community for transformation. By building strong communities, one could make strong communities of mission. Thus, inviting people to come to church seemed to be highlighted in the narratives and noted in my observations. With the emphasis on community and worship, we could argue that migrant churches exhibited mission-oriented ecclesiologies where starting a church was a primary way of doing sustaining mission (cf. Niemandt, 2012). The emphasis on spiritual power, prayer, and miracles thus followed more recent mission trends of emphasizing mission «joining in with the Spirit» (Niemandt, 2012, pp. 2-3).

6.2.3 Transforming society. Extending the rationale above, and as discussed in the articles, migrant churches did not only seek to be social or religious arenas for their diaspora communities, but mission-oriented communities looking outward. In discussing how migrants' faith and churches relate to their host societies, Martha Fredricks (2016) notes that «relatively little attention has been paid thus far to the fact that migration also impacts the religious traditions and beliefs and practices of 'non-migrants'» (p. 9). In my study, the vision to transform society was, however, vivid in both in RCCG and FCC and in other churches I encountered. As discussed in Article II, RCCG's (and other churches') engagement in prayer for Norway, Europe, and the world, was unquestionably radiated visions for transforming society. Praying strategically and consistently for Norway and various areas and levels of society (e.g., the interdenominational prayer initiative referenced) indisputably portrayed this vision. Also, churches like RCCG and FCCO were involved in various evangelism and social outreach efforts to seek transformation of

society.[68] As discussed about FCC in Article III, transformation of society was an explicit mission strategy when going out to the streets, offering free hugs, waffles, or evangelism. In more subtle ways, mission was also thought of as positive interaction with society, such as participating in the 17th of May Norwegian national day parade, also coinciding with findings from other migrant contexts, such as Canada (e.g., Aechtner, 2012, p. 184). Looking transnationally at societal and missional involvement in denominations such as RCCG in their home contexts, e.g., through education and other forms of social action (e.g., Vondey, 2017, p. 138), we can indirectly recognize similar rationales for societal transformation. This is what Vondey calls «sanctification as transformation of culture» (pp. 206-211).[69]

6.2.4 Transforming the world. In what ways, then, can migrant churches in Norway be linked to the idea of 'world mission'? From discussions in the articles and deduced from above, one could argue that migrant churches are involved in world mission. By planting churches abroad, supporting migrants in their journeys, and seeking to have a societal impact in Norway, migrant churches touch on areas which extend beyond their own often smaller communities. Providing transnational and transformative vision and guide for migrants and others, as well as being connected in transnational networks, also represent ways of engaging 'the world.'

This relates not the least the missional imagination providing a vision of a changed world. As I discuss in Article II, this vision was propagated particularly engaging in prayer. With an emphasis on the spiritual realm, Pentecostals would hold that «there is no distance in prayer,» and prayer can, thus, deal with personal and immediate challenges as well as with those of nations (cf. Meyer, 2010, p. 118; see Eriksen, 2018a, p. 141). This also largely reflect common global Pentecostal-charismatic discourses on prayer and mission today. Thus, the missiological link lies, in particular, to its connection to transformation. In all three articles, there is an emphasis on transformation as a common thread in the spirituality and experiences of the narratives that informants highlighted. In some visionary ways, this may reflect Nimi Wariboko's (2014) vision of 'the Charismatic City' where religion not only touches the religious sphere, but the flourishing

[68] Though in larger scales, University of Birmingham's «Megachurches and Social Engagement in London» project showed how large migrant-led churches in the U.K. led wide range of social action projects; https://www.birmingham.ac.uk/schools/ptr/departments/theologyandreligion/research/projects/megachurches/people.aspx (last visited February 25, 2019). I also attended a seminar on this, 01.11.2016 in London.

[69] RCCG's Redeemer University in Nigeria notes, for example, about themselves, that «we are an academic institution setting standards through continuous commitment to excellence leading to a transformative impact on society;» http://run.edu.ng/ (Last visited February 23, 2019).

of every aspect of public as well as private life. According to Nimi Wariboko (2014), migrants would be keys in bringing about such visions to fruition (pp. 1-7).

6.3 Transcultural mission

One could argue to some extent that mission by default is transcultural, i.e. the crossing of some boundary for the sake of mission though in more recent mission paradigms, such boundaries are more blur (ref?). In the case of migrant churches from the Global South in the West, there is, however, an inbred trans- or intercultural component to their interaction with society. For one, it relates to their interaction with 'their own' within a 'foreign' context, and secondly, relating to the 'host' culture as well the cultural and religious diversity in the society in which they are placed. Complexities related to next generation and other forms of multiple or hybrid identities should also be added to the picture, however, without justifying space to pursue these nuances further, as already indicated, across the churches I engaged within the study. However, there were commonly expressed visions and intentions to go beyond one's own ethnic and cultural core to engage in Norwegian society among one's own, other internationals and to Norwegians.

6.3.1 Transcultural capital. In addition to encompassing sociocultural knowhow from one's home context, many migrants also had other international experiences from studying, working or living abroad prior to coming to Norway, whether in the United States, the United Kingdom, in the Middle East or in other European countries (e.g. Levitt, 2003, p. 850). By nature of demographics alone, migrant churches were transcultural and international communities that inhabited extensive resources of social and cultural capital.

As alluded to in the articles, migrant churches attempted various ways to bridge linguistic, cultural, social and other gaps existing between migrants and host society (or churches). A number of these had missional intents or potential, directly or indirectly. About the community building efforts noted above, the migrant churches I interacted with utilized transcultural capital when aiding new immigrants to get connected in the church and with society. In some ways, for migrants like Marissa and others referenced in Article III, FCCO became a 'home away from home' and a place where they were able to develop friendships and connections which made staying in Norway a bit easier and less lonely. While migrant communities at times have been

charged with limiting societal participation beyond their communities (e.g., Loga, 2011), migrant churches like RCCG and FCCO also seemed to have a translating function in the lives of migrants, e.g., by offering free or subsidized Norwegian courses or other means to manage life in Norway better. Through entertainment, food, relationship seminars, or advice on resume writing or investments, the church would have a bridging transcultural function to society. This fits Allan Anderson's (2004) assertion from studying global Christianity that "the insight shared by Africa and other Majority World societies that life is a totality, that there cannot be no ultimate separation between sacred and secular, and that religion must be brought to bear on all human problems is their great contribution to the West» (p. 199). "The great attraction of Pentecostal spirituality,» Anderson continues, «is that it claims to provide answers to existential problems throughout the world" (p. 203).

