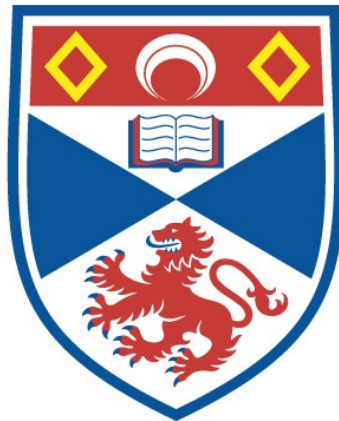# A STUDY OF MALAWIAN AND NIGERIAN PENTECOSTAL CHURCHES IN SCOTLAND: A SOCIOLOGICAL APPROACH

Webster Siame Kameme

A Thesis Submitted for the Degree of PhD
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University of St Andrews

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A Study of Malawian and Nigerian Pentecostal Churches in Scotland: A Sociological Approach

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A STUDY OF MALAWIAN AND NIGERIAN

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A Sociological Approach

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March 2023

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Abstract

'A Study of Malawian and Nigerian Pentecostal Churches in Scotland: A sociological Approach,' provides a critical academic analysis of the emergence and continued proliferation of African Pentecostal Churches APCs in Scotland. The main objective of the research was to provide a critical analysis and synthesis of the emergence of the Malawian and Nigerian Pentecostal Churches in Scotland from the socioreligious and spiritual capital theories. The study contends that the contemporary expansion of African Christianity from the global South to the North was neither formal nor intentional as was the case in the 18th and 19th century movements, but rather informal and developing spontaneously across the western world. The study found that the APCs were popular amongst Africans in the diaspora because church membership provided a sense of identity and belonging as well as spiritual and social support mechanisms in newfound foreign lands.   Therefore, the APCs become necessary socioreligious and spiritual capital. It was observed that the acceptance of African religiosity in the west shall take the form of spirited cultural exchange and mutual trust between the host communities and the African diaspora. However, the emergence and subsequent growth of the Malawian and Nigerian Pentecostal churches in Scotland cannot be construed as Christianity reversing to its former heartlands from the global South. The re-evangelisation in the western context demands a theological realignment suitable for multiculturalism toward a new global order in African Christianity.

Prayer

[Prayed in Silence]

…for our brothers and sisters,

the refugees and migrants

in perilous Mediterranean Sea crossings.

Fleeing from hostile environments,

into hostile Seas, towards the hostile lands.

For indeed life is a journey into the

unknown.

Lord in your mercy.

Journey with us.

Amen.

Acknowledgements

"A grateful mind is a great mind which eventually attracts to itself great things" – Plato.

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The overwhelming support that I received during the field research from my participants across Scotland from church ministers and Christian organisations, too numerous to mention, you all deserve special recognition for enriching this study.

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I would like to acknowledge a few colleagues and family friends that helped me along this journey. Dr Ernest Dafour and your staff at the Ghana National Parliament, Rev. Joana Levy and family, Rev. Marie - Luise Moffet and not forgetting Mr Tchili Alindiamao, the ICT specialist and lecturer at Daeyang University-Malawi.

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Acronyms

ACTS	Action for Churches Together in Scotland
AD	Anno Domini (After Death)
APCs	African Pentecostal Churches
APPGs	All-Party Parliamentary Groups
BBC	British Broadcasting Corporation
CAP	Christians Against Poverty
CRER	Coalition for Racial Equality and Rights
DFID	Department for International Development
EC	European Commission
EU	European Union
ILR	Integrated Literature Review
JSA	Job Seekers Allowance
KICC	Kingsway International Christian Centre
LWCI	Living Waters Church International
MECTIS	Minority Ethnic Christian Together in Scotland
MFM	Mountain of Fire and Miracles Ministries
MP	Member of Parliament
MPhil.	Master of Philosophy
MSc.	Master of Science
NHS	National Health Service
NPC	New Pentecostal Churches
OXFAM	Oxford Committee for Famine Relief
PAR	Participant
PhD	Doctor of Philosophy
RCCG	Redeemed Christian Church of God
RM	Reversed Mission,'
RSCT	Religious Social Capital Theory
SCOAC	Scottish Council of African Churches
SCOAC	Scottish Council of African Churches
SIDA	Swedish International Development Aid
SIT	Social Integration Theory
SR	Sociology of Religion
UK	United Kingdom
UNDP	United Nations Development Programme
USA	United States of America

Key Words: Church, Mission, Africa, Diaspora, Malawian, Nigerian, Scotland

Key Phrases: African Pentecostal Churches; Malawian Pentecostal Churches; Nigerian Pentecostal Churches; Reversed Mission, Religious, Social and Spiritual capital

Chapter One

Introduction

1.1 Introduction

'A study of Malawian and Nigerian Pentecostal Churches in Scotland: A sociological Approach' is a title that encapsulates the thesis of the African Pentecostal Churches APCs in Scotland using the Malawian and Nigerian churches as case studies. The thesis contends with the question of whether or not the emergence of the Malawian and Nigerian Pentecostal Churches in Scotland are inherently social, religious, and spiritual capital in the diaspora? To answer this question, the study uses the Sociology of Religion (SR)[1] framework for the analyses of the socio-religious and spiritual capital as assets for members' support within the Malawian and Nigerian Churches in Scotland as further expounded in Chapter Four. The SR, therefore, becomes a useful tool in the investigation of the influence and the role that religion and spirituality have on other aspects of piety and social life.[2] Furthermore, the study was guided by the following key research questions: What are the main contributing factors towards the emergence of the Malawian and Nigerian Pentecostal Churches in Scotland? What are the socio-religious and spiritual gaps within the Malawian and Nigerian Pentecostal Churches in Scotland? Is the emergence of the Malawian and Nigerian Pentecostal Churches in Scotland a reversed mission phenomenon? The Reversed Mission (RM) was part of this study for two main reasons. First, most African ministers claim to be missionaries in Europe; secondly, most Malawian and Nigerian Pentecostal churches in Scotland had their headquarters in Africa, their countries of origin. Therefore, the majority of their membership are the African diaspora. These questions were critical components in the identification, analysis, and synthesis of the existing differences and gaps in theological, socio-economical, socio-political, racial, and cultural diversities in the Malawian and Nigerian Pentecostal Churches on one hand and the other, the indigenous host communities in Scotland. For instance, the study noted that the sociocultural differences were partly responsible for keeping the APC in Europe including Scotland mono-ethnic and linguistic entities.

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[1] Sociology of Religion (SR): It is a Sociological study of religion. It utilises the methodology and tools of Sociology to study the beliefs, practices and organisational forms of religion. This study capitalises the concepts of (SR) from the early pioneers such as Karl Marx's, Max Weber and Emile Durkheim.

[2] Patrick. F. Fagan, "Why Religion Matters: The Impact of Religious Practice on Social Stability." (Washington, DC: Heritage Foundation, 1996), https://www.policyarchive.org/download/11903 accessed 27 March 2023.

1.2 Why study the APCs in Scotland?

Scotland is increasingly becoming a destination for the African and Afro-Caribbean ethnicities, which by 2021, it had grown by over 1% of the Scottish population[3]. In the 2021 Scottish Census, thirty thousand and seven thousand people identified as Africans and Afro-Caribbeans respectively[4]. The population increase of Africans in Scotland has also brought about the emergence and increase in the African Pentecostal churches in Scotland. Hence there is a need to study the APCs in Scotland using the cases of Malawian and Nigerian churches. In the past ten years the emergence of the African Pentecostal churches in Europe has generated a lot of scholarly interest raising considerable literature around the subject of the reversed mission phenomena[5]. However, there is need for more research and literature in the Scotland-specific studies and this research contributes to the scholarly body of knowledge in the specific cases of Malawian and Nigerian Churches in Scotland from a sociological perspective.

1.3 The Study Location

The participants were recruited from six major cities and towns in Scotland with high levels of social diversity. For instance, Glasgow, Edinburgh, Aberdeen, and Dundee had recorded significant numbers of ethnic minorities at 17.3, 17.9, 17 and 10.6 percent respectively in the 2021 Scotland Census[6]. The study also included Kirkaldy, and St Andrews because of some Malawian and Nigerian churches situated in these areas. The concentration of ethnic minorities in urban centres corresponds with the prevailing social economic activities such as job opportunities, social and religious networks, and schooling among others[7]. Figure 1 shows location of the Study in Scotland, as is displayed on printable google maps[8].

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[3] Scotland Census, "Ethnicity: African, Caribbean or Black ethnicities", (2021), https://www.scotlandscensus.gov.uk/census-results/at-a-glance/ethnicity/#:~:text=African%20Caribbean%20or%20Black%20groups,people%20who%20identified%20as%20'African'.

[4] Scotland Census, "Ethnicity" African, Caribbean or Black ethnicities", (2021).

[5] Mark Amadi, "British-African Pentecostal Megachurches and Postmodern Worship: Comparative and Contemporary Influence and Impact," (University of Birmingham, Unpublished doctoral thesis, 2016). https://search.ebscohost.com/login.aspx?direct=true&AuthType=shib&db=edsble&AN=edsble.697724&site=eds-live; James Alexander Klair, "Reverse Mission: African Christians in Cambridge, London and Lagos," (University of Cambridge, unpublished doctoral thesis, 2020), 10.17863/CAM.50866.

[6] Scotland Census, "Ethnicity, Diversity", (2021), https://www.scotlandscensus.gov.uk/census-results/at-a-glance/ethnicity/.

[7] Gina Netto, Filip Sosenko and Glen Bramley, "Poverty and ethnicity in Scotland: Review of the literature and datasets", (April 2011), https://www.jrf.org.uk/sites/default/files/jrf/migrated/files/poverty-ethnicity-Scotland-full.pdf.

[8] Printable Google Maps 2022, https://www.google.com/maps/search/printable+map+of+scotland/@56.1455706,-4.5713032,8.6z?hl=en
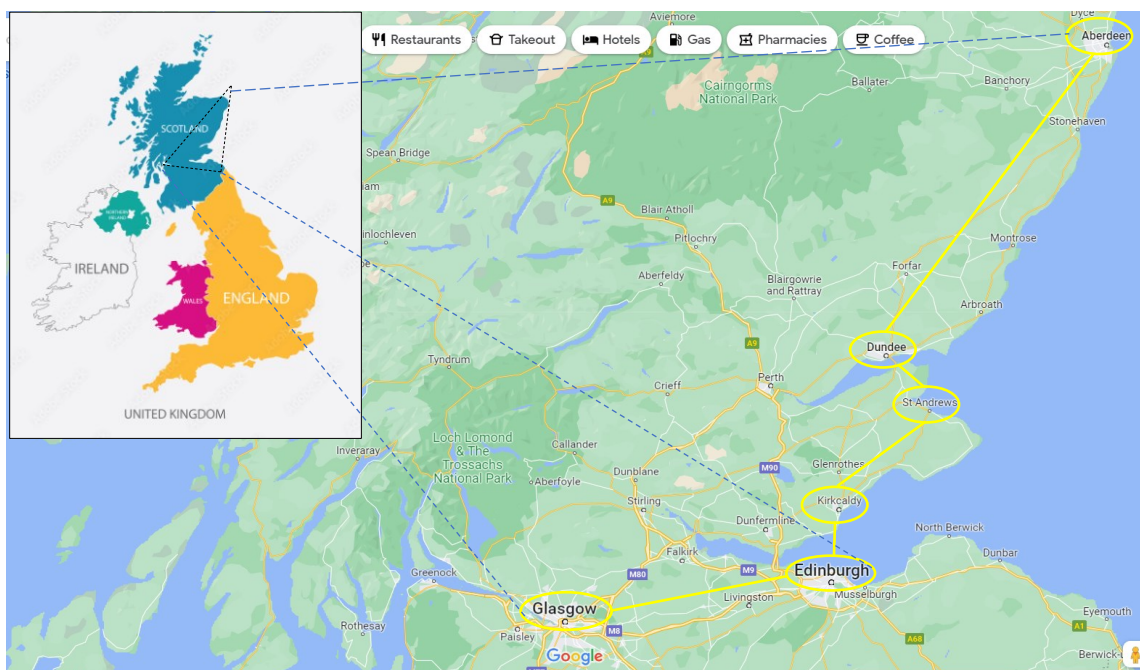
Figure 1:Location of the Study in Scotland. Google Maps, accessed February 15, 2022, https://www.google.com/maps/search/printable+map+of+scotland/@56.1455706,-4.5713032,8.6z?hl=en.

1.4   About the Researcher

The researcher's motivation on the subject of the African diaspora churches in Europe emanates from a lived experience as a church minister for eight years at the Brethren in Christ Church-UK, a predominantly Ndebele ethnic church with its headquarters in Zimbabwe. In this project, the researcher brings a greater understanding of the culture being studied as well as a great deal of knowledge and lived experience[9] of having pastored an African diaspora church in the UK for eight years.[10]   According to Marilyn Simon, the qualitative researcher needs to describe relevant aspects of self, including any biases and assumptions, expectations, and experiences to demonstrate his or her ability to conduct the research.[11] In Scotland, the researcher fellowshipped and ministered in many Malawian and Nigerian churches across the country. Thus, acquiring in-depth knowledge and understanding through participation and observation.

1.5   Problem Statement

The emergence and expansion of the African Pentecostal churches in Scotland is a product of

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[9] Lived experience of pastoring an African Church in the United Kingdom.

[10] Sema Unluer, "Being an Insider Researcher While Conducting Case Study Research". The Qualitative Report 17, no. 29 (2012): 1.

[11]Marilyn Simon, *The Role of the Researche*r. chrome-extension://efaidnbmnnnibpcajpcglclefindmkaj/https://portal.regenesys.net/course/discussions/editors/kcfinder/upload/files/The%20roles%20of%20the%20researcher%2C%202011%20httpdissertationrecipes.com-wp-content-uploads-2011-04-Role-of-the-Researcher.pdf.pdf, (2011):1. Accessed 02/04/2023.

increased migration of people from the global south to north, whether voluntarily as students, skilled labour or forced as refugees and asylum seekers. Whatever the reason, people migrate to improve their socioeconomic condition.[12] However, in the process of migration and resettlement, migrants are faced with multiple challenges such as hostile host communities, cultural, religious differences, language barriers, unemployment, and housing to mention a few[13]. These challenges inevitably threaten community cohesion and integration while embracing cultural and religious diversities. Although the anti-immigration sentiments seem to be growing in Europe, most countries are also becoming proactive in policy formulation and implementation on immigration issues. For instance, the New Scots: refugee integration strategy 2018 to 2022[14], states that, "they believe that refugees and asylum seekers should be welcomed, supported, and integrated into their communities from day one."[15] Therefore, the study informs policy makers, academics, politicians, religious leaders, and other stakeholders in harnessing the emergence of Malawian and Nigerian churches as social religious and spiritual capital towards the development of a just and fair society.

1.6.   Research Objectives

The research aims to accomplish the following:

1.   A systematic analysis of the emergence of the Malawian and Nigerian Pentecostal Churches in Scotland as socio-religious and spiritual capital
2.   Identify the socio-economic, academic, employability and cultural gaps for social mobility among members of the Malawian and Nigerian Pentecostal Churches
3.   To critique the reversed mission hypothesis based on primary field research empirical data

1.7   Research Questions

The research was further guided by the following questions:

Main Question:

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[12] United Nations, "Measuring Change in the Socio-Economic Conditions of Migrants", (2015), United Nations Economic Commission for Europe, https://unece.org/fileadmin/DAM/stats/publications/2015/ECE_CES_42.pdf.
    [13] Linda Adhiambo Oucho and Donald Adesubomi Williams, "Challenges and Solutions to Migrant Integration: Diversity and Social Cohesion in Africa, (2017): 2, https://www.wider.unu.edu/sites/default/files/OUCHO,%20Linda%20Adhiambo_paper.pdf.
    [14] Scottish Government, "New Scots: refugee integration strategy 2018 to 2022", (10 January 2018), https://www.gov.scot/publications/new-scots-refugee-integration-strategy-2018-2022/.
    [15] Scottish Government, "Policy: Refugees and asylum seekers", (2018), https://www.gov.scot/policies/refugees-and-asylum-seekers/new-scots/.

Is the emergence of the Malawian and Nigerian Pentecostal Churches in Scotland by default, social, religious, and spiritual capital in the diaspora?

Sub-questions:

1. What are the critical factors that have led to the emergence of the Malawian and Nigerian Pentecostal Churches in Scotland?
2. What are the socio-religious and spiritual gaps within the Malawian and Nigerian Pentecostal Churches in Scotland?
3. Is the emergence of the Malawian and Nigerian Pentecostal Churches in Scotland a reversed mission phenomenon?

1.8   The Significance of the Research

1. The PhD research is adding to the body of knowledge as one of the major empirical study providing critical analyses in the field of the SR using the Malawian and Nigerian Pentecostal churches as cases in point. The study, thus, contributed to the scholarly literature in diaspora missions in general, and the socio-religious and spiritual capital theories in particular.
2. The study also informs policy makers, politicians, social workers, religious leaders, immigrating communities and individuals, asylum seekers and faith practitioners on issues of social mobility and integration in the specific cases of Malawians and Nigerians using the church as religious capital.
3. The study enlightens on the challenges of African missions in the Western world especially when used with African methodologies, ethnicities as well as linguistic challenges. For instance, the study recommends a quicker adaptive approach and understanding of the complexity as well as the dynamics of mission ministry in the Western cultures.

1.9   The Methodology

Although the research approach was holistically qualitative, the quantitative data in terms of numerical and statistics were used to support qualitative discourses. Data was collected from the review of relevant literature, interviews and observations from the field. This thesis was enriched with audio interviews in addition to other relevant documents and photographic data. Before conducting discourse analysis, the data was pre-analysed using the qualitative software programme, the 'Nvivo 12-Pro' for Windows in grouping ideas and determining the categories based on participant responses. The use of multiple sources of data was critical in the

epistemological triangulation of information, [16] through convergence, corroboration, and correspondence of results.[17] Methodological details are in Chapter five.

1.10   Ethical Approval and Field Research

The research ethics considerations were approved by the University of St Andrews before the commencement of the field research. [18] As per the university requirement, all ethical considerations were strictly followed during the entire research project following the university's ethics policy and guidelines although in this research issues of anonymity were not necessary. The ethics approval letter is in Appendix (i).

1.11   The Research Sample Size

In Mason's study, it was observed that "although the idea of saturation is helpful at the conceptual level, it provides little practical guidance for estimating sample sizes for robust research before data collection.*"[19]* In the same study, "only seven sources had provided guidelines for actual sample siz*es,*"[20] However, for purposes of robust qualitative analysis, this project benefited from 21 interviews and 10 observations that provided the required data saturation. A comprehensive interview and observation log sheet are in Appendix (iii) and (iv) respectively.

1.12   The Case Studies

The African Pentecostal Churches in Scotland are increasingly becoming widespread and deeply rooted in the Scottish communities. However, to achieve an in-depth analysis of this phenomenon, the project focused on the Malawian and Nigerian Pentecostal Churches in Scotland as case studies. The Malawian and Nigerian churches were used as units of analyses to shape the type of data to collect for the study and who to collect it from. The unit of analysis can be a person, collective, or geographical location as a target of the investigation.[21]

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[16] Creswell, John W, Research Design: Qualitative, Quantitative, and Mixed Methods Approaches. 3rd ed. Thousand Oaks, California, SAGE Publications, 2014, 3-5.

[17] John W. Creswell and Vicki L. Plano Clark, *Designing and Conducting Mixed Methods Research.* (*2017): 62.

[18] The Research Ethics Approval Letter: Attached in the Appendices.

[19] Manson Mark, Sample Size and Saturation in PhD Studies Using Qualitative Interviews. Forum Qualitative Sozialforschung. Forum: Qualitative Social Research. 11., no. 3 (2010):3.

[20] Manson, "*Sample Size and Saturation in PhD Studies Using Qualitative Interviews,*" 3.

[21] Anol Bhattacherjee, "Social Science Research: Principles, Methods, and Practices". *Textbooks Collection*. 3 (2012): 9-10.

1.13   The Theoretical Framework

The Sociology of Religion (SR), particularly the socio-religious and spiritual capital theories, guided the study to analyse the role and significance of religion in a sociological context as well as that of understanding the beliefs and practices of particular groups and societies.[22] The SR was central in the analyses of the Malawian and Nigerian Pentecostal Churches in Scotland as socio-religious and spiritual capital. The details of the theoretical framework are in Chapter Four.

1.14   Limitations of the Research

In this research, there were two main identifiable challenges. The first was the methodological limitations of the case studies that by their nature of design quintessentially are limited to a number of few cases. Thus, making it difficult for wider generalisations.[23] The second was a limitation on the researcher in terms of longitudinal effects. Thus, case studies tend to be labour intensive, costly and time-consuming all competing against the PhD research timeframe.[24]

1.15   Suggestion for Future Research

The rapid expansion of the Malawian and Nigerian Pentecostal Churches not only in Scotland and the United Kingdom, but also in the rest of Europe deserves to be given special scholarly attention, if its place and purpose in society were to be fully appreciated within the Western societies. Therefore, this study suggests further research on the contemporary phenomena responsible for the expansion of the APCs at both national and European continental levels.

1.16   Synopses of the Chapters

The thesis of 'A study of the Malawian and Nigerian Pentecostal Churches in Scotland: A Sociological Approach' consists of eight chapters. The following section presents the synopsis of each chapter:

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[22]Malcolm Hamilton, *The Sociology of Religion: Theoretical and comparative perspectives*, (London, Routledge,1995). https://doi.org/10.4324/9780203991046.

[23] Uwe Flick, *Introducing Research Methodology: A Beginner's Guide to Doing a Research Project*, (SAGE Publications, 2011): 161-3.

[24] Martin Brett Davies, *Doing a Successful Research Project: Using Qualitative or Quantitative Methods (*New York: NY Palgrave Macmillan, 2007):86.

Chapter One: Introduction

Chapter One introduces the topic of the Thesis, 'A Study of Malawian and Nigerian Pentecostal Churches in Scotland: A Sociological Approach.' The chapter builds a foundation on which the construction of the thesis rests. Its main objectives are to define the scope, perimeters as well as limitations of the research project based on its objectives.

Chapter Two: Background and Context

Chapter Two is designed as a building block to the research project outlining the background as well as contextualising the thesis. The central focus of the chapter examines the emergence of the APCs in Scotland. Using the empirical data brings together the historic overview of the early 1800s and 1900s missionary enterprise in Africa and the contemporary emergence of African Pentecostal Churches in Europe. The background chapter sets the context and factors that have shaped the APCs in Scotland.

Chapter Three: Review of Relevant Literature

The purpose of this chapter is to review the relevant literature using the 'Integrated Literature Review' (ILR) method.[25] Furthermore, it introduces relevant terminologies and provides definitions to clarify terms in the context of the research. The review of relevant literature aims to achieve the following main objectives:

1. An analysis of the African migration in Scotland and the demographic patterns that constitute the African Pentecostal Churches APCs in Scotland.
2. Discourse analysis and synthesis of the contemporary debate in the emergence of the APCs.
3. Provide a discourse analysis of the reverse mission in Scotland within its contemporary perspectives.

Chapter Four: Theoretical Framework

This chapter discusses the socio-religious and spiritual capital theories within the APCs in Scotland through the prism of the Sociology of Religion (SR). The theoretical framework contextualises the emergence of the APCs in Scotland as determined by the socio-religious,

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[25] Diana Ridley, *The Literature Review: A Step-by-Step Guide for Students, 2nd edition,* (London: Sage, 2012): 24.; Richard J. Torraco, "Writing Integrative Literature Reviews: Guidelines and Examples." *Human Resource Development Review 4, no.3. (*2005): 356.

sociocultural and socioeconomic factors such as the desire for upward social mobility, community cohesion and livelihoods. Therefore, church membership becomes valued and necessary as religious and spiritual capital.

Chapter Five: Research Methodology

Chapter Five aims at outlining and discussing the methodological framework that underpins the research study. The objective of this chapter is not to introduce a new debate in the social science or theological methodological discourses, but rather to introduce and substantiate the most suitable methods used for purposes of arriving at the research objectives as designed by the researcher. In this regard, the study capitalises on the use of the interpretative philosophical paradigm[26] in the discourse analysis.[27] To achieve the objectives of the study, the chapter discusses in detail the use of its methodological philosophy; research approach; strategy and research design; data collection and analysis methods; ethics, reliability, validity, generalisation and the research limitations as well as recommendations and suggestions for future research.

Chapter Six: Data Presentation and Analysis

Chapter Six aims at applying two corroborative approaches to data analysis. These are the discourse and content analyses for interviews and documents respectively. Content within the discourse analysis is used to construct meaning. For instance, Cynthia Hardy and colleagues says, "There is no inherent meaning in the text; meanings are constructed in a particular context; and the author, consumer, and researcher all play a role. There is no way to separate meaning from context and any attempt to counter must deal with the precarious nature of meaning."[28] Content analysis was used to describe the content of the respondents' comments systematically and classify the various meanings expressed in the collected data.[29] The use of discourse analysis allowed for the exploration of maintenance and transformation of the language patterns in their specific contexts,[30] because language is structured in patterns or

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[26] Cao N. Thanh and Tran T.L. Thanh, "The Interconnection Between Interpretivist Paradigm and Qualitative Methods in Education." *American Journal of Educational Science* 1, no. 2. *(*2015): 24-27.
[27] Marriane Jørgensen, and Louise. J. Phillips, *Discourse analysis as theory and method*. (London: SAGE Publications, 2002): 10.https://www.doi.org/10.4135/9781849208871.
[28] Cynthia Hardy, Bill Harley, and Nelson Phillips, "Discourse Analysis and Content Analysis: Two Solitudes?" *Qualitative Methods* (Spring 2004): 21.
[29] John Adams, Hafiz T.A. Khan, Robert Raeside and David White, *Research Methods for Graduate Business and Social Science Students* (SAGE Publications India Pvt Ltd, 2007): 161.
[30] Jørgensen, and Phillips, *Discourse analysis as theory and method*, 12.

discourses without a general system of meaning. The main purpose of this chapter was to present data from the field research as well as the analysis that allows the reader to test the claims made as far as possible.[31]

Chapter Seven: Discussion

Chapter Seven is designed to discuss synthesised themes as presented in the data and analysis Chapter Six. Thus, the discourse synthesis was centred around three main thematic categories: The emergence of Malawian and Nigerian Pentecostal Churches in Scotland; the impact of APCs in Scotland; the social mobility gaps; and the reversed mission phenomenon.

Chapter Eight: Summary, Recommendations and Conclusions

The chapter summarises the findings as presented and discussed thematically in the previous chapters. Chapter Eight synthesises the major findings of the study from both the literature review and the data collected from the field study through interviews and observations. Furthermore, the chapter provides three recommendations to relevant stakeholders. The recommendations and suggestions for further research are based on the findings from the research project.

1.17   Conclusion

Chapter One is an introductory chapter of the thesis. It introduces the title, *'A study of Malawian and Nigerian Pentecostal Churches in Scotland: A sociological Approach.'* Furthermore, the chapter outlined the thesis of the emergence of the African Pentecostal Churches APCs using the Malawian and Nigerian churches in Scotland as case studies. The chapter introduces concepts such as the Sociology of Religion (SR), in particular the socio-religious and spiritual capital theories, as its theoretical framework for the analyses of the role and significance of religion in a sociological context. The chapter states the significance of the research as its contribution to the body of knowledge in the fields of the Sociology of Religion, socio-religious and spiritual capital theories, diaspora missions, migration as well as African Pentecostalism. Furthermore, the chapter outlines the rationale for the study of APCs in Scotland, the problem statement, the research objectives as well as the research questions, the methodology and the limitations of the research. The chapter closes with the suggestions for future research and an outline of the Chapters.

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[31] Jørgensen, and Phillips, *Discourse analysis as theory and method*,173.

Chapter Two

Research Background

2.1   Introduction

Chapter Two is designed as a building block to the research project outlining the background on which the thesis was constructed. Most African Pentecostal churches in Europe have their roots and headquarters in Africa. In contemporary Africa, Anouk Batard, states that Nigeria is the Pentecostal epicentre of the Christian revival in Africa, and around the world.[32] The Nigerian Charismatic Pentecostal churches are scattered across sub-Saharan Africa. Some of the contemporary Nigerian Pentecostal influencers are Bishop David Oyedepo with his Living Faith Church popularly known as Winners Chapel[33]; Pastor E. A Adeboye of the Redeemed Christian Church Of God (RCCG)[34]; Pastor Chris Oyakhilome the leader of the Christ Embassy and the Believers' Love World Incorporated[35]; the Mountain of Fire and Miracle Ministries (MFM) that was founded by Pastor Daniel Kolawole Olukoya[36]; the Deeper Christian Life Ministry and the Deeper Life Bible Church[37] by Pastor W.F Kumuyi as well as the Synagogue Church of all Nations by Prophet Temitope Balogun Joshua, among many others. In addition, there are Nigerian pastors outside Africa that have a global appeal such as Pastors Matthew Ashimolowo and Sunday Adelaja of the Kingsway International Christian Centre (KICC) [38]based in London, UK, and the Embassy of the Blessed Kingdom of God for All Nations[39] in Kyiv, Ukraine respectively. According to Forbes 2022,[40] the top ten worthiest Nigerian preachers, have a combined net worth of about US $1.3 billion, which means they have enough financial capacity to influence global missions. However, in Malawi, the current Pentecostal revival movement is still grounded at the domestic level with a few denominations claiming international outreach. Pentecostal influencers at the national level include and are not limited to the Living Waters Church International with Apostle Stanley Ndovie; the Calvary Family

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[32] Anouk Batard, "Pentecostal republic' of Nigeria: Gospel of success, health and wealth", *Le Monde Diplomaque*, (2020), https://mondediplo.com/2020/09/10nigeria.

[33] Living Faith Church, 2022, https://faithtabernacle.org.ng/.

[34] Redeemed Christian Church of God, 2022, https://www.rccg.org/.

[35] Christ Embassy, 2022, https://christembassy.org/.

[36] Mountain of Fire and Miracle Ministries, 2022, https://www.mountainoffire.org/.

[37] Deeper Christian Life Ministry and the Deeper Life Bible Church, 2022, https://dclm.org/.

[38] Kingsway International Christian Centre, 2022, https://www.kicc.org.uk/.

[39] Embassy of the Blessed Kingdom of God for All Nations, 2022, http://godembassy.com/.

[40] Mfonobong Nsehe,"The Five Richest Pastors In Nigeria", *Forbes* (2022), https://www.forbes.com/sites/mfonobongnsehe/2011/07/14/nigerian-billionaire-mike-adenuga-might-be-africas-richest-man/?sh=63824d253105.

Church with Apostle Madalitso P. Mbewe[41]; the Malawi Assemblies of God[42]; the Pentecost international Christian Centre (PICC) led by Pastor Esau Banda and the Word Alive Ministries International with Pastor Zacc Kawalala, among a few others. It is from this cohort of African Pentecostalism, and others whose members have migrated globally, including to Europe and subsequently formed fellowships and churches in the diaspora as mission centres from their mother churches in Africa. The study of the Malawian and Nigerian Pentecostal Churches in Scotland is based on the premise of African churches with links to Malawi or Nigeria.

Contemporary African Pentecostalism has its roots in the 1906 Azusa Street revival, in Los Angeles by Pastor William Joseph Seymour[43], and is also energised by the ever-increasing African initiated and independent churches at the beginning of the 19th Century. It was soon after the Azusa Street revivals that the American and European evangelicals began to make inroads in Africa with the strands of Christianity flavoured by Pentecostal traditions of charisma, ecstasy, emphasis on holiness, deliverance from evil spirits, physical healing by prayer, the Holy Spirit and the manifestation of speaking in tongues (glossolalia). The spread of Pentecostalism in Africa has been revolutionary in the last few decades. According to David Garrard, "the difference has been the impact made by Africans on Africans, and the adaptability of the way in which the message has been presented in an African manner to meet African needs with Africans as its promoters has been the key to its success."[44] In recent years, the emphasis has shifted towards material wealth as one of the signs of being a blessed Christian believer. The proponents of the prosperity theology "emerge with a message of supernatural promises of Christian faith that is measured in material wealth, health, and success in every aspect of the Christian life."[45] The message resonates well with the poor and vulnerable individuals and communities, and in the hope of a better life respond positively to supernatural interventions in their situations. This may also be true for Africans in the diaspora who in their quest for a better life, turn to African Pentecostalism as their socio-religious and spiritual capital for success.

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[41] Calvary Family Church, 2022, https://calvaryfamilychurch.co.uk/history.

[42] Malawi Assemblies of God, 2022, https://malawiassembliesofgod.org/.

[43] Mookgo Kgatle, "The Influence of Azusa Street Revival in The Early Developments of The Apostolic Faith Mission Of South Africa," *Missionalia: Southern African Journal of Missiology* [Online], 44.3 (2016): 321-335. Web. 29 Jul. 2022.

[44] David J. Garrard, "African Pentecostalism," *Journal of Beliefs & Values* 30, no. 3 (December 1, 2009): 231–44, https://doi.org/10.1080/13617670903371548.

[45] Sampson Nwaomah, "Overview of Prosperity Gospel," in *Prosperity Gospel: A Biblical-Theological Evaluation*, ed. Daniel Kwame Bediako (Accra: Advent Press, 2020), 10.

2.2 Christianity in Africa

The population of Africa is estimated at 1.5 billion as of 2022[46] and about 800 million live in sub-Saharan Africa. As of 2010, more than 63% of the population in sub-Sahara Africa were Christians and by 2020, almost half (49%)[47] of the African continent was said to be Christians. It is in the global dispersal of this critical mass of Christians that as they move in search of a better life or as refugees move with their faith and religion with a tendency to regroup in new colonies. There are many historical factors that have continued to shape Africa and its people such as slavery, religion, and colonialism among others, as Francis Anekwe Oborji says, "the African narrative and relationship with the world are shaped and continued to be shaped by these past events of our history as a people located in the geographical space called Africa."[48] Christianity in Africa predates the 18/19th century missionary enterprise that finally successfully planted the Christian religion in Africa.[49] The history of the expansion of Christianity indicates that the early mission pioneers during the post-Reformation era in the Great Awakening of the 18th century embarked on intercontinental mission fields under the leadership of Great Britain and North America. The two countries were the centres of global Christian Missions.[50] For instance, there were 51 missionary societies known by 1861, of which 22 were in the United Kingdom, 14 in North America, and 15 elsewhere in Europe. It is estimated that about 2,000 full-time missionaries were being supported in 1,200 mission stations globally. However, by 1900, the mission agencies had risen to 600 supporting 62,000 missionaries around the globe.[51] Arguably, this must have been the apex of the Mission Renaissance. The 19th and 20th century missionary movements were key in the Global Christianisation. It is observed that the legendary missionary pioneers of the 18th and 19th-centuries were the trail blazers who fuelled the fires of missionary interest in the homeland by

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[46] United Nations, "World Population Prospects 2022: Summary of Results", (2022), 3, https://www.un.org/development/desa/pd/sites/www.un.org.development.desa.pd/files/wpp2022_summary_of_results.pdf.

[47] Pew Research Centre, "Sub-Saharan Africa: Overview", (2009):1, https://www.pewresearch.org/religion/2009/10/07/mapping-the-global-muslim-population-sub-saharan-africa-overview/.

[48] Francis Anekwe Oborji, "The Bible And The Danger Of Xenophobic Migration Walls", *The Trent*, (31 March 2017) https://www.thetrentonline.com/bible-danger-xenophobic-migration/.

[49] ter Haar Gerrie, *How God Became African: African Spirituality and Western Secular Thought*, Philadelphia, Pa. University of Pennsylvania Press (2009):21.

[50] J. Fred Parker, *Mission to the World: The story of missions in the Church of the Nazarene through 1985* (Kansas City, MO: Nazarene Publishing House, 1988):19.

[51] Ibid, 19.

their heroic exploits"[52] such as William Carey,[53] Robert Moffat,[54] David Livingstone,[55] and Charles Thomas Studd,[56] among the notable ones.

The great missionary awakening for Africa may have been energised by two important factors: firstly, the drive towards the abolition of the slave trade; and secondly, the evangelical Great Awakening of the 18th and early 19th century.[57] However, there was a shift of focus in the missionary drive in the 19th century to America, from the British Isles and continental Europe with emerging American missionary societies such as the Nazarene World Mission Administration; the Association of Pentecostal Churches of America and many others, that continued to build on the breakthrough of the European mission fields. At that material time, the revival and fresh commitment to mission work in Africa by Evangelicals and Pentecostals is demonstrated by one of the creeds within the Association of Pentecostal Churches of America was evident. For instance, the creed stated, that "they will cheerfully contribute of their earthly means as God has prospered them, for the support of a faithful ministry among them, for the relief of the poor, and for the spread of the gospel over the earth."[58]

This commitment was a clear testament to the global evangelisation of Christianity in the late 20th and early 21st Centuries, especially in Africa.[59] This was indeed missions "from the West to the Rest."[60] However, the vast expanse and diversity of the African continent largely remained a mystery to western missionaries and explorers as was stated by Henry Morton Stanley,[61] one of the early Western explorers to Africa as a "Dark Continent."[62] The world

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[52] Ibid , 19-21.

[53] William Carey, is consider a father of missionary work, an English cobbler-turned missionary went to India under the Baptist Missionary Society in 1793.

[54] Robert Moffat, Renowned Scotsman, he was a Mission pioneer under the London Missionary Society that took a great interest in Africa, he began his work in 1816.

