

Migration in Europe 2020

Mapping Migrations

	GERMANY	SWITZERLAND	NETHERLANDS	UNITED KINGDOM
Population	83 738 900	8 654 600	17 134 9 00	67 886 000
Migrants	15 762 457	2 491 249	2 358 333	9 359 587
Christians	54 980 405	6 300 460	6 740 739	45 386 218
(identify as)				
Protestant migrants	1 370 000	300 000	230 000	1 135 000

	GERMANY	SWITZERLAND	NETHERLANDS	UNITED KINGDOM
Christianity	66.20%	73.70%	39%	68%
Attending monthly service	15.50%	12%	14.90%	11%
Percentage of migrant affiliated with religious organization	12%	16%	8.70%	24.10%
Percentage of Migrants attending religious services	3.60%	4.30%	2.30%	5.70%

NETHERLANDS/GREAT BRITAIN

- **How many churches have migrant (non-European origin) members?**

*All Dutch congregations of the Moravian Church have members from non-European origin. In Zeist it is a minority. All the other congregations are predominantly migrant congregations.

**There are six (6) Churches where there are members. Four are in London and two in Birmingham. These are cities with migrant communities.

*** We have 30 congregations in the British Province, made up of 25 in England and 5 in Northern Ireland. Northern Ireland is nearly fully Caucasian (Ulster Scots /Irish). In England, nearly there are six with a diverse make up and a further six that have migrant members but not a diverse membership.

Where are the migrants predominantly from?

*More or less all of the migrant members are from Suriname.

**They are predominantly from the Eastern Caribbean. Each Church has clusters of Caribbean connection. For example, Hornsey-Antigua, Harold Road-Jamaica, and Fetta Lane-Barbados.

*** The Caribbean, predominantly Jamaica, St Kitts & Nevis & Antigua

1. Are the migrants first or second generation?

*At this moment we have still first generation, but also second and third generation. But the members who are the most influential in the congregations are those of the first generation. The most of them of high age. This is one of our problems in reaching younger people.

** 85% of the population is first generation. The second generation attends in very small measure.

*** First generation

1. Do you have a period when the migrations started i.e., 1980s/1970s?

*The first were students coming from Suriname and settling in Amsterdam and Zeist in the early 60s. Later the big immigration came in the 70s/80s. A third (smaller) group came during the civil war in the 80s/90s of the 20th century.

**Migration from the Caribbean started increasing from the 1960s when migrants came to assist with the rebuilding of Great Britain.

*** Beginning from the 1950s

1. How would you describe the integration?

*There is the question of language (All Surinamese people speak Dutch). That is an advantage when it comes to integration. But there are also experiences of prejudice, racism, exclusion that are obstacles in the process of integrations, and there are different values in the Surinamese culture and the Dutch.

**It has been found that when Blacks join Churches that there is a “white flight,” that is a moving away from the Church and the community. The Churches are not generally well integrated.

Black members do well with white leadership. And generally black-led churches are black with no or few whites.

In Ireland a black Pastor, pastors two predominantly white churches.

congregations were strengthened in City centres and are more integrated. We have three congregations (Hornsey, Harold Road, & Fetter Land) where there had historically been churches, but numbers were dwindling and were revived by the arrival and ministry of the Windrush generation. In Birmingham and Leicester there was no Moravian work until it was started by ministers who had served in the Caribbean and newly arrived Moravians from Jamaica and Antigua. The congregation in Birmingham entered an ecumenical partnership in 2014 with a Methodist congregation which is predominated Caucasian. Due to urban growth and relocation, Leicester and Birmingham congregations are in locations where Caribbean, and the white population have left the areas and residents are mainly South Asian. It will be interesting to see if growth and evangelism are possible among these communities.

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