In extension and along with previous discussions, Pentecostalism thus only represented a certain type of charismatic religion but also a certain type of culture (cf. Bergunder, 2010). If viewing Pentecostal religion as culture, Pentecostal 'spiritual capital' (Adogame , 2013) can be perceived as cultural capital, as well (cf. Smidt, (Ed.), 2003). Beyond the semantics, relating this to the discussions on Pentecostalism and secularization, the Pentecostal faith (and culture) of migrant churches represented a counter-culture to the perceived and experienced secular culture of Norway and Europe. This mirrors Allan Anderson's (2004) note that «it is a belief and faith that the West now desperately needs in the face of the devastations brought by secularization" (Anderson, 2004, p. 199). Linking this again to theology, in describing the growth and development of global Pentecostalism, Anderson (2014) introduces the term "contextual pneumatology" where "Pentecostal churches in the Majority World have made a real and vital contribution to a dynamic and contextual pneumatology" (p. 190). This represents more holistic-oriented theologies in contrast to the more dualistic approaches of Western churches, separating the spheres of faith and the material world (Anderson, 2004, pp. 198-199). In terms of cultural capital, the migrant churches could be said to represent holistic capital useful for their mission. One could, of course, argue that spiritually oriented practices such as prayer were ways of compensating for lacking other types of capital. However, relating this to the notion of the Pentecostal imagination (Article I), the Pentecostal culture gave way for spiritual and social innovation and entrepreneurship. While this could be studied more in-depth organizationally, the Pentecostal culture and notion of being 'led by the Spirit' provided a way to respond to current

needs. This did not mean there was no strategizing, but that the strategizing was undergirded by prayer. Theologically, then, I argue that migrant churches embraced a transnational and transcultural theology of mission, seeking innovations to bridge cultural and spiritual gaps, if not in small steps.

6.3.2 Transcultural challenges. The discussion on the mission of migrant churches should, however, also be understood in view of transcultural challenges related to migrant churches' understanding and practice of mission. In fact, this was something highlighted by informants as well as observed, and a number of my interviewees indicated a felt shortage in cultural capital translatable to the Norwegian context. This related, not the least, to language, to a perceived cold Norwegian culture (cf. Article III), and secularized private or public space with little room for faith.[70] About the spiritual focus of many churches, one could argue that the Pentecostalized (or Africanized or Filipinized) cultures represented both capital and hindrances to bridging the very gaps they sought to bridge. Some critics would argue that this represented more of an obstacle than useful capital, e.g., if churches would try to overcome cultural barriers only through prayer. Some could also argue that the worldviews or mission strategies employed by migrant churches were too 'foreign' or outdated to Norwegian secularized culture and church life. Writing in view of development, Norwegian Pentecostal theologian Karl Inge Tangen (2014), challenges, for example, African Christians also to listen to the Western 'post-metaphysical' paradigm in order not to disqualify themselves from participating in important discourses when cooperating with the West. This should not mean abandonment of their own narratives or traditions but a careful embrace of Western thought as well: "Thus, unless Africans choose a post-metaphysical worldview based on reason inherent to their own traditions, this form of knowledge will actually disempower them, and model power will take place in a way that will strengthen the cultural hegemony of the West" (p. 53). Yet, Tangen adds that "I do not suggest that African traditions should yield to western modes of though[t], but I do propose that they should listen to suggestions from other traditions and then critically and constructively evaluate these in light of their own narratives and paradigms. Otherwise, their thinking might become sectarian in the sense of a close[d] system" (p. 54).

[70] One area not discussed extensively in the articles, but which could be developed further, was how migrant churches related to the religious pluralism in Norwegian society or beyond.

Several of the churches I interacted with asked to what extent their mission strategies and methods would separate or draw the people they sought to reach. For example, while several of the migrant churches were involved in street evangelism and handing out of evangelistic tracts, few Norwegian churches may be observed to do the same. Intercultural competence was, therefore, something sought and requested during my fieldwork. A number of times I was asked, even as a researcher, if I had advice for understanding Norwegian culture or for reaching Norwegians. As another case in point, some of the more spiritually oriented sermons I occasionally heard, would, for instance, not likely easily connect with the worldview and common topics of interest to the average Norwegian. At the same time, in my material, there were also instances where leaders reflected that by emphasizing the work of the Spirit, this had brought them new ideas and ways to go about transcultural challenges. One church mentioned, for example, they had had 'laid on their heart' to start a Norwegian speaking Sunday church service, and which they credited much to their engagement in prayer. The initiated interdenominational prayer service mentioned in Article II was intended as being a local bridge across nationalities and denominational barriers for a common focus on building society.

In relation to networks, one could ask whether or not the close-knittedness and organizational strengths of the transnational networks of which some of the churches were part, on the other hand, represented relational and missional challenges. While having close transnational networks elsewhere, there were, perhaps, less need to develop local networks or to develop local intercultural competency. We may connect this to Csordas' (2009) earlier referenced point that many Pentecostal-charismatic today seek global English-speaking networks rather than seeking to do indigenized types of mission as the former missionaries to Africa or Asia did (p. 119). Thus, by embracing more of a global culture, one may on one level connect migrant churches to the global scope of Christianity, but, perhaps, less to the local contexts in Norway. Added to this, while outside the scope of this present study, one could also further investigate how, for instance, the anglicization of Norwegian Christianity in contemporary Pentecostal streams such as Hillsong represent networks with potential for convergence or if these are different parallel global networks. However, some of the interviewed leaders made points of lacking significant and mutual relationships with Norwegian leaders or church bodies. Other transcultural issues facing migrant churches, though not addressed at length in the articles, were second and third generation issues, as well as relating to encountering religious pluralism.

6.3.3 Transcultural change? Perhaps the 'big' question related to migrant churches and reverse mission has been related to what extent migrant churches in the West can 'break out' of their ethnic, cultural and spiritual enclaves and reach beyond their constituencies and meeting places (e.g., Adidebu, 2013). In this, the idea of mission has also been in questioned (John, 2017). In a missional sense, at one level, transcultural change refers to what extent are they able to reach Norwegians and become 'mission churches' for the societal and demographic contexts in which they are situated. In some ways, I concede with previous research which has pointed out the general inability of migrant churches to do this on a large scale. However, with the Norwegian context in mind, one should not underestimate small changes and attempts made. During my study, for example, I witnessed the merging of a Norwegian church and a migrant church which both found help in one another.[71] As previously mentioned, in recent years there has been an increase of pastors and leaders from migrant backgrounds becoming pastors and leaders in Norwegian congregations. Sharing of pulpits and joint ventures have also characterized some of the micro-innovation that I witnessed. As discussed earlier, however, in a missiological sense, recent mission paradigms challenge static notions of culture or power or 'directions' as these relate to mission.