[55] David Livingstone, Son-in-law of Robert Moffat, Livingstone, was more of an explorer than missionary, he began his work in Africa in 1841, he became a celebrity Explorer and missionary, his burial is among history's greats in Westminster Abbey.

[56] Charles Thomas Studd, served as missionary in China, India and Africa, he established the Heart of Africa Mission, whose name later was changed to the more inclusive Worldwide Evangelisation Crusade.

[57] Robert Lescelius, "The Great Awakening: A Pattern Revival," *Reformation and Revival: A Quarterly Journal for Church Leadership 4. Number 3.* (1995):25-38.

[58] Parker, *Mission to the World,* 24.

[59] Klaus Koschorke and Jens Holger, eds, "African Identities and World Christianity in the Twentieth Century," *Third International Munich-Freising Conference on the History of Christianity in the Non-Western World* (Munich: Harrassowitz Verlag, 2005).

[60] Ross R. Kenneth, "Non-Western Christians in Scotland: Mission in Reverse." *Theology in Scotland 12 N0.2 (2005):*71.

[61] Henry Stanley (1841 - 1904), he was a Welsh-born American journalist and explorer, famous for his search for David Livingstone and his part in the European colonisation of Africa.

[62] Pimm, Stuart. "Editorial: Africa: Still the "Dark Continent," *Conservation Biology* 21.3, (2007):567.

mission evangelisation had been building momentum since the famous 1792 William Carey's Enquiry[63] "the Obligations of Christians to use [every] means [necessary] for the Conversion of the [African] Heathens."[64] Furthermore, "the expansion of the missionary movement into Africa was part of the growing conception of Christian responsibility for the regeneration of Africa."[65]

From these two motivational factors, it becomes apparent that the African mission enterprise was both a Christian obligation and responsibility. Arguably, the Christian world view in the early missionary encounters was that African cultures, spirituality and forms of worship needed to be replaced by western forms of Christianity. Hence, the urgency for the Christian conversion under the "Great Commission." [66] For instance, in his analysis, Pawlikova-Vilhanova says, "For Africa, the missionary movement represented the first and most important facet of Western contact. Christianity provided access to a civilisation and culture pattern which was bound to conquer African societies".[67]

From the Pawlikova-Vilhanova's observation, it becomes clear that the Western and American missionaries came to Africa with a preconceived agenda of western Christianisation of Africa at the expense of the African cultures, traditions of spirituality and forms of worship with no room for spirited exchange of ideas between the West and African traditions. Consequently, there was a cultural and spiritual crush between Christianity and the Western culture, on the one hand, and Africa, its culture and spirituality, on the other hand. Nunn suggests that "the success of missionaries during this period was due in large part to the onset of colonial rule, which made clear to Africans the benefit of European education."[68] In addition, Christianity played a pivotal role in the anti-slavery movement, advocating for replacing the slave trade with commerce and industry. This created an enabling environment for Christian conversions.[69] Although, there were other incentives such as the provision of health facilities and services,

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[63] Carey William was a Baptist Pastor in Leicester, he advocated for the founding of the Baptist Missionary Society arguing that evangelisation of the word depended on Christians taking the gospel to the world, his argument was published in the 1792 Carey William Enquiry.

[64] Vierra Pawlikova-Vilhanova, "Christian Missions in Africa and their role in the Transformation of the African Societies," *Asian and African Studies 16, no. 2 (2007):*250.

[65] Pawlikova-Vilhanova, "Christian Missions in Africa," 252.

[66] Matthew 28:18-20 (New King James Version).

[67] Pawlikova-Vilhanova, "Christian Missions in Africa," 258.

[68] Nathan Nunn, "Religious Conversion in Colonial Africa," *American Economic Review: Papers & Proceedings* 100 no.2 (2010): 147.

[69] Paul Landau, "Religion and Christian Conversion in African History: A New Model," *The Journal of Religious History 23, No. 19, (1999):8.*

education emerged to be the single most important incentive to "lure Africans"[70] into Christianity.

There was a deliberate effort and mutual benefit for missionaries and colonial administrators to work together in their newfound territories.[71] For instance, Okon said, "it is not an overstatement to say that colonialism aided missions in the 19th Century Africa, and it is also correct to say that missionaries, traders and colonial administrators had a common interest in Africa."[72] Although there was a general acceptance of Christianity in Africa at the onset of missionary activities, scepticism and resistance among some Africans, who had been educated in the mission schools began to develop,[73] giving rise to the desire for the African identity within the Christians traditions, and the call to decolonisation[74] of both politics and religion.[75] Apart from political independence, the APCs emerged and advocated for the autonomy and subsequent independence of the African church.[76] In the last half a century, the African Christianity in general has moved to adapt an African character including some African cultures and traditions.[77] For instance, in recent decades, most Christian traditions in Africa have begun to incorporate the African motifs as part of religious "enculturation,"[78] a term that refers to the adaptability of the gospel to the sensitivities of the local cultural context without the gospel being compromised. Jacqueline Winston, noted that "as Christianity expanded across ethnic and national boundaries, people continued to adapt it to their circumstances, and the roots of present-day Christian resurgence are still to be found in sticking close to local sources and cultures".[79]

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[70] Nunn, "Religious Conversion in Colonial Africa," 147.

[71] Ocheni, Stephen and Basil C. Nwankwo. Analysis of Colonialism and Its Impact in Africa. *Cross-Cultural Communication* 8, No. 3 (2012).

[72] Etim E. Okon, "Christian Missions and Colonial Rule in Africa: Objective and Contemporary Analysis." *European Scientific Journal* 10 No. 17 (2014): 192.

[73] John Thornton, "The Development of an African Catholic Church in the Kingdom of Kongo, 1491-1750," *The Journal of African History* 25, no. 2 (1984): 142.

[74] David Meager, "Why did Christians Justify African Slavery?" Crossway 104 (Spring 2007), https://fliphtml5.com/lpnv/rban accessed 27-Mar-2023.

[75] Brandon Kendhammer, "DuBois the Pan-Africanist and the development of African nationalism," *Ethnic and Racial Studies 30, No. 1* (2007). 51-71.

[76] Obed Kealotswe, "The Rise of the African Independent Churches and Their Present Life in Botswana, who are the African Independent Churches APCs: Historical background", *Studies in World Christianity 10,* No. 2, (2008). 205-22.

[77] Gerrie ter Haar, How God became African: African Spirituality and Western Secular Thought, (Philadelphia, PA: University of Pennsylvania Press, 2009), 21.

[78] Dennis M., Doyle, "The Concept of Enculturation in Roman Catholicism: A Theological Consideration", Religious Studies Faculty Publications, (Dayton: University of Dayton eCommons, 2012):102.

[79] Jacqueline Winston, "Listening to the African Witness," *Christian History* 105 (2013): 5.

Thus, African Christianity is generally flavoured with the African popular cultures. These traditional mavens have been maintained in most African Pentecostal churches by African popular cultures in forms of music, costume and dance. These traditions have been maintained in most African Pentecostal Churches in diaspora as they remain fully connected to their parent churches in the countries of origin.

2.2.1 Christianity in Malawi

Christianity in Malawi is still the dominant religion at 77.3% while Islam is at 13.8%, and non-believers at 2.1% with the rest for other faiths[80]. A more serious encounter of Christianity in Malawi came with the European and American missionaries. For instance, David Livingstone was among some of the first missionaries in Malawi in the 1850s. He first arrived in Malawi in 1859. His first missionary expedition under the Universities' Mission to Central Africa (UMCA) was a direct response to the universities of Oxford and Cambridge to send a mission to Central Africa. The UMCA that was led by Bishop Charles Fredrick Mackenzie arrived in Malawi in 1861.[81] M'biya acknowledges the initiatives and work of Livingstone in laying the foundations of Christian missionary enterprise in Malawi.[82] According to M'biya, in "1875, missionaries from the Free Church of Scotland, led by Edward Young, arrived in Malawi and later on established the Livingstone Mission of the Free Church of Scotland."[83] The aims of missionaries in Malawi were to: establish Christianity, abolish the slave trade, introduce legal trade and commerce, provide social services such as education and vocational training, and provide medical services. It is argued that Christianisation in Africa including Malawian could not have been effective without the provision of education, health and other social amenities, to have educated and physically healthy Christians[84].

Their first mission centre at Cape Maclear in Mangochi was unsuccessful because in over five years, they only managed to convert and baptize only one member by the name of Albert Namalambe.[85] It is further observed that the Malaria mortality rate of missionaries at the centre

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[80] Malawi statistics office, "Malawi Population and Housing Census of 2018: Main Report", (2019):19, http://www.nsomalawi.mw/images/stories/data_on_line/demography/census_2018/2018%20Malawi%20Population%20and%20Housing%20Census%20Main%20Report.pdf.

[81] Beryl Brough, "The role of the UMCA in 19th Century in Malawi," *The society of Malawi Journal* 52, No 1 (1999):13.

[82] Eunice M'biya, *Scottish Missionaries and the Development of Presbyterianism in Malawi: The Case of Blantyre Synod* (Høgskulen: Volda, 2016).

[83] M'biya, "*Scottish Missionaries,*" 28.

[84] M'biya, "*Scottish Missionaries.*"

[85] Steven Paas, *The Faith Moves South: A History of the Church in Africa*, (Malawi: Kachere Series, 2006): 19.

was becoming too high. Hence, in the 1880s, Robert Laws and a group of Scottish Presbyterians moved the mission to Bandawe. According to Pass, the missionaries were welcomed by the Tonga Tribe as they needed protection from the Ngoni raiders[86]. The mission work at Bandawe included evangelism, provision of education and health care services.

In the following year of 1876, another group of missionaries, the Established Church of Scotland initiated the establishment of a mission station in Blantyre, the southern part of Malawi[87]. According to Gama, the CCAP Blantyre synod was officially established on the 23rd of October, 1876 under the leadership of Henry Henderson[88]. M'biya indicates that the mission stations in the southern parts of Malawi were set up in Blantyre, Domasi, Zomba, Mulanje and Nthumbi with expanded congregations in other parts of the region such as Ntcheu, Mwanza and Mangochi in the northern, western and eastern parts of the region.[89]

The Dutch Reformed Church (DRC) followed in 1889 and established a mission and Church at Mvera in Dowa district on 28th November 1889. The missionary work quickly moved to most parts in the central and southern regions of Malawi.[90] In the same year of 1889, the catholic missionaries also arrived in Malawi to establish more mission stations throughout the country.[91] Since then, Malawi has been predominately a Christian country,[92] with the largest percentage of Roman Catholic membership at 17.2%, Church of Central African Presbyterian 14.2%, SDA/Baptist/Apostolic 9.4% and the Pentecostals at 7.6% of the population.[93] However, charismatic Pentecostalism in Malawi came to prominence as a result of some charismatic open-air crusades, videos, audios and such other literature by some prominent preachers such as Reinhard Bonnke [94]and the Christ for All Nations; Billy Graham[95] and his Billy Graham Evangelistic Association, the tele-evangelists Jimmy Swaggart,[96] Tommy Lee

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[86] Paas, *The Faith Moves South*.

[87] Bridglal Pachai, "'In The Wake Of Livingstone And The British Administration: Some Considerations Of Commerce And Christianity In Malawi,'" *The Society of Malawi Journal* 20, no. 2 (1967): 40–70, http://www.jstor.org/stable/29778163.

[88] Billy Gama, *The Role of the Church in Politics in Malawi*, (South Africa: Acad, 2010):42

[89] M'biya, "*Scottish Missionaries.*"

[90] Christoff Martin Pauw, *Mission and church in Malawi: the history of the Nkhoma Synod of the Church of Central Africa Presbyterian*, *1889-1962, (*Wellington: Christian Literature Fund, 2016).

[91] James Tengatenga, *The UMCA in Malawi: A History of the Anglican Church 1861- 2010* (Kachere books no. 55, Zomba, 2010).

[92] M'biya, "*Scottish Missionaries.*"

[93] Malawi Population and Housing Census of 2018: Main Report, 19.

[94] Reinhard Bonnke (1940-2019): Evangelist Reinhard Bonnke was principally known for his Great Gospel Crusades throughout Africa.

[95] Billy Graham (1918 – 2018): Billy Graham since in 1989, held a series of Crusades via satellite to live audiences in more than 185 countries and territories.

[96] Jimmy Swaggart: The Reverend Jimmy Swaggart had preached the gospel of Jesus Christ on

Osborn[97], just to mention a few. In Malawi the early 1970s/80s was the apex of the "Born-Again" movement[98]. This movement was popular among the young and educated members of the society mostly in secondary schools, colleges and universities through interdenominational associations such as the Scripture Union of Malawi-(SUM) [99], and the Student Christian Organisation of Malawi-(SCOM), which currently as of 2022 had more than 30 thousand members in post-primary education institutions.[100] It was from the bulk of these students and graduates that the Born-Again Pentecostal churches and fellowships were founded. In later years, it was the elite of these members who migrated to Europe and other parts of the world where they eventually regrouped to initiate extensions of their parent churches from their countries of origin.

2.2.2 Christianity in Nigeria

Nigeria, like most of the sub-Saharan Africa has an expansive and complex history of Christianity. It is not the intention of this study to excavate this rich history, suffice to create a link between the Christian historiography of Nigeria and the contemporary global phenomena of the African Charismatic Pentecostalism.

The anti-slavery campaign in Europe and North America, that led to the abolition of the slave trade, enabled many Nigerians return to their homelands to introduce Christianity, which they had accepted in foreign lands. It is observed that the return of most converted freed slaves to Nigeria was partly responsible in the European Missionary expansion in West Africa in general, and Nigeria in particular. Ajayi, a Nigerian Historian, accounts that within 1841- 91, five missionary societies worked in Nigeria that included the Church of England, Church Missionary Societies (CMS), the Wesleyan Methodist Missionary Society, and the Catholic Society of Africa Mission.[101] It was the founding of the society of the African Mission by the Roman Catholic faith that helped in the acceleration of Christianity in Nigeria. The Roman Catholic began in Lagos around 1860 with father Borghero and the freed slaves of Nigeria. The

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television longer than any other American evangelist in history.

[97] Osborn Ministries International. "Tommy Lee Osborn, 1923 -2013: Honour the Legacy", https://osborn.org/memorial-anniversary.

[98] Nicolette D. Manglos, "Born Again in Balaka: Pentecostal versus Catholic Narratives of Religious Transformation in Rural Malawi," *Sociology of Religion* 71, no. 4 (2010): 409–31.

[99] Scripture Union of Malawi (SUM), 2022, https://www.lilongweletters.org.uk/David_and_Pamela_in_Malawi/SU_Malawi.html.

[100] Student Christian Organisation of Malawi (SCOM), 2022, https://scom.mw/about.

[101] Ade J.F. Ajayi, *Christian missions in Nigeria, 1841-1891: the making of a new élite*. (London: Longmans, c1965).

church spread from Lagos to other parts of the nation[102].

The Methodist mission arrived in Nigeria around 1840. The Nigerian freed slave settlers appealed to the Queen of England to establish a colony and mission to be sent to Badagry to continue the spread of Christianity in Nigeria, and missionaries responded positively[103]. The early missionaries in Nigeria planted churches, and established schools and vocational centres[104]. It is worth noting that the provision of education and health facilities such as schools and hospitals were a practical means of Christianising Africans. Nwadialor reveals that missionaries were pioneers of formal education in Nigeria. He also states that to convert people to Christianity, the missionaries organised the converts into congregation for effective Bible teaching and every congregation was given a school.[105] Adewale Akinwumi further indicates that the early schools in Nigeria were funded, managed and staffed by Christian agencies. Thus, mission schools were instrumental in the spread of Christianity in Africa.[106] It is also noted that missionaries inculcated the ideas of Christianity that revolve around issues of individual peoples' rights such as sanctity to life, the worth of the individual, the dignity of labour, justice and freedom, among others.[107]

In addition to education, the provision of medical services was another important strategy used as a means of spreading Christianity in Nigeria. The missionaries introduced the natives to scientific medicine, sanitation and other western eating and living habits. In rendering the medical services to the locals, the missionaries taught people Christianity steering them away from their native religious practices and traditions. However, most missionaries in Nigeria had problems of language, disease, and opposition from other religions in the land. Despite the challenges, Nwadialor concludes that the missionaries succeeded in converting the natives by teaching useful trade to the natives and trained them as carpenters and brick layers. [108] Throughout the socio-political and economic history of Nigeria, Christianity has continued to

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[102] Gabriel Terwase Ngbea and Hilary Chukwuka Achunike, *International Journal of Sciences: Basic and Applied Research* (IJSBAR) 17, No 2 (2014) :162.

[103] B.C.D. Diara and George Christian Nche, "European and American Christian Missions and Nigeria's National Development (1840-1960)", *Journal of Educational and Social Research MCSER 3* No. 10 (2013): 91.

[104] Ajayi, *Christian missions in Nigeria.*

[105]Kanayo Louis Nwadialor, "Christian Missionaries and Civilisation in Southern Nigeria, 1841-1960: Implications for contemporary Christianity". *UJAH: Unizik Journal of Arts and Humanities* 14, No. 2 (2013).

[106] Akinwumi Adewale, *Christianity and development in Nigeria.* (Ibadan: Nigeria Association for Christian Studies, 1988).

[107] Enweonwu, P.O. *Advent and impact of Christianity in Onitsha: A distinct community of Igbo sorority.* (Onitsha: Redeemer Link, 2010).

[108] Nwadialor, "Christian Missionaries."

thrive to the present day.

The population of Nigeria as of 2021 was estimated at more than 211 million people[109] with 46.4% Christians predominantly in the South and 46.3% Muslims in the Northern Part of Nigeria[110]. From the 1970s, Pentecostalism has been the fastest growing strand of Christianity in Nigeria, like in Malawi, it was usually propelled by both faculty and students in institutions of learning[111]. Austen Ukachi says, "the centres of the Pentecostal revivals before the 1970s were localised in the East and West of Nigeria before they spread out, but the charismatic revivals of the 1970s and 80s were more widespread, covering the entire nation."[112] In contemporary Nigeria, charismatic Pentecostal mega churches are dominating the Christian landscape. Nigerian Charismatic Pentecostal churches are among some of the large network of mega churches in Africa. A few examples are the Redeemed Christian Church of God (RCCG), Living Faith Church Worldwide (Winners Chapel), Mountain of Fire Miracles Ministry (MFM), The Apostolic Church (TAC), Deeper Life Bible Church, Christ Embassy Church and many more[113]. Most members in the Nigerian churches in diaspora originated as members of the same churches in their countries of origin. In reality, there is not much in terms of new conversions and recruitment of indigenous communities in the host countries. Church growth, therefore, is based on immigration and the successive generations.

At the onset of Pentecostal revival in Nigeria, Nimi Wariboko argues that the failure of the political system in improving the socioeconomic conditions of the masses as promised at independence may have pushed millions of Nigerians into the hands of the Pentecostal preachers who promised divine prosperity by faith. According to Wariboko, "the people turned to Pentecostal preachers in droves for their solutions."[114] Therefore, the church not only became a place for spirituality but also where physical needs would be shared. Embracing Pentecostalism by most Nigerians may not have been much of a challenge because as rightly observed by Adeboye Babajide, Africans in general are naturally hyper-spiritual beings[115] with

[109] World Bank, "Population: Nigeria", 2021, https://data.worldbank.org/indicator/SP.POP.TOTL?locations=NG.

[110] World Watch Research, "Nigeria: Full Country Dossier", 2022, https://www.opendoors.org.au/wp-content/uploads/2022/01/Full-Country-Dossier-Nigeria-2022.pdf.

[111] Austen C. Ukachi, "Pentecostal and charismatic revivals in Nigeria", (2016):1, https://guardian.ng/sunday-magazine/ibru-ecumenical-centre/pentecostal-and-charismatic-revivals-in-nigeria/

[112] Ukachi, "Pentecostal and charismatic revivals in Nigeria," 1.

[113] Nigerian Info, "Top ten biggest churches in Nigeria", 2021, https://thenigerianinfo.com/biggest-churches-in-nigeria/.

[114] Nimi Wariboko, *Nigerian Pentecostalism,* Rochester Studies in African History and the Diaspora (Rochester, NY: University of Rochester Press), 282.

[115]Albert Babajide Adeboye, "Effects of Pentecostalism on Ecclesiastical Architecture in Nigeria",

some of them having come from the backgrounds of traditional healing and mediums. The African Pentecostal movement seems to be very effective in outreach and evangelisation within the African context, be it challenging in reaching indigenous communities in foreign missions. However, Harvey Kwiyani and Abraham Waigi have observed that "African Pentecostalism has grown large enough to begin to influence world Christianity—African Pentecostals are key players on the European Christian scene."[116] Furthermore, Kwiyani and Waigi stated that most mainline churches in Africa were having to accommodate some elements of Pentecostalism to contain members from joining the Pentecostal movement.[117]

In the Mission Forum Report of 2018, Migrant and Multi-cultural Church in Scotland, the Church of Scotland acknowledges the presence of the African diaspora churches in their communities and recommends to fully support and work together as a Christian community for the common good.[118] For instance, Sheila Akomiah-Conteh says,

"Modern-day discussions of mission and Christianity in the UK will…be incomplete, unbalanced and even misleading without the mention, inclusion and acknowledgement of the growing presence, prominence and contribution of new churches, and Black Majority Churches in particular, to the contemporary historiography of British Christianity."[119]

This illustrates the fact that the African diaspora churches are quickly gaining acceptance among the western societies.

International Journal of Science and Research (IJSR), 3, no.6, (2014): 2837, www.ijsr.net.

[116] Harvey, Kwiyani. "Mission, Multiculturalism, and the African Immigrant Church: A Rapid Response to Faith without borders", *Journal of Missional Practice. (*2013). http://journalofmissionalpractice.com/mission-multiculturalism-and-the-african-immigrant-church-a-rapid-response-to-faith-without-borders-by-babatunde-adedibu/.

[117] Kwiyani, "Mission."

[118] Church of Scotland, "Migrant and Multi-cultural Church in Scotland: Mission Forum Report 2018", https://www.resourcingmission.org.uk/sites/default/files/downloads/Mission_Forum__2018_Report_Migrant_and_Multicultural_Church_FINAL.pdf.

[119] Sheila Akomiah-Conteh, "Rivers in the desert: the story of African, Christianity in Britain", *Anvil journal of theology and mission,* (2021):1, https://churchmissionsociety.org/anvil/rivers-in-the-desert-the-story-of-african-christianity-in-britain-sheila-akomiah-conteh-anvil-vol-37-issue-3/.

2.3. Christianity in Scotland

Christianity in Scotland has a long history going as far back as 400 CE.[120] There are clear indications on events, personalities, and periods in the history of Christianity in Scotland. For instance, there are clear manifestations of Christianity in Scotland during the Roman occupation of Britain.[121] It is also noted that missionaries from Ireland may have popularised Christianity in Scotland from the beginning of the fifth century. It is believed that the early missionaries to Scotland such as St Ninian[122], St Kentigern[123] and St Columba[124] helped to unite the otherwise fragmented Scotland among the Picts in Fife, the Scots in Western Isles, the Angels in the Humber and the surrounding regions, as well as the Britons in Strathclyde[125]. From then onwards, Scotland was galvanised as a single entity to forge its own political and religious identity.

The Scottish Reformation, of 1525-1560[126] that was largely influenced by Protestant preachers such as John Knox (c. 1514-1572), George Wishart and others became both a religious and political revolutionary movement culminating into the "Reformation Parliament of August 1560"[127] that effectively Outlawed the practice of Catholic worship in Scotland and denied that the Pope had any spiritual authority over Scotland or power to adjudicate on legal matters such as marriage and divorce, ending at a stroke a relationship between Scotland and the Catholic Church that had existed for centuries.[128]

This movement in the 16th Century was critical in creating what is today a strongly Presbyterian Scotland with its roots from the Calvinistic traditions of the Kirk[129]. In today's Scotland of about 5.5 million people,[130] about 1% of the population identified as African Caribbean or

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[120] E. A. Thompson, "The Origin of Christianity in Scotland", *The Scottish Historical Review* 37, No. 123, (Apr., 1958):17-22 , https://www.jstor.org/stable/25526451.

[121] BBC, "Religion: Church of Scotland", 2011.

[122] Huddleston, G., "St. Ninian", in The Catholic Encyclopedia (New York: Robert Appleton Company, 1911), Retrieved May 12, 2022, http://www.newadvent.org/cathen/11084a.htm.

[123] Catholic Online, "St. Kentigern Mungo", 2021. https://www.catholic.org/saints/saint.php?saint_id=4167.

[124] Sarah Foot, "Medieval miracle worker: how St Columba transformed Christianity in Britain", (2021), https://www.historyextra.com/period/early-medieval/st-columba-christianity-ireland-britain/

[125] Andrew Lang, *A Short History of Scotland* (Cosimo Classics, 2005), https://books.google.mw/books?id=4dtIbACfxkgC.

[126] Scottish History Society, "The Scottish Reformation:1525-1560", (2016), https://scottishhistorysociety.com/the-scottish-reformation-c-1525-1560/.

[127] Scottish History Society, "The Scottish Reformation", 2.

[128] Scottish History Society, "The Scottish Reformation", 1.

[129] Steven J. Reid, "Cultures of Calvinism in early modern Scotland." In: Gordon, B. and Trueman, C. R. (eds.) The Oxford Handbook of Calvin and Calvinism. Oxford: Oxford University Press, 2021 pp. 220-237. 10.1093/oxfordhb/9780198728818.013.13.

[130] Census report, "Population Estimates Scotland", (25 June 2021).

Black groups.[131] Although Christianity was still the dominant religion in Scotland, [132] there are indications that it is declining and in the 2021 census about 51% of the people in Scotland indicated that they had no religious affiliations from 27.5% in the 2001 census. Within the same period, the Church of Scotland also indicated a decline from 42.4% to 22% in 2001 and 2021 census respectively[133]. Furthermore, according to the 2019 Scottish Household survey, within the period of ten years, (2001 and 2011), about 7.3% of adults in Scotland dropped out of church from 65.1% to 53.8%,[134] with significant drops from the mainline churches such as the Church of Scotland, the Roman Catholic and the Episcopal Church. The following sections will give a quick synopsis of the Scottish religious landscape.

2.3.1 The Church of Scotland

Emerging from Catholicism during the period of the Scottish reformation of 1560 and to a greater extent influenced by John Knox[135], Protestant Presbyterianism that was largely inspired by Calvinism.[136] According to the Church of Scotland, "in 1592, a full Presbyterian system was adopted by the Scottish Church and Parliament."[137] The history of the church of Scotland is rich, long and complex. It is not the objective of this study to explore in great depth about the history of the Church, suffice to state that from the time of the Scottish reformation to date, the Church of Scotland has gone through both evolutionary and revolutionary changes. Despite a steady decline in membership over the past twenty years, the Church of Scotland is still the largest religious grouping in Scotland, with 22% falling from 32.4% in the 2011 census.[138] Until the re-establishment[139] of the Scottish Parliament on May 12, 1999[140], the Church of Scotland General Assembly was a de-facto socio-political voice of Scotland.[141] Although currently there is a clear distinction between religion and state, it is observed that the Church

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[131] Scotland Census, "Ethnicity", (3 Aug 202), https://www.scotlandscensus.gov.uk/census-results

[132] SHS Project Team, *Scotland's People Annual Report Key findings: A National Statistics publication for Scotland, Household Characteristics Scotland, religious identification, (2019):* 14. https://www.oss.scot/wp-content/uploads/2020/09/SHS-Scotlands-People-Annual-Report-Key-Findings-2019.pdf.

[133] Scotland Census, "Ethnicity", (3 Aug 2021), https://www.scotlandscensus.gov.uk/census-results

[134] SHS Project Team, *Scotland's People Annual Report Key findings, 14.*

[135] Roger A. Mason, *John Knox and the British Reformations*, (Routledge, London: 2018).

[136] Thomas D. Hawkes, "John Calvin: Prophet of God's Love", T*he Westminster Theological Journal (WTJ)*, 82 (2020): 39-60.

[137] Church of Scotland, *History: A brief overview of the founding and principal events in the history of the Church of Scotland*, (2022):1, https://www.churchofscotland.org.uk/about-us/our-faith/history.

[138] Scotland Census, 2001 & 2011, "Summary: Religious Group Demographics".

[139] UK Parliament, "Act of Union 1707", (2022).

[140] Scottish Parliament, "The Scottish Parliament re-established", (2022), https://www.parliament.scot/about/history-of-the-scottish-parliament/the-scottish-parliament.

[141] Church Of Scotland, "The General Assembly", (2022), https://www.churchofscotland.org.uk/about-us/general-assembly.

of Scotland has strong influence in the socio-political affairs of Scotland[142]. Thus, to remain relevant, the Church of Scotland has increased its capacity in engaging the community more in addressing the social injustices and inequalities in society. For instance, it is said, "Pastoral care of parishioners is an essential part of Christ's calling to the Church, particularly in times of need. As part of their caring task, local churches also aim to resource and run projects relating to groups such as asylum seekers and unemployed people."[143]

To achieve this objective, the Church, through its Social Care Council,[144] established *"Cross-Reach"* in 2005 to provide social services, and has subsequently become one of the largest providers in Scotland, employing about one thousand and eight hundred staff[145]. To strengthen the working relation between the church and the state, the Scottish parliament has within its structures, Scottish Churches Parliamentary Office (SCPO[146]), who seek to work towards the common good as well as provide the "Churches' multiple roles, as a prophetic voice, as a candid friend, and as a promoter of respectful dialogue and informed debate on national political issues, and provide prayer and pastoral support for Parliamentarians."[147] Therefore, the Church of Scotland is still regarded as a national Church for Scotland as stated, "The Kirk's status as the national Church in Scotland dates from 1690, when Parliament restored Scottish Presbyterianism, and is guaranteed under the Act of Union of Scotland and England of 1707."[148]

The religious space in Scotland has been highly contested before and after the Scottish Reformation. For instance, there have been other strands of Presbyterianism because of breakaways and re-unifications. In 1843 more than a third of ministers broke away from the Church of Scotland to form the Free Church of Scotland in protest of what they called "state interference in its internal affairs." [149] In the subsequent years around 1893, the Free Presbyterian Church of Scotland broke away from the Free Church of Scotland over the issues

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[142] Michael, Rosie. "Religion and Politics in Contemporary Scotland", In The Sectarian Myth in Scotland (Palgrave Macmillan, London: 2004), https://doi.org/10.1057/9780230505131_4.

[143] Church of Scotland, "Our Structure", (2022):1, https://www.churchofscotland.org.uk/about-us/our-structure.

[144] Church of Scotland, "Cross Reach", (2022), https://www.churchofscotland.org.uk/about-us/councils-committees-and-departments/councils/social-care-council.

[145] Church of Scotland, "Cross Reach",2.

[146] Church of Scotland, "Scottish Churches Parliamentary Office", 1.

[147] Church of Scotland, "Scottish Churches Parliamentary Office (SCPO)", (2022): 1, https://www.churchofscotland.org.uk/connect/scottish-churches-parliamentary-office.

[148] Church of Scotland, "Our Structure", (2022):1, https://www.churchofscotland.org.uk/about-us/our-structure.

[149] Free Church of Scotland, "History, Roots and Heritage", (2022), https://freechurch.org/history/.

of Puritanism[150] and the Westminster Confession that both the Church of Scotland and the Church of England had adopted. It is argued, thus, "The Free Presbyterian Church of Scotland, … retained the strict creed subscription that the Free Church had abandoned. The Free Presbyterian Church maintains that this separation in 1893 was justified and necessary, and that therefore the Free Presbyterian Church is entitled to be regarded as the true spiritual heir of the Scottish Reformation Church of 1560."[151]

However, the Church of Scotland, the Presbyterian Church of Scotland and the Free Presbyterian Church of Scotland have not been the only players on the Scottish church platform; there are other formations such as the United Free Church of Scotland, Associated Presbyterian Churches, Reformed Presbyterian Church of Scotland practicing alongside the Scottish Episcopal Church, while the Roman Catholic Church maintained its tradition and in 1878 the Scottish Catholic Church hierarchy was restored. A diagrammatic summary of the history of the Church in Scotland is presented in Appendices (V).

2.3.2 Other Strands of Presbyterianism in Scotland

2.3.2.1 The Free Church of Scotland

The Free Church of Scotland is an evangelical Presbyterian Church that was formed in 1843 when approximately one-third of the Church of Scotland's congregations broke away[152]. The disagreement that resulted in this schism centred around the appointment of ministers. Many felt that because the Church of Scotland was an 'established' church, political and legislative interference could take place. This showed itself for example in the appointment of ministers, where the rights of a congregation to choose a minister could be over-ridden by the patron of the parish. Today's Free Church of Scotland is a continuation of this denomination after a major union in 1900, taking a more conservative position. It is found mainly in the Highlands and Islands of Scotland[153].

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[150] Michael , Walzer. "Puritanism as a Revolutionary Ideology", *History and Theory* 3, No. 1 (1963):59-90, https://www.jstor.org/stable/2504304.
[151] Free Presbyterian Church of Scotland, "History of the Free Presbyterian Church of Scotland", (2022), https://www.fpchurch.org.uk/history/history-of-the-free-presbyterian-church-of-scotland/.
[152] Free Church of Scotland, "History, Roots and Heritage", (2022), https://freechurch.org/history/.
[153] Free Church of Scotland, "History, Roots and Heritage", (2022), https://freechurch.org/history/.

2.3.2.2 The Free Presbyterian Church of Scotland

The denomination split from the Free Church in 1893 because of changing attitudes to the Westminster Confession of Faith. The Westminster Confession had been adopted in 1647 by the Churches of Scotland and England together, as a subordinate standard, helping to interpret Holy Scripture[154]. It enshrined Puritan beliefs of the time, and not all felt they could affirm it completely. The 1893 Assembly was being asked to make allowance for diversity of opinion. The denomination is most active in the Highlands and Islands of Scotland. The Westminster Confession remains the subordinate standard of the Church of Scotland and the United Free Church, together with the allowance for liberty of opinion.[155]

2.3.2.3 The United Free Church of Scotland

The United Free Church of Scotland was formed in 1900 when members of the Free Church of Scotland amalgamated with the United Presbyterian Church. Today's United Free Church is a continuation of the former denomination when the majority of its members united with the Church of Scotland in 1929[156]. It is presbyterian and evangelical. The United Free Church remains opposed to the idea of an established church. They believe this promotes inequality between churches and damages inter-church relationships. Although 'established', the Church of Scotland today emphasises the place of other churches in Scotland and seeks to co-operate with them.

The religious space in Scotland continues to be contested especially with the new wave of immigration from eastern Europe and the global south. For instance, in the 4th Scottish Church Census[157] of 2016, published in 2017 (previous reports, 1984, 1994 and 2000) more that 300 new churches were established in Scotland between 2000 and 2016. These churches were mainly African initiated Pentecostal charismatics and the Catholic Polish communities that had migrated to Scotland[158]. Furthermore, the report indicated a substantial increase in church attendance in the new churches especially among Pentecostals (+87%) as opposed to the

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[154] Free Presbyterian Church of Scotland, "History of the Free Presbyterian Church of Scotland", (2022), https://www.fpchurch.org.uk/history/history-of-the-free-presbyterian-church-of-scotland/.
[155] Free Presbyterian Church of Scotland, "History of the Free Presbyterian Church of Scotland", (2022), https://www.fpchurch.org.uk/history/history-of-the-free-presbyterian-church-of-scotland/.
[156] Brierley Consultancy, "Fourth Scottish Church Census", (2017), https://static1.squarespace.com/static/54228e0ce4b059910e19e44e/t/56cb768259827e2cba917d48/1456174722891/SCOTTISHCHURCHCensus.pdf.
[157] Brierley Consultancy, "Fourth Scottish Church Census", (2017), https://static1.squarespace.com/static/54228e0ce4b059910e19e44e/t/56cb768259827e2cba917d48/1456174722891/SCOTTISHCHURCHCensus.pdf.
[158] Brierley Consultancy, "Fourth Scottish Church Census",3.

decrease in the Church of Scotland (-40%) within the same period between 2000 and 2016. The table 1 summarises the attendance trends among congregations in Scotland between 1984 and 2025 based on the Scottish Church Attendance Census[159]. The aggregate trajectory is a downward trend.

Table 1:Attendance Trends among Congregations in Scotland

Denomination	Church of Scotland	Other Presbyt-erians	Episcopal	Baptist	Indep-endent	Pente-costal	Smaller Denom-inations	Roman Catholic	Total	% of popul-ation
1984	361,340	28,680	20,000	29,240	39,370	5,710[1]	23,410	345,950	853,700	16.9%
1994	293,170	23,310	20,350	24,530	48,020	9,120	22,900	249,720	691,120	13.6%
2002	227,500	26,170	18,870	24,830	41,010	10,090	18,550	202,110	570,130	11.2%
% change 02-16	-40%	-32%	-29%	-28%	-25%	+87%	-1%	-33%	-32%	~
2016	136,910	17,900	13,380	17,810	30,740	18,860	18,310	135,600	389,510	7.2%
2025	93,500	16,500	12,600	15,400	24,600	21,400	16,400	94,100	294,500	5.3%
1984 % of total	42	3	2	3	5	1	3	41	100	~
1994 % of total	43	3	3	4	7	1	3	36	100	~
2002 % of total	40	5	3	4	7	2	3	36	100	~
2016 % of total	35	5	3	4	8	5	5	35	100	~
2025 % of total	32	6	4	5	8	7	6	32	100	~

[1] Estimate

Source: Peter Brierley, The Fourth Scottish Church Census, *Brierley Consultancy Report*, (2017), p16.