In this discussion, a central question is related to the notion of culture, and the perceptions and appropriations thereof. In the constructive paradigm, researchers agree that culture is not a static idea but a construction which help describe sets of shared common origins, patterns, and values. In Tomas Sundnes Drønen's (2017) discussion on transculture in relation to migrant congregations, he refers to Klaus Hock (2008; 2011) who uses «the term transcultural when describing the religious aspect of the migratory trajectory» (p. 6) but that religion and culture are often framed as being «static entities.» Along with Hock and a constructive approach to social reality, Drønen, however, underscores the importance of seeing that «cultures are hybrid formations, fields of discourses where meaning and interpretation is established in the context of and through complex processes of interaction» (p. 6; referring to Hock. 2011. p. 57). Thus, Drønen, continues, «religion in migratory settings should be studied as processes of translation, adaption, redefinition, and appropriation created in the space where people from different

[71] In short, the aging Norwegian church needed an influx of people and in particular musicians. The migrant church needed sustainable localities. The merge concluded in a sharing of leadership and cultural changes on 'both sides.'

cultural and religious backgrounds meet» (p. 6; referring to Hock, 2011, p. 58). In agreement with Drønen, in our discussion of migrant churches, I argue that we should look for how Christian migrants and churches negotiate religion and culture in the transnationally informed meeting points between their own religious and cultural backgrounds with those of the Norwegian context. We should also give migrant churches ample time and space to develop these aspects, and not too hastily draw conclusions that may be too much colored by static notions of religion and culture. This makes particular sense with the view that many of the migrant churches in the Norwegian context are relatively young. We should also ask contextual questions about what suitable arenas and social contexts exist for migrant churches to do such negotiation and adaptation. Though perhaps not overtly visible on larger canvases or church statistics, in my study I was made aware that some of the churches I met were different today than they were ten years ago. Several churches had made cultural adjustments of profiles and practices to accommodate cultural challenges, not the least in relation to the next generation or for seeking to reach beyond one's core. In the discourses on migrant churches, therefore, one should make descriptions and discussions with some reservations of what these could become. One possible area of research could be to ask to what extent Norwegian (or Western) discourses on migrant churches have contributed to integration or 'othering' or migrant churches.

On another level, however, transcultural change also relates to the extent migrant communities (and individuals) change in facing their new environment. This does not, of course, relate only to mission, but to ways of life and the larger questions related to integration and inclusion in and with society. During my study, both emic and etic positions related to the migrant churches scene acknowledged the need for contextualization. Daring for a moment to speculate, one could dare to ask how 'little' Nigerian a Nigerian-based church could be without losing her identity, and yet still appeal to Nigerians in the diaspora while at the same time attracting others. In a larger view, Pentecostalism is known to be a contextualizable faith, adapting to new (cultural and religious) context, and in mission have a pragmatic eye to find solutions to people's problems. Along with Allan Anderson (2010), "contextualization not only takes into account cultural values but also tries to make the gospel relevant to the current situation of social change and new economic and political contexts" (p. 203). With regard to contextualization, Sherwood Lingenfelter (1998) reminds us that, "the idea of contextualization is to frame the gospel message in language and communication forms appropriate and

meaningful to the local culture and to focus the message upon crucial issues in the lives of the people," and adds that "the contextualized indigenous church is built upon culturally appropriate methods of evangelism; the process of discipling draws upon methods of instruction that are familiar and part of local traditions of learning." Often this means that organizational structures should reflect those "inherent in national cultures rather than [be] imported from denominational organizations in the home counties of missionaries" (pp. 12-13). In terms of practice, this may represent challenging issues related to structures, leadership, and styles for migrant churches in Norway in the years to come if they are to 'succeed' in transcultural mission.[72]

Then, how can such transcultural changes take place? Taking a theological approach, returning to Henriksen (2017) and Vondey's (2017) use of theology (or religion if you will) as play, one could ask to what extent the dynamics and flexibility of Pentecostal spirituality and theology could provide a way in this. In other words, adapting to a new cultural context requires a playful negotiation of imaginations, interpretations, and practices in relation to the new context. This would echo Amos Yong's (2015) notion of the «missiological S/spirit» through which the pneumatological imagination would affect both what the migrant churches saw and did. Thus, to what extent the Pentecostal imagination would affect how migrant churches like RCCG or FCCO worked even more ingeniously and innovatively with their sociocultural context in adapting the message and accommodating practices? This would also involve how migrant churches would engage in interreligious encounters and dialogue, an issue which I did not discuss in detail in the articles.[73] As noted before, the constructive paradigm may, however, indicate that migrant communities would need contextual partners and arenas in which such adaptation and innovative construction could take place, which again posts the questions where such arenas could be found.

[72] For reflections on a 'theology of interculturation' see Shorter (1988).
[73] See e.g. Yong and Richie (2010); Anderson (2010, p. 203); Yong, 2005, pp. 235-266.

CHAPTER 7: Concluding remarks: Beyond reverse mission?

Before adding some concluding remarks, I would like for a moment to return to my neighborhood church, *La Gracia de Dios*. The first time I visited, I was not only greeted with warm-felt hugs, but I was told in the door: «this is your church» and «do feel at home.» Actually, seeing neighbors in the church was something they had been praying for for a long time. During the service, they provided a headset for translation from Spanish to Norwegian. The worship was a mix between Spanish, English, and Norwegian. The sermon was notably mission-oriented, admonishing the church to be a light in their worlds, and if not witnessing with words, they should do so by showing God's love and fire through their lives. The service was broadcasted through Facebook to other locations in the United States as well as Latin America. I was told 17-18 nationalities were represented in the church. I was also told the church had helped start churches on various continents through people who had been connected with the church in Norway. Thus, from having been a hidden reality, I had gotten a glimpse of a lively next door mission oriented migrant community which was transnationally linked locally as well as globally. I had also gotten insight into a church seeking the transformation of her community, the Spanish-speaking diaspora, and nations on several continents. From an autoethnographic point of view, however, it struck me why it took me so long to visit the church. Despite geographical proximity, theological familiarity, and my interest in international churches, it was first after I accidentally had met members of the church in another setting and they invited me that I visited the church. Perhaps the cultural distance was longer than I first may have thought? It also hit me how my perspectives changed once I got to know them more, especially after I visited. What might have been perceived as culturally distant, actually felt rather like home.

In these ways, my visit to *La Gracia de Dios* represented a microcosm of my study of migrant churches and their mission in Norway. As illustrated above, migrant churches in Norway may be a hidden reality for many. For the Norwegian context, this has also applied to research. This study has attempted to shed light on a few of these churches and what might take place inside and among such churches. With special attention to mission, I have described and discussed theological perceptions and practices for mission which were important for the migrant churches I focused on. In the previous chapters, I have described the rationale, methodologies and theoretical perspectives that have guided this study. Anchored in the discussions in three published articles, I have discussed further how these perspectives can illuminate our

understanding of mission in the various contexts, as well as how these relate on an overarching level for our understanding of migrant churches and mission today.

On a descriptive level, the study described and discussed various mission practices in migrant churches in Norway. For one, it described how the establishing of migrant churches follows in the footsteps of migration when people move to Norway or when new migrant churches are started in other European cities when members leave Norway. Globalization and migration were as such important contexts for describing and interpreting the results. Surfing on the waves of migration became a way to extend mission, to wherever shore the tide may lead. As with Filipino Christian Church in Oslo (FCCO), they had also started a church in the Philippines, mirroring Adogame's «Out of Africa, back to Africa» route of mission (2013, p. 189).

The study also showed how migrant churches emphasized a missional ecclesiology (Niemandt, 2012) by building relationally-oriented faith communities as the primary bases for mission. Migrant churches often facilitated a wide range of activities touching literally on every sphere of their communities, whether relational, financial, sociocultural or spiritual needs, making migrant churches important arenas for everyday religion (Ammerman, 2007; McGuire, 2008; Henriksen, 2017) and by extension mission. It was primarily through their churches and church functions that migrant churches sought to connect with others. The faith and church oriented mission was a highly personal one, reflected in many of the narratives in the study. The study also discussed how migrant churches sought to go beyond their social, ethnic and cultural spheres to reach other internationals as well as Norwegians. I argued in view of a multicultural society and recent missiological paradigms that this should and must be recognized as mission. The transnational character of migrant churches like RCCG and FCC invigorated the missional impetus of the mission drive in local congregations, though I also discussed if these relations could limit the congregations' transcultural interaction with the wider Norwegian society.