It is noted from Table (1) that there has been an increase of about (+87%) in Church attendance among Pentecostals in the past two decades, largely due to the immigration movements of the people from both the global south and eastern Europe who have come as asylums seekers, students and workers as well as those from the EU regions to Scotland and those that work specifically in the oil industry in Aberdeenshire areas.[160] The concentration of Malawians and Nigerians in major cities of Scotland made it possible for members to regroup into churches and fellowships. In church attendance by age groups in (figure 2 below), the young (5-11years) attended the church most (above 11%) among Pentecostals and smaller

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[159] Brierley Consultancy, "Fourth Scottish Church Census",16.

[160] Jasper van Dijck, Peteke Feijten and Paul Boyle, Migration and Religion in Scotland: A study on the influence of religion on migration behaviour - *LSCS Research Working Paper 8.0,* (2010), https://calls.ac.uk/wp-content/uploads/WP8-van-Dijck-Feiijten-Boyle.pdf.

denominations as compared to the Baptist, the Roman Catholics and the Church of Scotland. However, by teenage (12-15 years), the percentage sharply declines to less than 5% and picks up again between (45-54 years) to about 13% before it drops back to less than one percent among the senior citizens, (85 years and older); while that of the Church of Scotland and the Scottish Episcopal rises between (55-84 years) to more than 25% in church attendance.

The high attendance among the young in Pentecostals can be due to the fact that at that age children tend to accompany their parents to church. While at teenage, mostly second and subsequent generations have a tendency of joining a church of their choice, moving away from the monoethnic traditions to more western multicultural churches. In the Mainline churches such as the Church of Scotland, the Scottish Episcopal and others, it is mostly those in their 40s and the senior citizens that mostly attend church. However, among Pentecostals, the demographic at the top of the age pyramid is small since most of the first generation in diaspora were still in the middle and productive age bracket. Figure 2 illustrates the Percentage of churchgoers in three groups of Scottish denominations[161].
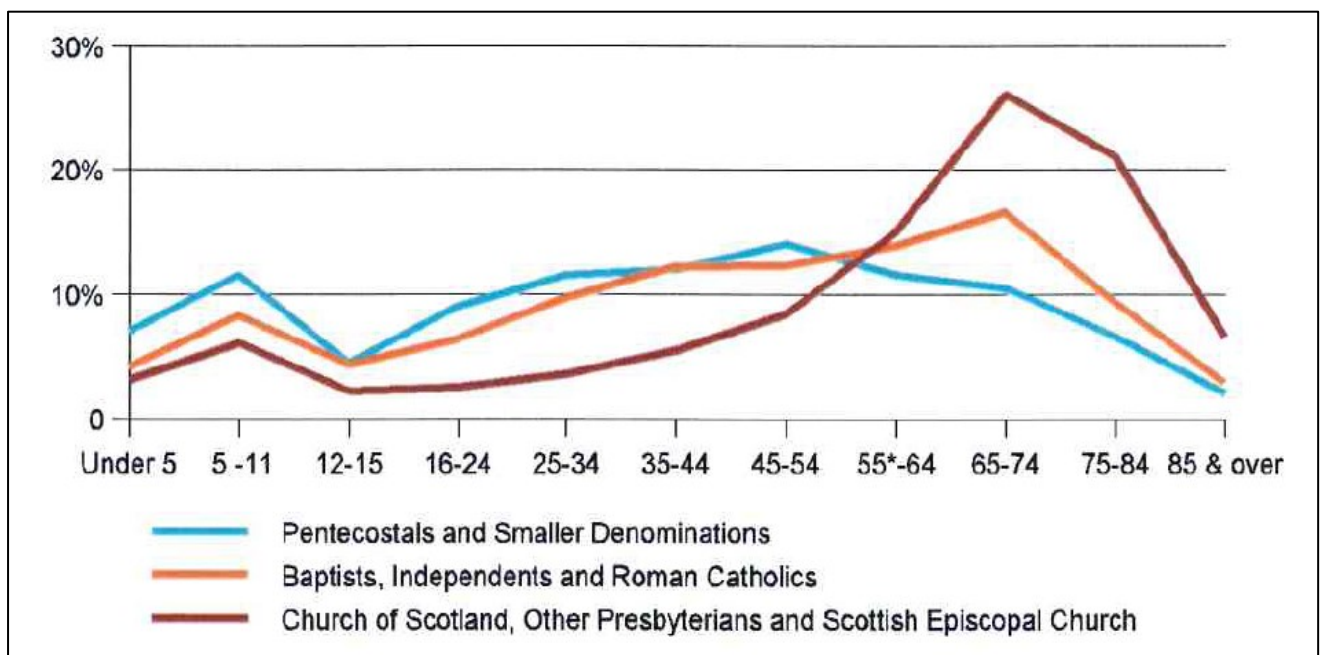
Figure 2: Percentage of churchgoers in three groups of Scottish denominations (2016). Peter Brierley, The Fourth Scottish Church Census, Brierley Consultancy Report (2017), p33.

In recent years, some African Pentecostal churches have come to occupy the Scottish religious space especially in major cities. Most of them are an extension or branches of their parent

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[161] "Fourth Scottish Church," 33.

churches in the countries of origins in Africa.

2.4 The emergence of the African Pentecostal Churches in Scotland

In acknowledging the African diaspora church in Scotland, Ross said, "non-Western Christians are coming to Scotland and contributing to the Christian missions through several channels."[162] Ross views the Afro-Scottish mission as a contributory mutual benefit for the churches in Scotland and those in Africa through shared interests. For instance, the "Faith-Share"[163] programme within the Church of Scotland programme; ministers from overseas serving the Church in Scotland; congregants from overseas that have joined the Church as well as Christians that have come from overseas to form African Pentecostal churches or Christian fellowships.[164] To consolidate their mission fields in Scotland, the African-led mostly Pentecostal churches , founded an umbrella enterprise of churches and a Christian organisation, called the Scottish Council of African Churches (SCOAC), working in partnership with Action for Churches Together in Scotland (ACTS), Minority Ethnic Christian Together in Scotland (MECTIS). Their current membership stands at about 40 affiliated Christian organisation and the African Pentecostal churches. One of their main objectives is "to advance Christian religious activities, foster unity among the African and Caribbean Churches and prevent as well as relieve poverty. These activities will include but are not limited to establishing churches and other places of Christian religious worship, and poverty alleviation projects."[165]

Most theological scholars have called this phenomenon "Missions in Reverse or Reversed Mission."[166] However, this could be only a small part of the bigger picture within the paradigm of the APCs in Scotland. To appreciate the current surge in APCs, there may be a need to pick a few African Christian historical threads. It will be a misconception to argue that Christianity in Africa was introduced by western missionaries. It would, however, be reasonable to suggest that western and American missionaries facilitated the evangelisation of Christianity in Africa.

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[162] Ross, "Non-Western Christians in Scotland," 72.

[163] Faith-Share: An intentional effort by the Church of Scotland to bring members of overseas partner churches to share in the life of presbyteries and congregations in Scotland on short time basis.

[164] Ross, "Non-Western Christians in Scotland."

[165] *The Scottish Council of African Churches,* SCOAC, 2016.

[166] Olofinjana, *Theology of Reverse Mission.* *https://israelolofinjana.wordpress.com/2013/06/13/theology-of-reverse-mission/.Date accessed 27 March 2023.*

Europe and North America responded to the stimuli and opportunities that gave birth to the golden era of the western missionary movement.[167] The Scottish mission work in Africa was characterised by providing education and health services as an incentive for the Christian evangelisation of African people.[168] Consequently, with education came power and influence to the African people.[169] For instance, African catechists, mission workers, and people who had become Christians were more effective in cross-cultural missions and became largely responsible for the spread of Christianity in the continent.[170] The increasing numbers of 'educated' Africans brought about African resistance to the entire project of colonisation that was endemic with oppressive and apartheid policies towards the indigenous people; arguably forcing Africans to form independent churches.[171] For instance, Duncan said, "Resistance also flowed into ecclesiastical life too; giving expression to feelings of resentment which could not be easily expressed otherwise but resulted in African Initiated Churches."[172]

This development was critical to black Africans as a "radical affirmation of African humanity and black selfhood... [which are] a symbolic enactment of liberation."[173] After decolonisation, the Church in Africa continued to expand and 'Africanise,' while its counterpart in the West and North America continued on a downward trend as reported by the Reform Panel of the Church of Scotland.[174] "Although the Church across the world is far from dying, and assurance is given that it will not die, the Christendom model embodied in the Church of Scotland is crumbling, and whatever takes its place will likely have a very different feel to it."[175]

Historically, it was unconventional for African ministers to come to Europe to preach, let alone, lead an independent church or congregation.[176] Furthermore, the critical shortage of ministers in the mainline missionary churches in the West has brought about the realisation that ministers

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[167] R.G. Stuart, "Volume Information Central Africa 1883-1964", *African Affairs* 73, no. 293 (1974).

[168] Graham Duncan, "350 Years Reformed in South Africa: The contribution of the Reformed Presbyterian Church in Southern Africa," *Theological Studies* 59, no.1(2009).

[169] Nathan, Nunn. "Christians in Colonial Africa." ERSA's Conference on Slavery, Colonial History and the New Economic History of Southern Africa. (2011). http://www.econ.yale.edu//~egcenter/Nunn_Paper.pdf.

[170] David Killingray, "Killingray, David. African Missionary Activity at Home and Overseas," [Lecture]. *Oxford Centre for Missions Studies,* 15 March 2005.

[171] Duncan, "350 Years,".

[172] Ibid, 72.

[173] Ibid, 59-50.

[174] Stelios Michalopoulos, and Elias Papaioannou. "The Long-Run Effects of the Scramble for Africa." *The American Economic Review* 106, no. 7 (2016).

[175] The Church of Scotland Reform Panel, "General Assembly"*, (*2013).

[176] Ogbu Kalu, U. "Decolonisation of African Churches: The Nigerian Experience, 1955- 1975" (Unpublished conference paper), https://www.oslo2000.uio.no/program/papers/s7/s7-kalu.pdf   Date accessed 27 March 2023.

from Africa, Latin America and the Asian Churches can bring about the much-needed Christian revival in the Western world. For instance, media reports suggest that the United Free Church of Scotland has recruited some ministers from the Cape Province of South Africa in Leith, Stone house and Wishaw congregations; Reverends Peter de Villiers, Patrick Coltman and Joseph Naika respectively. This they said, was due to a "shortage of home-grown ministers."[177] The trend seems to be the same in the Roman Catholic Church in Scotland.[178] This phenomenon seems to take the rhetoric of reversed mission as a matter of necessity. However, most if not all African Pentecostal churches are a by-product of African migration that has come to Europe as students, refugees, asylum seekers and subsequent generations coming together to form the African Pentecostal churches or establish one from countries of origin.[179] Most of these newly founded churches, apart from a few,[180] lack sending enterprises from their countries of origin; unlike the case was during the Europe and American missionary era of the 1800 and 1900s. The question of whether the African-led churches and Christian organisations are managing to convert or recruit indigenous Europeans remains elusive. However, what is clear is that these African Christian establishments have come to maintain a permanent presence in Scotland and many other parts of Europe.

In Scotland and most of the United Kingdom, African churches especially charismatic Pentecostals are being established at every given opportunity. Some notable ones in Scotland have been highlighted. However, this research extended the recruitment of participants beyond the outlined churches as means of data triangulation and saturation. The sample scope is outlined in the methodology Chapter.

2.4.1 The Redeemed Christian Church of God (RCCG)

The Redeemed Christian Church of God (RCCG) is a Pentecostal-oriented church. The founding of the RCCG can be dated back to 1952, when a Yoruba, Reverend Josiah Olufemi Akindayomi, having left the Cherubim and Seraphim Church he had joined in 1931, formed a

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[177] Christian Today, "Scotland Church Invites African Ministers Following Staff Crisis", https://www.christiantoday.com/article/scotland.church.invites.african.ministers.following.staff.crisis/5169.htm.
[178] Ruth Gledhill, "Catholic Church 'flourishing' as African and Asian priests become missionaries to the UK," *Christian Today,* 5 June 2015, https://www.christiantoday.com/article/catholic.church.flourishing.as.african.and.asian.priests.become.missionaries.to.the.uk/55508.htm.
[179] Kunter Katharina and Jens H. Schjorring. *Changing Relations between Churches in Europe and Africa* (Harrassowitz: Verlag, 2008).
[180] Redeemed Christian Church of God (RCCG) website, "The Mandate," accessed on 20/11/22. https://www.rccguk.church/?page_id=148.

house-fellowship in Lagos at Willoughby Street, Ebute-Metta, that was called The Glory of God Fellowship with nine members. The ministry was later changed to the current name, "The Redeemed Christian Church of God."[181] It is claimed that this name was given to him in a vision together with its mission that God had said to him, "the church will go to the ends of the earth."[182] Reverend Akindayomi's death in 1980, Pastor Enoch Adejare Adeboye who was then a lecturer of Mathematics at the University of Lagos succeeded him. Pastor Adeboye was born on 2nd March 1942 in Ifewara, Osun State in Nigeria. He is the current General Overseer of the (RCCG). He succeeded Reverend Akindayomi in 1981. He joined the RCCG in 1973 and was ordained as one of the pastors of the church in 1975. The church has expanded from a small group to a multinational movement beyond Nigeria and Africa.[183]

In the United Kingdom, the RCCG claimed to have 764 parishes in all parts of the UK by 2016 under the leadership of Pastor Agu Irukwu. In Scotland, the church has 52 congregations as of 2017 with its concentration in Aberdeen, Kirkcaldy, Edinburgh and Glasgow.[184] The RCCG is most strongly established in Britain because like most African Anglophone and Francophone previous colonies in Africa tend to migrate to the UK and France respectively arguably for ease of language barriers. As of 2021[185] there were more than one hundred and seventy-eight thousand Nigerians living in the UK and mostly concentrated in major cities[186] and so are the Nigerian Churches with the Mega Kingsway International Christian Centre (KICC) of Pastor Mathew Ashimolowo in London[187]. However, the RCCG is perhaps the most prevalent Nigerian Pentecostal church, which according to the Guardian News by 2017, it had more than eight hundred worship centres covering about 70% of the UK[188]. The increased numbers of African migration to Europe and the UK since the 1960 and a more rapid migration in the 1980s is directly linked to the emergence of African Churches in the Global North including Scotland mainly to take care of the spiritual needs for their members in the diaspora.[189] It is noted that

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[181] RCCG, website, "History," https://www.rccghq.org/history/, accessed on 20/11/22.
[182] RCCG, website, "History."
[183] RCCG, website, "History."
[184] RCCG, website, "History,"
[185] D. Clark, "Nigerian nationals' population of the UK 2008-2021", Statista, (Dec 23, 2021).
186 Richard Burgess, Kim Knibbe, and Anna Quaas. "Nigerian-Initiated Pentecostal Churches as a Social Force in Europe: The Case of the Redeemed Christian Church of God", PentecoStudies 9, no.1 (2010).
187 Kingsway International Christian Centre, "Our History", (2020). https://www.kicc.org.uk/church/our-history/, accessed 09 April 2023.
188 Harriet Sherwood, "Pentecostal church looks to white Britons to boost congregations," *The Guardian* 30 December 2016, https://www.theguardian.com/world/2016/dec/30/pentecostal-church-looks-to-white-britons-to-boost-congregations.
[189] Roswith Gerloff, "The African Christian Diaspora in Europe: Religious and Cultural Aspects". *Paper presented at IAMS Conference in Malaysia* 31 July - 7August (2004):1-27.

in the latter years the students, asylum seekers and economic African migrants began to make conscious missionary strategies to open African worship centres with the aim of reaching out to the local communities and those of their own in the neighbourhoods.[190] Although this movement was mostly spearheaded organically by lay church leaders, it was viewed by many as God opening missionary doors to evangelise what was considered a backslidden and secularised global North[191]. In localised communities, these African churches can just be a membership of few families to perhaps a group of one to two hundred members. However, the strength of these churches in the diaspora is based on their strong networks and the bonds of brotherhood within the congregational including the connectivity to their parent churches in Africa. Furthermore, they have capitalised on capacity building by engaging in multilevel education and training not only in Christian ministry but also other academic and vocational skills. For instance, in the UK, the RCCG trains its personnel in various areas of leadership at its Christ the Redeemer College in the Harrow area of London to strengthen its capacity.[192] In addition, its runs regular young missionaries summer schools for the 16-21-year-olds. Furthermore, as a means of reaching out to the communities, the church runs many social programmes on refugees, the elderly, the homeless as well as the hospital and prisons visitations. However, a few challenges were also identified that have negatively impacted the church such as the reduction of African immigrants to the UK, challenges with interracial outreach as well as attracting and maintain young people in the ministry. [193]

2.4.2 The Living Waters Church International (LWCI)

The LWCI is a Malawi-based independent denominational church under the leadership of the Founder Apostle Stanly Ndovi. The church was founded in 1985 by Apostle Ndovi who was at the time, serving as a pastor with the Apostolic Faith Mission in Blantyre Malawi. The Church has outlets in the UK, Mozambique, South Africa, Tanzania, the USA and Zimbabwe. The church had a global membership of over 500,000 (as of 2003) with more than 400 satellite churches.[194] By the year 2000, the church had congregations established in most parts of Malawi. The vision of the LWCI in spearheading a global revival is to embrace a mission

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[190] Jayne Osgood, "Rethinking 'Professionalism' in the Early Years: Perspectives from the United Kingdom." *Contemporary Issues in Early Childhood* 7, no. 1 (2006): 1–4.

[191] Gina A. Zurlo, Todd M. Johnson, and Peter F. Crossing, "World Christianity and Mission 2020: Ongoing Shift to the Global South", *International Bulletin of Mission Research* 44, no. 1(2020): 8–19, https://journals.sagepub.com/doi/pdf/10.1177/2396939319880074.

[192] Christ the Redeemer College, website, 2023. https://christredeemer.ac.uk/, accessed, 9 April 2023.

[193] Redeemed Christian Church of God, "Mission and Vision."

[194] Living Waters Church International, website, 2003. https://register-of-charities.charitycommission.gov.uk/charity-search/-/charity-details/3997181, accessed, 9 April 2023.

approach beyond the Malawian borders.[195] The church's methodology of expansion is by utilising the migrating members of the church to start a new congregation in their respective places of relocation. However, this strategy has its disadvantages such as having church leaders that are not trained and qualified for the work of ministry. It also lacks coordination, coherence and a proper governance structure and system.[196]

LWCI is concentrated in Glasgow, Manchester, and London areas in the UK. The Living Waters Church International (LWCI) aims at reaching out to different nationalities including the indigenous in Scotland through championing charitable causes and social programmes for the vulnerable individuals in local communities. For instance, the Eagles Relief and Development Programme (ERDP) is a charitable wing of the LWCI whose main objective is to end world poverty. The front page of the church's says, "All are welcome to visit and worship at Living Waters irrespective of economic, religious, social, political and or other types of backgrounds. Our goal is to spearhead revival. We preach the message of love, joy, redemption and charity".[197]

Perhaps, what is significant in this quote are two main factors: (1) addressing the social strata; and (2) appealing to peoples' assumed deficit for self-actualisation. It is hoped that with this realisation the church will be able to reach a wider community in Scotland and elsewhere.[198]

2.4.3 Deeper Life Christian Bible Church

Deeper Life Bible Church is an arm of the Deeper Christian Life Ministry which was founded by William Folorunso Kumuyi in August 1973. Kumuyi was born on 6 June 1941 into an Anglican Christian family in Osun State, Nigeria. Kumuyi states that although he was brought up in a very regimental Christian family, he lost interest in the church when he went to secondary school because he was being taught atheism. However, he got 'born again' on April 5th, 1964. He says after that experience, "I read John Wesley, Charles Finney, Spurgeon, and lots of other books. I got involved with the Scripture Union, and I grew [up spiritually]."[199]

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[195] Ibid., 1.
[196] Y.K. Zhekov, *The Rise of Hierarchical Leadership: Historical and Theological Survey of the Formation and Development of the Hierarchical Leadership in the New Testament and Early Church,* (Osijek: Evangelical Theological Seminary, 2005).
[197] Living Waters Church, website, https://register-of-charities.charitycommission.gov.uk/charity-search/-/charity-details/3997181, accessed, 9 April 2023.
[198] Living Waters Church, https://register-of-charities.charitycommission.gov.uk/charity-search/-/charity-details/3997181, accessed, 9 April 2023.
[199] Deeper Christian Ministry, 2022. https://dclm.org/.

In 1973, Kamuyi started a Bible Study Group with 15 students at the University of Lagos where he was a mathematics lecturer. The Deeper Life Bible Church, formally established in the early 1980s, has grown into thousands of members. Its membership is claimed to be spreading around the world.[200] According to Tiwatola Abidemi Falaye, by 2015, the Church had almost a million members in Nigeria with 500 worship centres in Lagos State and a further 5,000 in the rest of the country[201]. It is further stated that the church has now become one of the major missionary movements globally with its missions in more than 40 countries in Africa.[202] It is noted that from this cohort of membership in Africa, the Deeper Christian Life Ministry and the Deeper Life Bible Church are spreading the brand name out to the rest of the world including Scotland. To spearhead the global evangelisation drive, the church has a designated missions ministry called the "Deeper Life World Missions"[203] whose mandate is to send and maintain missionaries worldwide. For instance, by 2019, they had established main worship centres in Glasgow and Aberdeen including other major cities and towns across Scotland.[204]

The study of the Malawian and Nigerian churches was not just confined to the four typically Nigerian and Malawian churches from the global South to North and are rapidly expanding their membership and influence on the Western religious space, but also from other churches with connections to Africa. Furthermore, the churches under this study have common Christian elements such as charismatic Pentecostalism, emphasis on the supernatural power and the gifts of the Holy Spirit including the prophetic word and the gift of physical healing;[205] practice charismatic Pentecostalism;[206] expression of African Christianity in music instrumentation and dance;[207] preservation of African cultures and traditions;[208] and largely mono-ethnic.[209] A

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[200] Newman media, *Biography of Pastor William Folorunso Kumuyi,* website, March 03, 2023. https://www.thenewman.org.ng/2021/09/biography-of-pastor-wfkumuyi.html, accessed 09 April 2023.

[201] Tiwatola Abidemi Falaye , "The History, Founder, Beliefs and Practices of Deeper Life Bible Church", *Nigeria, Historical Research Letter* 26, (2015): 23-27, https://core.ac.uk/download/pdf/234668668.pdf.

[202] Deeper Christian Ministry, 2018.

[203] Winifred Akoda, "May His Will Be Done: A History of the Deeper Life Bible Church, 1973-2006" *International Journal of Asian Social Science* 2, No.4, (2012):402-410.

[204] Deeper Christian Ministry, 2018.

[205] Charles E. Hummel, *Worldwide Renewal: The Charismatic Movement,* 1984. Website, https://christianhistoryinstitute.org/magazine/article/worldwide-renewal-charismatic-movement, accessed 9 April 2023.

[206] Allan H. Anderson, "Types and Butterflies: African Initiated Churches and European Typologies." *International Bulletin of Missionary Research* 25, no. 3 (2001): 107.

[207] Obed Kealotswe, "The nature and character of the African Independent Churches APCs in the 21st century: Their theological and social agenda", *Studia Historiae Ecclesiasticae 40*, No.2 (2014):227-42.

[208] Falaye, "The Relevance."

[209] Kwiyani, "Mission."

comprehensive discourse analysis shall emerge from this study's field research in interviews and observations as outlined in the methodology chapter.

2.4.4 The Mountain of Fire and Miracles Ministries

The founders and overseers of the Mountain of Fire and Miracles Ministries International Church (MFM) are Dr. Daniel Kolawole Olukoya (DKO) and his wife Pastor Shade Olukoya. According to the MFM church website,[210] it is stated that Pastor Olukoya started a church in form of a prayer house in his home with 24 members in 1989 in Nigeria. This happened shortly after he had finished his PhD in the UK and had started his work at the Nigerian Institute of Medical Research, (NIMR).[211]

Born on the 15th, July 1957 to Mr. and Mrs. Olukoya, a police officer and business lady respectively in Akure, Ondo State, Nigeria; the young Daniel Kolawole Olukoya (DKO) was an academically gifted student from primary through to earning his PhD.[212] It is stated, "he graduated from the University of Lagos (Unilag) in 1980 with a first-class degree in Microbiology."[213] Furthermore, he proceeded to study in the UK at the University of Reading for his PhD in Molecular Genetics which he completed in three years before returning to Nigeria. In Nigeria, DKO worked for the (NIMR). At this institution, he immediately distinguished himself as one of the prolific Nigerian Geneticists.[214] As an academic and scientist, he had widely published scientific papers.[215]

The overseer and his spouse work together as partners in the ministry where the man and the woman assume the roles of the spiritual father and mother figureheads of the church respectively. In the MFM, Pastor Mrs. Shade Olukoya as the wife of the General Overseer is fondly referred to as "our mother-in-the-Lord"[216] by the church members. Her leadership role in the church is highly esteemed just as much like that of the husband, the church's general overseer. For instance, it is said, "with her beloved demeanour, she provides solid leadership

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[210] Miracles Ministries International Church (MFM), "About MFM" (January 19, 2015), https://www.mountainoffire.org/about.
[211] Nigerian Institute of Medical Research, (2022), https://nimr.gov.ng/about-us-2/.
[212] Miracles Ministries International Church (MFM), "Dr. Daniel Olukoya", (2022), https://www.mountainoffire.org/about/dr-daniel-and-sis-shade-olukoya.
[213] MFM, Dr. Daniel Olukoya (2022).
[214] MFM, Dr. Daniel Olukoya (2022).
[215] MFM, Dr. Daniel Olukoya (2022).
[216] MFM, "Pastor Mrs. Shade Olukoya" (2022), https://www.mountainoffire.org/about/dr-daniel-and-sis-shade-olukoya.

alongside her husband at the MFM Church."[217] Mrs. Olukoya was born in a Christian family of Mr. and Mrs. George F. Adesanya. The father was a marine engineer with the Nigerian Ports Authority (NPA).[218] She expressed her fine artistic skills from a young age. Thus, she went on to graduate with a Bachelor of Arts degree in Fine Arts and Interior Decoration from Darnley Career Academy, London in the UK. It is observed that by 2015, she was the "artistic illustrator of almost all 250 books authored by her husband."[219]

From the initial 24 members that started as a prayer group at DKOs' residence in 1989 in Nigeria, MFM is currently a multinational church with its branches across many parts of the world including the UK. In its formative years, a place was identified at 60 Old Yaba Road, Yaba, Lagos when pastor DKO's residence could no longer hold the large numbers that were turning up for prayers. However, the new place quickly became overcrowded. Therefore, the prayer group opted to develop a slum location at 13 Olasimbo Street, Onike, Yaba in Lagos. The "slum has now been transformed into the International Headquarters of the Mountain of Fire and Miracles Ministries of which Dr. Olukoya is the General Overseer."[220]

It was not until April 24th, 1994, when the prayer group was officially named Mountain of Fire and Miracles Ministries, and Pastor DKO became the church's General Overseer. At this point to avoid a supersized megachurch, the MFM evolved a system of a network of branches in almost every part of Nigeria. It is noted that this strategy also ushered the internationalisation of the Church to other parts of the world such as Europe, the United States of America, Canada, the Caribbean, and most parts of Africa and Asia.[221]

It is observed that the MFM has a robust missional vision to spread its mission influence as far wide as possible. For instance, some of its core objectives are "to propagate the gospel of the Lord Jesus Christ all over the world and to train believers in the art and science of spiritual warfare making them an aggressive [as well as] victorious army for the Lord,"[222] among others. It becomes clear from the aims and objectives outlined above that the MFM is a highly ambitious and determined church organisation. To achieve these objectives, the church embarked on capacity development by among other things introducing short to medium-term

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[217]MFM, Pastor Mrs. Shade Olukoya (2022).
[218]National Ports Authority, (2022), https://nigerianports.gov.ng/history/vision-and-mission/.
[219]MFM, Pastor Mrs. Shade Olukoya, (2022).
[220]MFM, About MFM, (2022).
[221] MFM, About MFM, (2022).
[222] MFM, About MFM, (2022).

(ranging from three to six months), non-academic courses in four cluster schools of Counselling and Peace Studies; [223] Evangelism and Church Planting; [224] Spiritual Gifts Discovery and Development (SSDD)[225] as well as the School of the Supernatural Power and Healing.[226] These courses are run both in English and local languages. The main purpose of the courses is to equip the church membership for lay work, in evangelism, church planting, and pastoral care. Using the skills earned from the courses, members have spread to many parts of the world and have been able to establish, study groups, fellowships, and churches in the name of MFM. Similarly, the church has also established a university, an institution of higher education that has also been instrumental in the expansion of the MFM through its graduates.

Furthermore, the MFM took advantage of the liberalisation of tertiary education in Nigeria and established the Mountain Top University[227] a Church based private university accredited by the 'National Universities Commission'[228] of Nigeria. The university offers a wide range of undergraduate and postgraduate courses purely on an academic basis. It is observed that the establishment of the university, also significantly helped in the expansion of the church with the graduates of the university establishing new branches, wherever they went including those that migrated to Europe, the USA, Canada, Australia, and other parts of the world, in pursuance of further studies and subsequently remained in the diaspora. The university desires that its graduates should exert a positive impact wherever they may be found. [229]

The MFM in the UK has its headquarters at 21 Queensway, Ponders End London EN3 4SZ in London that oversees a network of over 50 branches across the UK.[230] The church also has a presence in all major cities in Scotland such as Edinburgh, Glasgow, and Aberdeen.[231] Like most African churches in the diaspora, the strategy of spreading churches and prayer houses in every possible location in the UK has helped to harness and maintain members as they migrate to new geographical locations. Although the official membership is not yet established, the

[223] School Of Counselling & Peace Studies, (2022), https://www.mountainoffire.org/schools/counsellingandpeacestudies.
[224] School Of Evangelism And Church Planting, (2022), https://www.mountainoffire.org/schools/secp.
[225] School Of Spiritual Gifts Discovery & Development (SSDD), (2022), https://www.mountainoffire.org/schools/ssdd.
[226] School Of the Supernatural Power & Healing, (2022), https://www.mountainoffire.org/schools/soph.
[227] Mountain Top University, "about", (2022), https://mtu.edu.ng/.
[228] National Universities Commission, (2022), https://www.nuc.edu.ng/.
[229] Mountain Top University, "Vision", (2022) https://mtu.edu.ng/vision-mission-goal-and-core-values/.
[230] MFM, "United Kingdom", (2022), https://www.mountainoffire.org.uk/index.php/about-us/who-we-are/about-mfm-uk.
[231] MFM, "Branches Uk", (2022), https://www.mountainoffire.org.uk/index.php/branches.

church attendance in some of the churches and prayer houses that the researcher visited were ranging from a few family members to about three hundred on a Sunday service of worship. The other observations made among most African Pentecostal churches including the MFM, were that they regularly met during the week in what is called cell groups or home churches, for prayers and Bible studies. They also meet for social events such as birthdays, and weddings as well as support and pastoral care during times of illness or bereavement. These socioreligious functions of the church are critical in the sustenance of its members and in creating a strong sense of identity, belonging, and bonds of brotherhood. Thus, the church becomes an essential religious and spiritual capital among its members.

2.5   Conclusion

The chapter outlined the background and the context of the thesis stating that the emergence of the African Pentecostal Churches in the global north was an outcome of the contemporary mass migration of African Christians from the global south. Within the context of the Malawi and Nigerian Pentecostal Churches in Scotland, it was noted that most African Pentecostal churches in Europe had their roots and headquarters in Africa. In sub-Saharan Africa, the Nigerian Charismatic Pentecostal churches were established in almost every country. Nigeria, unlike Malawi maintains some of largest mega churches in Africa and also had some of the richest Pentecostal preacher on the continent with the means and capacity to influence African global Christianity. A few examples were given such as the Redeemed Christian Church of God (RCCG); the Deeper Life Christian Bible Church; the Mountain of Fire and Miracles Ministries, all in Nigeria while in Malawi the Living Waters Church International (LWCI) among many more others. It was noted that the contemporary African Pentecostalism had its roots and influence from the 1906 Azusa Street revival in Los Angeles in the USA[232]. This was quickly followed by the American Pentecostal revivals and the European evangelicals that specifically targeted to evangelise Africa and the world through the mass crusades, and also made effective use of various platforms such as the radio, television and in the last two decades through internet platforms.

In sub-Saharan Africa, Nigerian Pentecostalism is probably the most prevalent, mostly influenced by some of the worthiest Nigerian preachers. However, in Malawi, most Pentecostal churches were concentrated at local level with a few that can truly claim international outreach.

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[232] Denzil R. *Miller, From Azusa to Africa to the Nations, Second Edition,* (Springfield, AIA Publications, 2015).

In the current African population estimated at 1.5 billion[233] inhabitants, it was established that about 49% of the population were Christians and about 63% were in the sub-Saharan Africa[234]. In terms of population ratios, Malawi is predominantly Christian with about seventy-seven percent Christians, while Nigeria with its 211 million people[235] had about 46% Christian population[236]. It is in the migration of Christians from the African continent to Europe for a variety of causes that have allowed a critical mass of Africans settling in most Europeans cities including those in Scotland. The African settlement in diaspora is beginning to change the religious landscape of most European cities. In the foreign land, church becomes an inevitable socioreligious and spiritual capital for most Africans. Cultural practices, language and ethnicity are some of the factors responsible for the creation of monoethnic African churches.

However, the distinctive African religiosity and spirituality is creating a rich religious diversity in Europe. For instance, in the Scottish religious space, the traditional Church of Scotland, the Roman catholic and the Scottish Episcopal churches can no longer lay claim to the full dominance over the Scottish religious landscape. In the last two decades, there were indications of the downwards trend of religious affiliations in Scotland now at fifty-one percent without any religious identity. [237] On the contrary, there were indications of high membership and church attendance among the African Pentecostal Churches. To consolidate and coordinate as well as corroborate with other stakeholders, the African led and Pentecostal churches formed an umbrella body of all African and ethnic minority churches and Christian organisation in Scotland, called the Scottish Council of African Churches (SCOAC), to coordinate their activities.

[233] United Nations, "World Population Prospects 2022", (2022):3, https://www.un.org/development/desa/pd/sites/www.un.org.development.desa.pd/files/wpp2022_summary_of_results.pdf.

[234] Pew Research Centre, "Sub-Saharan Africa: Overview", (2009):1.

[235] World Bank, "Population: Nigeria", (2021):2, https://data.worldbank.org/indicator/SP.POP.TOTL?locations=NG.

[236] World Watch Research, "Nigeria: Full Country Dossier", (2022):4, https://www.opendoors.org.au/wp-content/uploads/2022/01/Full-Country-Dossier-Nigeria-2022.pdf.

[237] SHS Project Team, *Scotland's People,* 14.

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Chapter Three

Reviewing Relevant Literature

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3.1 Introduction

The purpose of this Integrated Literature Review (ILR)[238] places the study within its contemporary perspective. Furthermore, it offers the current context in which this research is situated by referring to the contemporary debate in African Pentecostal Churches (APC) in Scotland. The chapter introduces relevant terminology and provides definitions to clarify terms in the context of the research and utilises the evidence-based discourse analysis.[239] This chapter is arranged thematically: The formation of the contemporary APC in Scotland; Malawians and Nigerians Pentecostal Churches as socio-religious and spiritual capital; The discourse analysis of the reversed mission as identified by theological, socio-economic, racial, socio-political and cultural gaps. The chapter concludes with a summary of the findings from the review of the literature.

3.2 The formation of the contemporary APC in Scotland

The migration of African peoples across the Mediterranean Sea, the Eritrean (Red) Sea, and the Indian Ocean, as both free and enslaved people date as early as the sixth century. These earlier migrations are believed to have been driven not so much by enslavement but more often by sailors, merchants, and soldiers, some of whom became members of royalty and attained political and military leadership, as did Malik Ambar in India. Colin Palmer outlines five major African diaspora streams:[240]

1. The first dispersal, which Palmer estimates occurred about 100,000 years ago and constituted among the first dispersal of humans in Africa;

2. The second, taking place about 3000 BCE of the Bantu-speaking peoples from Western Africa to the other parts of the continent;

3. The third wave of African migration in the fifth Century was to Europe, the Middle East, and Asia;

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[238] Integrative literature review addresses new or emerging topics that would benefit from a holistic conceptualisation and synthesis of the literature.

[239] Ridley, *The Literature Review,* 24.

[240] Colin A. Palmer, "Defining and Studying the Modern African Diaspora. *Perspectives on History,* (The newsmagazine of the American Historical Association, 1998). https://www.historians.org/research-and-publications/perspectives-on-history/september-1998/defining-and-studying-the-modern-african-diaspora.

4. The fourth, the transatlantic migration of enslaved Africans, from the 15th Century was at an industrial scale to Europe and the Americas;

5. The fifth, after the 19th Century and continuing to the present day, is a movement driven by socio-economic, political, environmental disasters and education among others.