In my study, I focused on spirituality and how spirituality relates to understandings and practices of mission in migrant churches. In Article I, I laid a theoretical foundation for discussing the Pentecostal worldview as a framework for understanding the significance of religious experience as an epistemological source for spiritual life and mission. In Article II, I discussed the outworking of this framework in relation to practices of prayer as key mission strategies in migrant churches and undergirding practically every other sphere of church life. This also reflected the imagination of transformed people, communities, societies, and the world.

In Article III, I discussed migrant churches as communities of transformation and mission, looking at individual narratives of spiritual change and how mission characterized both the church environment and the individual stories.

On an interpretive level, however, it is also important to go back to Gadamer's hermeneutical assertion that "understanding is always more than merely re-creating someone else's meaning" (Gadamer, 2014, p. 383; see 3.1.1). Thus, as a researcher I would also need to look beyond the face value of my descriptive analyses and seek understanding in light of the broader contexts and theoretical frameworks. Taking an interpreter's stands my study thus also showed how migrants retrospectively reconstrued their migratory trajectories in light of their spiritual experiences and the socio-spiritual environments of which they were part. While my informants (or other people I interacted with) came to Norway to work as an oil engineer, doing petroleum studies at the university, as an au pair with, or as a refugee, their stories often did not emphasize these causes. However, it was surprising to note how sparsely, relatively speaking, informants recounted their homelands and detailed circumstances for migrating. Instead, many focused on their spiritual journeys and engagement with their church. This could have had to do with the way I was conversing, or perhaps, more likely, their roles in the actual church context or the interviews. (In another setting and under other circumstances, they may have told different stories.) However, given the contextual framework, I could also argue how my findings showed how Christians retrospectively interpreted 'mundane' life circumstances and migratory trajectories in light of their theological frameworks, including what became an embedded passion for mission. For this, I believe Amos Yong's (2014) use of Andrew Drooger's (2012) 'ludic approach,' i.e. the ability to relate to two levels of reality at the same time, could give a useful clue to how this could take place. In other words, the religious experience provided a way to improvise theologically and through this make sense of life and the world (cf. 4.2.4).

In particular, my study analyzed how significant spiritual experiences seemed to represent an 'x-factor' for mission passion and practice in the lives of leaders as well as congregants. The basis for the general discussion on Pentecostal epistemology in Article I emerged out of stories of how leaders in the cross-section of churches often recalled definite spiritual experiences of conversion or calling as the primary rationales for their involvement in ministry and mission. Likewise, as discussed in Article III, similar patterns of thought were expressed by people like Marissa, a former nominal Catholic, who now was an engaged leader in

the church with an eye for reaching others. Transformative spirituality thus characterized the conceptions and drives of mission, e.g., praying for revival and social change (Article II) (6.2). This also related to the transnational character of this mission (6.1), receiving mission impetus from mother churches abroad. The study related also this to transcultural challenges that these churches encountered in their understanding and practices of mission (6.3).

Mission thus not only became a result of their spiritual experiences or engagement in the church but was also an interpretive framework for making sense out of life's realities. In other words, and as noted in Article III, if «God has sent me to Europe,» God must have a plan. The missional framework espoused in migrant churches could thus be viewed as a resource for life orientation and transformation (cf. Henriksen, 2017) for oneself and then for others. It is, however, also important to interpret glimpses of the individual life stories in light of the social and spiritual environment and the focus on spiritual transformation that the churches represented. Migrant churches can thus be characterized as communities of mission and transformation in more than one way. Going back to the more overall initial question guiding the study, my study showed how religion was an important resource for meaning-making and mission-oriented societal engagement, both within and outside the church. In these ways, religion became a way to make sense of life as a person and as a migrant, providing purpose, hope and direction even amid challenges. Religion also invigorated migrants as mission actors in their worlds.

So, then, how does this relate to our discussion on reverse mission? While this to some extent is already discussed in the articles, my study has provided a contextual look at how migrant churches understand and practice mission, and in some ways, this could be characterized as a form of mission in reverse. As highlighted in Article II, the reverse mission discourse was very much alive in churches I interacted with, not only in RCCG which was the primary case in the article but also in other migrant church contexts underlying the discussion. I believe my empirical examples can add nuance to how mission is thought of in migrant church contexts. This relates, in particular, to the notion of prayer as discussed in the article. While I agree with Catto (2008a) that reverse mission is a catch phrase in need of contextual meaning, to some extent the catch phrase is useful for illustrating the power- and directional shift in contemporary mission. This includes acknowledging the mission engagement of churches in the South (e.g., the migrant churches in Norway) as well as acknowledging the North (e.g., Norway) as a mission field.

On the other hand, in these ways, reverse mission may, as Catto points out, uphold outdated and reductionistic perceptions of mission, not providing sufficient critical reflection of how mission in actuality takes place or unnecessarily uphold power paradigms of old. In light of most recent perspectives on mission, e.g. the emphasis on transformation (cf. 4.2.1 and 6.2), I believe transformation could provide further guidance for this discussion. As highlighted at the IAMS 14th Assembly in Seoul, South Korea in 2016 with the theme being «Conversions and transformations: Missiological approaches to religious change»,[74] transformation relates to transformation of others as well as transformation of self. *Transformational* mission could then represent a useful term to indicate the transformational nature of mission, not at least seen in the context of migration (but also beyond). Transformation represent a reminder of the double-edged and reflective call to revisit and revise perceptions and practices in light of new contexts and challenges. The current thrust on transformation should thus continue (cf. Ross, 2017).

I believe reverse mission does not represent a sufficiently nuanced paradigm to evaluate mission efforts of migrant churches. If viewing mission truly as mission «from everywhere to everywhere» and «from everyone to everyone,» reverse mission either needs a revived understanding with new meaning or a sequential concept which can embrace the multidirectional, organic and holistic view of mission exemplified in my study. Without seeking to embrace all missiological conceptions into one term alone (for which 'mission' may still be useful), *migrational* mission could represent a term which better describes mission in context of migration, whether mission by migrant communities in diaspora, mission to migrant communities by host society churches and/or migrant churches, or mission in an interreligious and multicultural context more generally.[75] Also, it can highlight and maintain focus on the unique needs and challenges accompanying migrants, e.g. for refugees or others. The term can elucidate how empirical (and by nature interdiscipinary) missiology can contribute to the field of migration, as well as how contemporary migration more generally informs missiology. In these ways, migrational mission reflects the nature and findings of my study.