This study is concerned with the contemporary wave of Africans that have migrated to Europe, particularly Malawians and Nigerians, that have settled in Scotland and forming what are becoming mono-ethnic Pentecostal charismatic churches, which by default are serving the socio-religious and spiritual needs of their fellow immigrants. In this regard, the church has become the first point of call for networking, cultural identity, integration, and support mechanism for navigating through complex immigration regulations, education systems and the job markets. Therefore, church congregations become an essential socio-religious and spiritual centres of convergence in diaspora. [241] Once in Europe, African immigrants immediately identify a place of worship, and their first preference would be churches from their countries of origin and ethnicity. In the absence of one, a fellowship would be established and eventually grow to be affiliated with one of the churches from the countries of origin. One of the strengths of the Pentecostal charismatic movement is that every member is a potential evangelist. Thus, according to Kwiyani, "They were communities of evangelists where a majority of the members are able to proclaim the gospel and perform basic religious rituals."[242] It is observed that within the Pentecostal movement once one is converted, they becomes a global witness of the gospel of salvation in accordance with the scriptures; "But the Holy Spirit will come upon you and give you power. Then you will tell everyone about me in Jerusalem, in all Judea, in Samaria, and everywhere in the world."[243] The global dispersal of African Pentecostalism mirrors the growth of the early church in the early Acts of the Apostles, in which the oppression of the church became a catalyst for the spread of what is now global Christianity. Whatever the "push and pull"[244] factors of migration from the global south to the rest of the world, the Gospel is equally on the global move carried in the hearts and minds of the migrating communities. For instance, Alex Sackey-Ansah says, "Most African immigrants associate with

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[241] Katie E. Corcoran, "Religious Human Capital Revisited: Testing the Effect of Religious Human Capital on Religious Participation," *Rationality and Society* 24, no. 3 (August 1, 2012): 346, https://doi.org/10.1177/1043463112453550.

[242] Harvey C. Kwiyani, *Sent Forth: African Missionary Work in the West* (New York: Orbis Books, 2014), 89, Retrieved Aug 06 2022 from https://www.thefreelibrary.com.

[243] Acts 1:8 (Contemporary English Version).

[244] Mariusz Urbański, "Comparing Push and Pull Factors Affecting Migration," *Economies* 10, no. 1 (2022), https://doi.org/10.3390/economies10010021.

Christianity and deem it a spiritual mandate from God to impact their sphere of influence during their expeditions. Thus, these groups of immigrants raise churches, form prayer groups, preach the gospel, and create mission fields."[245]

Humans are generally migratory by nature as a means of adaptation and survival in the constantly changing global phenomena. Political, military, natural disasters, climate change, education, business and employment are some of the "push-and-pull" factors[246] that are usually responsible for either force or induce migration from one geographical location to the other. For instance, on the African continent humans have been intrinsically migratory[247] as also observed by Kwiyani that in the 21st Century, Africa has been the most displaced continent[248], which, according to UNHCR (2021 estimates)[249] was at 30 million of which, 18 million were in sub-Saharan Africa as internally displaced people, refugees and asylum seekers. These statistics exclude the tens of thousands of displaced persons that leave the continent monthly for other continents. In every migration there are two main factors: viz., the forced and the induced (voluntary) factors of migration.[250] The former is triggered by political, military, tribal or any form of conflict and persecution; while the latter is incentivised by the desire for better life, education, and business or economic migration. The classic examples of forced migration in living memory, have been the transatlantic migration of enslaved Africans that occurred from the 15th to early 19th Century. The industrialisation and the beginning of the slave trade are associated with the Arab slave merchants and European colonial capitalism. The industrial revolution in the global North created a huge demand for labour both in the industry and the farms, hence, the demand for slave labour from Africa became the major source.[251] The labour and raw materials demand for the industrial revolution in the west turned to full exploitation of the African continent for slave labour and its abundant natural resources.[252] All

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[245]   Alex Sackey-Ansah, "African Christian Immigrants," *Transformation* 37, no. 1 (January 1, 2020): 66, https://doi.org/10.1177/0265378819884569.
     [246] Urbański, "Comparing Push and Pull Factors Affecting Migration," 1.
     [247] International Organization for Migration (IOM), "The World Migration Report 2013: Migrant Well-being and Development" *The Seventh Report in IOM's World Migration*, (2013):23.
     [248] Kwiyani, *Kwiyani, Sent Forth,* 49.
     [249] UNHCR, "Africa current emergencies", (2022), https://www.unhcr.org/africa.html. Accessed, 9 April 2023.
     [250] Etienne Piguet, "Theories of Voluntary and Forced Migration," (London: Routledge, 2018), 17.
     [251] Knick C. Harley, "Slavery, the British Atlantic Economy, and the Industrial Revolution." *The Caribbean and the Atlantic World Economy: Circuits of Trade, Money and Knowledge,* 1650–1914. London: Palgrave Macmillan UK, 2015:161–83. https://doi.org/10.1057/9781137432728_8.
     [252] Sampie Terreblanche, "The Exploitation of Africa and Africans by The Western World
     Since 1500: A Bird's Eye View". *Paper read at the uBuntu Conference at the Law Faculty of the University of Pretoria* (2 – 4 August 2011).

major European countries were deeply involved in the African slave trade. [253] It is an established fact that the slave trade benefited Europe and the Americas, while depriving Africa its natural and human resources. For instance, Ellora Derenoncourt states that the slave-receiving continents benefited from free forced slave labour, that in turn provided the much-needed human capacity to meet the industrial revolution demand on one hand, and on the other, Africa was being deprived of his resources.[254]

Although it is argued, that the true scale of the African slave trade will probably never be fully quantified, it is estimated that by the end of the trans-Atlantic slave trade, ten of million Africans had been transacted, and more than twenty million had died either at sea, coast or during slave raids with twelve million shipped to North America and five million to the rest of the World.[255] Furthermore, in the trans-Saharan slave trade alone, about 12 million slaves were transacted between 650 CE and the end of the 16th Century in addition to the four million between the 17th and early 19th Centuries. [256] These statistics, though believed to be underestimated, serve to illustrate the magnitude of the industrialised slavery in Africa for the benefit of the Americas and Europe. It is noted that at the peak of the African slave trade, a majority of white missionaries and Christians did not only justify the enslavement of Africans but also were slave masters. [257] Thus, the enslavement of the African race was not only considered normal but also accepted by most Christians at the time.[258] However, in the last few decades, the mass exodus of African migrations from the South to the North has largely been triggered by global economic imbalances between the impoverished south, and the developed north,[259] which has also been a source of political and economic conflict, for instance over the control of the Africa's abundant natural resources[260]. Furthermore, factors of climate change

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[253] Michael A. Gomez, *Reversing Sail: A History of the African Diaspora*, *New Approaches to African History* (Cambridge: Cambridge University Press, 2004).

[254] Ellora Derenoncourt, "Atlantic slavery's impact on European and British economic development", (November 15, 2018), https://scholar.harvard.edu/files/elloraderenoncourt/files/derenoncourt_atlantic_slavery_europe_2018.pdf.

[255] BBC, "Focus on the slave trade", (2001, September 03). http://news.bbc.co.uk/1/hi/world/africa/1523100.stm.

[256] Gomez, *Reversing Sail.*

[257] Meager, *Why Did Christians.*

[258] David, T. Adamo, "Christianity and the African traditional religion(s): The postcolonial round of engagement." *Verbum et Ecclesia* 32, no.1 (2011):285.

[259] Arkadiusz Michał Kowalski, "Global South-Global North Differences," in *No Poverty*, ed. Walter Leal Filho et al. (Cham: Springer International Publishing, 2021), https://doi.org/10.1007/978-3-319-95714-2_68.

[260] Sylvester Bongani Maphosa, "Natural Resources and Conflict: Unlocking the economic dimension of peace-building in Africa", *Policy Brief*, No. 74 (2012), Africa Institute Of South Africa, file:///C:/Users/suwilanji%20siame/Downloads/No.-74.-Natural-Resources-and-Conflict..pdf.

have also been responsible for the displacements of people in Africa.

It is observed that climate and economic induced migration is increasingly becoming the most common phenomena in 21st Century Africa. For instance, according to the World Bank, it is projected that by 2050, more than 86 million people will be climate-change refugees in Sub-Saharan Africa alone[261]. This comes at the back of the increase in the pattern of South to North and East to West migration of refugees and asylum-seekers displaced by political conflicts as well as the economic and education purposes.[262] The recent increase in the past five years refugee crossing through the Mediterranean to Europe is another example of induced migration fleeing from political conflicts, and economic and environmental disasters.[263] The other factors for migration especially that from the global South to the North are prospects of acquiring better education, better jobs and therefore better life for the migrating community than in the countries of their origin. This group of migrants constitute university students and highly skilled labour. [264] In a nutshell, drought, hunger, flooding, earthquakes, economic circumstances, war and conflict have been active elements of human displacements.[265]

The African dispersal is the basis for the African diaspora. It is estimated that between 2010 and 2018 about a million inhabitants migrated from sub-Saharan Africa to Europe.[266] Thus, in a space of eight months, about 125 thousand people per month migrated from this part of Africa to Europe, in addition to those that migrated to other parts of the world. It is observed that migration of any given people comes along with their religion and culture, and thus regroup in their newfound territories. It is said, "religion today has being [sic] more and more acknowledged as a significant component in the construction of migrants' individual and collective identity," [267] manifesting in a variety of formations including churches and

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[261] Viviane Clement et.al, *Groundswell Part 2: Acting on Internal Climate Migration* (World Bank, Washington, DC: World Bank, 2021), https://openknowledge.worldbank.org/handle/10986/36248."

[262] Martha Frederiks and Nienke Pruiksma, "Journeying Towards Multiculturalism? The Relationship between Immigrant Christians and Dutch Indigenous Churches", *Journal of Religion in Europe* 3, No.1 (2010): 125-154.

[263] UNHCR, "Desperate Journeys: Refugees and migrants arriving in Europe and at Europe's borders", (January 2019), https://www.unhcr.org/desperatejourneys/#.

[264] Darell Jackson and Alessia Passarelli, *Mapping Migration: Mapping Churches' Responses* (Brussels: Churches' Commission for Migrants in Europe, 2008).

[265] Olivia Giovetti, "Forced Migration: 6 Causes and Examples", *concern worldwide*, June 28, 2019, https://www.concernusa.org/story/forced-migration-causes/.

[266] Phillip Connor, "At Least a Million Sub-Saharan Africans Moved to Europe Since 2010*," Pew Research Center*, March 2018, pewresearch.org/global.

[267] Laura Zanfrini, ed., *Migrants and Religion: Paths, Issues, and Lenses: A Multidisciplinary and Multi-Sited Study on the Role of Religious Belongings in Migratory and Integration Processes* (Leiden; Boston: Brill, 2020).

fellowships in the diaspora.

In the last two decades, the emergence and expansion of African Christianity in Europe has raised considerable research interests among scholars, theologians, missiologists, and other social scientists.[268] The study and the analyses of the phenomenon in Europe and the United Kingdom has thus continued to build.[269] Furthermore, the case specific studies to Scotland are also gaining considerable interest among students and scholars. For instance, Sheila Akomiah-Conteh;[270] Elijah Obinna;[271] and many others. Therefore, it is to this body of knowledge that the Study of the Malawian and Nigerian Pentecostal Churches aims to add its scholarly value.

3.3 Malawians and Nigerians Pentecostal Churches as socio-religious and spiritual capital

Although the literature review seems to indicate data gaps in Scotland specific cases on APCs as socioreligious and spiritual capital, inferences can be drawn from similar studies in different settings such as that of the USA by Hirschman;[272] The EU by Cesari;[273] The UK by Knott;[274] Canada by Agyekum and Newbold;[275] and China by Haugen.[276] In all these studies, one common theme that comes out is that religion provides a platform for cultural continuity and psychological benefits. Furthermore, it is noted that religious institutions especially the African Pentecostal Churches APCs play an important role in socioeconomic, spiritual, cultural,

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[268] Michael Perry Kweku Okyerefo, "African Churches In Europe," *Journal of Africana Religions* 2, no. 1 (January 1, 2014): 95–124, https://doi.org/10.5325/jafrireli.2.1.0095.

[269] Sandro G. de Oliveira, "Global South Reverse Mission in Europe"; Olofinjana, "Reverse Mission: Towards an African British Theology"; Richard Burgess, "Chapter 11 Megachurches and 'Reverse Mission'". In *Handbook of Megachurches*, (Leiden, The Netherlands: Brill, 2020). https://doi.org/10.1163/9789004412927_013; Afrane-Twum, "The mission of the African immigrant churches in the multicultural context of the UK." Thesis submitted for the degree Doctor of Philosophy in Missiology at the North-West University, 2018.; Eric Mourier-Genoud, "'Reverse Mission' A Critical Approach for a Problematic Subject," in *Bringing Back the Social into the Sociology of Religion: Critical Approaches*, Véronique Altglas and Matthew Wood, eds., pp. 169-188, (Leiden: Brill, 2018).; Harvey Kwiyani, "Blessed reflex," 40-49.; Kwiyani, *Mission Shaped*; Kwiyani, *Sent Forth*.

[270] Sheila Akomiah-Conteh, The Changing Landscape of the church in post-Christendom Britain: New churches in Glasgow 2000 – 2016: A thesis presented for the degree of Doctor of Philosophy in Divinity at the University of Aberdeen, 2018.

[271] Elijah Obinna, Giselle Vincett, Afe Adogame, Elizabeth Olson. (Eds.), *Christianity in the Modern World: Changes and Controversies* (London: Routledge, 2014), https://doi.org/10.4324/9781315571935.

[272] Charles Hirschman, *The Role of Religion.*

[273] Jocelyne Cesare, "Religion and diasporas: challenges of the emigration countries", *Migration Policy Centre, INTERACT*, 2013/01, Position Paper - http://hdl.handle.net/1814/29417.

[274] Knott, Kim. *Diasporas, Migration and Identities: Final Director's Report.* (Arts & Humanities Research Council, 2010), http://www.diasporas.ac.uk/assets/Final_report_Diasporas_Migration_Identities.pdf.

[275] Boadi Agyekum and Bruce K. Newbold, "Religion/spirituality, therapeutic landscape and immigrant mental well-being amongst African immigrants to Canada," *Mental Health, Religion & Culture,* Vol. 19, No. 7. (2016): 674-685.

[276] Heidi Ostbo Haugen, "African Pentecostal Migrants in China: Marginalization and the Alternative Geography of a Mission Theology," *African Studies Review* 56, No.1 (2013): 81-102.

pastoral, networking as well as support mechanisms for integration in new settings especially for the new members migrating from other parts of the world or regions to Scotland. For instance, Charles Hirschman says, "The creation of an immigrant church or temple often provided ethnic communities with refuge from the hostility and discrimination from the broader society as well as opportunities for economic mobility and social recognition."[277]

In addition, Agyekum and Newbold, observes that "immigrant religious places of worship (churches and mosques) are therapeutic places."[278] It was further argued that because religion forms an integral part of the lives of the African immigrants, it also has a fundamental bearing on their "well-being and integration."[279] For instance, in places where freedom of worship are restricted such as in China, a study in one of the many underground Pentecostal churches in Guangzhou, with a predominately Nigerian congregation, immigrating communities find hope, solace, spiritual and moral support in the underground African Pentecostal Churches.[280]

In Hoffman and colleagues, it was "evident that migration has an impact on people's beliefs, place of worship, and level of religious involvement."[281] This study is concordant with the findings of Cesari in a survey of the 27 EU member states, excluding the UK, that immigrant groups tend to be more religious than the native-born populations of the host countries. For instance, the study states that immigrants pray more than the natives by 30.02% against 21.86% and that all immigrants in the study attended religious services at least once a week.[282] Furthermore, the study suggests that "the awareness of a religious identity, the existence of communal organisations, and the persistence of relationships"[283] were among the major factors towards the emergence of the APCs. Therefore, according to Cesari, "belonging is more relevant than believing in understanding the political dimension of religion."[284]

However, in the socio-religious arrangement, religion offers individuals identification with particular group(s); it is a resource for making, maintaining and ordering community among

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[277] Charles Hirschman, *The Role of Religion.*
[278] Agyekum and Newbold, 'Religion, therapeutic.'
[279] Agyekum and Newbold, 'Religion, therapeutic.'
[280] Haugen, *African Pentecostal Migrants in China,* 82.
[281] Steven Hoffman, et al. "Religiosity and Migration Aspirations among Mexican Youth." *Journal of international migration and integration* 16, no. 1 (2015): 173-186. https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4315225/.
[282] Cesari, "Religion and diasporas."
[283] Cesari, "Religion and diasporas."
[284] Cesari, "Religion and diasporas."

other theological and spiritual benefits. For instance, it offers social cohesion in mono-religious settings, solidarity, and social behaviour.[285] In addition, according to Durkheim's Sociology of Religion theory, religion offers, social cohesion, social control, and meaning and purpose.[286] Religion is also known to have significant influence on political systems.[287] However, globally, in the last half century, the role and influence of religion have significantly been reduced, except in countries that are predominantly Islamic, Hindu and any such faiths that were sponsored or encouraged by the state.

For the religious and those that practice any form of spirituality, the experience of migration before reaching safety, for the most part, is attributed to divine interventions. Thus, spirituality, faith, and religion play an important role in the migrating communities. Furthermore, religion provides some form of safety nets and networks in new colonies.[288] Religious institutions not only provide spiritual and pastoral care but also have sociocultural benefits for both migrants and the host communities.[289] Therefore, the APCs in Scotland, for instance, cater for the socioreligious, sociocultural and socioeconomic needs of the Africans in the diaspora.[290] It is assumed that the relevance of the APCs in Scotland shall remain for the foreseeable future due to the upward African immigration trend. This becomes possible when the benefits of moving exceed their expected net lifetime benefits in the countries of origin[291].

The process of migration also requires integration between the host and the migrating communities. It is observed that religion and spirituality play a major role in the form of the socioreligious and spiritual capital. For instance, Frank Turnergen and Jorunn Sindradottir, suggestes that "individuals who are strongly integrated within their social groups and settings

[285] Shanjendu Nath, "Religion and Its Role in Society", *Journal Of Humanities And Social Science (IOSR-JHSS)* 20, No.11, Ver. IV (Nov. 2015):82-85, https://www.iosrjournals.org/iosr jhss/papers/Vol20-issue11/Version-4/L0201148285.pdf.

[286] Emile Durkheim, *The Elementary Forms of the Religious Life a Study in Religious Sociology* (Allen & Unwin, 1915).

[287] Nimi Wariboko, "African Pentecostal Political Philosophy: New Directions in the Study of Pentecostalism and Politics". In Afolayan, A., Yacob-Haliso, O., Falola, T. (eds), *Pentecostalism and Politics in Africa, African Histories and Modernities* (Cham Palgrave Macmillan, 2018): 385-417, https://doi.org/10.1007/978-3-319-74911-2_19.

[288] Martha Frederiks, "Religion, Migration, and Identity: A Conceptual and Theoretical Exploration," In Martha Frederiks and Dorottya Nagy *(eds.),Religion, Migration and Identity: Methodological and Theological Explorations*, (Brill, 2016):9–29, http://www.jstor.org/stable/10.1163/j.ctt1w8h267.5.

[289] Afe Adogame, *The African Christian Diaspora: New Currents and Emerging Trends in World Christianity* (London: Bloomsbury Academic, 2013).

[290] Dominic Pasura, "Religious Transnationalism: The Case of Zimbabwean Catholics in Britain," *Journal of Religion in Africa* 42, no. 1 (2012): 26.

[291] Carlos Vargas-Silva, "Policy Premier: Migration and Development", *The Migration Observatory*, 2012, https://migrationobservatory.ox.ac.uk/wp-content/uploads/2016/04/PolicyPrimer-Migration_and_Development.pdf.

will be more likely to follow the norms of these groups, and with lower levels of religiosity among natives, immigrant religiosity will also be lower."[292]

This is however, a contested hypothesis because in the case of Scotland, it was noted that although the church attendance in mainline churches such as the Church of Scotland, the Roman Catholic and the Scottish Episcopal had declined from 12% to 7% between 2000 and 2016, the number of church attendees had almost doubled among the African Charismatic Pentecostals to about 5% of all Scottish churchgoers[293]. Thus, if religion (and in this case, the APCs) were to be used as effective socioreligious capital for integration, Yinxuan Huang cautions that *it* "presents significant social implications to ethnic minorities in the discourse of integration."[294] For instance, in the African religiosity "religiousness, orthodoxy, faith, belief, piousness, devotion, and holiness "[295] in addition to significant aspects of cultural values; must all be taken on board. Furthermore, Huang observes that in the increasing Western Islamophobia and suspicions in African Pentecostalism, religion can be divisive and a hindrance to social integration.*[296]* However, most western governments are encouraging unity in diversity at policy and legislative levels through various faith organisations including ethnic minority churches. For instance, "Interfaith Scotland,"[297] a voluntary faith-based organisation aimed at bringing together Christian, Muslims, Jewish, Buddhist, Baha'I, Sikh, Hindu and many others, to tackle together the socioeconomic, political, climate and religious issues for the common good. As an interfaith organisation, it states, "We work to help ensure good relations between the diverse religion and belief communities of Scotland and to share good practice in interfaith dialogue, education, engagement, and training nationally and internationally."[298]

It is noted that through Interfaith Scotland, many complex social challenges such as religious extremism, anti-Semitism, racism, and many other stereotypes and xenophobic tendencies was being effectively addressed as a collective. Scotland is known to be proactive on issues of

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[292] Frank. V Turnergen and Jorunn I. Sindradottir, "The Religiosity of Immigrants in Europe: A Cross-National Study," *Journal for the Scientific Study of Religion, 50(2), (2011): 276.*

[293] Evangelical Focus, "Church attendance in Scotland falls", (2017), https://evangelicalfocus.com/europe/2514/church-attendance-in-scotland-falls-from-12-to-7-in-fifteen-years.

[294] Yinxuan Huang, "Religion as social capital in Britain: Its nature and contribution to integration", *The International Journal of Religion and Spirituality in Society* (2016): 13, www.religioninsociety.com.

[295] Barbara Holdcroft, "What is Religiosity?" *Catholic Education*: *A Journal of Inquiry and Practice 10, No. 1,* (2006):97.

[296] John Roberts, "Rethinking Religion in Northern Ireland", 2015, https://www.academia.edu/10877621/Rethinking_Religion_in_Northern_Ireland.

[297] Interfaith Scotland, "Interfaith Scotland", 2022, https://interfaithscotland.org/.

[298] Interfaith Scotland, Interfaith Scotland, 1.

integration through the collaboration between government and non-governmental actors. For instance, the "Scottish Faiths Action for Refugees"[299] is also involved in spearheading integration of refugees in Scotland through the "New Scots Refugee Integration Strategy 2018-2022"[300] that adopted a five-fold approach to integration, viz., integration from day-one; a rights-based approach; refugee involvement, inclusive communities, partnership and collaboration[301]. It is assumed that through a collaborative effort and involvement of all relevant stakeholders, the process of integration in Scotland shall be efficient and effective. Although it is understood that the immigration issues are a prerogative of the UK government, the Scottish government is known to be positive and proactive towards immigration. For instance, in 2019 Nicola Sturgeon, the First Minister of Scotland said, "In Scotland, we know … that the Westminster approach to migration – as well as being deeply inhumane – poses an existential threat to our future prosperity."[302] This example may help to illustrate the positive attitude on not only the Scottish politicians but also most of the Scottish population towards immigration and integration; more importantly as the trend of migration from the global South to the North is not showing any signs of slowing down. In recent years, the movement of Christianity from the South to the North has been dubbed as, Reversed Mission or Mission in Reverse. This argument is made in reference to the shift of the Christian heartland from the global North as the case was before the decolonisation of Africa in the 1960s and that the global South is now sending Christians to the North and establishing new mission fields.[303] In the following section, the phenomenon will be discussed considering the recent proliferation of literature by scholars, theologians, missiologists, sociologists, and many other Scholarly disciplines.

3.4 Discourses

The contemporary movement of global Christianity from the South to North and that from the East to West has been publicly and academically depicted as a form of reversed mission.[304] However, this generalisation of the phenomenon has raised considerable debate among

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[299] Scottish Faiths, "Action for Refugees: Integration", 2022, https://www.sfar.org.uk/current-work/integration/.

[300] Scottish Government , "New Scots: refugee integration strategy 2018 to 2022", 2018, https://www.gov.scot/publications/new-scots-refugee-integration-strategy-2018-2022/.

[301] Scottish Government, "New Scots: refugee integration."

[302] The Conversation, "Immigration: how Scotland sees itself and how migrants actually experience it", 2021, https://theconversation.com/immigration-how-scotland-sees-itself-and-how-migrants-actually-experience-it-173187.

[303] Albert Hickman, "Christianity's shift from the Global North to the Global South", *Review & Expositor*, (2014) 41-47, 10.1177/0034637313517428.

[304] Danielle Koning, "Place, Space, and Authority: The Mission and Reversed Mission of the Ghanaian Seventh-day Adventist Church in Amsterdam." *African Diaspora 2*, (2009): 203-226.

academics and the media alike.[305] The change in the trajectory of mission from the rest of the world to the West has been construed as mission being reversed from what was mission in the last two centuries.

The term "Reversed Mission" or interchangeably as "Mission in Reverse" became topical from the 1990s when the population of Christians in diaspora increased exponentially from the global South and their churches and fellowships became more visible in the mission field in Europe and North America. According to Hun Kim, "reverse mission is when non-Western churches return with the gospel to societies that initially brought the gospel to them;"[306] while Matthews Ojo offers an extended version:

> "Reverse mission" refers to the sending of missionaries to Europe and North America by churches and Christians from the non-Western world, particularly Africa, Asia, and Latin America, which were at the receiving end of Catholic and Protestant missions as mission fields from the sixteenth to the later twentieth Century." [307]

The similarity in definitions is the element of the intentionality of churches in the global south sending missionaries to the North. However, for the most part, the contemporary missionisation of the North by the South is by default advanced by people that have migrated to other parts of the world in search of a better life or fleeing from conflicts and natural disasters. Scholars such as Adogame suggest that "the rationale for reverse mission is often anchored in claims to the divine commission to 'spread the gospel…"[308] However, Ola argues that "not all the 'reverse missionaries' involved in pioneering [APCs][309] were 'sent' from their native countries in Africa as missionaries, and neither did they send themselves for mission's sake in most of the

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[305] Israel O. Olofinjana, "Reverse Mission: Towards an African British Theology." *Transformation* 37, no. 1 (2020):65.

[306] Hun Kim and T.A Harvey, "Receiving Mission: Reflection on Reversed Phenomena in Mission by Migrant Workers from Global Churches to the Western Society", *Transformation*: *An International Journal of Holistic Mission Studies* 28, No.1 (2011): 63.

[307] Matthew Ojo, 'Reverse Mission', in Jon Bonk, *The Routledge Encyclopedia of Missions and Missionaries (*New York: Routledge, 2007): 380.

[308] Afe Adogame and Shobana Shankar, "Introduction: Exploring New Frontiers in Global Religion Dynamics," in Afe Adogame and Shobana Shankar (eds.), *Religion on the Move! New Dynamics of Religious Expansion in a Globalising World,* 1-17, (Leiden: Brill, 2013).*;* Afe Adogame, *African Churches in the Diaspora,* in (edit) Ogbu U Kalu, *African Christianity* (Pretoria: Univ. of Pretoria, 2005): 494-515.; Adogame, *The African Christian Diaspora.*

[309] African Pioneered Churches APCs. In this study, the reverse mission is being referred to as the emergency of the African Pentecostal Churches APCs in Europe by virtue of their charismatic Pentecostalism in character.

cases."[310] It is observed that the emergence of the African Pentecostal Churches in the former heartlands of Christianity in Europe and North America was primarily because of the increasing population of Christians migrating from the global South to the North.[311] The regrouping of the Africans in the diaspora that has been responsible for the establishments of fellowships, prayer groups, and mono-ethnic churches in the West [312] and as they migrate Africans do not only migrate with their culture but also their "religious idiosyncrasies."[313] It is noted that the presence of the African Pentecostal Churches are systematically changing the religious topography of Europe as observed by Ross,[314] Kwiyani[315] and other scholars, such as Darrell Jackson and Alessia Passarelli[316] noted that the growth of African Christianity in the West was largely due to the increased migration in the half a century.[317] For instance, by 2000, it was estimated that there were more than three million and growing African Christians living in Europe. [318] It was from this cohort of the Africa diaspora that the African Pentecostal churches were visibly changing the Christian landscape in Europe.

It is noted that there was no common ground among scholars to suggest that the "non-Western churches returning with the Gospel to societies that initially brought the Gospel to them;" [319] would be construed a reversed mission. For instance, Kim noted that the concept of 'Reverse Mission' has become controversial in the contemporary debates on missions because of the "variations on the terminology and their meaning."[320] Furthermore, Hearne wonders whether talking about reverse mission, meant that it had backfired?[321] Ross further notes that the growing body of the APCs in the West is a direct product of the "non-Western Christians attempting to be the agents of a re-evangelisation of the West." [322] However, this notion is

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[310] Joseph Ola, Reverse Mission: Recognizing Limiting Factors and Identifying Creative Possibilities. (2017):16. "Master of Arts in Biblical and Pastoral Theology Dissertation, Liverpool Hope University." https://www.academia.edu/40250760/REVERSE.

[311] Ola, *Reverse Mission.*

[312] Ross, "Non-Western."

[313] Jehu Hanciles, "Migration and Mission: The Religious Significance of the North–South Divide", in Mission in the 21st Century: Exploring the Five Marks of Global Mission ed. A. F. Walls and C. Ross, (London: Darton, Longman and Todd, 2008), 123.

[314] Ross, "Non-Western."

[315] Kwiyani, "Mission, Multiculturalism."

[316] Jackson and Passarelli*, Mapping Migration.*

[317] Jackson and Passarelli*, Mapping Migration.*

[318] Council of African Christian Communities in Europe, 'Press Release,' *International Review of Mission*, Vol. LXXXIX No. 354 (July 2000).

[319] Hun Kim, "Receiving Mission: Reflection on Reversed Phenomena in Mission by Migrant Workers from Global Churches to the Western Society", *Transformation, 28.*

[320] Hun Kim, Receiving Mission*, 28.*

[321] Brian Hearne, "Reverse Mission: Or Mission in Reverse?" *The Furrow, Vol. 42, No. 5,* (1991): 281-86.

[322] Ross, "Non-Western," 2.

becoming a matter of fierce debate among scholars. For instance, Koning observes that although most, if not all, APCs define and understand themselves so much as 'missionary agents' than migrant churches, "African pastors don't get to what they call 'real mission work' among 'natives' but solely reach out to other Africans."[323] Wilson argues that perhaps the global south has the spiritual and religious appetence of "sending Gospel workers to the dark continent',[324] …in the West, we're no longer feeling so 'enlightened'."[325] Furthermore, Olofinjana says, "Apart from revival another reason for the explosion in growth in these churches has been because Africans are taking initiative, leading fellow Africans and successfully adapting Christianity to African culture and context while in new geographical locations and cultures."[326]

Therefore, the cultural dichotomy between the host and African communities was partly responsible for the mono-ethnic African Pentecostal Churches including the challenges that comes with it towards community cohesion and integration. Consequently, remaining predominantly African churches by default because of its failure to reach out indigenous communities. Babatunde Adedibu suggests that there was need for the African churches in the West to "transition from diasporic mission to mission communities responsive to their localities."[327] A typical diaspora church according to the socioreligious capital theory, is one organised in foreign geographical locations, usually outside the country of origin, around "social resources available to individuals and groups through their social connections with a religious community."[328] Furthermore, its formation is determined by socio-economic, cultural values and norms, ethnicity, language including family bonds and trust benefits.[329] In contrast, reverse mission could mean individual ministers or organised and intentional mission strategies applied to bring back Christianity to former heartlands"[330] For instance, Olofinjana asks,

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[323] Koning, "Place, Space, and Authority," 205.

[324] Dark Continent: Stanley Henry called Africa *"The Dark Continent"* in his 1878 because it was little known to the West. In the subsequent decayed it was ostensibly used to depict Africa in the negative light.

[325] G.H.A. Wilson, *The History of the Universities' Mission to Central Africa* (Westminster: Universities' Mission to Central Africa, 1936).

[326] Israel Oluwole Olofinjana, *Reverse Mission: Is It Rhetoric or Reality*? 2013. https://goodfaithmedia.org/reverse-mission-is-it-rhetoric-or-reality-cms-21385/.

[327] Babatunde Adedibu, "Faith Without Boarders: Maximising the Missionary potential of Britain's Black-Majority Churches," *Journal of Missional Practice,* (2013):1. http://journalofmissionalpractice.com/faith-without-borders-maximising-the-missionary-potential-of-britains-black-majority-churches/.

[328] Joanna Maselko, et al., "Religious social capital: Its measurement and utility in the study of the social determinants of health," *Social Science & Medicine, Volume 73, Issue 5,* (2011). https://doi.org/10.1016/j.socscimed.2011.06.019.

[329] Ibid., 1.

[330] Oseias da Silva, "Reverse mission in the Western context," *Holiness*: *The Journal of Wesley House Cambridge* I, No. 2 (2015): 231.

"Can we say the reverse mission is taking place when, for example, a Nigerian pastor is leading a Nigerian church in London? Is reverse mission only validated when an ethnic pastor is leading a white congregation? what is the goal of the reverse mission? Is it just about evangelising white people or planting and building ethnic mega-churches?"[331]

According to Olofinjana, he concludes that only time will tell whether the reverse mission was a reality or mere rhetoric: "I believe only time will answer this question because we are still living through missionaries and pastors being sent by churches and mission agencies from the global south into Europe and North America."[332]

However, according to Oseias da Silva that the reversed mission should be measured by considering "the extent of its impact in the Western context" [333] as the case may have been during the Western Christianisation of Africa when with time, Africans that were converted became instrumental in the evangelisation of the African continent. For instance, the African societies were not only impacted in religious impartation but also in language, education, housing, medicine, clothing, food, science and technology as well as socio-political and economic transformation. [334] It must be noted though that the golden era of the Western missionisation of Africa took place for almost two centuries. Thus, in the immediate the reversed mission does not entail an equal and reciprocal impact of African mission agency on Europe. Although the Africans migration to Europe is considerably changing its demographic patterns, the impact of the African Pentecostal Churches on indigenous communities in Europe is yet to register what may be considered as a significant impact.[335] For instance, Cephas Omenyo observes that "African migrant church leaders see themselves as chaplains to their compatriots;" [336] while Adedibu, says APCs in Europe must be considered as "migrant sanctuaries"[337] that have failed to make a positive impact on the indigenous communities because they lack the understanding of the western cultures. Furthermore, over-commercialisation of the gospel, as well as the lack of systematic management and financial

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[331] Olofinjana, *Reverse Mission: Is It Rhetoric or Reality?*

[332] Olofinjana, "Theology of Reverse Mission."

[333] Da Silva, "Reverse Mission," 233.

[334] Nunn, "Religious Conversion," 148.

[335] Rufus Ositelu and Okikiolaolu Olubiyi, *African Instituted Churches: Diversities, Growth, Gifts, Spirituality and Ecumenical Understanding of African Initiated Churches*, (Hamburg: LIT, 2002).

[336] C. Omenyo, "Agenda for a Discussion of African Initiatives in Christianity: The West African Ghanaian Case," *Missiology: An International Review,* Vol. XXXIX, no. 3, (2011): 373-390.

[337] Adedibu, Babatunde. "Reverse Mission or Migrant Sanctuaries? Migration, Symbolic Mapping, and Missionary Challenges of Britain's Black Majority Churches." *Pneuma* 35, No.3 (2013): 405-423.

accountability among the African Pentecostals was also partly responsible for the lack of mutual cross cultural and religious impact between APCs and indigenous communities.[338]

In Olofinjana's discourses,[339] the African mission agency in Europe was advanced by two main factors: (a) a deliberate sending of missionaries from the global South and (b) by those that migrated from Africa for other reasons such as education, refugees and asylum seekers and ended up planting churches and mission centres in foreign lands. In both cases, the ultimate end results were that African global Christianity continues to expand.[340]Beyond this point, it may be useful to consider the type of the missions established.[341] For instance, if, on one hand, the goal of the mission was to gather, evangelise and maintain the African immigrants in their new host countries, it would arguably be considered as what Luther Jeon Kim refers to as the "diasporic church," [342] and on the other hand, if the objectives were to evangelise the indigenous communities in Europe, that would qualify as reversed mission,[343] as argued by Hun Kim. Furthermore, Kim refers to the APCs in Europe as incubators [344] of ethnic churches in the diaspora, a phenomenon that is associated with mono-ethnic congregations and denominations that tend to replicate into more ethnic congregations in different geographical locations, thus spreading across Europe.

However, Jim Memory says, "The failure of multiculturalism is not the result of a mistaken objective but an inadequate basis on which to achieve it."[345] He suggests that Christians from the same denomination with different cultural and ethnic backgrounds must negotiate, accommodate, and celebrate their diversity within the Church.[346] For instance, a multilingual service or sessions can be accommodated within the same building. However, it is noted that most APCs lack their places of worship, thus, resort to renting post-industrial estates, community centres and church buildings. There were many challenges associated with the APC's urban shared spaces of worship including inadequate financial resources. [347] For

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[338] Adedibu, "Reverse Mission or Migrant Sanctuaries, 405.

[339] Olofinjana, *Reverse Mission.*

[340] Olofinjana, *Reverse Mission*, 1.

[341] Allan H. Anderson, *African Reformation: African Initiated Christianity in the Twentieth Century,* (Trenton, New Jersey: Africa World Press, 2001).

[342]Luther Jeon Kim, *Doing Diaspora Missiology Toward "Diaspora Mission Church: The Rediscovery of Diaspora for the Renewal of Church and Mission in a Secular Era,* (Eugen Origon: Wifp & Stock, 2016).

[343] Kim, "Receiving Mission."

[344] Kim, "Receiving Mission," 65.

[345] Jim Memory, "God's New Society: Multicultural Churches in Today's Europe," *Vista,* 26 (2017): 2.

[346] Ibid., 2.

[347] Richard Burgess, "African Pentecostal churches in Britain's urban spaces," *Religion and the Public Sphere,* (2017). http://eprints.lse.ac.uk/76405/1/African%20Pentecostal%20churches%20in%20Britain%E2%80%99s%20urban

instance, although some shared the same spaces and buildings for worship, their operational spheres with the owners of the property were delinked from each other. Consequently, there was little community engagement, and cultural and religious exchange between the two groups.[348]It is argued that the validation of the reversed mission cannot only be placed when an ethnic pastor is leading a white congregation but also the level of impact on the cultural, social, and religious interchange between the APCs and the indigenous communities.[349]

The most challenging paradigm of the reversed mission was to locate a balanced symbiosis between the African and the Western secularised Christian worldviews. Secularism is the term that was first used in 1846 by George Jacob Holyoake to describe a philosophy of life that regulated life by empirical experience and reason and sought human improvement through service.[350] It is argued that if the African reversed mission was to make a positive impact in the Western world, there was need to reconcile the two Christian worldviews. For instance, the general African Christian worldview was that "there is little distinction between the sacred and the secular, between the natural and the supernatural;"[351] while in "secularism the appreciation of nature is based on viewing man from the perspective of being one of the evolution's developments." [352] However, it is noted that what is secular does not necessarily mean unreligious and vice versa. Therefore, "what is secular and what is religious depends on socio-historical, political, cultural, economic, theological and environmental circumstances."[353] In the foregoing circumstances, the spirited exchange of ideas and information through for instance the Interfaith Scotland[354] dialogue platform was one of the effective means mission strategies towards mutual benefits. Furthermore, this approach may mitigate what Wahrisch-Oblau noted as the "black Pentecostal and white mainstream churches have fundamentally different ways of doing theology and fundamentally different hermeneutical paradigms."[355] It was also the objective of the interfaith dialogue to mitigate challenges between the APCs and the Western forms of Christianity[356] in critical areas such as theology, race, socioeconomic,

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%20spaces%20_%20Religion%20and%20the%20Public%20Sphere.pdf.

[348] Gerloff, "The African Christian Diaspora."

[349] Adebari Adeolu. *African Traditional Religion: The People's Culture and the European Perception*. Panorama: Taking IT Global, 2017.

[350] Dick Seed, "Western Secularism: African Worldviews, and the Church." *Cairo Journal of Theology: 2,* (2015):76

[351] Seed, "Western Secularism," 79.

[352] Ibid., 85.

[353] Erik K. Wilson, *After Secularism: Rethinking Religion in Global Politics* (New York: Palgrave, Macmillan, 2012).

[354] Interfaith Scotland, "What we do: Interfaith Scotland", 2022,   https://interfaithscotland.org/about-us/what-we-do

[355] Wahrisch-Oblau, "Mission in Reverse."

[356] Wahrisch-Oblau, "Mission in Reverse," 264.

culture and socio-political dichotomies to mention a few.

In the final analysis, the proliferation of the African Pentecostal Churches in Europe may not in itself be qualified as reversed mission."[357] At this stage, we may need to acknowledge that the discourses on the phenomenon of the reversed mission is ever increasing as more and more scholars are analysing and measuring its impact with the passage of time. For instance, Kwiyani feels that in the contemporary "reverse migration,"[358] this might as well be the fulfilment of the "blessed reflex"[359] that was envisaged by the early European missionaries to Africa in the 1800s. Others have branded it as an emergence of the "African churches in Europe,"[360] the "African Christian diaspora religion,"[361]an "African Migrant Church"[362] and in this study, the phenomenon is being referred to as the emergence of the African Pentecostal Churches APCs in Europe by virtue of their charismatic Pentecostalism in character. This is what makes them unique and often misunderstood and held in suspicion by indigenous communities. Therefore, the need arises for the African-European Christian mission realignment for community cohesion, integration as well as evangelisation on both sides of the divide.

3.5 African Pentecostal Churches Mission Realignment

According to Jim Memory, in "The Extraordinary Re-Evangelization of Europe,"[363] it is argued that the future of the European Christianity depended on "intercultural Christianity."[364] However, there was need for the theological, socio-economic, racial, cultural, and socio-political gaps to be realigned between the African and the European ways of doing religion. It is assumed that bridging these gaps may be one way of opening the African mission field to indigenous Europeans and avoid the status quo as expressed by Memory:

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[357] Stefan Paas, "Mission from Anywhere to Europe: Americans, Africans, and Australians Coming to Amsterdam", *Mission Studies: Journal of the International Association of Mission Studies* 32, no. 1 (2015): 8.

[358] Kwiyani, "Blessed reflex," 43.

[359] Kwiyani, "Blessed reflex," 42.

[360] Okyerefo, "African Churches in Europe," 124.

[361] Victor Counted, "African Christian diaspora religion and/or spirituality: A concept analysis and reinterpretation", *Critical Research on Religion* 7, No.1 (2019):79, https://journals.sagepub.com/doi/pdf/10.1177/2050303218823258.

[362] Afrane-Twum, "The mission of the African immigrant churches."

[363] Jim Memory, "The Extraordinary Re-Evangelization of Europe: Diaspora churches, church-planting movements, and the next generation", (2021):1, https://lausanne.org/about/blog/the-extraordinary-re-evangelization-of-europe.

[364] Memory, "The Extraordinary Re-Evangelization of Europe."

"African churches in Europe have so far been very successful only in evangelising fellow Africans. A very small portion of them have made any inroads reaching Europeans. Many say it is too difficult to reach out to Europeans. Many have told me, 'It forces us to do things differently, and that is too uncomfortable.'"[365]

The following sections shall address some of the identifiable gaps in the African-European dichotomy of religion. [366]

3.5.1 Theological Gap

The APCs that are predominantly Pentecostal and usually monoethnic, tend to have evolved their own way of doing theology. It is a theology that resonates and speaks to their daily socioeconomic, sociocultural and socioreligious dimensions. For instance, Dion Forster and colleagues argue for the "contextualised theology"[367] that fits within the concept of the Africans in the diaspora. It is suggested that the African diaspora church in Europe has its needs unique to their situations in terms of asylum and immigration issues, housing, education, and unemployment in addition to the worries about their families in their countries of origin. Hence, the need for a contextualised theology that would address these concerns before we can begin to talk about issues of African integration into the local communities.[368] In their new settings, there may be a need to bridge the theological gaps between the more Pentecostal charismatic African religiosity and that of the parent western theology. This is however becoming more of a new theological phenomenon as many more African monoethnic churches are emerging in Europe without attracting much of the indigenous local communities. The points of departure for example are that the Western-oriented theology is said to have alienated Africans from their ancestors, cultures and gods as noted by Anderson:

"Conservative forms of western theology assumed that there was a pure 'message' free of cultural constraints and that when the purity of the gospel was affected in some way by cultural adaptations, the result was 'syncretism'. The word 'syncretism' was often used to suggest that the 'gospel' had somehow been corrupted by culture".[369]

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[365] Memory, "The Extraordinary Re-Evangelization of Europe,"1.

[366] Memory, "The Extraordinary Re-Evangelization of Europe," 264.

[367] Dion A. Forster, *Contextual Theology Bridge the Divide? South Africa's Politics of Forgiveness as an example of Contextual Public Theology* (London and New York: Routledge, 2021):16, https://library.oapen.org/bitstream/id/f1fe53f4-5700-4121-96c8-96e1bd738ca6/9781000217261.pdf.

[368] Jon Bialecki, N. Haynes and Joel Robbins, "Anthropology of Christianity," *Religiolls Compass 2.6* (2008): 1143.

[369] Allan H. Anderson, *The Pentecostal Gospel, Religion and Culture in African Perspective* (Hamburg:

On the contrary, the African charismatic Pentecostal traditions consider themselves as the beneficiaries of the apostolic church; a continuation from the biblical Messianic day of Pentecost in the Acts[370] of the Apostles[371] that on the day of Pentecost, "they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance."[372] Therefore, among Pentecostals and charismatics, a greater theological emphasis has been placed on the works of the Holy Spirit within the trinity of God. It is a matter of emphasis that the sure sign of the baptism in the Holy Spirit is a physical manifestation of individuals speaking in other tongues and prophecy.

It is observed that APCs, during the liturgy, provide a space for self-expression in rituals, music, dance and spontaneous mass participation in prayer; "all of which are also essentially African practices, emphasise the freedom, equality, community and dignity of each person in the sight of God"[373] as also observed by Omenyo:

> "The APCs are characterised by faith healing, taking the spirit world seriously (including exorcisms), vibrant worship, and lively African music accompanied largely by African musical instruments. Adherents of the APCs perceive them as providing satisfaction for the African's deeply religious and spiritual quest and the search for authentic spirituality and answers to questions emerging from the African worldview."[374]

Thus, APCs promote the enculturation of certain aspects of African traditions or contextualisation of Christian liturgy and worship. The APCs have made Christianity more culturally and contextually relevant to Africans at home and in the diaspora.

The Pentecostal theology about salvation "is not merely a spiritual reality touching only a person's inner being but also has to do with bodily human existence."[375] Thus, prosperity doctrines of physical healing, material wealth, and salvation are all metaphysical realities made

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The University of Hamburg, 2011):6.

[370] Acts 2:1-41 (New King James Version).

[371] Katherine Attanasi, and Amos Yong K. *Pentecostalism and Prosperity: The Socioeconomics of the Global Charismatic Movement (US:* Palgrave Macmillan, 2012).

[372]Acts 2:4 (New King James Version).

[373] Anderson, *The Pentecostal Gospel, Religion and Culture in African Perspective.*

[374] Omenyo, "Agenda," 381.

[375] Attanasi and Yong, *Pentecostalism and Prosperity,* 4.

manifest in the physical realm by faith.[376] APCs, unlike the western mainstream churches, propagate a "pragmatic gospel seeking to address practical and contextual issues like sickness, poverty, unemployment, loneliness, evil spirits and sorcery."[377]

It is worth stating that the APCs in Scotland are primarily composed of the African diaspora drawn from students, asylum seekers and refugees. This composition of membership constitutes common challenges associated with migration and immigration including socio-economic, political, cultural and racial dynamics. Thus, the APCs gospel seems to address the migrants' challenges more than the western mainstream churches, hence its rise. Anderson concurs that the growth of APCs is because they have succeeded where western founded churches often failed in offering contextualised Christianity in Africa and in those parts of the western world in which APCs have been planted.[378]

3.5.2 Socio-economic Gap

It was noted that there were social-economic gaps that existed between the Nationals and African immigrants in Scotland. In the study by Netto, Sosenko and Bramley,[379] a host of socio-economic gaps were identified between minority groups and other white backgrounds in Scotland. The gap between 'Black' and 'White' in Figure 3 below as was presented by Netto, Sosenko and Bramley[380] is of interest to this study.

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[376] Attanasi and Yong, *Pentecostalism and Prosperity,* 5
[377] Anderson, *The Pentecostal Gospel, Religion and Culture in African Perspective,6.*
[378] Anderson, *African Reformation.*
[379] Gina Netto, Filip Sosenko and Glen Bramley. "Poverty and ethnicity in Scotland: Review of the literature and datasets". (April 2011):22. https://www.jrf.org.uk/sites/default/files/jrf/migrated/files/poverty-ethnicity-Scotland-full.pdf.
[380] Netto, Sosenko and Bramley, *"Poverty and Ethnicity in Scotland, 11*
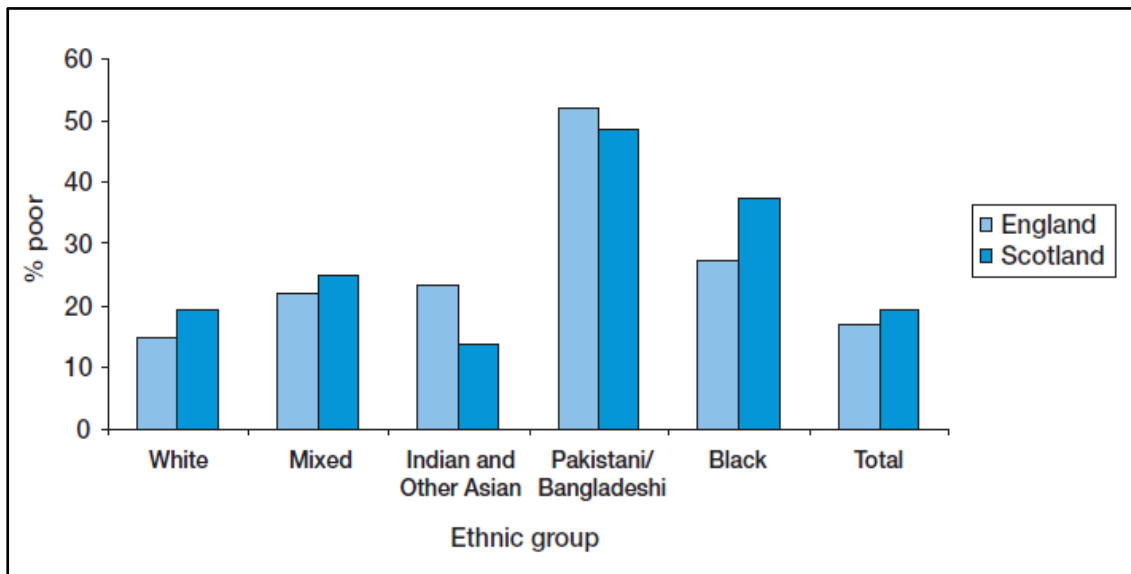
Figure 3: Ethnic Groups in England and Scotland.

Netto, Sosenko and Bramley,"Review of poverty and ethnicity in Scotland, (2011), P.16, accessed March 20, 2022, chromeextension://efaidnbmnnnibpcajpcglclefindmkaj/https://researchportal.hw.ac.uk/files/4 5434121/poverty_ethnicity_Scotland_executive_summary.pdf.

Figure 3 shows the poverty rate among five ethnic groupings, separately for England and Scotland, based on Households Below Average Income (HBAI) ten-year pooled dataset. Figure 3:4 is based on 'poverty before housing costs, the most commonly used headline rate and the primary basis for UK child poverty reduction targets. Comparing Scotland and England, the study found the Black group has significantly higher poverty in Scotland. On income-based measures, Pakistanis/Bangladeshis and Black households in Scotland have higher rates of poverty than other ethnic groups.

Furthermore, asylum-seekers and refugees were among the most disadvantaged of all the groups covered. This was in part, attributed to political reasons that since 2002"asylum applicants have not been allowed to work until given a positive decision on their asylum application or until they have spent more than one year waiting for the decision." [381]

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[381] Netto, Sosenko, and Bramley, *Poverty and ethnicity in Scotland ,*22

This, they said, "made destitution a long-term condition for refugees and asylum seekers."[382] It was further noted that even when the asylum-seekers and refugees are allowed to work, they found themselves in low-paid, routine jobs such as care work and factory manual labour work. This subjects them to in-work poverty with low hourly rates. For instance, it was revealed that 67% of Worker Registration Scheme (WRS) (Home Office UK-wide data for the period April 2008 to March 2009) were earning between £4.50 and £5.99 per hourly and 25% earned between £6.00 and £7.99. Similar figures were reported in most parts of Scotland. It was noted that most refugees and asylum seekers reported earning lower than the national minimum wage of £5.35 per hour.[383] Several other barriers were also noted: "The main barriers to employment included lack of fluency in English, lack of UK work experience, having no qualifications or qualifications recognised in the UK, lack of familiarity with the UK system, lack of information, and employer discrimination."[384]

In generic terms, the study noted numerous challenges in Scotland for African minorities, including Malawians and Nigerians, in the areas of employment and career progression especially among women exacerbated by the lack of English language competency and other relevant communication skill.[385] The other socioeconomic challenge associated with poverty among the African minorities in Scotland, according to the study, was that disadvantaged groups reported poorer health than less disadvantaged groups because poor health can be exacerbated by poverty. In addition, homelessness, poor-quality housing and overcrowding were significantly higher in African minorities in Scotland than in the population as a whole; and minority ethnic young people living in Scotland appeared to be over-represented in the further education sector and under-represented in the higher education sector. [386] Adogame noted that the APCs in diaspora perform increasingly important pastoral care roles. Thus, the APCs are said to address the social-economic challenges of the African minorities in Scotland by taking up extra-religious functions such as social welfare programmes within the diaspora context.[387] The social services in the APCs have also been effective in bringing the diaspora community together.

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[382] Natto, Sosenko, and Bramley, *Poverty and ethnicity in Scotland,* 22.

[383] Netto, Sosenko, and Bramley, *Poverty and ethnicity in Scotland,* 20.

[384] Netto, Sosenko, and Bramley, *Poverty and ethnicity in Scotland,* 20.

[385] Netto, Sosenko, and Bramley, *Poverty and ethnicity in Scotland,* 6.

[386] Netto, Sosenko, and Bramley, *Poverty and ethnicity in Scotland*, 7.

[387] Adogame, *Reverse Mission: Europe - a Prodigal Continent*? 441.

3.5.3 Racial Gap

A dominant theme running through much of the literature is vulnerability to racial harassment. Certain groups appear to be particularly vulnerable, asylum-seekers and refugees.[388] The Coalition for Racial Equality and Rights (CRER) claims that since the enactment of the Race Relations Act 1965[389] more than half a century ago, "significant inequalities persist in many areas of life for minority ethnic groups in Scotland,"[390]for instance, the paradox of higher levels of educational attainment failing to translate into labour market advantage. According to the Equal Opportunities Committee 2016 of the Scottish Parliament, it was noted that 80% of school leavers from ethnic minority backgrounds continue onto Further and Higher Education, compared with 65% from other backgrounds. Yet, young people from non-white ethnic minority backgrounds are, on average, less likely to be in employment than their white Scottish counterparts. In the Scottish Social Attitudes Survey, 2015 issues of racial prejudice were reported with 22% of white Scots harbouring prejudiced attitudes. Furthermore, 35% believed that an influx of ethnic minorities will change the identity of Scotland.[391] In addition, it was noted that there was a "significant under-representation in elected office, including local authorities and the Scottish Parliament…"[392]

3.5.4 Cultural Gap

The term culture has a long history of meaning different things to different people.[393] Two classical American anthropologists, Alfred Kroeber and Clyde Kluckhohn, attempted to catalogue different definitions of culture in 1952. [394]. In all its diversity and complexity, anthropologists and sociologists have identified common elements of culture that it is "learned; not inherited"; it is adaptive; integrative; symbolic; and passed on from one generation to the other. Broadly speaking, therefore, 'culture' is "what people think, what they do, and the material products they produce"[395]; In this sense, culture can ring-fence individuals and communities between 'belonging' and 'un-belonging;' thus, the distinction between the *'us' versus 'them'* mentality.[396]

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[388] Netto, Sosenko, and Bramley, *Poverty and ethnicity in Scotland,* 7.
[389] Race Relations Act 1965: The first legislation to address racial inequality in the UK
[390] The *Coalition for Racial Equality and Rights (CRER)* website, https://www.crer.org.uk/
[391] CRER website
[392] *CRER* website
[393] Freilich Morris, *The Relevance of Culture* (New York: Bergin and Garvey Publisher,1989).
[394] Nancy Jervis, *What Is a Culture*? (2006)*:12.*
[395] Jervis, *What Is a Culture*? 12.
[396] James Rohrer, "'Us vs Them': A Simple Recipe to Prevent Strong Society from Forming," (Alternet, 27 July 2012), https://www.alternet.org/2012/07/us-vs-them-simple-recipe-prevent-strong-society-

In a study commissioned by the Scottish Government, it was noted that ethnic minorities had difficulties in maintaining a sense of belonging that included elements of both the cultures of immigrants' country of birth and host country.[397] It was further noted that migrants in smaller communities experience pressure to assimilate to dominant cultural norms.[398] This may help to explain why the APCs find it less challenging to mobilise mega-churches in cities with a high concentration of African minorities.[399]

3.5.5 Socio-political Gap

The policy surrounding the law governing immigration and asylum in Scotland is highly complex as the decision around visas and immigration are controlled by the United Kingdom Government. The United Kingdom of Great Britain and Northern Ireland, consisting of England, Wales, Scotland and Northern Ireland, has the responsibility on Immigration Policies, which includes asylum, nationality and border control laws for Scotland and other countries. As a general rule that applies to all immigrants, including Malawi and Nigeria nationals, asylum seekers fleeing persecution in their own countries to Scotland apply for asylum only after entering the UK. Asylum applicants who meet the application criteria receive refugee status. Thus, a decision for asylum and humanitarian protection status is made on the well-established criteria of whether the individual has a well-founded fear of persecution or other harm.

The central government through the Secretary of State for the Home Office has the right to accept or prohibit individuals from obtaining refugee status. Since 2002, the government introduced a lot of measures that sought to limit the number of applicants entering the UK. Such immigration enforcement is said to have resulted in a drop in the number of asylum seekers in the UK, particularly in Scotland. As a result, the Scottish government has expressed concern over immigration enforcement as it exacerbates demographic change, the risk of skills gaps and labour shortage in Scotland.

In a report presented by the Chairperson of the All-Party Parliamentary Groups (APPGs) said,

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forming.

[397] Scottish Government. "The impacts of migrants and migration into Scotland: People, Communities and Places," *Social Research series*. 2016.

[398] Ibid, 63.

[399] Gerloff, "The African Christian Diaspora in Europe."

"Too often controversy surrounding UK migration and what impact migrations have on our economy and society is based on myth, fear and falsehood." [400]

Several studies such as that of Ballinger et al and James and Mayblin suggest that the current immigration and visa policies for students, asylum seekers and refugees have negative impact not only on recipients but also on the economy and society[401]. For instance, Ballinger and colleagues noted that:

> "A number of changes to the student visa system have been instigated since 2010, including limiting opportunities for post-study work; the introduction of credibility interviews; the imposition of a maximum length of study time; the introduction of a requirement to demonstrate academic progression; and significant increases in the cost of a visa application". [402]

All these and many more punitive immigration regulations and requirements have reduced the number of international students in UK universities. Paradoxically, Mark Field MP [403] noted that between 2012 and 2013, 300,000 students that enrolled in the UK universities, contributed seven billion pounds to the British economy.[404] Furthermore, James and Mayblin noted, "the UK government makes itself liable for the accommodation and living costs of asylum seekers in order that it does not breach human rights commitments."[405] However, the welfare payments are set purposefully low as a deterrent for economic migrants who might claim asylum to access benefits.[406] Table 2 from James and Mayblin,[407] helps illustrate the low asylum support in comparison to the weekly job seekers allowance.

[400] Royal Geographical Society. "UK Immigration Controversies: A simple Guide." *Royal Geographic Society,* 2008. https://www.rgs.org/CMSPages/.

[401] Steve Ballinger, et al. *International students and the UK immigration debate, (London: British Future and Universities UK, 2014)*; Lucy Mayblin and Poppy James, "Asylum and refugee support in the UK: civil society filling the gaps?" *Journal of Ethnic and Migration Studies*, 45. No. 3, (2019): 375.

[402] Steve Ballinger, et al. *International students and the UK immigration debate.*

[403] Mark Field, Chairman of Conservatives for Managed Migration.

[404] Ballinger, et al, *International students and the UK immigration debate.*

[405] Lucy Mayblin and Poppy James, "Restricting the Economic Rights of Asylum Seekers: Cost Implications", 2016. https://archive.discoversociety.org/2017/10/10/refugee-and-asylum-support.

[406] Mayblin and James, "Restricting," 3.

[407] Mayblin and James, "Restricting," 8.

Table 2: Asylum Support Versus Jobseekers Allowance

	JSA	ASYLUM SUPPORT	AS % OF JSA
COUPLE (MARRIED/CIVIL PARTNERSHIP)	£114.85	£73.90	64%
OVER 25 YEARS	£73.10	£36.95	50.5%
18-24 YEARS	£57.90	£36.95	63.8%
UNDER 18	-	£36.95	-

Source: Lucy Mayblin and Poppy James, "Asylum and refugee support in the UK: civil society filling the gaps?", *Journal of Ethnic and Migration Studies*, 45, no. 3 (2019), p. 8.

In the UK, asylum seekers are only allowed to apply for permission to work if their initial asylum claim application has not been decided beyond 12 months and are not considered responsible for the delay. However, if permission is granted, "they are restricted to jobs on the shortage occupation list, which presents a barrier to employment for the majority of asylum seekers." [408]   Therefore, poverty and destitution are very common amongst asylum seekers which resulted in mental health challenges, high levels of hunger, high levels of maternal and infant mortality as well an inability to access legal representation.[409]   Consequently, the APCs tend to provide the necessary support network and spiritual comfort to the troubled souls of asylum seekers and refugees. The growth of APCs derives from creativity to relate the good news of the gospel in a meaningful and symbolically intelligible way to the innermost needs of the Africans.

3.6 The Expansion of the Malawi and Nigerian APCs in Scotland

Malawi and Nigeria were among the many Sub-Sahara African recipients of the early Western Missionaries from the 1800s to the late 1900s.[410] Both countries share similar histories of the slave trade[411] and British colonialism.[412] Therefore, their contemporary Christian religiosity is

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[408] Mayblin and James, "Restricting."
[409] Mayblin and James, "Restricting," 3.
[410] Bulus Galadima, and Yusuf Turaki, "Christianity in Nigeria; Part One," *Africa Journal of Evangelical Theology: 20. no.1,* (2001).
[411] Nathan Numm, "The Long-Term Effects of Africa's Slave Trade." *The Quarterly Journal of Economics,* (2008).
[412] Vincent B. Khapoya, *Colonialism and the African Experience,* 4th Ed. *(*New York: Taylor and Francis,

arguably shaped by their shared history.[413]   It is noted that while missionaries and colonialists westernised African societies, in turn, Africans Africanised Christianity to contextualise its relevance to meet the African religious and spiritual needs.[414] In the last half a century, Africa has witnessed a surge in APCs as well as unprecedented high levels of migration from Africa to Europe.[415] Consequently, Scotland, like most European countries has seen a significant rise in African Pentecostal Churches communities. Literature suggests that migrating communities not only carry with them their cultural identities but also religious practices.[416] Furthermore, Durlak Josephy and Emily DuPre said, "Religion plays a role in different levels of community life. It can simply be a very personal issue of the spiritual life of an individual; it may be an aspect of community building or even the basic reason for community life as it is difficult to live the Christian faith without a congregation".[417]

It becomes clearer from Josephy and Dupre's argument that religion, congregational membership and spirituality are all important socioreligious and spiritual capital worth investing, time and resources for both personal and collective benefit. For Africans in diaspora, churches remain even more relevant for networking as well as social and spiritual support opportunities. Thus, the Malawian and Nigerian Pentecostal churches in Scotland, for instance, shall remain relevant in the lives of Malawians and Nigerians in Scotland for the foreseeable future.

3.7   Conclusion

The integrated literature review suggested that the formation of the contemporary African Pentecostal Churches in Scotland including churches of the Malawian and Nigerian origins and connections were like many other migrant churches a product of the migrating communities from Africa to Europe. In the process of settling down, the demands for identity, economic livelihoods, religion and spirituality find their expressions in the formations of the Malawians and Nigerians Pentecostal Churches as socio-religious and spiritual capital. Therefore, the

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[413] Pawlíková-Vilhanová, *Christians Missions in Africa. .*

[414] Droogers, "The Africanization of Christianity: An Anthropologist's View." *Missiology* 5. no.4 (1977):443–56.

[415] Dirk Kohnert, "African Migration to Europe: Obscured Responsibilities and Common Misconceptions, *Working Paper N0. 49* (2007).

[416] Anita Rad, "Migrant Individuals in the light of Religion and Glabalisation," *International Relations Quarterly 7. No.3.,* (2016).

[417] Joseph A. Durlak and Emily DuPre, "Implementation Matters: A Review of Research on the Influence of Implementation on Program Outcomes and the Factors Affecting Implementation", *American Journal of Community Psychology.* 41, 327 (2008):7.

benefits of belonging to a Church organisation with affiliations form the countries of origins becomes a necessity in diaspora not only for pastoral and spiritual care but also as a religious social capital for "social interaction and engagement;"[418] ranging from supporting each other in social events such as weddings, birthdays, local foods and cultural events to funerals, job markets and education to mention a few. It was noted that at the time of the formation of the African global Christianity and the emergence of the Malawian and Nigerian Pentecostal Churches in Scotland, the phenomenon of the reverse mission did not hold much ground as its impact on the indigenous Europeans was yet to be tested over a considerable period.   In the final analysis, the perpetuation and expansion of the Malawi and Nigerian Pentecostal churches largely deepened on its relevance to its members as a socio-religious, economic and spiritual capital in diaspora.

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[418] Simone Mulieri Twibell, "Social Capital and the Church: Engaging Virtually for the Sake of the World," *International Bulletin of Mission Research* 46, no. 1 (January 2022, p. 115): 115–22, https://doi.org/10.1177/23969393211006375.

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Chapter Four

Theoretical Framework

Sociology of Religion: Social, Religious and Spiritual Capital Theories

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4.1   Introduction

This chapter discusses the Sociology of Religion (SR) as an overarching theoretical framework for the study of the Malawian and Nigerian Churches in Scotland. Furthermore, the Social, Religious and Spiritual Capital theories are central to the existence and expansion at the micro level. The primary concern of the study as suggested by Jane Clarke is to develop "a more rounded cross-culturally relevant understanding of the phenomenon…[with] less institutional and more organic concept of religion, and the use of a more global framework."[419] In this context, the SR was used to inform the study of the symbioses among the Social, Religious and Spiritual Capital Theories in relation to the Malawi and Nigerian churches. For instance, what influence and role do religion and spirituality have on other aspects of social life?[420] In other words, religion is by default a sociological phenomenon energised by a spectrum of spirituality.

4.2   The Sociology of Religion (SR)

The original concepts advanced by some of the pioneers are foundations on which contemporary SR[421] analyses are constructed. For instance, Karl Marx conceptualised SR as "a compound intellectual fabric interwoven from socio-economic, political, philosophical, moral, historical, and anthropological sources;"[422] while Max Weber understood it as "a conflict of contradictions."[423] Emile Durkheim, suggests that "the stability and social change can both be achieved through religious encounters in pursuit of people's interests." [424] Durkheim further advanced the thought that "religion is something eminently social…collective representations which express collective realities."[425] Using the SR as a broader concept within which the Social, Religious and Spiritual Capital theories define the complex dynamics that exist in the fabrics of the Malawian and Nigerian churches thriving in the European settings.

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[419] Jane Clarke, "What is a systematic review?" *Evidence-Based Nursing* 14 no. 64 (2011): 2.

[420] Fagan, *Why Religion Matters*.

[421] Clarke, "What is a systematic review?" 2.

[422] Christian O. Uchegbue, "A Critical Evaluation of Marx's Theology of Religion," *American Journal of Social Issues & Humanities* 1, No.2 (2011): 51.

[423] Uchegbue, "A Critical Evaluation of Marx's Theology of Religion, 53.

[424] Rafiqul I. Molla, and Golam Dastagir, "*Faith-Based Ethical Reform for Social Stability and Sustainable Development*", *African Journal of Philosophy and Religious Studies* 5 no.4 (2019):7.

[425] Durkheim, *The Elementary Forms*, 10.

In this study, socioreligious and spiritual capital serves two main purposes as; (a) theoretical foundations on which to construct the socioreligious and spiritual connections, and (b) utilise the social, religious and spiritual concepts for critical theories.[426] The fundamental question the SR and other social science scholars have been preoccupied with since the advent of Karl Marx,[427] Emile Durkheim[428] and Max Weber[429] is: "what influence and role does religion have on other aspects of social life?"[430] In the formative years of the SR, the pioneers were particularly interested in the dynamic relationship between religious ideology and material reality.[431] According to Karl Marx, "religion was human-made, false consciousness or self-alienation, and would disappear when the workers were owners of the means of production and would live in material comfort."[432] It is noted that Karl Marx's theory of religion was a compound intellectual fabric interwoven from socio-economic, political, philosophical, moral, historical, and anthropological sources.[433] Furthermore, it was shaped by the "dehumanising effects of the economic system of his day and society,"[434] such as a profit-oriented industrial mode of production. This created a socially classified society between the owners of the means of production, on the one hand, and the workers, on the other hand.[435] For Marx, the social stratum was a potential recipe for social tension between incompatible forces; a struggle of opposites or a conflict of contradictions.[436] The bulk of his work was in favour of socialism and opposed to the capitalist system. A critical analysis of Marx's theory of religion may arguably reveal 'sympathy' rather than hostile anti-religious overtures as most scholars have portrayed his ideology. For instance, taking his most quoted statement by scholars in its full context, "… [religion] is the opium of the people [believers]…,"[437]and that,

> "Religious distress is at the same time the expression of real distress and the protest
> against real distress. Religion is the sigh of the oppressed creature, the heart of a

[426] Daniel Winchester, "Religion as Theoretical Case, Lens, and Resource for Critique: Three Ways Social Theory Can Learn from the Study of Religion," *Sociology of Religion* 77, No.3, 2016.

[427] Austin Cline, *Karl Marx on Religion: Is Religion the Opiate of the Masses?* 2016. http://www.earthfolk.net/pathB/B012c.htm .

[428] Durkheim, *The Elementary Forms of the Religious Life.*

[429] Nicki L. Cole, *Max Weber's Greatest Hits: A Review of Weber's Most Important Contributions to Sociology.* https://www.thoughtco.com/max-weber-   relevance-to-sociology-3026500.

[430] Fagan, *Why Religion Matters.*

[431] Hans Haferkamp, and Neil J. Smelser (eds), *Social Change and Modernity* "Berkeley: University of California Press, 1992).

[432] Durk Hak and Jansma Lammert, *Sociology of religion*, Sociopedia (2013). DOI: 10.1177/205684601363.

[433] Uchegbue, "A Critical Evaluation,"

[434] Uchegbue, "*A Critical Evaluation,*" 55.

[435] Uchegbue, "*A Critical Evaluation,*" 55.

[436] Uchegbue, "*A Critical Evaluation,*" 53.

[437] Cline, *Karl Marx on Religion: Is Religion the Opiate of the Masses?*

heartless world, just as it is the spirit of a spiritless situation. It is the opium of the people. The abolition of religion as the illusory happiness of the people is required for their real happiness. The demand to give up the illusion about its condition is the demand to give up a condition which needs illusions".[438]

It is observed from the preceding quote that Marx's implication of religion was to "create illusory fantasies" for the poor; and that for them, true happiness will only be attainable in the after-life. Furthermore, it is noted that religion entrenches economic realities that prevent the poor from finding true happiness in this life.[439] Based on Marx's observations we can also say that the purpose of religion was also instrumental in the justification of the African slavery[440] in Africa and the apartheid system in South Africa.[441] In such circumstances, the oppressed usually found solace and subsequent freedom in religious encounters.[442]

In Max Weber's SR, the focus was on the effects of religious action and inaction.[443] Weber argued that stability and social change can both be achieved through religious encounters in pursuit of people's interests.[444] Unlike Karl Marx who many scholars considered a religious "abolitionist,"[445] Max Weber suggested that if a religious group or individual claims to be acting in the name of religion, we should attempt to understand their perspective on religious grounds because their motivation for actions or inactions was based on religion.[446] This argument has become more relevant in our contemporary world with the upsurge in violent religious extremism.[447] Weber's major contributions to the SR were his commitment to theodicy[448] and means of salvation as well as his thesis on "The Protestant Ethic and the Spirit

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[438] Cline, *Is Religion the Opiate of the Masses?*

[439] Cline, *Is Religion the Opiate of the Masses?* 1.

[440] Meager, "Why Did Christians Justify African Slavery?"

[441] Elizabeth Corrado, *The Godliness of Apartheid Planning: The legitimising role of the Dutch Reformed Church* 2013. https://docslib.org/doc/5190858/the-godliness-of-apartheid-planning.

[442] Onaje Woodbine, et al., *Spirituals as God's Revelation to the African Slave in America 2004.* https://people.bu.edu/wwildman/WeirdWildWeb/courses/theo1/projects/2004_woodbine_onaje_and_clay_darry l_and_jennett_pauline.pdf.

[443] Timothy Huppert, *Max Weber: Finding Significance in Reality* (2012). https://www.academia.edu/5319827/MAX_WEBER_FINDING_SIGNIFICANCE_IN_REALITY.

[444] Molla and Dastagir, "Faith-Based Ethical Reform," 7.

[445] Wolfgang Eggers. *Lessons of the Five Classics of Marxism-Leninism on Religion,* (Comintern (SH): February 1, 2015). chrome-extension://efaidnbmnnnibpcajpcglclefindmkaj/https://web.seducoahuila.gob.mx/biblioweb/upload/5_classics_o f_marxism-leninism_on_religion.pdf. accessed 14 April 2023.

[446] Rogers Brubaker, "Religious Dimensions of Political Conflict and Violence." *Sociological Theory* 33, no. 1 (2015):19.