If I should venture out to suggest any implications for practice or research (in the two-sided tradition of missiology), it would be to follow migrant churches in the years to come as they relate to next generation issue, probably the most important issue facing migrant churches in

[74] http://missionstudies.org/wp-content/uploads/2016/08/HANDBOOK_2016-08-04.pdf (visited March 02, 2019).
[75] Thanks to my supervisor, Tomas Sundnes Drønen, for coining this term during the course of discussion.

terms of survival, transference of leadership, and cultural and spiritual negotiation in changing contexts. While this has been a focus in other contexts (e.g., Levitt, 2009; Foner, 2009: Beyer, 2010; 2012; 2015; Nyanni, 2018), there is a need to do more research on this within the Norwegian context (see, however, Valen, 2013; Synnes, 2010; 2018). As a second area of priority, I would like to explore further ecumenical perspectives on mission and interaction between Norwegian churches and migrant churches. Peeking at practice and research in e.g. Germany (see Kahl, 2002; 2009) provides interesting insights in terms of integration and joint mission and which also would be of importance for the Norwegian context. In this regard, Germany may represent a useful comparison for practice since migrant churches and relations, in general, are younger than on the German scene. A third area of interest would be investigating in more depth how migrant churches relate to and engage in interreligious dialogue in their migratory contexts. However, since research on migrant churches in Norway (and the Nordic countries) is yet scarce and fragmented, new research ventures would only be limited by one's imagination, whether this would be disciplinary or interdisciplinary studies of anthropological, psychological, sociological or theological concerns touching the migrant church context. Perhaps, in this regard, the Pentecostal imagination can be an inspiration for innovation to think beyond the sky as the limit.

In 1964, Norwegian missiologist Jan-Martin Berentsen wrote a paper called "The dream of the Christian Europe." In 1996, about 30 years later, he reflected on the same dream, noting, "During the 30 years since, the church in Norway has struggled both to interpret the dream, to wake up to reality, and to understand the New Testament missionary situation" (Berentsen, 1996, p. 105). In light of my study, one could ask if it is migrant churches who seek to interpret, revive and wake up this dream as they read the New Testament and relate to their context in Norway. In my study, migrant churches at least sought to be an inspiration to Norwegian churches and society to do so. For the churches themselves, this would, of course, represent a number of social, spiritual and cultural contextual challenges on all sides. As a researcher, it would not be my role to say who should do what. However, it would neither be in my lot to wake migrant churches from this dream nor make distinction between what is dream and reality. In the constructive paradigm as well as in the Pentecostal worldview, some dreams do come through through imagination and interaction. Interpreting the migrant churches of my study, they are already engaged in seeking the fulfillment of their dreams of mission by imagining and working for a changed world locally as well as globally, perhaps one person at a time.

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Appendices

Appendix 1:

Abstracts of the articles

Abstracts of the articles

Article I: Eriksen, Stian Sørlie (2015). "The Epistemology of Imagination and Religious Experience: A global and Pentecostal Approach to the Study of Religion?" *Studia Theologica: Nordic Journal of Theology* 69, 1: 45-73.

In this article, I discuss key tenets of Pentecostal epistemology and hermeneutics and ask if these in any way can inform the study of religion today. Acknowledging the global growth of Pentecostalism, especially in Africa, Asia and Latin America, I ask if Pentecostalism also should be considered, not only as an object of study, but as something which potentially can inform and challenge theoretical and methodological models of research. This is actualized not the least by the growin(g influx of migrant Christians to the West, especially in the larger cities. I look in particular at the role of religious experience and imagination as epistemological lenses and sources within the Pentecostal paradigm. I also look at the power-aspect of Western academia and its age-old position as the determiner of the underlying presuppositions of research at universities. I ask if the growth of southern Christianity, in view of postmodernism and contextual theology, especially as seen in Pentecostalism, also may challenge this position. Without here evaluating Pentecostalism or its epistemological or theological claims, the article concludes by asking if these aspects of Pentecostalism can be a reminder of the openness to truth and reality to which research most fundamentally should adhere.

Article II: Eriksen, Stian Sørlie (2018). "Changing the World through Prayer: Prayer as Mission Strategy among Migrant Churches in Norway" *Mission Studies* 35: 125-151.

This article discusses how prayer functions as a missional strategy for Pentecostal migrant churches in Norway today. Taking its starting point in fieldwork among a cross-section of migrant churches, the article draws in particular on examples from African-led churches and their understanding and practice of prayer. From this empirical perspective, the author argues that prayer represents an ecclesial nexus for missional spirituality, undergirding and spearheading missional strategies among these churches. Prayer thus provides a powerful locus for understanding core dimensions of these churches' ecclesial identity and missional outlooks. By interacting with perspectives from discourse analysis, semiotics, and practice theory, it is shown that essential facets of prayer inexorably permeate these churches' missional thinking and practices to a degree that these churches' mission can hardly be understood apart from prayer. In conclusion, the article asks how this may challenge scholars and others in terms of understandings and practices of mission today.

Article III: Eriksen, Stian Sørlie (2018). «'God sent me here to change me': Narratives of Spiritual Transformation in Migrant Churches in Norway» *Penteco Studies* 17, 2: 108-204.

This article discusses narratives of spiritual transformation in migrant churches in Norway, taking starting point in stories told by participants in a Filipino-led Pentecostal congregation in Norway. From a missiological point of view, the article asks if and how the faith of migrants changes when encountering migrant churches in Norway, and how we can understand migrant churches as communities of spiritual transformation. The article takes a context oriented approach and discusses the narratives with insights from migration studies, psychology and sociology within a framework of Pentecostal theology and spirituality. The analysis focuses on encounters, emotions and empowerment as key dimensions of transformation in the narratives. From this, special attention is given to the individuals' story as well as to cues for understanding such churches as sociocultural and spiritual communities of transformation and mission.

Appendix 2:

A schematic comparison of the three articles

A schematic comparison of the three articles

Simplified, graphically the three articles can be summarized (in brief) in the following table:

Title of study	Beyond ‘Reverse Mission’?: Transnational Religion, Transforming Spirituality, and Transcultural Mission among Migrant Churches in Norway		
Main RQ	How do Pentecostal-oriented migrant churches in Norway understand and practice mission in their context(s)?		
Supporting RQ	a). How does Pentecostal spirituality relate to the understanding and practice of mission in migrant churches in Norway? b). How can we understand migrant churches as commmunities of transformation and mission in these contexts?		
	Article 1	**Article 2**	**Article 3**
Title	“The Epistemology of Imagination and Religious Experience: A Global and Pentecostal Approach to the Study of Religion?”	“Changing the World through Prayer: Prayer as Mission Strategy among Migrant Churches in Norway”	«’God sent me here to change me’: Narratives of Spiritual Transformation in Migrant Churches in Norway»
Journal	*Studia Theologica* (2015)	*Mission Studies* (2018)	*Penteco Studies* (2018)
Discipline	Religious studies / theology (missiology)	Missiology	Missiology
Type of article	Theoretical (empirically informed)	Empirical (theoretically informed)	Empirical (theoretically informed)
Research question	In what ways does «Pentecostalism challenge current approaches and methodologies for the study of religion, not only as an object of study, but as theoretical and methodological contributor to the field?» and what does «Charismatic Christianity epistemologically contributes to the study of religion today, and whether traditional Western approaches and methodologies represent sufficiently open paradigms for understanding the recent development in religious thinking and practice among migrant Christians in Europe.»[76]	How and why do migrant churches understand, conceptualize, and employ prayer as part of their mission strategies?	How does migrants’ religious faith change when encountering migrant churches in Norway, and from this, how we can understand migrant churches as communities of spiritual transformation?
Design	Theoretical study in dialogie with cross-sectional thematic analysis	Contextual case study	Contextual case study
Sample	Samples of current Pentecostal scholarship and perspectives from the theological discipline of mission studies empirically informed by interviews with leaders in a cross-section of migrant churches.	Cross section of churches with main focus on Case 1: Redeemed Christian Church of God (RCCG)	Cross section of churches with main focus on Case 2: Filipino Christian Church Oslo (FCCO)
Data	Cross-section of churches/ leaders’ focus	Interviews Ethnography*	Interviews Digital ethnography*

[76] Eriksen, 2015.