[447] Sajid M. Awan and Omer Farooq, "The Upsurge of Religious Extremism: A Challenge to Democracy, Governance and National Unity in Pakistan," *Pakistan Journal of Social Sciences (PJSS) 32, No.2,* (2012): 511.

[448] Theodicy: The vindication of divine providence in view of the existence of evil. Its origins are from the 18th Century French [*Théodicée*] and the Greek [*Theos* (god) + *dikē* (justice)].

of Capitalism."[449] Although his work attracted some scholarly critiques, mostly on the grounds of methodological approaches, his ideas on the correlation between religion and capitalism was hardly disputed. For instance, he argued that puritan ethics and ideas were instrumental in the advancement of the spirit of capitalism and profiteering.[450] Thus, according to William Swatos, Weber's contribution to SR influenced the scholars of religions *to* "confront religious constructions of reality as sociologically real constructions of reality to be studied objectively through the subjective accounts of the participants."[451]

Emile Durkheim, another classical contributor to the SR, stated that "religion is something eminently social..."[452] For instance, in the ethnic-oriented African churches, religion has socio-cultural and economic dimensions that find their expressions in collective tribal and linguistic realities within the congregations and churches.[453] Two other factors to consider from Durkheim's SR are that (a) religion reinforces the morals and social norms held collectively by all within that society, and (b) religion acts as a source of solidarity and identification for the individuals within a society.[454] These two phenomena are useful in the analysis of social integration as observed by Ultee and colleagues: "A society is integrated to a degree, in so far as it consists of intermediate groups (structure), with generally shared values and norms (culture and/or religion), and the more integration in the intermediate groupings, the more integrated society is".[455]

In addition, Winchester states that religion can be used in identity formation, socialisation, authority structures and institutions.[456] In diaspora, the Malawian and Nigerian Churches seem to have demonstrated stronger identity formations usually on linguistic, tribal and countries of origin. Thus, the study calls into use the sociological theories of diverse aspects of African's religiosity and cultural aspects[457]through the lens of social, religious, and spiritual capital theories.

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[449] Hak and Jansma, "Sociology of Religion," 4.
[450] Cole, *Max Weber's Key Contributions.*
[451] William H. Swatos, *Weber Max: Encyclopaedia of Religion and Society* (1975)
[452] Durkheim*, The Elementary Forms of the Religious Life,*10.
[453] Carl Terlecki, Terlecki Tayn and Fung Wien. "Are mono-ethnic churches a good thing?" *Evangelical Alliance,* 2014. https://www.eauk.org/idea/are-mono-ethnic-churches-a-good-thing-no.cfm. Accessed April 4, 2023.
[454] Durkheim, *The Elementary Forms of the Religious Life.*
[455] Hak and Jansma, *Sociology of Religion,* 2.
[456] Winchester, "Religion as Theoretical Case," 241.
[457] J. D. Y. Peel and Jacob K. Olupona, "Religious Encounter and the Making of the Yoruba*", The International Journal of African Historical Studies* 36, no. 1 (2003): 182

4.2.1 Social Capital Theory

The essence of Social Capital is that relationships with its intended and unintended outcomes matter[458]. It is about "memberships of networks and a set of shared values."[459] Religious and non-religious groups, societies and organisations not only believe but also defend their common shared values. According to the World Bank[460], the social capital is measured in intangible assets such as the sense of belonging, networking, trust, safety, reciprocity, participation, citizen power, values, and norms as well as diversity among others. The similarity between the Social Capital and the Religious Social capital is that the latter has the dimensions of religion and spirituality. Thus, being defined as "the social resources available to individuals and groups through their social connections with a religious community."[461] For instance, it is through these connections that social cohesion, bonds and integration are established in the African diasporic Churches which, according to Rafael Cazarin, forms the creation of "social architecture,"[462] that has become a common feature on the European religious landscape.

4.2.2 Religious and Spiritual Capital Theories

Religion and spirituality are not synonymous. Religion is generally defined by organisational structures and belief systems. It is designed to moderate the conduct of its members in terms of "moral rules, laws, and doctrines as well as specific codes and criteria;"[463] while spirituality as defined by Adam Brady "…leans more toward self-referral or the internalisation of your awareness of your soul. Spirituality is an inward journey that involves a shift in awareness rather than some form of external activity. As such, spirituality is much more about inner understanding than outer worship."[464]

In other words, religion is extrinsic and institutionalised, while spirituality is intrinsic and personal connection with the supernatural. In the same vein, the parallels between Religious

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[458] John Field, *Social Capital* (London: Routledge, 2003):1.

[459] Field, *Social Capital.*

[460] Christiaan Grootaert and Thierry van Bastelaer (eds), *Understanding and Measuring Social Capital: A Multidisciplinary Tool for Practitioner* (Washington D.C: The World Bank, 2002):19.

[461] Joanna Maselko, Cayce Hughes and Rose Cheney, "Religious social capital: Its measurement and utility in the study of the social determinants of health", *Social Science & Medicine* 73, no. 5 (2011):759.

[462] Rafael Cazarin, "The Social Architecture of Belonging in the African Pentecostal Diaspora", *Religions* 10, no. 7 (2019): 6, https://doi.org/10.3390/rel10070440.

[463] Adam Brady, "Religion vs. Spirituality: The Difference Between Them", (2020), https://chopra.com/articles/religion-vs-spirituality-the-difference-between-them.

[464] Brady, "Religion vs. Spirituality."

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and Spiritual Capital for purposes of this study are adopted from the work of Christopher Baker and Greg Smith because of its tractability in the analysis of the sociological perspectives in the study of the Malawian and Nigerian churches in Scotland. According to Christopher Baker and Greg Smith: Religious Capital is "the practical contribution that faith groups make to society by creating networks of trust, guidance and support[465]," and spiritual capital as "the spiritual values and vision for the future that we express in activities such as prayer and worship, and which motivate us to make a practical contribution to society."[466]

The social, religious and spiritual capital are all critical components not only for the survival of the Malawian and Nigerian churches outside their continent of origin, but they are also means of expansion and integration within the alien geographical locations. In the study by Julie Park and colleagues, it was noted that faith, trust, hope, social cohesion and other assets of socioreligious and spiritual capital were regarded as "resources used to maintain aspirations and persist through institutional barriers."[467] Although African diaspora churches in Europe consider themselves as international missional churches, they are by necessity bound together by bonds of African brother and sisterhoods, countries of origin, culture, tribal and linguistic identities[468].

Having explored the working definitions of the Sociology of Religion in general as well as that of the social, religion and spiritual capital, the following sections deals with some social capital aspects such as faith groups, integration, identity, social cohesion and diversity as well as social mobility.

4.2.3 Faith Groups as Social Capital

In recent years most governments have begun to engage faith groups and churches as essential partners in the national development agenda[469]. The Scottish Government for instance,

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[465] Christopher Baker and Greg Smith, "Spiritual, religious and social capital: exploring their dimensions and their relationship with faith-based motivation and participation in UK civil society, (2010):9, https://williamtemplefoundation.org.uk/wp-content/uploads/2014/03/Spiritual-Religious-Social-Capital-Baker-Smith.pdf.

[466] Baker and Smith, "Spiritual, religious and social capital."

[467] Julie J. Park, Jude Paul Matias Dizon and Moya Malcolm, "Spiritual Capital in Communities of Color: Religion and Spirituality as Sources of Community Cultural Wealth" *The Urban Review* 52 (2020):127, https://link.springer.com/content/pdf/10.1007/s11256-019-00515-4.pdf.

[468] Kwabena Asamoah-Gyadu, "African-led Christianity in Europe: Migration and Diaspora. Evangelism", *Lausanne Movement*, (2008), https://lausanneworldpulse.com/themedarticles-php/973/07-2008

[469] Omobolaji Ololade Olarinmoye, "Faith-Based Organizations and Development: Prospects and

established the Scottish Inter-faith Council (SIFC) in 1999 with the sole purpose of promoting interfaith dialogue as well as engaging "faith communities in civic engagement."[470] According to the Scottish Government, it endeavours to create a society of equals regardless of the beliefs of those within it,[471] thus, utilising the social capital[472] for social development. Community spirit, networks, extended friendships, social bonds including civic virtue are all parts of social capital.[473] The interfaith group established the Inter-Faith Week in 2004 to promote dialogue and understanding in the Scottish multireligious and faith society for the common good.[474] It is noted that most policy makers, development practitioners and politicians are actively engaging faith groups and churches as partners in development.[475] For instance, Nicola Sturgeon, the First Minister of Scotland, in commending the Interfaith Week, said:

"Scotland is a modern multi-faith and multi-cultural country where all people can live together in harmony, and where people of all faiths and ethnic backgrounds can follow their religion or belief and achieve their potential. These events are tremendously important in bringing together different communities united in purpose. We all want to live in a Scotland where mutual trust, respect and understanding form the lives and our relationships with others. I know that these basic principles will underpin the various held up and down the country during interfaith week"[476].

In the Nicola Sturgeon's quote above, she acknowledges harmony, trust, respect, positive relationships and plurality of religions and faiths as valuable social, religious, and spiritual capital assets necessary in achieving individual potential as well as the greater good for Scotland. In this regard, faith groups and churches are not only regarded as spiritual and moral

Constraints", *Transformation* 29, no. 1 (January 2012):1-14, https://www.jstor.org/stable/pdf/90008031.pdf.

[470] Scottish Government. *"Belief in Dialogue."* scotland.gov.uk. 2011. Accessed January 10, 2017.www.scotland.gov.uk /APS Group Scotland /SG474271 (03/11).

[471] Scottish Government, "Belief in Dialogue," 7.

[472] Christiaan Grootaert , *Social Capital: The Missing Link* (World Bank:1998).

[473] Grootaert, *Social Capital*, 6.

[474] Scottish Inter-Faith, "Scottish Interfaith Week", (2022), https://www.interfaithweek.org/about/scottish-interfaith-week.

[475] J. Flint et al., *Church and Social Capital: The Role of the Church of Scotland Congregations in Local Community Development* (Glasgow: University of Glasgow, 2002).

[476] Nicola Sturgeon. "Nicola Sturgeon's speech to the Scottish Parliament setting out Scotland's path to next year's planned independence referendum". *Scottish Inter-Faith Week*, 2022. https://scottishinterfaithweek.org/.

authorities but also as sources of social, religious and spiritual capital necessary in resolving individual and collective socioreligious and spiritual challenges.[477]

4.2.4 Social Integration and Identity

According to the United Nations Research Institute for Social Development, [478] social integration is understood to be "an inclusionary goal, implying equal opportunities and rights for all human beings." On the contrary, human species have divided themselves and treated each other along the lines of race and ethnicity; race being biological differences such as skin colour, hair and facial features; while ethnicity is based on language, religion, custom, traditions and food.[479] Social integration is desirable for purposes of tapping into social capital, the identity of ethnicity has its positive outcomes within the social equation. Thus, embracing the paradigms of multiculturalism.[480] Social integration, according to Cruz-Saco, enables individuals "to enjoy equal opportunities, rights and services"[481] regardless of all other social and physical factors. This is the aspiration of nearly every immigrant once they get the recognition of indefinite leave to remain or citizenship in their new found territories.

The assumption in this regard is that economic intervention through the market systems might in time integrate and reward equally the minorities by eradicating stereotypes and promoting "the development of capabilities among vulnerable populations so that they can overcome poverty and deprivation." However, 'social exclusion' is still persistent in most British societies both private and public institutions.[482] This practice can take the form of the inability of the ethnic minorities to participate in the normal relationships and activities, which are available to most people in the society, due to their education, skills, or language barriers. Social exclusion creates "tendencies towards ethnocentrism and ethnic absolutism."[483] It can also be

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[477] Luca Andriani, *Social Capital: A Road Map of Theoretical Frameworks and Empirical Limitations* (London: Birkbeck University).

[478] Sharom M. Jeannotte, *"Social Integration: Approaches and Issues", World Summit for Social Development,* Paper No. 1. (Helsinki : UN, 2008) :3.

[479] Ron Hammond, Paul Cheney and Raewyn Pearsey. *Introduction to Sociology Textbook*, (2020). https://socialsci.libretexts.org/Bookshelves/Sociology/Introduction_to_Sociology/Introduction_to_Sociology_(Hammond_et_al.).

[480] Will Kymlicka, *Multiculturalism: Success, Failure and the Future* (Washington DC: 2012). https://www.migrationpolicy.org/.

[481] Maria Amparo Cruz-Saco, *Promoting Social Integration: Economic, Social and Political Dimensions.* https://www.un.org/esa/socdev/social/meetings/egm6_social_integration/documents/Promoting_Social_Integration.pdf.

[482] Ruth Levitas, et al. *The Multi-Dimensional Analysis of Social Exclusion* (Bristol: Bristol, 2007).

[483] Paul Gilroy, "The Dialectics of Diaspora Identification," in *Theories of Race and Racism* , Les Back and John Solomos (eds), chapter 33, (New York: Routledge, 2000): 564.

the root cause of the 'us' versus 'them' mentality.[484]

Furthermore, social exclusion is a recipe for the creation of the vicious cycle of poverty among ethnic minorities. In Figure 4 for instance, when social exclusion takes place, a section of the excluded society fails to earn the desired education and skills necessary for economic independence which can cause a spiral effect of unemployment, high crime rates, lack of housing, lack of quality food, poor health and shorter life expectancy[485].
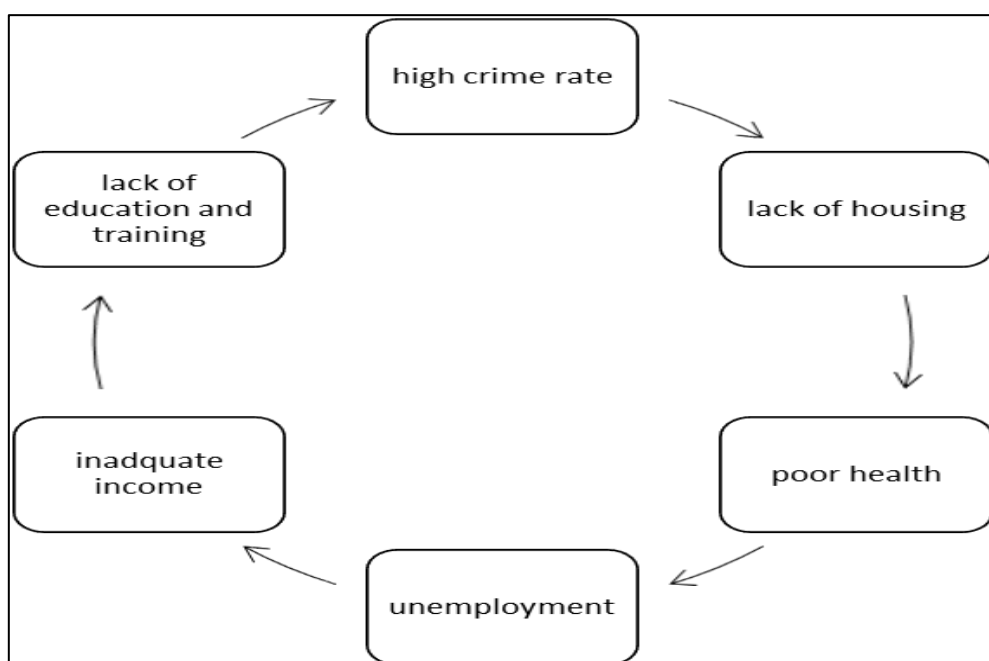
Figure 4: A Cycle of Social Exclusion.

Ruth Levitas, et al., The Multi-Dimensional Analysis of Social Exclusion, (2007), p. 51-52, accessed, 12 April 2022, " Chrome extension://efaidnbmnnnibpcajpcglclefindmkaj/https://citeseerx.ist.psu.edu/document?repid= rep1&type=pdf&doi=b10298646e261937f18a7d37c9b12a78542cdad4.

However, integration should not be confused with assimilation, where the former allows for coexistence in a multi-cultural, multi-ethnic, multi-religion and multi-lingual society as opposed to the incoming cultures and customs absorbed in the indigenous creating an

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[484] David Cameron, "Modern Conservatism," Speech 2016, http://www.demos.co.uk/files/davidcameronmodernconservatism.pdf, accessed 30 January 2016, 9.

[485] UNICEF, "Breaking the cycle of Exclusion: Roma Children in South East Europe," (2007), https://www.unicef.org/serbia/media/7516/file/Breaking%20the%20cycle%20of%20exclusion.pdf.

imposition of social uniformity.[486] Social integration is not only important for social capital, but also has significance in the divergence of society because "social identity begins with the premise that individuals define their own identities with regard to social groups and that such identifications work to protect and bolster self-identity." [487] In his speech entitled 'Unity in Diversity' to the International Olympics community, Thomas Berry observed that unity in diversity can be likened to a "Universal Orchestra,"[488] arguing that, "we can produce a perfect sound only if all can contribute with their individual instruments."[489] In other words, this implies harnessing social diversity towards a common agenda. However, society is, by default, segregated along the line of social strata. For instance, refugees and asylum seekers may receive reduced levels of welfare benefits, and individuals from the low-income background may find themselves on the fringes of society.[490] In the case of Scotland, as revealed in the study by the Coalition for Racial Equality and Rights,[491] there were no specific studies of African and Caribbean identities in Scotland, suggesting a significant data gap in this regard. It is assumed that once the perimeters of integration and identity are defined and celebrated, it will lead to some meaningful unity in diversity.

4.2.5 Social Cohesion and Diversity

In Husband and Yunis, the dichotomous relationship between social cohesion and diversity is that the former reflects "divisions based on social class and economic position" and the latter is a "conceptualised diversity as representing a multitude of individual differences and similarities that exist among people."[492] Based on this concept, social cohesion, on the one hand, becomes a by-product of social capital because of the mutual trust, bond, and coordinated productivity for the common good; and, on the other hand, diversity, is about celebrated human differences in , for instance, "race, age, creed, national origin, religion, ethnicity, sexual orientation."[493] Social cohesion can be hampered by elements of social

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[486] Jeannotte, "Social Integration," 3.

[487] Gazi Islam, "Social Identity Theory," in: Teo, T. (ed.) *Encyclopedia of Critical Psychology*, (Springer, New York, 2014), 1781.   https://doi.org/10.1007/978-1-4614-5583-7_289.

[488] Thomas Berry, "Unity in Diversity," Speech to the International Olympic Committee, 2014.

[489] Berry, "Unity in Diversity," 3.

[490] Lucy Simons. INVOLVED *Diversity and inclusion: What's it about and why is it important for public   involvement in research*? EastLeigh: National Institute for Health Research. (2012):11. https://www.invo.org.uk/wpcontent/uploads/2012/10/INVOLVEDiversityandInclusionOct2012.pdf.

[491] CRER, *Scottish Identity.*

[492] Charles Husband and Yunis Alam, *"Community Cohesion: its development and limitations."* In Social cohesion and counter-terrorism: A policy contradiction? (Oxford: Oxford University Press, 2011):4. https://dwashingtonllc.com/images/pdf/publications/the_concept_of_diversity.pdf.

[493] David Washington, *The Concept of Diversity* (Washington & Company, 2008).

exclusion.[494] Furthermore, at the basic community level, social cohesion:

> "Reflects divisions based upon identifiable communities, generally based on faith or ethnic distinctions, which may reflect socioeconomic differences. It is also complemented by the social capital theory of 'bridging' between communities. It is undermined by the disadvantage, discrimination, and disaffection experienced by the identifiable community and by the lack of trust and understanding resulting from segregation and social separateness."[495]

A common biblical illustration of segregation is the narrative of a Samaritan woman[496] who tells the thirsty Jesus not to ask her for water because of their racial differences, one being Samaritan and the other Jew. In our contemporary situation, society contends with apartheid, racism, anti-Semitism, sexism, and xenophobia, to mention a few. [497] In the modern globalised and multicultural world, it is about celebrating each other's diversity as a society.[498]

According to Mazur's 'diamond'[499] in Figure 5, there are three dimensions of diversity: (a) the primary dimensions are identified by race, ethnicity, gender, sexual orientation, age and mental or physical abilities and characteristics. These are said to reflect one's basic self-imagery and worldview and are usually permanent or difficult to alter; (b) the secondary dimension is responsible for self-esteem and self-definition, such as educational background, geographic location, religion, first language, family status, work style, military experience, organisational role and level of income and (c) the tertiary dimensions are beliefs, feelings, group norms, values, attitudes and perceptions that help in shaping a sense of belonging and cohesion.[500]

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[494] Husband and Alam, "Community Cohesion," 4.

[495] Husband and Alam, "Community Cohesion," 4.

[496] John 4 : 7-9 (New King James Version).

[497] Umbreen Javaid, Abdul Majid, and Saadata Faruq Zahid, "Low Caste in India (Untouchables)", *Journal of South Asian Studies* 29, No.1 (2014):21.

[498] Albrekt Larsen Christian, *Social cohesion: Definition, measurement and developments*. Aalborg: Aalborg Universitet, 2014.
 Larsen, *Social Cohesion: Definition, measurement and developments.*

[499] Barbara Mazur, "Cultural Diversity in Organisational Theory and Practice", Journal *of Intercultural Management* 2, No. 2 (2010): 7.

[500] Mazur, "Cultural Diversity," 6.
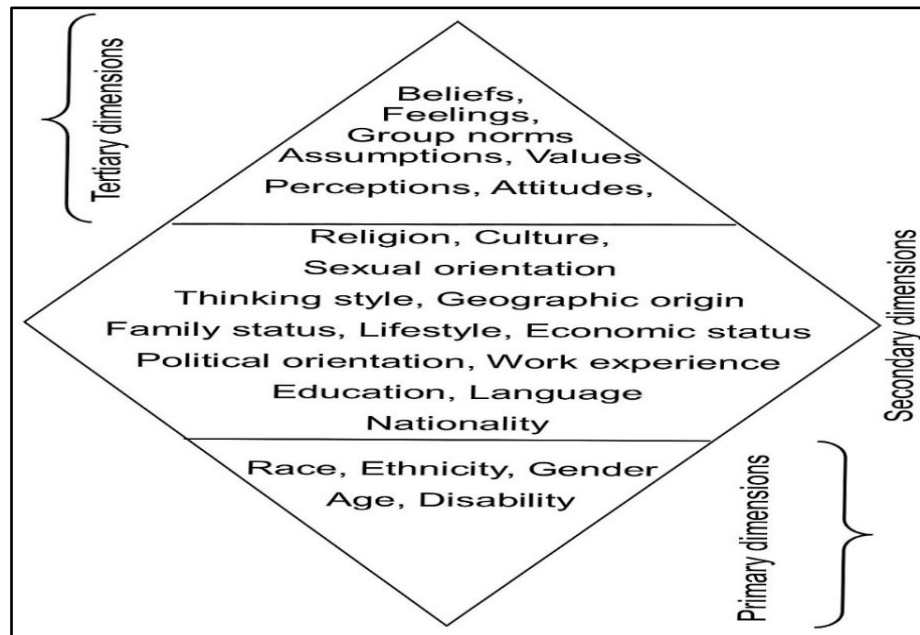
Figure 5: Dimensions of Diversity.

Barbara Mazur, Cultural Diversity in Organisational Theory and Practice *"Journal of Intercultural Management,"*Vol. 2, No. 2, (2010), p5,

To measure social cohesion, Bernard in Table: 3 offers a measurement tool (typology)[501] based on three main domains: the economic, the political and the social culture. These domains are measured in relation to social inclusion versus exclusion; equality versus inequality; legitimacy versus illegitimacy; participation versus passivity; acceptance versus rejection; as well as affiliation versus isolation. [502] Using this typology matrix, this study was able to locate the Malawian and Nigerian churches involvement at both individual and church levels.

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[501] Sylvain Acket et al., *Measuring and validating social cohesion: A bottom-up approach* (Luxembourg: OECD, 2011.); 3.

[502] Acket et al., *Measuring*.

Table 3:Bernard's Typology of Social Cohesion

Domains	Nature of relations	
	Formal/attitudinal	Substantial/behavioural
Economic	Insertion/exclusion: a shared market capacity, particularly regarding the labour market	Equality/inequality: equality in chances and equality in conditions
Political	Legitimacy/illegitimacy: maintenance of public and private institutions which act as mediators	Participation/passivity: involvement in the management of public affairs, third sector (in opposition to political disenchantment)
Sociocultural	Acceptance/rejection: pluralism in facts and as a virtue i.e. tolerance in differences	Affiliation/isolation: the share of common values, the feeling of belonging to the same community

Source: Sylvain Acket, et al, "Measuring and validating social cohesion: a bottom-up approach," a Paper presented at the International Conference on Social Cohesion and Development, the OECD, Development Centre, Paris, 20-21st January 2011, p5.

The significance of this study is that it informs policy makers, politicians, community and religious leaders on the best possible ways of community integration and cohesion with the wider population from the Malawian and Nigerian Churches perspectives.   The study notes the importance that the UK government places on issues of community cohesion. For instance, Beverley Hughes who was Minister of State responsible for immigration and asylum policy said, "We have established the Community Cohesion Unit (CCU) within the Home Office to ensure we get government policy on community cohesion right, to coordinate policy across government and to mainstream community cohesion in all our work".[503]

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[503]   In 2003, Beverley Hughes was the Minister of State responsible for Immigration and Asylum policy, as well as for 'Community Cohesion' in the UK.

The CCU was the UK's government effort in dealing with racism and religious extremism and radicalism. These efforts led to the legislation of the "Racial and Religious Hatred Act of 2006"[504] whose underpinning principles were to foster community cohesion as well as religious tolerance and coexistence. However, economic inequalities have remained a major challenge towards achieving social cohesion.[505] For instance, in a report of the independent review team on Community Cohesion, commissioned by the Home Office and chaired by Ted Cantle,[506] four main concerns were raised:

- That many communities are racially divided and almost living a series of parallel lives. They do not seem to overlap and promote any meaningful interchanges.[507]
- That there was some evidence to suggest disparities in areas such as housing, education attainment arrangements, and the job market.[508]
- That most communities were not aware of each other's cultures, belief systems, and religions. Thus, creating mistrust and fear as stoked by extremist groups determined to undermine community harmony and foster divisions.
- That there were generally unequal opportunities between the ethnic minorities and the indigenous communities.[509]

Furthermore, in the study by Clegg, it was noted that religion, faith and spirituality had become a major divisive social factor especially by individuals and groups that harboured extremist and non-accommodative views, as well as doctrinal differences.[510]

The Scottish Government, in its endeavour to foster social cohesion in an ever-increasing diverse society, developed its first social policy in 1999 called "Social Justice: A Scotland where everyone matters."[511] Its main objective was to offer opportunities for all in a devolved Scotland. This was followed by its successor in 2008. During its launch, Nicola Sturgeon [512]

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[504] Racial and Religious Hatred Act of 2006.

[505] CRER, *Scottish Identity.*

[506] Ted Cantle, *Community Cohesion: A Report of the Independent Review Team,* (London: Home Office, 2001).

[507] Cantle, *Community Cohesion,* 9.

[508] Cantle, *Community Cohesion,* 9.

[509] Cantle, *Community Cohesion,* 10.

[510] Cecelia Clegg, "Faithful Citizens? Christian Churches and Social Cohesion in Scotland in Scotland," *Theology in Scotland*, 15, No. 1. (2008):12.

[511] Gerry Mooney and Gill Scott, *Social Justice and Social Policy in Scotland* (Bristol: The Policy Press, 2012).

[512] Nicola Sturgeon was the Deputy First Minister to Alex Salmond in 2008.

said, "Making poverty history in Scotland will be central to everything we do."[513] The second version of the Scottish social policy focused on two fronts: the first aimed at improving social cohesion and the second was to increase the income of those at the bottom end of the social strata.[514] The impact of social and economic challenges needed to be addressed to ensure a comprehensive and sustainable social cohesion as well as how people related to each other.[515] This in turn would create an economic level playing field in socio-political and economic freedom for the ethnic minorities towards self-determination. According to Kay and Morrison,[516] this fundamental principle of self-determination can be made possible by among other factors, creating a desire for cultural diversity that may be beneficial in creating localised impacts. For instance, the Scottish administration has consistently campaigned for the devolution of the immigration policies for them to control the immigration movement according to the local needs of the economy. It is argued that migration "facilitates trade links, opening markets and gaining access to the kinds of expertise, skills, talent and experience that migrants might bring, but also to increase qualities of tolerance, inclusiveness and openness to intercultural learning amongst Scottish citizens".[517]

As rightly observed by the Scottish government in the preceding quote, majority of Malawians and Nigerians come to Scotland as postgraduate students in technical and highly skilled professions including refugees and asylum seekers that come with a wealth of transferable skills and a few of them service the oil industry in the northern part of Scotland. It is observed that the African diaspora church in Europe including the Malawian and Nigerian churches act as social, religious and spiritual capital centres, which, if positively harnessed are contributing significantly to the development of their host countries. For instance, according to Carlos Vargas-Silva and colleagues, in 2018/19 fiscal year, the non-EEA citizens paid GBP 20 billion more in taxes than they received in benefits.[518] People migrate for different reasons; some flee from natural disasters or conflict in search of better education and improved standards of living. However, whatever the reasons for migration, people always aspire for an upward social economic mobility in their newfound territories as well as that of their countries of origins

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[513] Mooney and Scott, *Social Justice and Social Policy in Scotland.*

[514] Mooney and Scott, *Social Justice and Social Policy in Scotland,* 71.

[515] Mary Hickman, et al., *Immigration and social cohesion in the UK: The rhythms and realities of everyday life* (Joseph Rowntree Foundation, 2008).

[516] R. Kay, and A. Morrison*, Evidencing the Social and Cultural benefits and Costs of Immigration in Scotland* (Glasgow: COSLA Strategic Migration Partnership, 2013).

[517] Kay and Morrison, *Evidencing*, 3.

[518] Carlos Vargas-Silva, Madeleine Sumption and Peter William Walsh, "The fiscal impact of immigration to the UK", (2022): p.6, https://migrationobservatory.ox.ac.uk/resources/briefings/the-fiscal-impact-of-immigration-in-the-uk/.

through remittances which, according to UN, it was estimated at US\$ 372 billion in 2011[519]. In trying to improve their socioeconomic conditions, church communities and social clubs become important sources of social, religious and spiritual capital for networking, social support and community participation. In the absence of these socioreligious capitals and good knowledge of the indigenous communities, it becomes much more difficult for the new immigrants to navigate through the job market and education systems[520]. The aspiration of the UK government is to support individuals and communities from disadvantaged backgrounds on the upward social mobility ladder. To this end, the Social Mobility Commission(SMC)[521] was established under the Life Chances Act of 2010[522]. The main objectives of the Commission were to inform and advise all the UK governments, England, Scotland Wales and Northern Ireland on issues of social mobility. For instance, in 'State of the Nation 2022: A fresh approach to social mobility' advisory report, the Social Mobility Commission states that there are four main drivers of social mobility: (a) a conducive environment that will support early childhood development; (b) available educational opportunities and quality of schooling; (c) an enabling job market; and (d) social capital and connections[523]. All the four drivers must be in place for an effective upward social mobility to take effect. However, poverty remains the biggest challenge for social mobility especially among ethnic minorities, refugees and asylum seekers in the UK. Therefore, churches such as those of Malawian and Nigerian connections remain relevant to the African diaspora because it has relevance to their socioeconomic, and spiritual needs with much familiarity in the foreign lands.

4.3 The EU Standards of Poverty

While the global standard of poverty is measured by the World Bank's *\$1-a-day* poverty line, [524]on the European Commission extended the definition to mean, "the poor shall be taken to mean persons, families and groups of persons whose resources (material, cultural and social)

[519] United Nations, "Migration and human mobility", (May 2012):5, https://www.un.org/millenniumgoals/pdf/Think%20Pieces/13_migration.pdf.

[520] Lucinda Platt, *Migration and social mobility: The life chances of Britain's minority ethnic communities* (Bristol: Policy Press, 2005):1.

[521] Social Mobility Commission, "Social Mobility Commission" (2022), https://www.gov.uk/government/organisations/social-mobility-commission.

[522] Life Chances Act of 2010, Chapter 9, (2010), https://www.legislation.gov.uk/ukpga/2010/9.

[523] Social Mobility Commission, "State of the Nation 2022: A fresh approach to social mobility", (2022):103, https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/1084566/State_of_the_Nation_2022_A_fresh_approach_to_social_mobility.pdf.

[524] Social Mobility Commission, "State of the Nation 2022, 37.

are so limited as to exclude them from the minimum acceptable way of life in the Member State in which they live."[525]

The Scottish Government states that if two adults are living together and earning a combined income of less than £272 per week after housing are said to be living in poverty; just like a couple with two children earning £416 per week; a single parent with two children earning £326 per week; and a single person earning £182 per week. In 2013/14 period, it was stated that before and after housing, 14% and 18% respectively of the Scottish population lived in poverty. Furthermore, 19% of the working adults and 12% of pensioners, including 22% of children, also lived in poverty. It was also stated that 13% of children in Scotland were in material deprivation. [526] In Figure 6, there are indications that from 2015 to 2020, 43% from minority ethnic (non-white) groups were living in relative poverty. Asian or Asian British were at 41%, White/Other at 24% and White/British at18%.[527] These disparities are clearly evident in figure 6 below adapted from the Family Resources Survey.[528] In this instance, the poverty[529] rates are higher for ethnic minorities as compared to the rest.

[525] Christina Pantazis, et al., *Poverty and Social Exclusion in Britain: The Millennium Survey (*New York: Joseph Rowntree Foundation, 2007).

[526] Scottish Government, *Poverty in Scotland,* 2015.

[527] Scottish Government, "Relative poverty rates higher for ethnic minorities: Proportion of people in relative poverty after housing costs", *Scotland 2015-20*, (2021), https://data.gov.scot/poverty/2021/.

[528] Scottish Government, "Relative poverty rates higher for ethnic minorities."

[529] Habitat for Humanity, "Relative vs Absolute Poverty: Defining different types of poverty", (2017), https://www.habitatforhumanity.org.uk/blog/2018/09/relative-absolute-poverty/.

Proportion of people in relative poverty after housing costs, Scotland 2015-20

Category	Percentage
All	19%
White - British	18%
White - Other	24%
Asian or Asian British	41%
Mixed, Black or Black British, and Other	43%

Source: Family Resources Survey
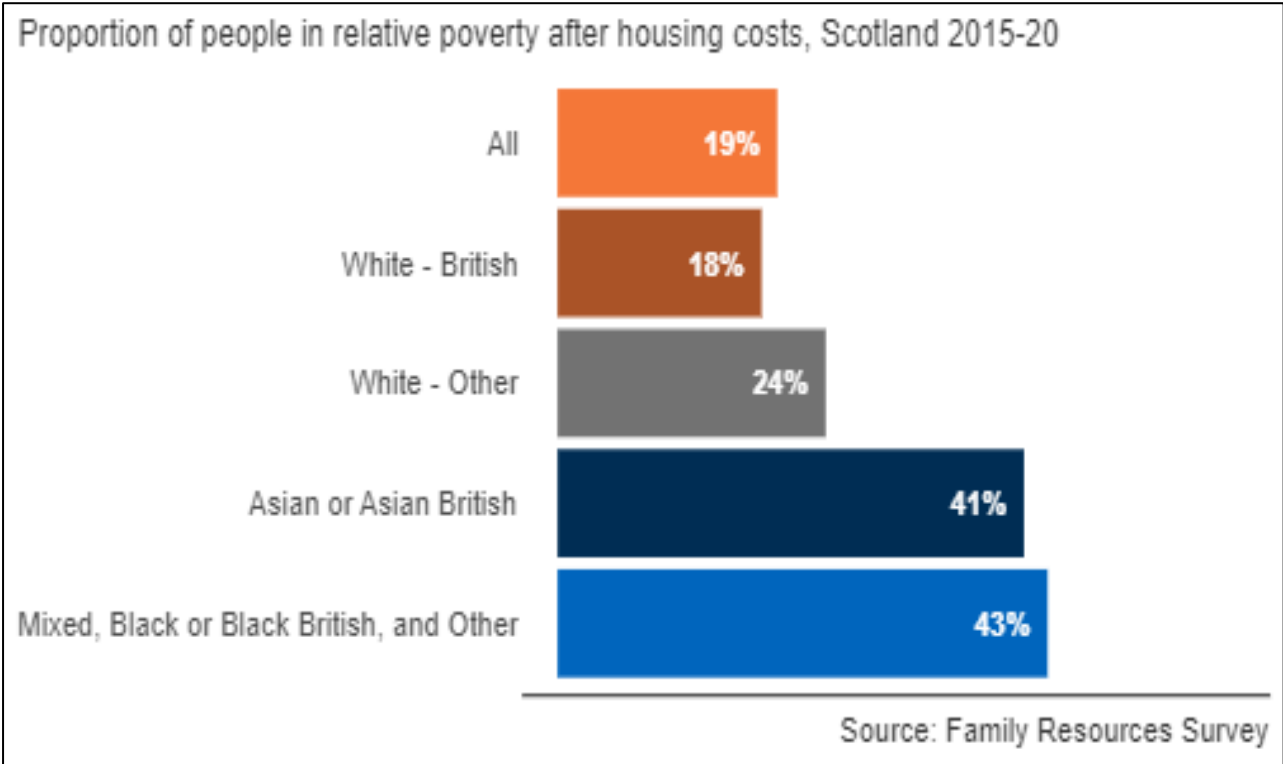
Figure 6: Relative Poverty.

Family Resource Survey, accessed, 07 April 2022, https://www.crer.org.uk/blog/how-much-of-a-priority-are-black-and-minority-ethnic-children-in-tackling-poverty.