Focus	Pentecostal interpretations of religious experience and the role of the imagination as a hermeneutic lens	Leaders’ focus	Participants’ focus
Analysis	Thematic analysis Discourse analysis	Thematic analysis Semiotic analysis	Thematic analysis Narrative analysis
Main theme(s)	Religious experience/spirituality and mission	Prayer and mission	Spiritual transformation and mission

* Simplification for illustrative purposes of the main methodological focus.

Appendix 3:

Article I

Eriksen, Stian Sørlie. (2015). "The Epistemology of Imagination and Religious Experience: A Global and Pentecostal Approach to the Study of Religion?" *Studia Theologica: Nordic Journal of Theology* 69, 1: 45-73. https://doi.org/10.1080/0039338X.2015.1028104

Appendix 4:

Article II

Eriksen, Stian Sørlie. (2018). "Changing the World through Prayer: Prayer as Mission Strategy among Migrant Churches in Norway." Mission Studies 35: 124-151.
https://doi.org/10.1163/15733831-12341550

Appendix 5:

Article III

Eriksen, Stian Sørlie (2018). «’God sent me here to change me’: Narratives of Spiritual Transformation in Migrant Churches in Norway» *Penteco Studies* 17, 2: 108-204. https://doi.org/10.1558/pent.35112

Appendix 6:

Letter of information

Request[1] for participation in the research project

"International/migrant churches in Norway"

Dear potential participant,

Thank you for considering participating in this study! The purpose of this research project is to gain understanding about international/migrant churches in Norway. The study is part of a PhD project at the School of Mission and Theology (MHS) in Stavanger.[2] The study seeks to examine the significance of international/migrant churches for leaders and participants in light of church, mission and society, and in light of broader perspectives such as migration and globalization. I am studying a cross-section of international/migrant churches in Norway with a few of these being in more focus than others. For this I am depending on insight from participants in these churches.

What does it mean to participate in the study?

As a participant you will be asked primarily about your participation in your church.[3] The study will gather information primarily though interviews of church leaders and participants in various international/migrant churches in in Norway.[4] The questions will relate to such things as church participation, faith/spirituality and reflection around the church´s role in socitety. Interviews will audio recorded, but the participant can ask for the recording to be stopped at any time. If a particiant is under 18, approval from parent/guardian will be taken in advance, plus, they can get access to what questions to be asked etc.

What will happen with the information about you?

All personal information will be handled confidentially. Only the researcher (and his supervisor) will have access to personal information. Personal information will be stored in a locked area, separated from information that can connect this to the interview material. Potential person identfying information will be stored separately from other data.

As participant you will not be recognized in publication(s) and all individuals will not be connected in a way that other individuals would be able to recognize you directly or indirectly. (Exceptions may be public persons, ie. church leaders in a public church services or after mutual agreement with the church leader.) The project will according to the plan be concluded at the latest Jan. 1, 2018. Personal information and recordings will then be anonymized and deleted.

Vultary participation

It is voluntary to participate in the study, and you can at any point withdraw without telling any reason. If you withdraw, all information about you will be anonymized.

If you have questions related to the study, you may contact supervisor Tomas Sundnes Drønen, Ph.D, phone 51 51 62 15, e-mail tomas.sundes.dronen@mhs.no or Stian Sørlie Eriksen, phone 95 73 24 29, e-mail stian.eriksen@mhs.no. The study is notified the Data Protection Official for Research and the Norwegian Social Science Data Services (NSD), http://www.nsd.uib.no/nsd/english/index.html.

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[1] Some times times this information may be given orally.

[2] MHS, www.mhs.no (from Jan 1, 2016 the school is merging with three other schools in Norway to become VID Videnskapelig Høgskole – VID Specialized University, www.vid.no).

[3] Participants are selected sometimes by being asked randomly, sometimes by being asked to volunteer, and sometimes pastors/leaders are asked to suggest potential participants.

[4] In addtion, participant-observation of church services and activities will be used, as well as written and digital sources etc. In some settings, audio (or video) recordings of church services etc. may take place. (If video recordings will be used, this will take place in agreement with the given church leaders and only platform activities will be recorded.)

Agreement to participate in the study

"International/migrant churches in Norway"

(If oral agreement is not used).

I have received information about the study and am willing to participate.

(Signed by participant, date)

If the participant is under 18 :

I approve that my son/daughter can participate in the study:

(Signed by parent/guardian, date)

Vulntary participation

It is voluntary to participate in the study, and you/the person can at any point withdraw without telling any reason. If you/the person withdraw(s), all information about you/the person will be anonymized.

If you have questions related to the study, you may contact supervisor Tomas Sundnes Drønen, Ph.D, phone 51 51 62 15, e-mail tomas.sundes.dronen@mhs.no or Stian Sørlie Eriksen, phone 95 73 24 29, e-mail stian.eriksen@mhs.no. The study is notified the Data Protection Official for Research and the Norwegian Social Science Data Services (NSD), http://www.nsd.uib.no/nsd/english/index.html.

Appendix 7:

Interview guides

Interview Guides – "The Migrant Churches in Norway"

Before the interview:[1]

- *Thanks for meeting and participating*
- *Main theme and specification of topic for the interview*
- *Time frame (Normally less than two hours per interview)*
- *Taping and notes (The interview will be taped in order not to miss any important information. Some notes may also be taken. Sound check)*
- *Confidentiality*
- *Freedom to answer and not to answer (The interview may at be ended any time)*
- *Any unclear matters?*
- *Confirmation of willingness to participate in the interview*
- *Possible written or oral consent (for participants under 18, legal guardian's consent will be obtained)*

After the interview:

- *Thank you for participating!*
- *About the project's further progress.*
- *Keeping in contact - providing contact info in case of questions etc.*

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[1] Disse anliggender vil bli forklart og samtalt om før de aktuelle intervjuene.

[2] Eksakte spørsmålsstillinger vil trolig endres, tematikken mulig utvides etc og andre tilleggsspørsmål stilles i takt med prosjektets videre utvikling samt utviklingen av de enkelte intervjuene (Repstad 2009 s. 78-79; Kvale og Brinkmann 2009, s. 134-140.)

Interview Guide 1 – Pastors/leaders[2]

1. **Background and history:** Tell me about the church and its background, how it came about and how it is today? Why did the church start? Any particular factors or circumstances? From where did the initiative come? What there special support from anyone/anywhere? Who were part of the church from the beginning? Are there any particular historical events or developments that are worth mentioning?

2. **Programs, activities, location(s):** How large is the church today? How long has it taken to get to this point? How many come on a regular Sunday? What are the activities and programs in the church? How often do you meet? Who participate in these? Where?

3. **People, demographics:** Generally, who would you say are active in the church? How long have they been there? Why do you think people come to this church?

4. **Pastoral calling/roles:** What was your personal journey to become a pastor? Spiritual journey? Geographical journey? What motivated you to become a pastor? What makes you wanting to be pastor/leader today? In your opinion, what is the role of the pastor? What kind of respect do members and others give you as pastor/leader? Are you ordained (if so, with whom?) To whom are you accountable?

5. **Norwegian society and context:** How is it to be a pastor in Norway? How is it to be a Christian in Norway? How do you experience Norwegian society and people with regard to faith and religious matters? Is there anything which you feel the church in Norway is mission? What can you, your members and your church contribute to Norwegian society? Other churches (migrant and Norwegian)?

6. **Leadership:** How do you describe the leadership in your church? How is the leadership structure? Who are considered leaders in your church and why/how? What biblical or other models motive you for leadership and ministry for the church? What do you preach and teach about the most? Why?

7. **Culture and language:** How important is culture in your church? How would you describe the culture in the church? To what extent do you make use of culture from you own background(s) in the church services and programs? How important is culture for the members? What languages do you use and has it always been like this?

8. **Women:** How do women function in your church? What is your view on women in leadership and ministry? How do women function as leaders and in ministry in your church?

9. **Youth and children:** To what extent does your church have youth and children involved in the church? How are youth and children integrated in the life of the church? Have you faced any challenges related to youth and children for example related to living in more than one culture? What are your (church) measures related to youth and children? What are the responses to these?

10. **Challenges:** What are some of the challenges that you feel the church is facing today? What are some of the key challenges that your members face in their lives? As believers? What are some of your own personal challenges of being a Christian leader?

11. **Networks:** What do you think about the church in the world today? What kind of contact do you have with other pastors/leaders in other churches? With Norwegian pastors/leaders/churches? With leaders in your home country or other places in the world? How important are these contacts and networks? Is there anything that you feel you are missing in relation to contacts and networks with others? What is your opinion on ecumenical efforts among Christians? In what ways do you participate/not participate in these? Why?

12. **Spiritual life:** How would you describe the spiritual life of the church? How would you describe your own personal spiritual life? What role does your own personal spiritual life have in leading the church? How do you think being a foreigner affects the spiritual life of your church members (or yourself)? To what extent do you think this is representative for members in other churches as well?

13. **Significant experiences:** How do you feel God is involved in your ministry and leadership? Do you have any significant experiences which have impacted you in your ministry and leadership? How important do you believe spiritual experiences are for your members? To what extent do you focus on this in your church and leadership? In what way(s)

14. **Dreams, vision and mission:** How could you describe the church's vision and dreams? What are your goals and strategies for the future? What is the "mission" of the church? Why is this so? What have you done in order to implement this? How do plan to implement this in practice? How do you work with this specifically?

15. **Additional open-ended comments:** What would you add in order to describe the function and importance of your church for your members and society in Norway today? What would you add in order to describe challenges related to being a church/Christian in Norway today? Do you have any other comments to any of the other things we have talked about or which you feel we should have talked about?

Interview Guide 2 – Participants/members[3]

1. **Religious background:** How long have you been part of this church? Have you been part of other churches? In Norway? What about before you came to Norway? Back home? Other places? What is your religious background? Is there anything which you miss from your religious background from your home country or other significant places you have been/lived?

2. **Church demographics etc:** Who would you say come to this church? To what extent would you say people from similar backgrounds come here? What would you say is the average age?

3. **Involvement.** How often do you come here? In what way(s) are you involved?

4. **Motivation:** What makes you come to this church? How important is the church for you? Why? What function(s) would you say the church has for you and your friends? What makes you come to this church in contrast to other possible churches? What would you say is the strength of this church in comparison with other churches you know about? Is there anything which you feel is missing in the church? Why? Do you attend other churches sometimes? When/why?

5. **Spiritual journey:** How would you describe your spiritual journey to where you are today in your faith? Is there any connection to your "geographical journey"? If so, in what way(s)?

6. **Spiritual experiences:** Do you in any way "feel God" in your life through the church? Have you had any particular significant spiritual experiences in your life while being part of this church? What about before? In what way(s) have these impacted you in relation to your faith?

7. **Faith and living:** To what extent is your faith determining who you are? In what ways is your faith affecting your daily living? In what ways? To what extent is faith determining your choices and values outside the church building and activities? (Be as specific as possible)

8. **Spiritual life:** How would you describe your devotional life? How would you say the church is affecting your own devotional life? How would you describe the general 'spiritual life' in the church? What about outside church activities and functions?

9. **Norwegian context and society:** What's the best about living in Norway? What is the most challenging about living in Norway? How do you experience Norwegians and Norwegian society? Any particular experiences? How is it for you to be a Christian in Norway today? Or, if you're not a Christian, how do you perceive religious life being in Norway? To what extent is this church involved in evangelization or mission? Here in Norway? In what ways? Have you been involved yourself?

10. **Culture:** How important is culture for you in the church setting?

11. **Leadership:** What is your impression of the leadership in this church? In your opinion, what is the role and function of leadership in the church? What would you say is the vision and mission of this church? What would you say is the role of this church here locally and here in Norway?

12. **Women:** What is the place and role of women in this church?

13. **Youth and children:** What is the place of youth and children and the family in the church?

14. **Additional open-ended comments:** Are there any additional comments, particular challenges etc. related to any of these areas we have talked about?

[3] Se fotnote 2. Denne intervjuguiden vil reflektere både evt individintervjuer og/eller gruppeintervjuer.

Interview Guide 3 – Youth[4]

1. **Religious background:** How long have you been part of this church? Is your family part of this church? Have you always been part of church?
2. **Activities and programs:** What are some of the activities and programs for youth and children in this church (if any)? Have you participated in any of these? (which ones and why?) Have many (average) are part of these? Are most of the participants from church families or do people join from outside also? (if so, can you explain?)
3. **Involvement:** Is there anything you like about your church youth program? Do you feel you are "cared" for as a young person in the church? Do you feel the church is relevant to you and your friends? (If so, in what way(s)/not))
4. **Motivation:** What makes you be part of the church? How important is the church for you? Why? What function(s) would you say the church has for you and your friends? Could you go to another church if you liked or do you "have to" come to this church? Is there anything which you feel is missing in the church? Why? Do you attend other churches sometimes? When/why? Do you in any way "feel God" in your life through the church? Do you think you would still be part of this church when you are "adult"? (why/why not?)
5. **Faith and living:** To what extent is your faith affecting your daily living? In what ways? Is your church in any way influencing your choices and values outside the church activities?
6. **Norwegian context and society:** Have you experienced any challenges with living in more than one culture? What about in the church? How do you experience Norwegians and Norwegian society with regard to faith and religious matters? In what ways are differences most evident? How do you deal with any cultural tensions related to faith?
7. **Additional open-ended comments:** Are there any additional comments related to any of what we have talked about?