It is noted that most ethnic minorities were in the low-income bracket (mostly on minimum wage) and that they rely more on benefits and tax credits as compared to their earnings as illustrated in Figure 7 as revealed by the Scottish Government[530].

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[530] The Scottish Government, https://www.gov.scot/publications/scotlands-people-results-2015-scottish-household-survey/pages/1/ 2015.
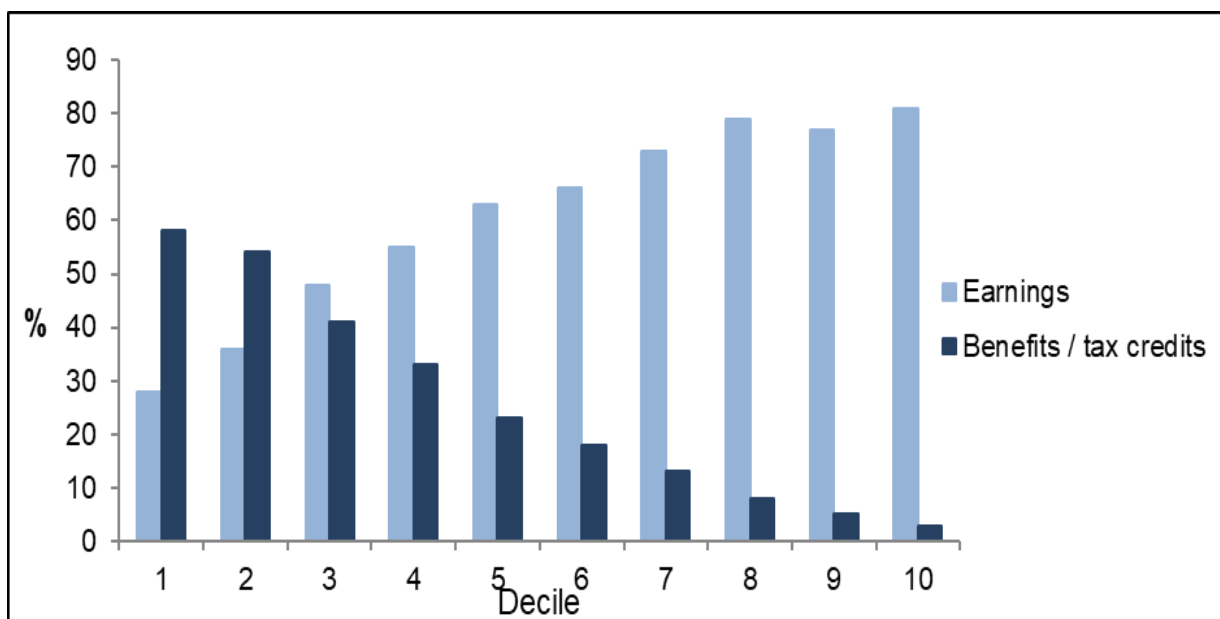
Figure 7: Source of Income.

The Scottish Government 2015, accessed 3 June 2022,

https://www.gov.scot/publications/scotlands-people-results-2015-scottish-household-survey/pages/1/

Using their Religious and Spiritual capital, most faith-based organisations were active in addressing issues of poverty both within their organisations, the local communities as a well as internationally through various charitable causes. For instance, most churches were actively involved with Christian Aid[531] running food banks and kitchen-soup events and taking care of the elderly and vulnerable people in their communities. The Church of Scotland coordinates the multi-faith project called the Scottish Faiths Action for Refugees[532] to support asylum seekers and refugees for a speedy and more humane integration. The African diaspora church including the Malawian and Nigerian churches become well positioned in supporting the new African arrivals in Scotland, helping, and supporting them through immigration issues, work related issues, schooling for children, housing as well as other social and spiritual needs.

In the Family Resources Survey of 2019 published by the Scottish government, as shown in Figure 8, there were indications of poverty levels in all religious organisations with the highest

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[531] Christian Aid, "Our Work," from https://www.christianaid.org.uk/our-work/what-we-do, accessed, 7 March, 2022.

[532] Scottish Faiths, "Action for Refugees", About us, (2022), http://www.sfar.org.uk/about-us/

being among the Muslim communities at 45%; other Christian communities including the Malawian and Nigerian Churches at 19%; the same percentage is reflected among the Catholics and no-religious communities; while the Church of Scotland was at 15% poverty prevalence among its membership.
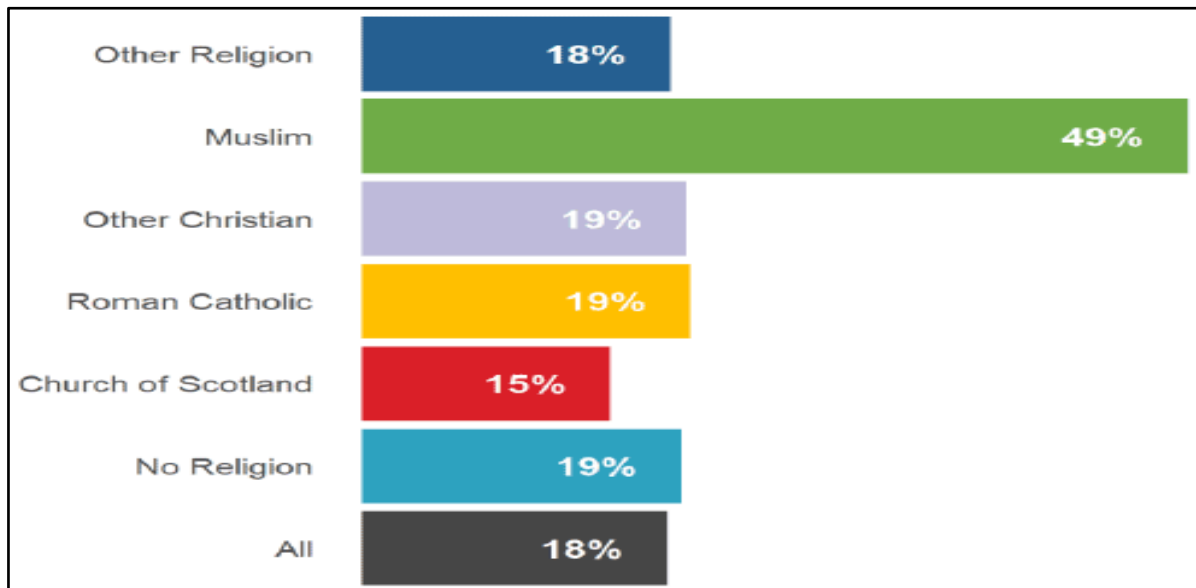
Figure 8:Relative poverty rates by Religion.

Family Resources Survey, accessed, 2 May 2022, https://www.gov.scot/publications/poverty-income-inequality-scotland-2016-19/pages/4/,

In this regard, using the available social, religious and spiritual capital, churches were tackling poverty among their members through several interventions both inter and intra faith. For instance, most churches were working in partnership with the Poverty Alliance,[533] an anti-poverty movement aimed at eradicating poverty in Scotland.

Scotland like the rest of the UK has developed a poverty eradication policy framework[534] to tackle home-grown or acquired poverty. For instance, the Scottish Government affirmation says, "Our approach to tackling poverty focuses on early intervention and prevention, tackling the root causes and building people's capabilities through universal entitlements, income maximisation and promoting children's life chances."[535]

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[533] Poverty Alliance, "what we do", (2022), https://www.povertyalliance.org/about-us/what-we-do/
[534] Scottish Government, *Poverty in Scotland*.
[535] Scottish Government, *Poverty in Scotland,* 2015:1.

To achieve this objective, the Government introduced a three-fold approach using three distinctive frameworks. First was the Early Years Framework[536] which focused on addressing child poverty from pre-birth to about eight years without withstanding teenage period. One of the objectives of the framework as stipulated in Article 27 was to enable "children grow up free from poverty in their early years and have their outcomes defined by their ability and potential rather than their family background."[537] Furthermore, the framework also shows that the cost of managing poverty in Scotland is much higher than that for eradicating it. For instance, a family of three or four children requiring custodial care, residential care and foster care can cost the government between £250,000 and £330,000 per annum.[538] The second framework was "Achieving Our Potential." This was the framework designed to tackle poverty and income inequality in Scotland.[539] Its objective was to reduce the poverty gap between the rich and the poor by supporting increased economic participation, improved social cohesion and stronger communities.[540] Under this framework, there were two overarching aims:

1. To put in place measures to provide greater financial inclusion – to help people avoid falling into hardship, whether as a result of economic downturn, or health, family and personal problems – as well as to address the stigma of poverty, particularly among our children and young people.[541]
2. To increase availability and usage of money advice services and ensure they are appropriately targeted at and accessible to people from minority ethnic and faith communities, for example, by being Sharia-compliant for Muslims who seek it.[542]

The third Framework is the 'Equally Well', that is aimed at building the capacity of individuals, families, and communities to cope better in the long term, moving from "welfare to wellbeing and from dependency to self-determination".[543] The aggregate of the three frameworks was to support the well-being and self-determination of individuals, families and groups of societies. The determination of whether these interventions were effective or not is beyond the scope of this study.

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[536] The Scottish Government, *Poverty in Scotland* (Edinburgh, 2008).
[537] The Scottish Government, *Poverty in Scotland,* 2008:10.
[538] The Scottish Government, *Poverty in Scotland*, 2008:36.
[539] The Scottish Government, *Poverty in Scotland,* 2008:3.
[540] The Scottish Government, *Poverty in Scotland,* 2008:3.
[541] The Scottish Government, *Poverty in Scotland,* 2008:15.
[542] The Scottish Government, *Poverty in Scotland,* 2008:16.
[543] The Scottish Government, *Poverty in Scotland,* 2008:5.

In the final analysis, at the core of the sociology of religion, are the livelihood assets of the social, religious, and Spiritual capital obtained within the membership of a church, religious organisation, and social clubs. Although membership to most of these organisations is voluntary, the assumption is that loyalty of membership is based on the principle of reciprocity which is also a fundamental biblical concept that says, "do to others as you would have them do to you."[544] Benefits of membership to these churches and organisations are perceived to outweigh non-membership and members also feel a sense of belonging, social security and pastoral care among others as some of the benefits of membership.

4.4 Conclusion

This chapter discussed the sociology of religion (SR) as an overarching theoretical framework for the study of the Malawian and Nigerian Churches in Scotland arguing that the Social, Religious and Spiritual Capital were central to the livelihoods, coexistence and expansion of the diaspora churches and its members at the local community, individual and family levels in their newfound lands. The SR was used to inform the study through the socioreligious and spiritual capital theories, its influence and the role that religion has on other aspects of social life on the members. Thus, the study called into use the SR theories of diverse aspects of African's religiosity and cultural aspects. [545] It was noted that the capital assets such as faith groups, integration, identity, social cohesion, and diversity as well as social mobility were at the centre of the SR theories. For instance, under the religious social capital, religion emerged as an ideological, symbolic and social device by which the individual and collective awareness of belonging to a particular lineage of believers is created, maintained, developed and controlled. It also unites believers into religious communities, providing meaning and direction within their faith. Although there has been much criticism on the African diaspora church for maintaining much of its African identity in the contemporary globalised and multicultural world, encouraging assimilation defeats the principle of social diversity. However, issues of social cohesion and integration also remain at the centre of the sociology of religion through the paradigms of religious and spiritual social capital.

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[544] Luke 6:31, Do to others as you would have them do to you., NIV.

[545] J. D. Y. Peel and Jacob K. Olupona, "Religious Encounter and the Making of the Yoruba*", The International Journal of African Historical Studies* 36, no. 1 (2003): 182.

<center>**Chapter Five**</center>

<center>**Methodological Framework**</center>

5.1   Introduction

Chapter Five aims at outlining and discussing the methodological framework that underpins this research study. The chapter discusses in detail the use of its methodological philosophy; research approach; strategy and research design; data collection and analysis methods; ethics, reliability, validity, generalisation and the research limitations.

5.2   Methodological Philosophy: Interpretivism

5.2.1   The Concept of Interpretivism

The philosophical research concept of interpretivist approach is "concerned with the uniqueness of a particular situation, contributing to the underlying pursuit of contextual depth."[546] Interpretivism by its design "promotes the value of qualitative data in pursuit of knowledge."[547] The emphasis of the paradigm is placed on the researcher's construction of meaning. Thus, it is sometimes referred to as constructivism.[548] According to Geoff Walsham, interpretative methods of research adopt the position that "our knowledge of reality is a social construction by human actors."[549] The interpretist paradigm is said to be an "anti-positivist" because it was developed as a protest against positivism.[550] The key elements between positivism and interpretivism as advocated for by Karl Thompson (2015) are illustrated in Table 4.

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[546] Muhammad Faisol Chowdhury, "Interpretivism in Aiding Our Understanding of the Contemporary Social World," *Open Journal of Philosophy* 4, No.3 (2014): 434.

[547] Chowdhury, "Interpretivism," 434.

[548] Joseph Akpan and Lawrence Beard, "*Using Constructivist Teaching Strategies to Enhance Academic Outcomes of Students with Special Needs," Universal Journal of Educational Research* 4,no2 (2016).

[549] Geoff Walsham*,* "The Emergence of Interpretivism in IS Research, ISR emergence of interpretivism in IS research," *IS Journals-Rhetorical Analysis* 6. No. 4 (1995).

[550] Mack Lindsay, "The Philosophical Underpinnings of Educational Research," *Polyglossia,* vol 19, October 2010.

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Table 4:Positivism versus Interpretivism

Positivism	Interpretivism
Empiricism (Facts and Figures)	Verstehen (subject experience)
Quantitative data	Qualitative data
Causation (social law)	Causes (but not social law)
Deductive analysis	Inductive analysis
Reliability	Validity
Objective (Value free)	Subjective (Value laden)

Source: Husam Alharahsheh and Abraham Pius, *A Review of key paradigms: positivism VS interpretivism* (2019), accessed 13, June 2022,

https://www.researchgate.net/publication/338244145_A_Review_of_key_paradigms_positivism_VS_interpretivism,

Table 4 above shows the key elements between positivism and interpretivism. It is worth noting that the difference between interpretivism and positivism as presented in Table 4 is synonymous with qualitative and quantitative research designs respectively. Figure 9 helps illustrate this point, from De villier[551] perspective:

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[551] M.R. De Villiers, "Interpretive research models for Informatics: Action research, grounded theory, and the family of design- and development research", *Alter*nation,12.2 (2005), 10-52.
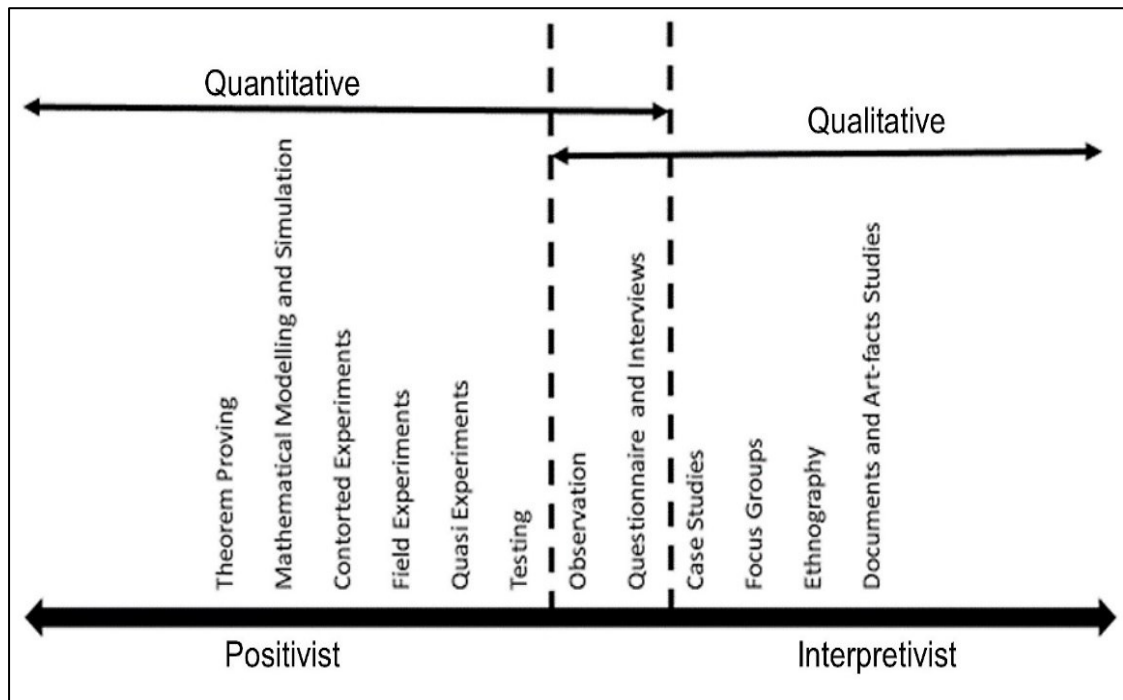
Figure 9:   Interpretivist and Positivist Continuum.

De Villiers, Interpretive research models for Informatics: Action research, grounded theory, and the family of design- and development research, Alternation, (2005), p.14.

It is noted that although there is a wide range of variations on the definition of interpretivism, nearly all interpretist converge on the fact that interpretivism is the dichotomy of positivism[552] because it carries the research elements of qualitative design.

5.2.2   Why Interpretivist Phenomenology?

The rationale of using the interpretative paradigm in this study is because it integrates a wide range of philosophical perspectives such as symbolic interactionism; phenomenology; ethnomethodology (first coined by Harold Garfinkel in 1967 for the study of methods used by individuals to construct and give meaning to the social world)[553]; and hermeneutics (the theory of interpretation and understanding of texts and rhetoric). Furthermore, it offers an understanding and depiction of people's personal experiences of phenomena.[554] In this regard,

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[552] Chris Livesey, "The relationship between Positivism, Interpretivism and sociological research methods", (2006).

[553] Douglas Maynard and Steven Clayman, "Ethnomethodology and conversation analysis," in *Handbook of Symbolic Interactionism,* L. Reynolds and H. Herman-Kinney (eds), 173-202, (Altamira Press: Lanham MD, 2003).

[554] Phil McEvoy and David Richards, "A critical realist rationale for using a combination of quantitative and qualitative methods," *Journal of Research in Nursing11*, no. 1 (2006): 66.

careful incorporation of quantitative positivist approaches are notwithstanding in setting aside our preconceptions to identify objective facts based on empirical observations as also stated by Zaheer-Ud-Din Babar, "interpretivism approaches are especially responsive to local situations, conditions, and stakeholders' needs."[555]

The appropriateness of the interpretivist approach to this study is that it allows the researcher to make links between the abstract and the concrete; the theoretical and the empirical; thought statements and observational statements,[556] thus linking ontology to epistemology, in which the former being the "nature of reality"[557] and the latter being the "relationship between the researcher and the reality."[558] Epistemology and ontology are paradigms of knowledge and view of reality respectively that fortify theoretical perspectives and methodology.[559]

5.2.3   Interpretative Phenomenology Analysis (IPA)

The interpretative phenomenology analysis explores in detail how participants make sense of their personal and social world; it allows the creation of meanings experiences, events and states that participants hold. "The approach is phenomenological," [560] in which, phenomenology becomes a focus on participants' lived experience.[561] For instance, Tuohy Dympna and colleagues say, "the aim of 'interpretive phenomenology,' also referred to as 'hermeneutics', is to describe, understand and interpret participants' experiences."[562] In this study, the interpretative phenomenology analysis was used to examine a couple of phenomena:

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[555] Zaheer-Ud-Din Babar, *Pharmacy Practice Method* (New York, London: Springs International Publication, 2015).

[556] Christopher E. Sunday, "The role of Theory in Research." *Division for Postgraduate Studies (DPGS) Post-graduate Enrolment and Throughput Program.* (University of the Western Cape, 2008).

[557] Nicola Guarino, Daniel Oberle, and Steffen Staab. "What Is an Ontology" in: Staab, S., Studer, R. (eds), 1-17, *Handbook on Ontologies. International Handbooks on Information Systems,* (Springer: Berlin, 2009). https://doi.org/10.1007/978-3-540-92673-3_0.

[558] Joseph Tennis, *Epistemology, Theory, and Methodology in Knowledge Organization: Toward a Classification, Metatheory, and Research Framework.* Knowledge organization. (2008). 35. 102-112. 10.5771/0943-7444-2008-2-3-102.

[559] Arwen Raddon, *Early Stage Research Training: Epistemology & Ontology in Social Science Research.* University of Leicester. (no date), https://edisciplinas.usp.br/pluginfile.php/6893698/mod_folder/content/0/Textos/Raddon%2C%20Early%20Stage%20Research%20Training%20-%20espitemology%20and%20ontology%20in%20social%20science%20research.pdf.

[560] Jonathan A. Smith and Mike Osborn, "Interpretative phenomenological analysis". *In J. A. Smith (Ed.), Qualitative psychology: A practical guide to research methods* (pp. 51–80). *Sage Publications, Inc,* 2003.

[561] Narayan Prasad Kafle, "Hermeneutic Phenomenological Research Method Simplified", *Bodhi: An Interdisciplinary Journal* 5, no. 1 (2013), https://doi.org/10.3126/bodhi.v5i1.8053.

[562] Dympna Tuohy et.al, "An overview of interpretive phenomenology as a research methodology", Nurse researcher 20 (2013), 17-20. 10.7748/nr2013.07.20.6.17.e315.

the religious and the social aspects of APCs in Scotland.[563] This approach also made it possible to achieve both reliability and validity by means of data triangulation.[564] Thus, a more balanced approach was used in this study because "to indiscriminately apply one approach to all the research problem can be misleading and inappropriate."[565]

5.3   Research Approach

According to Fossey Ellie and colleagues, "sound research requires a systematic and rigorous approach to the design and implementation of the study, the collection and analysis of data, and the interpretation and reporting of findings".[566]

It is noted that although the research approach of this study was qualitative, the study also benefited from other methods such as secondary quantitative data by use of statistics to support the qualitative discourses. For instance, Julia Brannen says, "adopting a mixed-method strategy may constitute a strategy in its own right or it may be subsumed within another research strategy as in the case of adopting a case study design in which several different methods are embedded".[567]

In mixed methods,[568] the researcher collects and analyses data integrates the findings and draws inferences using multi-dimensional methodologies.[569] The use of multiple sources of data was particularly useful in this study for purposes of triangulation that seeks convergence, corroboration, and correspondence of results from the different methods.[570] The next section provides a discussion of the approaches that were used.

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[563] James L. Cox, *A Guide to the Phenomenology of Religion: Key figures, formative influences and subsequent debates, T&T International, CHOICE Current Review for Academic Libraries,* 2007.

[564] Sabina Yeasmin and Khan Ferdousour Rahman, "Triangulation' Research Method as the Tool of Social Science Research," *BUP JOURNAL 1,* no. 1, (2012).

[565] Ranjit Kumar, *Research Methodology: A step-by-stem guide for beginners* (London: SAGE Publications Limited).

[566] Ellie Fossey, Carol Harvey, Fiona Mcdermott, and Larry Davidson "Understanding and evaluating qualitative research," *Australian & New Zealand Journal of Psychiatry* 36, no. 6 (2002).

[567] Julia Brannen, *NCRM Methods Review Papers, NCRM/005, Mixed Methods Research: A discussion paper,* Discussion Paper, Unpublished, 2005.

[568] Creswell and Clark, *Designing and Conducting Mixed Methods Research*, (Sage: Los Angeles, 2017): 4.

[569] Creswell and Clark, *Designing and Conducting Mixed Methods Research,* 4.

[570] Creswell and Clark, *Designing and Conducting Mixed Methods Research, 4.*

5.4   Research Designs

The basic definition of a research design, according to Yin Robert, is "the logical sequence that connects the empirical data to a study's initial research questions and, ultimately, to its conclusions."[571]   The primary focus of the research design is to address the logical rather than the logistical challenges of the research as summed up by Yin. Thus, a research design deals with a logical problem and not a logistical problem.[572] Due to the nature of the research, a mixed approach of both qualitative and quantitative designs was used.

5.4.1   Qualitative

Qualitative research was a preferred methodology for this project for "its ability to provide complex textual descriptions of how people experience a given research issue." [573] Furthermore, qualitative research arguably provides information about the human side of issues.[574]   Three main attributes guided this qualitative design. The first was the intention of overlaps between study design and method; the second was that the method allowed adherence to the concordance of results from participants' responses; and thirdly, it has a narrow power-gap between the researcher and the study population due to its informality in the research structure and the situation in which data is collected.[575]

Furthermore, "the qualitative researchers select participants purposively and integrate small numbers of cases according to their relevance."[576] Qualitative methodology is synonymous with phenomenology. Thus, its concentration is on defining what all participants have in common as they experience a phenomenon; reducing individual experiences to what is universally quintessential.[577] It is noted that "qualitative inquiry embodies a view of social reality as a constantly shifting emergent property of individuals' creation."[578] Consequently, it allows the researcher flexibility to adjust the design during the process to accommodate the dynamics in the research field.

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[571] Robert K. Yin, *Case Study Research: Design and Methods, 5th Ed., (Cosmos corporation* 2014): 28
[572] Yin, *Case Study Research*, 29.
[573] Priyanka Tripathy and Pradip Kumar Tripathy, *Fundamentals of Research. A Dissective View*. (Hamburg: Diplomica Verlag, 2017).
[574] Tripathy and Kumar Tripathy, *Fundamentals of Research,* 104.
[575] Kumar, *Research Methodology, 25.*
[576] Flick, *Introducing Research Methodology,* 10.
[577] John W. Creswell and Cheryl N. Poth. *Qualitative Inquiry and Research Design: Choosing Among Five Approaches,* 4th ed. (Sage: Los Angeles, 2017).
[578] Alan Bryman, *Social Research Methods*, 4th ed (New York: Oxford University Press, 2012).

5.4.2 Quantitative

John Creswell says, "quantitative and qualitative approaches should not be viewed as opposites or dichotomies; instead, they represent different ends on a continuum."[579] In other words, Creswell argues that nearly all research tends to be more qualitative than quantitative or vice versa with mixed methods along the continuum.[580] Although it was not the intention of this study to gather quantitative data from the field of study, it generously utilised many secondary data sets to substantiate, demonstrate and illustrate using quantitative data information. Quantitative methods allow researchers to use indicators that permit measurement in the place of the concept.[581] In this instance, it was measurements in socioeconomic, sociocultural, and socio-political factors of APCs in Scotland. Furthermore, it enables the application of statistical tests in making statements about the data.[582] Quantitative data was particularly useful in this study for three main reasons: firstly, it was used to quantify the extent of variation in either phenomenon, or situation, or issue; secondly, it was useful in the construction of either measurement or classification of variables; and lastly, it was also used to determine the frequency distributions, cross-tabulation, and other statistical procedures.[583]

5.4.3 Mixed Methods

Mixed Methods Research focuses on "collecting, analysing and interpreting both quantitative and qualitative data in a single study or a series of studies that investigate the same underlying phenomenon."[584] Its central premise is that the use of quantitative and qualitative approaches, in combination, provides a better understanding of research problems than either approach alone. An important decision in mixed methods research is the level of interaction between the qualitative and quantitative strands in the study.[585] The purpose of employing mixed methods in this study was to "strengthen the reliability of data, validity of the findings and recommendations."[586] A qualitative priority strand in which a greater emphasis was placed on

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[579] Creswell, *Research Design.*

[580] Creswell, *Research Design*, 3.

[581] Flick, *Introducing Research Methodology,* 10.

[582] Demetrius Madrigal and Bryan McClain, *Strengths and Weaknesses of Quantitative and Qualitative Research: Insights from Research,* 2012. https://www.uxmatters.com/mt/archives/2012/09/strengths-and-weaknesses-of-quantitative-and-qualitative-research.php?ref=doctoolhub.

[583] Kumar, *Research Methodology.*

[584] Nancy Leech and Anthony Onwuegbuzie, "A typology of mixed methods research designs," *Quality & Quantity: International Journal of Methodology* 43, no. 2 (2009).

[585] Creswell and Clark, *Designing and Conducting Mixed Methods Research.*

[586] Michael Bamberger, "Introduction to Mixed Methods in Impact Evaluation", *Impact Evaluation Notes* No. 3. (InterAction, 2012), https://beamexchange.org/uploads/filer_public/49/e2/49e21ce4-0262-403e-

the qualitative methods was used; thus, quantitative methods were used in the secondary role.[587] In this regard, each component of the research process was linked to the next, and the chosen method dictated combinations of approaches to be used in specific ways to ensure consistency throughout the research process.[588] Figure 10 helps to illustrate the inter-methodological approach among the qualitative, quantitative, and mixed methods; benefiting from the strengths of each other while mitigating their limitations, adapted from Creswell and Clark, 2014[589].
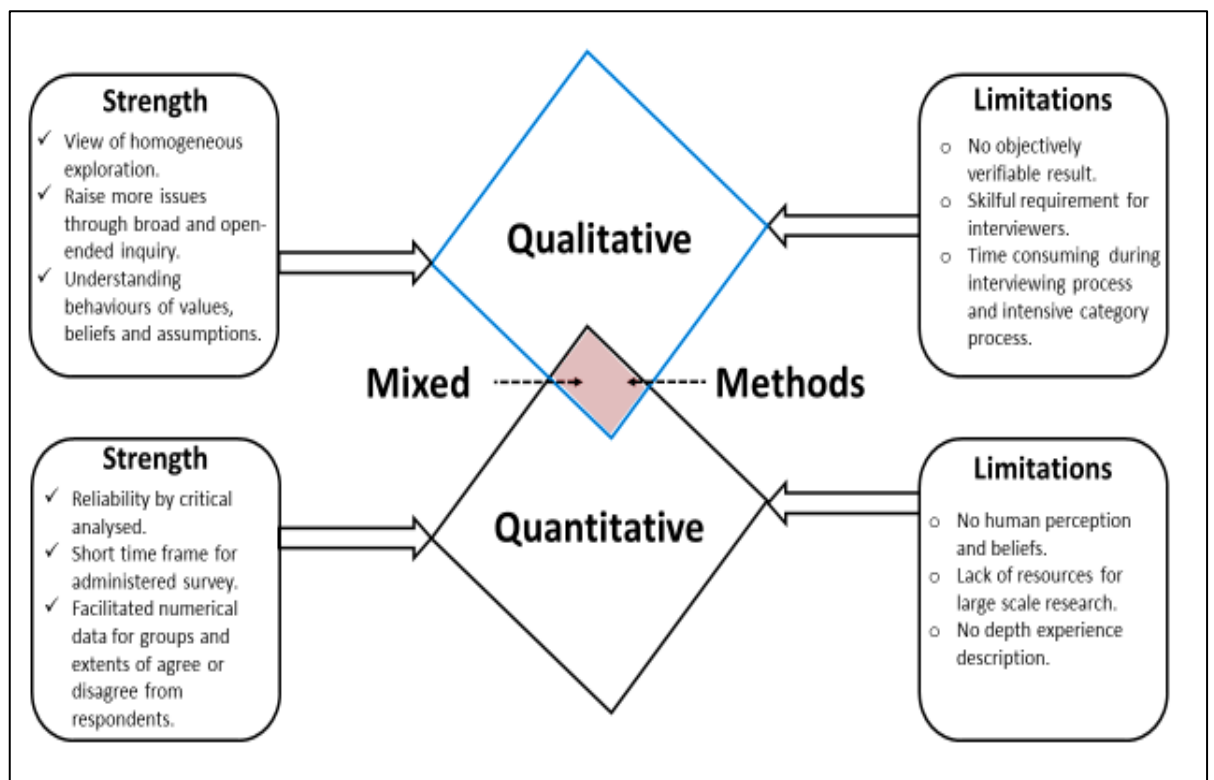
Figure 10: Inter-methodological Approach.

John Creswell, *Research design: Qualitative, quantitative, and mixed methods approaches*, 3rd ed, (2014), p. 32.

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a8d9-0247f4170e12/306_mixed_methods_in_impact_evaluation_english_compressed.pdf.

[587] Creswell and Clark, *Designing and Conducting Mixed Methods Research.*

[588] Ochieng Pamela Atieno, "An analysis of the Strengths and Limitations of the Qualitative and Quantitative Research Paradigms," *Problems of Education in the 21st Century* vol. 13 (2009): 13-18.

[589] Creswell and Clark, *Designing and Conducting Mixed Methods Research, 4.*

5.5 Research Strategy and Design

Research strategy provides the overall direction of the research including the process by which the research is conducted.[590] Wedawatta and colleagues further state that case study, grounded theory experiment, action research, survey, and ethnography are some examples of the research strategies. The importance of having a clear research strategy on the onset of a research project allows the researcher to decide in advance on some significant research components such as the research paradigms, the design, the methods, sampling, inclusion, and exclusion criteria as well as data analysis techniques.[591]In this project, a case study was a more appropriate strategy for reasons outlined in the subsequent section.

5.5.1 The case study

The definitions of the case study have always been useful in setting out the scope and parameters of the study. However, Starman argues that as many authors have attempted to clarify the concept of a case study, they have often ended up with a "definitional jumble"[592] because every time someone tries to clarify the confusion using definitions, they cause more confusion. Perhaps, in trying to avoid causing more confusion, Yin, describes a case study as a strategy that includes a two-dimensional scope: The first examines the empirical component to "investigate a contemporary phenomenon (the case) in-depth and in a real-world context, especially when the boundaries between phenomenon and context may not be evident."[593] The second is concerned with the study inquiry that "relies on multiple sources of evidence, with data needing to converge in a triangulating fashion."[594] This definition was important in informing the study to investigate the research topic 'The Study of the Malawian and Nigerian Pentecostal Churches in Scotland' deeply.

Yin[595] further provides the three distinctive typologies of case studies as follows:
1. a 'descriptive case study' aims at describing a phenomenon (the case) in the real-world context;

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[590] Gayan Wedawatta et al., *Case study as a Research Strategy: Investigating Extreme Weather Resilience of Construction SMEs in the UK.*

[591] Martin Davies Brett, and Nathan Hughes. "Doing a Successful Research Project: Using Qualitative or Quantitative Methods." (New York: Palgrave Macmillan, 2007).

[592] Adrijana Biba Starman, *"The case study as a type of qualitative research," Journal of Contemporary Educational Studies 1* (2013):31.

[593] Yin, *Care Study Research.*

[594] Yin, *Care Study Research.* 17.

[595] Yin, *Care Study Research.*

2. 'explanatory case study' endeavours to explain how or why some conditions came or did not come to be;

3. 'exploratory case study' whose purpose is to identify the research questions or procedures to be used in a subsequent research study, which might or might not necessarily be a case study. He states that exploratory research is best used to formulate problems, clarify concepts, and form hypotheses.[596]

It is practically possible to adopt a mono, duo, or trio typology in case studies depending on the objectives of the study. For purposes of achieving high levels of both validity and reliability, the flexibility in the design of this study allowed the exploitation of all the three typologies aforementioned. This is also in agreement with Gary Thomas's argument that *a* "case study is not a methodological choice but a choice of what is to be studied. . .. by whatever methods we choose to study the case…choice of the method, then, does not define case study: analytical eclecticism is the key."[597]

To achieve this objective, a well-defined research design was devised which, according to Yin, is a "plan that logically links the research questions with the evidence to be collected and analysed in a case study, ultimately circumscribing the type of findings that can emerge."[598] To achieve this objective, the context of the case study was designed within the single-case category. Thus, capitalising on a single unit of analysis. In this project, the research was focused on the study of the Malawian and Nigerian Pentecostal churches in Scotland.

5.5.2   Participants

The main difference in the choice of participants between quantitative and qualitative methodologies is that in the former the research has standardised procedures with a randomised selection of respondents to remove the potential influence of external influences and ensure generalisability of results; while in the later subject selection is purposeful; "participants are selected who can best inform the research questions and enhance understanding of the phenomenon under study."[599]

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[596] Creswell and Clark, *Designing and Conducting Mixed Methods Research.*

[597] Gary Thomas, "A Typology for the Case Study in Social Science Following a Review of Definition, Discourse, and Structure," *Qualitative Inquiry* 17, no. 6 (July 2011): 511.

[598] Yin, *Care Study Research.*

[599] Joan. Sargeant*,* "Qualitative Research Part II: Participants, Analysis, and Quality Assurance," *Journal of Graduate Medical Education 4, No.1* (2012):1.

5.5.3   Research Sample Size

The credibility of any research is partly determined by the sample size. Mason Mark states that "as a result of the numerous factors that can determine sample sizes in qualitative studies, many researchers shy away from suggesting what constitutes a sufficient sample size."[600]

Literature suggests *that* "although the idea of saturation is helpful at the conceptual level, it provides little practical guidance for estimating sample sizes for robust research before data collection."[601] In the same study, "only seven sources had provided guidelines for actual sample sizes,"[602] as indicated in Table 5, which has been adapted from Mason (2010) study[603].

Table 5:   Suggested Sample Size

Source	Category	Suggested Sample size
Morse (1994)	Ethnography and Ethnoscience	30-50 interviews for both
Bernard (2000)	Ethnoscience	30-60 interviews
Creswell (1998)	Grounded Theory	20-30 interviews
Morse (1994)		30-50 interviews
Creswell (1998)	Phenomenology	5-25 interviews
Morse (1994)		6 or more interviews
Bertaux, (1981)	all Qualitative research	15 is the smallest acceptable sample

Source: Compiled by researcher.