Det er ennå ikke tatt endelig stilling til hvorvidt ungdom skal intervjues eller ikke men intervju guide legges ved i tilfelle dette vil bli en del av prosjektet. Som nevnt vil det i evt tilfeller der ungdom intervjues bli innhentet tillatelse fra foresatte. Intervjuets omfang vil dessuten trolig være av mindre omfang og mulig avholdes som gruppeintervju. I de tilfeller det vil være naturlig vil slike intervju holdes på norsk (avhengig av hva som skulle være mest naturlig for informanten selv).

Appendix 8:

Approval from Norwegian Social Science Data Services (NSD)

Norsk samfunnsvitenskapelig datatjeneste AS
NORWEGIAN SOCIAL SCIENCE DATA SERVICES

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N-5007 Bergen
Norway
Tel: +47-55 58 21 17
Fax: +47-55 58 96 50
nsd@nsd.uib.no
www.nsd.uib.no
Org.nr. 985 321 884

Stian Sørlie Eriksen
Misjonshøgskolen
Misjonsmarka 12
4024 STAVANGER

Vår dato: 03.09.2013 Vår ref: 35194 / 3 / MSS Deres dato: Deres ref:

TILBAKEMELDING PÅ MELDING OM BEHANDLING AV PERSONOPPLYSNINGER

Vi viser til melding om behandling av personopplysninger, mottatt 22.08.2013. Meldingen gjelder prosjektet:

35194	*The Migrant Churches in Norway*
Behandlingsansvarlig	*Misjonshøgskolen, ved institusjonens øverste leder*
Daglig ansvarlig	*Stian Sørlie Eriksen*

Personvernombudet har vurdert prosjektet, og finner at behandlingen av personopplysninger vil være regulert av § 7-27 i personopplysningsforskriften. Personvernombudet tilrår at prosjektet gjennomføres.

Personvernombudets tilråding forutsetter at prosjektet gjennomføres i tråd med opplysningene gitt i meldeskjemaet, korrespondanse med ombudet, ombudets kommentarer samt personopplysningsloven og helseregisterloven med forskrifter. Behandlingen av personopplysninger kan settes i gang.

Det gjøres oppmerksom på at det skal gis ny melding dersom behandlingen endres i forhold til de opplysninger som ligger til grunn for personvernombudets vurdering. Endringsmeldinger gis via et eget skjema, http://www.nsd.uib.no/personvern/meldeplikt/skjema.html. Det skal også gis melding etter tre år dersom prosjektet fortsatt pågår. Meldinger skal skje skriftlig til ombudet.

Personvernombudet har lagt ut opplysninger om prosjektet i en offentlig database, http://pvo.nsd.no/prosjekt.

Personvernombudet vil ved prosjektets avslutning, 01.01.2018, rette en henvendelse angående status for behandlingen av personopplysninger.

Vennlig hilsen

Vigdis Namtvedt Kvalheim

Marie Strand Schildmann

Kontaktperson: Marie Strand Schildmann tlf: 55 58 31 52
Vedlegg: Prosjektvurdering

Avdelingskontorer / District Offices
OSLO: NSD. Universitetet i Oslo, Postboks 1055 Blindern, 0316 Oslo. Tel: +47-22 85 52 11. nsd@uio.no
TRONDHEIM: NSD. Norges teknisk-naturvitenskapelige universitet, 7491 Trondheim. Tel: +47-73 59 19 07. [illegible]
[illegible]

Personvernombudet for forskning

Prosjektvurdering - Kommentar

Prosjektnr: 35194

Formålet med prosjektet er å undersøke hvilken betydning migrantmenigheter i Norge idag har for deltagere og samfunn.

Datamaterialet innhentes gjennom personlig intervju av 12-15 ledere/pastorer og av (6-12) deltagere/medlemmer i 2-4 migrantmenigheter. Det skal også gjennomføres observasjon i de ulike menighetene. Det åpnes opp for at det vil gjennomføres spørreundersøkelse og gruppeintervju av ungdom i menighetene. Dette er imidlertid ikke redegjort for i tilstrekkelig grad og er derfor ikke vurdert i denne omgang. Dersom spørreundersøkelse og gruppeintervju blir aktuelt ber Personvernombudet om at dette meldes inn som endringsmelding i god tid.

Ifølge prosjektmeldingen skal det innhentes muntlig og skriftlig samtykke basert på muntlig og skriftlig informasjon om prosjektet og behandling av personopplysninger. Personvernombudet finner informasjonsskrivet tilfredsstillende utformet i henhold til personopplysningslovens vilkår, men legger til grunn jf. telefonsamtale den 29.08.2013 at det tilføyes følgende om publisering av identifiserbare personer: "I den grad personidentifiserbare opplysninger skal publiseres, gis den enkelte anledning til å lese transkripsjoner på egne opplysninger og godkjenne personidentifiserbare opplysninger som skal publiseres". Informasjonen skal gis på et relevant språk eller via tolk. Revidert informasjonsskriv sendes til: personvernombudet@nsd.uib.no.

Det vil i prosjektet bli registrert sensitive personopplysninger om rasemessig eller etnisk bakgrunn, eller politisk, filosofisk eller religiøs oppfatning jf. personopplysningsloven § 2 nr. 8 a).

I den grad det skal gjennomføres filming under observasjonsstudien (seremonier/gudstjenester), har ombudet gjort forsker oppmerksom på at identifiserende opptak forutsetter samtykke fra den enkelte. Forsker vil sannsynligvis legge opp til filming av prekestol slik at samtykke fra den som preker vil være tilstrekkelig. Dette kan med fordel også fremgå av informasjonen. Dersom filmingen ikke foregår slik at menigheten selv forstår at de ikke filmes, bør forsker på en eller annen måte, i forkant, informere om at kun preken skal filmes.

Muligheten er tilstede for at tredjepersoner nevnes under intervjuene. Ombudet har i telefonsamtale med forsker den 29.08.2013 blitt enige om at forsker gjør informantene oppmerksom på at det ikke er ønskelig at identifiserende opplysninger om tredjepersoner fremkommer. Alternativt kan informant selv informere sin familie om deltakelsen i prosjektet.

Dersom det skal benyttes en ekstern transkriberingsassistent forutsetter ombudet at det foreligger en databehandleravtale mellom assistenten og Misjonshøgskolen, jf. personopplysningsloven § 15.

Prosjektet skal avsluttes 01.01.2018 og innsamlede opplysninger skal da anonymiseres, og lyd- og video-opptak slettes. Anonymisering innebærer at direkte personidentifiserende opplysninger som navn/koblingsnøkkel slettes, og at indirekte personidentifiserende opplysninger (sammenstilling av bakgrunnsopplysninger som f.eks. yrke, alder, kjønn) fjernes eller grovkategoriseres slik at ingen enkeltpersoner kan gjenkjennes i materialet.

VID