Guided by Table 5, the study adopted a qualitative design, using secondary quantitative data to contextualise qualitative data. The sample size was initially set at 31 participants to be interviewed. However, at the end of the exercise, 21 participated in the interviews. The participants were purposely selected as indicated in Table 6 below:

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[600] Mason, "Sample Size," 3.
[601] Mason, "Sample Size," 3.
[602] Mason, "Sample Size," 3.
[603] Mason, "Sample Size," 3.

Table 6: Proposed and Actual Selected Participants

Churches and Christian Organisations	Proposed	Actual
Scottish Council of African Churches/Academics	10	5
Scotland Churches Together ACTS/Other Churches	9	4
Assemblies of God: The King's Community Church, Aberdeen	2	2
City Church, Aberdeen	2	2
Redeemed Christian Church of God, Glasgow	2	2
Living Waters Church: Glasgow	2	2
RCCG Potter's House, Edinburgh	2	2
Mountain of Fire and Miracles Ministries, Edinburgh	2	2
Approximate total	31	**21**

Source: Developed by the researcher.

Table 6 indicates the sample size of the participants who took part in this project. The participants were selected based on the following criteria.

5.5.3.1. Sampling Criteria

The exclusion and inclusion criterion for participants in the personal interviews was based on "Purposive Sampling."[604] Thus, participants are enlisted according to the objectives of the research project.[605] In this regard, participants are taken from the leadership of Christian organisations as well as church leaders. However, the actual interviews and observations were Twenty-one and Ten respectively as recorded in Appendix II before achieving the data saturation point.

    a) Inclusion criteria

Only leaders, lay leaders, and adults of significant influence in their communities were voluntarily recruited in the sample as presented in Table 6

    b) Exclusion criteria:

The study excluded underage or vulnerable individuals to satisfy the ethical considerations.

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[604] Flick, *Introducing Research Methodology.*
[605] Yin, *Case Study Research*.

5.5.4 Target Participants

To satisfy the ethical considerations, it is important to underscore that the project did not involve working with the under-aged (children) and vulnerable people.[606] Table 7 illustrates the target participants in the interview sample**.**

Table 7: Categories of Participation

Category of Participants	Method used (Field Research)
Churches and Christian Organisations	Observations through church attendance
Church leaders/Academics	Semi structured Interviews

Source: Developed by the researcher.

5.5.5 The Pilot Study

It is suggested by Thabane and colleagues that a pilot study is carried out before a research design is finalised to assist in defining the research question or to test the feasibility, reliability, and validity of the proposed study design.[607] Pilot studies are generally useful in accomplishing three main aspects of the main study.[608]   The first is to assess the 'process.' Thus, to examine the feasibility of the research design as well as its meta-analysis and meta-synthesis, the former being quantitative, and the latter qualitative synthesis.   The second aspect is to ensure that the project is allocated with adequate 'resources' in terms of time and budgetary issues and the third aspect is to determine the management of human and data optimization.[609]

A pilot of six interviews was conducted with lay leaders of St Andrews local places of worship that were purposefully selected according to the objects of the study as indicated in Table 8 below:

Table 8: St Andrews Local Churches

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[606] Davies, *Doing a Successful Research Project.*

[607] Thabane, et al., "A tutorial on pilot studies: the what, why and how," *BMC Medical Research Methodology 10,* No. 1 (2010). https://doi.org/10.1186/1471-2288-10-1.

[608] Joseph Maxwell, *Qualitative Research Design: An Interactive Approach*. (Sage: Los Angeles, 2012).

[609] Denis Walsh and Soo Downe, "Meta-synthesis method for qualitative research: a literature review," *Journal of Advanced Nursing* 50, No.2 (2005): 204-11.

Place of Worship	Pilot Project	Main project
Baptist	One interview	Excluded
Cornerstone St Andrews	One interview	Excluded
RCCG City of Joy	Two interviews	One interview
Vineyard	Two interviews	Excluded
Total Pilot	Six interviews	Note: Participants in the pilot were excluded from the main project

Source: Developed by the researcher for a pilot study.

Having made the pilot project with all the necessary adjustments to the design and procedure data collection proceeded as per plan.

5.6   Data Collection Methods and Procedure

Qualitative researchers examine how people learn about and make sense of themselves and others as well as how they structure and give meaning to their daily lives.[610]   Therefore, flexible and sensitive to the social context methods of data collection are used. [611] Consequently, for purposes of this project, a couple of qualitative data collection methods such as interviews and observations were used. Furthermore, both qualitative and quantitative secondary data were sourced through documents and case studies analytical methodologies. Table 9 summarises the methods and strategies used to take into cognisance both their strengths and weaknesses.

Table 9:   Data Collection Methods

Collection Tools	Advantages	Disadvantages	Strategy
Interviews	Useful for gaining insight and context into a topic Allows respondents to describe what is important to them Useful for gathering	Susceptible to interview bias Time-consuming and expensive compared to other data collection methods May seem intrusive to the respondent	Face-to-face interviews Skype/Video link interviews Telephone interviews

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[610] John W. Creswell, *Quantitative Inquiry & Research Design* (London: SAGE Publication, 2013).

[611] Joop J. Hox, and Hennie R. Boeije, "Data Collection, Primary vs Secondary," *Encyclopaedia of Social Management* 1, (2005):595.

	quotes and stories		
Document Review	Relatively inexpensive. Good source of background information. Unobtrusive Provides a "behind the scenes" look at a programme that may not be directly observable May bring up issues not noted by other means	Information may be inapplicable, disorganised, unavailable or out of date Could be biased because of selective survival of information Information may be incomplete or inaccurate Can be time-consuming to collect, review, and analyse many documents	Library Based Electronic database
Case Studies	Fully depicts people's experiences in programme input, process and results powerful way of portraying program to outsiders	Usually, quite time-consuming to collect information, organise and analyse it Represents depth of information rather than breadth	Single Case Study (Scotland)
Observation	Collect data where and when an event or activity is occurring. Does not rely on people's willingness to provide information. Directly see what people do rather than relying on what they say they do	Susceptible to observer bias Hawthorne effect- people usually perform better when they know they are being observed Does not increase understanding of why people behave the way they do	Attend the usual Sunday Church Services of worship

Source: Developed by the researcher

5.6.1 Interviews

Although interviews are an essential part of extracting data in qualitative research, they are not easy to administer as observed by Creswell that "the interview is a dialogue that is conducted one-way, provides information for the researcher, is based on the research's agenda, leads to

the researcher's interpretations, and contains 'counter controls' elements by the interviewee who [can] withhold information".[612]

To fully benefit from the interviewee, Creswell suggests a more collaborative and rapport-building between the researcher and the interviewee.[613] Although there is a wide range of interviews from the informal conversation, general guide, standard open-ended to closed-fixed response; they all seem to have three common characteristics.[614] Interviews are generally: a face-to-face or other contexts dialogue between two or more participants; a thematic, topic-centred, biographical, or narrative approach where the researcher has topics, themes, or issues they wish to cover; a perspective of situated and contextual knowledge as a by-product of mutual construction; and Standardised Open-Ended Interviews.

This research used the open-ended type of interview (see appendix iii) that allows the participants to contribute as much detailed information as they desire. Participants are always asked identical questions, but the questions are worded so that responses are open-ended. The flexibility of the method allows the researcher to ask follow-up or probing questions based on their responses to pre-constructed questions.[615] In this regard, there is an advanced destination of the exact wording and sequence of questions. All interviewees are asked the same basic questions in the same order. Questions are worded in a completely open-ended format.[616]

This method became the preferred method for this study for the following main reasons: It allows respondents for self-expression without the influence of the researcher;[617] it opens unlimited possibilities of responses;[618] it allows respondents to go into detail, clarify points as

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[612] Creswell, *Quantitative Inquiry & Research Design,* 173.

[613] Creswell, *Quantitative Inquiry & Research Design,* 173.

[614] Rosalind Edwards and Janet Holland, *What is Qualitative Interviewing?* (London: Bloomsbury, 2013)3.

[615] Daniel W. Turner, *Qualitative Interview Design: A Practical Guide for Novice Investigators, The Qualitative Report, 15(3) 2010, 754.*

[616] Burke R.B. Johnson, and Larry Christensen, *Education Research, 5th ed.* (London: SAGE Publication, 2014).

[617] Urša Reja, Katja Lozar Manfreda, Valentina Hlebec, andVasja Vehovar, "Open-ended vs. Close-ended Questions in Web Questionnaires," in *Developments in Applied Statistics,* Anuška Ferligoj and Andrej Mrvar (eds), 159-177 (Ljubljana: FDV, 2003).
Anuška Ferligoj and Andrej Mrva, *Open-ended vs. Close-ended Questions in Web Questionnaires.*

[618] Roberts, et al. "Structural Topic Models for Open-Ended Survey Responses," *American Journal of Political Science* 58, no. 4 (2014): 1064.

well as qualify their statements;[619] it can lead to unanticipated findings[620], and it can give adequate answers to rather a complex phenomenon.[621]

5.6.2 Observations

The project further used observations as one of the data collection strategies. Specifically, the study used non-participatory observation. According to Liu and Maitilis, non-participant observation is often used in tangent with other data collection methods and can offer a more 'nuanced and dynamic' appreciation of situations that cannot be as easily captured through other methods.[622] In a non-participatory observation, Davies says, the researcher is a camera; thus, a passive, reflective observer of a chosen phenomenon.[623] In this regard, 10 Christian institutions were observed by the researcher (refer to Appendix II). In this study accessibility and purpose that met the study objects were the two guiding factors for sampling strategy. Systematic observations were documented and subsequently analysed.

5.7   Ethical Consideration

The significance of ethical considerations was taken seriously in this study to meet the moral principles that guided the research with the approval of the University of St Andrews Ethics Committee. Ethical issues influence the conduct of research in terms of its design, sampling, analysis as well as what and how to publish ethically sensitive material from the research.[624] Significant consideration was taken in terms of accessibility, participants, and participation as well as data confidentiality and storage.

5.7.1   Access

The research project was a case study of Scotland. Therefore, interviews were focused on Malawian and Nigerian Churches operating in Scotland. Access to participants and places of study interest was on the mutual arrangement between participants and researcher.

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[619] Kenneth Ross*, Sample design for educational survey research: Module 3*, (UNESCO: International Institute for Educational Planning: Paris, 2005), https://unesdoc.unesco.org/ark:/48223/pf0000214550/PDF/214550eng.pdf.multi.

[620] DataStar, Inc., *Getting the Right Answers: 10 Tips to Better Questionnaire Design,* (2010).

[621] Sarah Baker and Rosalind Edwards, "How many qualitative interviews is enough? Expert voices and early career reflections on cases in qualitative research," *National Centre for Research Methods,* (2012).

[622] Feng Liu, and S. Maitlis, "Non-participant observation*". In Mills, Albert J. and Durepos, Gabrielle and Wiebe, Elden, (eds.). *Encyclopedia of case study research* 2. Los Angeles [Calif.]; London: SAGE, 2010.

[623] Davies, *Doing a Successful Research Project,* 174.

[624] Bryman, *Social Research Methods*, 129.

5.7.2 Participants and Participation

The study did not involve the participation of underage and vulnerable individuals or organisations for ethical reasons. Furthermore, participation was voluntary with written consent (see Appendix I and Appendix II). Participants were given a briefing and explanation in writing of the study objectives; they were also made aware of their liberty to withdraw from the research at any time. Furthermore, participants had an option of omitting questions during interviews if they so wished. Participants were also informed before they got involved that there was no form of inducement as a result of their participation.

5.7.3 Data Confidentiality

Participants were assured during the briefing as well as in the writing of the confidentiality and the safe keeping of the data (in a secure database) by the researcher. They were made aware that the data collected was only for this thesis. Participant's consent was given before taking photographs, videos, tape recording, or observation. It was also made clear to participants that any data collected from them will be destroyed three years post qualification.

5.8 Data Analysis

In defining qualitative and quantitative data analysis says, "It is a process of resolving data into its constituent components, to reveal its characteristic elements and structure."[625]
To achieve this objective, nine main steps were followed as illustrated in Figure 11.

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[625] Ian Dey, *Qualitative Data Analysis: A User-Friendly Guide for Social Sciences* (London, New York: Routledge, 1993):31.
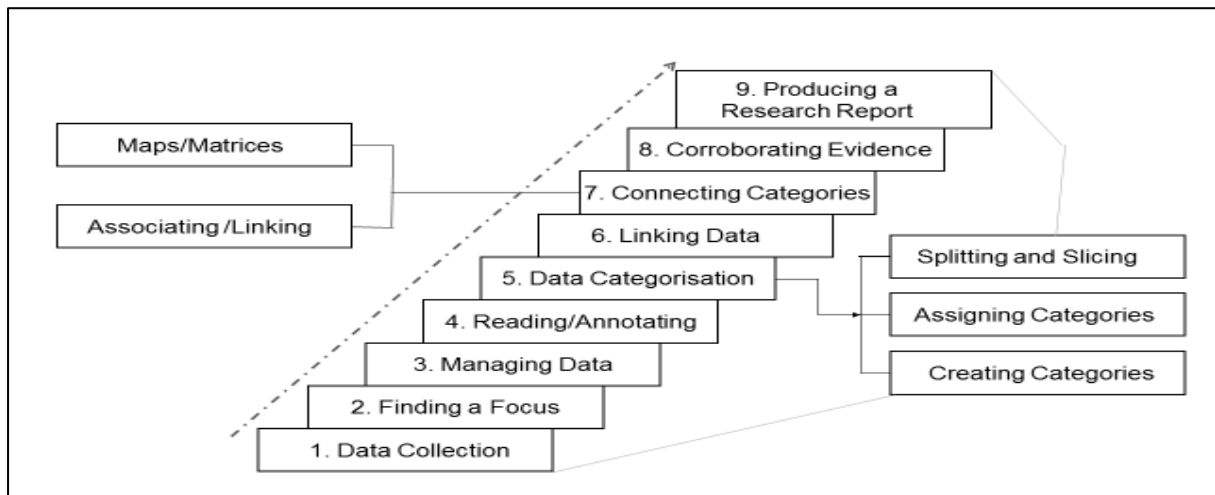
Figure 11:Data Analysis Processes.

Sabah Rahat et al, *Research Process and Steps Involved in Data Analysis, accessed May 15, 2022,*https://www.researchgate.net/publication/362159240_Research_Process_and_Steps_Involved_in_Data_Analysis/citation/download, 2022.

However, Dykes warns that in a process of data analysis, a researcher might encounter "unexpected insights that are unrelated to what you were originally analysing. Exploration and discovery are why many of us enjoy performing analysis."[626] It is for this reason that this projected used Analytical Reasoning approaches in analysing the collected data.

5.8.1 The Analytical Reasoning Theories

According to Burney inductive reasoning is described as "moving from the specific to the general," while deductive reasoning "begins with the general and ends with the specific."[627] Although the nature of this study is neither developing nor proving a hypothetical assumption, rather phenomenological;[628] its analytical trend of reasoning had predispositions of inductive reasoning.[629] To achieve this objective, the study was guided by Creswell (2014)[630] inductive reasoning summary sequence as illustrated in Figure 12.

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[626] Brent, Dykes. "The Process of Analysis." *analyticshero.com,* (2012):1. Accessed June 20, 2017.http://www.analyticshero.com/2012/10/25/31-essential-quotes-on-analytics-and-data/.

[627] Burney, S. M. Aqil and Hussain Saleem. (2008), "Inductive & Deductive Research Approach," Lecture delivered on 06-03-2008 at Auditorium of Faculty of Arts and Science, University of Karachi, Karachi, Pakistan.

[628] Creswell, *Research Design,* 14.

[629] Davies, *Doing a Successful Research Project,* 238.

[630] John Creswell, adapted from *"Research design: Qualitative, quantitative, and mixed methods approaches,"* 4th ed, 2014, p. 66.
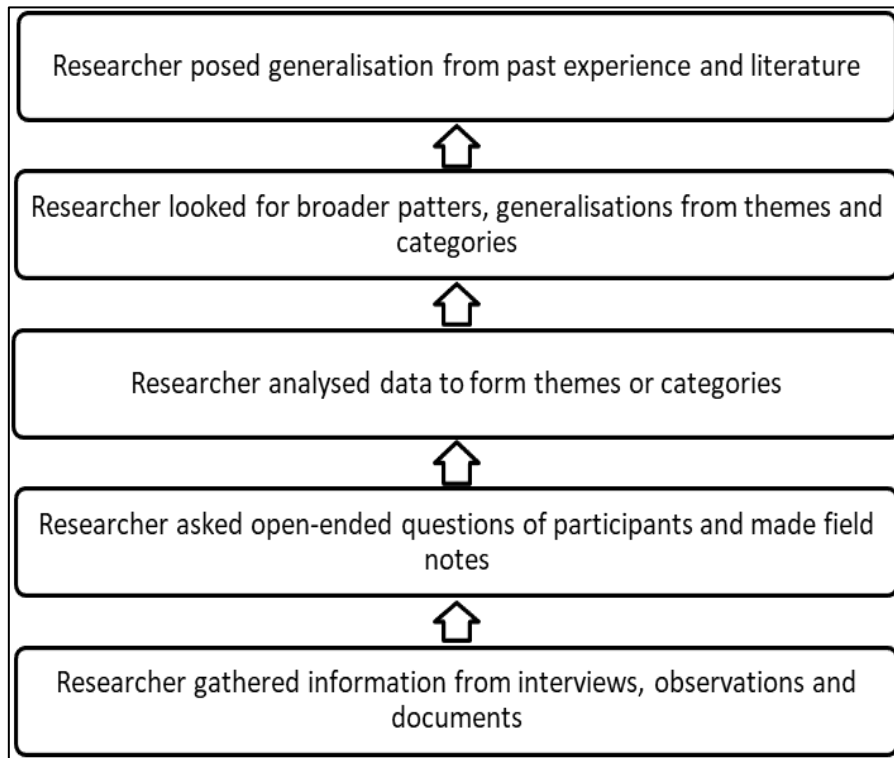
Figure 12: Inductive Reasoning Approach.

John Creswell, *Research design: Qualitative, quantitative, and mixed methods approaches,* 3rd ed, (2014), p. 66.

Figure 12 is a summary of how data is analysed using the Inductive Reasoning Approach. The figure shows the processes: researchers gathering information, analysing data, and concluding.

However, it is observed that deductive and inductive are usually associated with quantitative and qualitative research methodologies respectively. [631] Furthermore, the main distinction between the deductive and inductive is that the former is confirmatory while the latter is exploratory. Thus, arguably, the two can be utilised together as the case may be.[632] In this case, both deductive and inductive reasoning was employed. Figure 13 is a synopsis of the deductive and inductive approaches in research, data collection, analysis as well as arriving at conclusions[633].

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[631] Karen Soiferman, L. *Compare and Contrast Inductive and Deductive Research Approaches*. (2010):3 https://files.eric.ed.gov/fulltext/ED542066.pdf.

[632] Soiferman, *Compare and Contrast*, 3.

[633] John Creswell, adapted from "Research design: Qualitative, quantitative, and mixed methods approaches," 4th, 2014, p. 66.
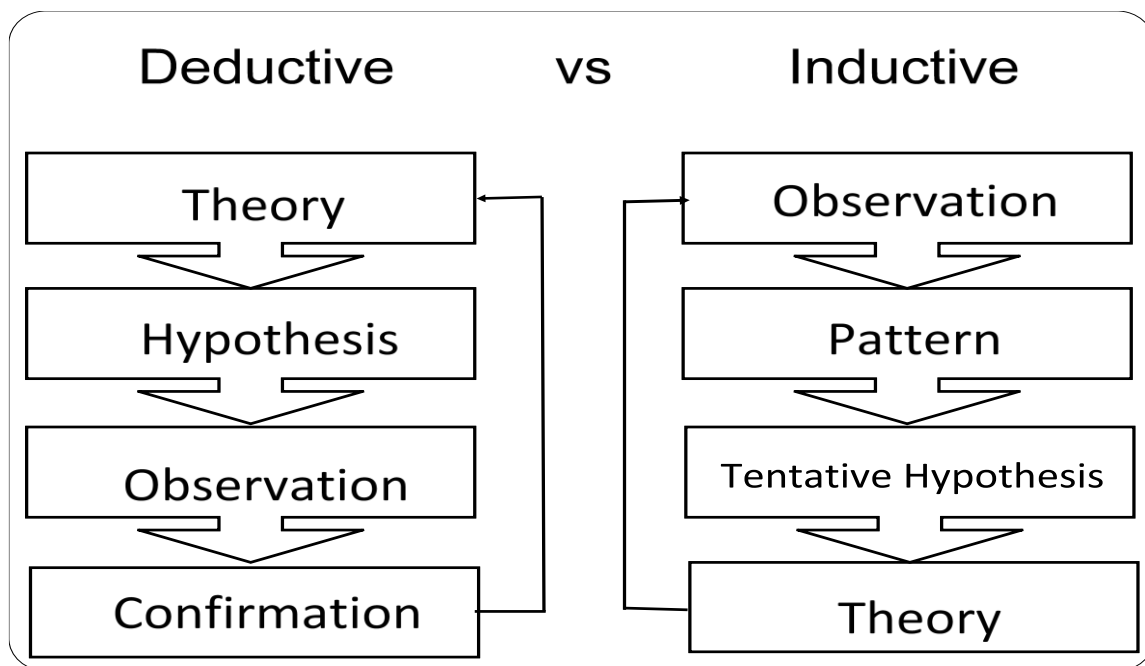
Figure 13: Deductive Vs. Inductive Paradigms.

John Creswell, *Research design: Qualitative, quantitative, and mixed methods approaches*, 3rd ed, (2014), p71.

The determination of the analysis paradigm played a crucial role in the process of deciding the typology of analysis; whether discourse or content, or a combination of both.

5.8.2   Discourse and Content Analysis

This study used Content Analysis within a discourse analytic approach in the construction of meaning. The content analysis is used to describe the content of the respondents' comments systematically and classify the various meanings expressed in the collected data.[634]   The use of discourse analysis allows for the "exploration of maintenance and transformation of the language patterns in their specific contexts"[635]   because language is structured in patterns or discourses without a general system of meaning. The rationale for this approach is that textual meanings are constructed from a particular context and that both the writer and the reader play a crucial role in deciphering meaning from the context. Yoshiko Herrera and colleague states, "there is no inherent meaning in the text; meanings are constructed in a particular context; and the author, consumer, and researcher all play a role. There is no way to separate meaning from

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[634] John Adams, et al., *Research Methods for Graduate Business and Social Science Students* (London: SAGE Publications, 2007):161.

[635] Jorgensen and Phillips, *Discourse Analysis*, 12.

context and any attempt to count must deal with the precarious nature of meaning."[636] However, caution is made to researchers to present the analysis transparently, allowing the reader, as far as possible, to test the claims made.[637]

5.8.3 Categorisation

The importance of categorisation in qualitative research is seven-fold as outlined by Adams and colleagues: to detect a pattern in the data; identify deviants and oddities; compare to theory; identify groups (classifications); compare and contract groups; construct a model, and Test the model (validation). [638] The seven objectives help in forming exploratory, classification, drawing a conclusion, representation, and testing phases of analysis. In this study, there were a total of 24 main semi-structured interview questions, spread over three predetermined thematic areas of impact assessment, social mobility gaps, and the reversed mission phenomenon as summarised in Table 10. Themes were further developed into main and subcategories as derived from data.

Table 10: Thematic Categorisation

Theme - A	**Impact**				
Category 1	Africa to Scotland Immigration	Question 1	Question 2	Question 3	Question 4
Category 2	Scottish Society	Question 5	Question 6	Question 7	
Category 3	**Mainstream Church**	Question 8	Question 9	Question 10	
Category 4	**APCs**	Question 11	Question 12	Question 13	
Theme - B	**Social mobility gaps**				
Category 5	Economic	Question 14	Question 15	Question 16	
Category 6	Academic	Question 17	Question 18	Question 19	
Category 7	Employability	Question 20	Question 21	Question 22	
Theme - C	**Reversed Mission**	Question 23	Question 24		

Source: Developed by researcher

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[636] Yoshiko Margaret Herrera and Bear F. Braumoeller, "Symposium: Discourse and Content Analysis." *Qualitative Methods, Spring* (2004):21.

[637] Herrera and Braumoeller, "Symposium."

[638] Adams, et al., *Research Methods*, 155.

5.8.4 Coding and Indexing Data

Numerical and alphabetical coding was used to provide a useful mechanism for reviewing judgments made about the meaning and significance of the data. The coding system was used for purposes of condensing huge volumes of date as illustrated in Table 11.

Table 11: Coding

Description	Code
Themes	T-A, T-B, and T-C
Main categories	Mc-1 to Mc-7
Subcategory	Sc-1 to (as many as were generated)
Participants	P1, P2, P3... P30

Source: Developed by researcher

5.9 Synopsis of the Research Process

The synopsis of this study started with the determination of a case study, the procedural characteristics as well as the type of the case. This was followed by the study design and its research methodologies. Literature reviews, inclusion and exclusion criteria of selection of research sample and size were all critical factors of the research process. Furthermore, both primary and secondary data collection, presentation, analysis and discussion formed part of the main activities of the project. In the final analysis, pattern building, answering the research questions, a summary of findings, recommendations, weaknesses of research as well as future research and conclusions constituted the latter part of the research project. Figure 14 helps to illustrate the synopsis of the research process.
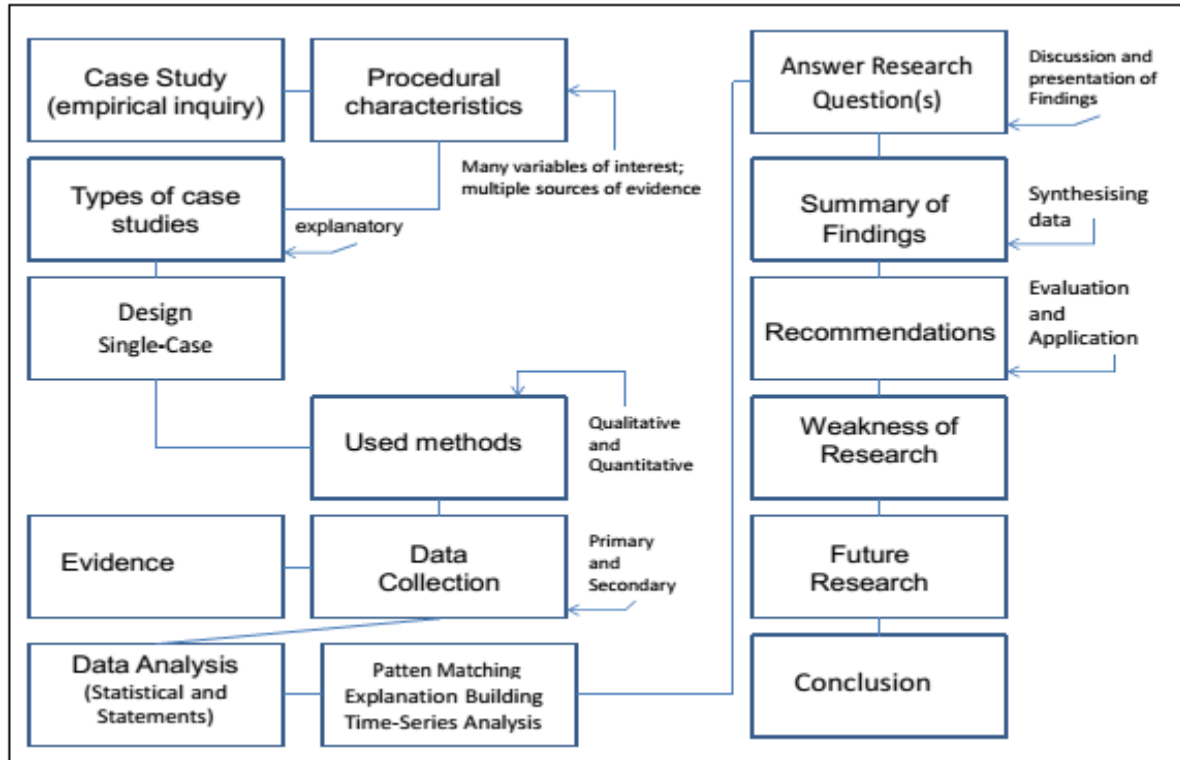
Figure 14: Research Process.

5.10   Dissemination of Results

The importance of the PhD research is "to learn to properly formulate a problem and apply suitable techniques to produce results that further the state of understanding about that problem."[639] Thus, this new understanding and knowledge will be widely shared with as many interested parties as can be reached through a variety of knowledge dissemination outlets such as the hard and soft copies of the completed and passed PhD thesis, publication of peer-reviewed papers in the field of study, academic conferences, workshops and seminars as well as colloquium discussion.

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[639] Pankaj Jalote, *Doing a PhD: Preparing for a Career in Research,* (2005):1. https://www.iiitd.edu.in/~jalote/docs/DoingPhD.pdf.

5.11   Limitations of the Study

The Apostle Paul in his epistle to the Corinthians acknowledged the sustenance of God's grace in his moments of weakness for his success in his ministry. Thus, he said, "…so now I am glad to boast about my weaknesses so that the power of Christ can work through me."[640] Perhaps the important point to note in the afore-quoted Bible verse is the awareness of challenges and weaknesses along the path of one's success. It was equally important to be aware of the weaknesses before, during and after the research study to adequately put in place mitigating mechanisms to either minimise or avoid the negative impact. In this research, there were two main recognisable challenges. The first was the methodological limitations of the case studies by their nature of design quintessentially are limited to a number of few cases, Thus, making it difficult for wider generalisations.[641]   The second was a limitation on the researcher in terms of longitudinal effects. Thus, case studies tend to be labour intensive, costly, and time-consuming all competing against the Ph.D. research time frame.[642]

5.12   Future Research

Taking the next research step beyond this project, Charles Kettering says, "I often say that research is a way of finding out what you are going to do when you can't keep on doing what you are doing now."[643] Based on this study, data gap on the role of religion and spirituality among African diaspora in Scotland were noted. This creates a need for case-specific research.

5.13   Conclusion

Chapter Five set out to lay the methodological framework that underpins the research paradigm, the methods, the design as well as its analysis. Furthermore, potential research challenges and weaknesses were identified to put in place mitigating measures to maximise the research output. What this chapter has accomplished is to state the methodology and the design framework underpinning the research. The research methodology is the road map of any research project. This is like what the Bible says counting the cost before the commencement of the project; "for which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it?"[644]

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[640] 2 Corinthians 12:9 (New King James Version).
[641] Flick, *Introducing Research Methodology,* 161.
[642] Davies, *Doing a Successful Research Project,* 86.
[643] Charles F. Kettering*,* "Industrial Prospecting: an address to the Founder Societies of Engineers," *National Research Council* 107, No.1 (1935):1.
[644] Luke 14:28 (New King James Version).

Chapter Six

Data Presentation and Analysis

6.1   Introduction

This chapter is divided into four parts for purposes of presentation and analysis of data as collected from participants in the interviews and observations. The main objective of the chapter is to present the discourse analyses from the participants' point of view. The objective in Part A is to analyse the emergence and the impact of the Malawian and Nigerian Churches; otherwise referred to as African Pentecostal Churches APCs in Scotland from the lived experiences of participants. Part B aims at identifying the 'social mobility gaps in terms of socio-economic, academic as well as employability of Malawian and Nigerian descents in Scotland. Part C is dedicated to exploring the phenomenon of the 'Reversed Mission' as an alternative missionary model evidenced by the emergence of the APCs in Scotland.

6.2   Part A: A Critical Analysis of the Emergence of the APCS in Scotland

In this section, the study aims at providing a critical analysis of the emergence of the APCS in Scotland from the immigrants' perspectives. To achieve this, the section will present the analyses in sub-sections: The motivation and rationale for the emergence of the Malawian and Nigerian Pentecostal Churches in Scotland; the ethnic composition of the Malawian and Nigerian Pentecostal Churches in Scotland; the impact of Malawian and Nigerian Churches in Scotland; the effects of APCs on local communities in Scotland; and the relationships between the Malawian and Nigerian Pentecostal Churches and the Mainstream Churches in Scotland. It must be noted that for ethical purposes, the identity of respondents has been coded 'PAR' standing for Participant, followed by a numerical figure in the order of the interviews (PAR_1, PAR_2, PAR_3, etc.). The following are representative samples from the respondents in the interviews with the researcher.

6.2.1.   The Rationale for the Emergence of the APCs in Scotland

This section analyses the motivation and rationale for the emergence of the APCs in Scotland. The Malawian and Nigerian Churches in Scotland leaders were asked to identify some of the factors that led to the establishment of their churches in Scotland. In their responses, the participants argued that there were many motivating factors in different situations and scenarios that led to the emergence of the APCs in Scotland. The following discourses present consolidated responses from the respondents:

- **Evangelism to the Scottish societies**

The evangelisation of the highly secularised western societies was identified as one of the rationales of the emergence of APCs in Scotland. The study found that most of the APCs regarded their function very evangelistically in terms of having a calling to bring the gospel to the people of Scotland. Thus, the participants indicated that there was a greater need for evangelism, hence its establishment. The members of APCs viewed Scotland and the entire Western world as secular and claimed that the Western world had abandoned Christianity. The decline of Christianity in the Western world, according to the participants' views, is evidenced in the fall in church attendance in orthodox churches; dwindling membership in orthodox churches; and the conversion of churches into secular buildings. It was observed by the participants that the churches were being transformed into flats, restaurants, casinos, bars, and nightclubs at an alarming rate. As a result, the APCs saw it as their divine responsibility to re-evangelise the Western world. The participants argued that Christianity was growing in Africa, while it was declining in the Western world, hence there was no need to minister in Africa, as presented in the following discourse, "well, when I came to Scotland; I immediately discovered that the need was greater here, in terms of manpower and spiritual growth. Africa as you know it, is booming with Christianity." (PAR_17)

- **Rejection in the mainline churches**

Secondly, the participants indicated that they started their churches as they felt a sense of rejection in the mainline churches. It was indicated by some of the participants that they felt very unwelcomed in the mainstream churches due to their ethnic and racial background. Thus, the study noted that some of the African immigrants to Scotland founded their churches when the mainstream churches had rejected them.

- **An act of loyalty to an individual's Pentecostal denominations**

Thirdly, some participants indicated that they had felt duty-bound to initiate congregations from their countries of origin in their newfound colonies. It was noted that some participants' loyalty to their Pentecostal denominations back home in Africa led to the founding of their churches in Scotland. It was learnt that some APCs encourage members to plant churches wherever they are, thus fulfilling the divine promise of spreading the gospel around the world before the Second Advent of Christ. It was indicated by the participants that they were called by the Lord to establish their homeland churches in the foreign land and minister unto the people.

"As most ministers who I know came from Africa, I came in first and foremost as a student many years ago. And I studied at the University of Strathclyde. You will be surprised I didn't study Theology; I did Material Science and Engineering. Yeah, but then what brought the existence of the church is the fact that when we were taught at home, we were instructed that wherever we go, we must preach the gospel there not necessarily establishing a church but just preach the gospel. But we always seem to have this desire to establish the church anywhere we find ourselves." (PAR_18)

- **Conversion of successful fellowship groupings**

Furthermore, the study found that most of the APCs were a convert of some fellowship groupings. Thus, the members first created centres of fellowship where they shared the gospel and worshipped together as a community of African migrants. Later when the community of worshippers grew, the members decided to convert the successful fellowships into APCs. Asked how he started his church, the participant said, "how it started? – our church started as a fellowship. Malawians were meeting just for fellowship. At that time, there were no APCs in the area that people could see and say they could go and meet. You know Africans would want to meet as Africans." (PAR_5) and the other participant said,

"I am a Nigerian, who is trained as a business expert and qualified as a Chartered Accountant. I initially worked for Barclays Bank. While working for the bank, I had a lot of relationships with Christians. I was one of the founders of the Barclays Bank Christian Fellowship. So, when I came here, I started this church as a fellowship. That was how it started growing. When my family was in Northampton, I was the only person who was doing the fellowship." (PAR_11)

- **Afrocentric attitudes**

The participants indicated that most of the members of APCs in Scotland tend to start new churches in the communities where their 'home churches' were non-existent as a way of creating a homely setting in Scotland. Thus, the migrants had desired to preserve a form of identity, language and culture among the Africans in the diaspora. This contributed to the further spread of most of APCs in Scotland and made most of the Africans enjoy a homely setting in the place of worship. It was noted that the Christians from Africa who were in Scotland for longer or shorter periods had formed congregations or fellowships with a

particular ethnic and/or linguistic identity. It was noted that some congregations were worshipping in a particular mother tongue and others were worshipping in English but sustaining a cultural and ecclesiastical identity from their place of origin, thereby creating a positive intra-ethnic impact among the African migrants.

- **Doctrinal differences between APCs and the mainline churches**

The last motivating factor for the establishment of APCs in Scotland was the doctrinal differences between APCs and the mainline churches. It was noted that most of the African migrants who were used to worship at Pentecostal and charismatic churches in their respective homelands found it unnatural to worship in orthodox churches once they arrived in Scotland. For instance, some Africans were used to worship God by dancing during the church service, speaking in tongues, and prayers for deliverance, prosperity and healing, which was not the case in Western congregations. As a result, they established their congregations and continue to express their Christian faith as they settle in their new locations.

This section presented the motivational factors for the emergence of APCs in Scotland. Although a majority of participants stated that evangelisation of the western world that had become highly secularised was top of their motivation, there were, however, many other factors for the emergence of APCs in Scotland. These included and were not limited to: Africans were feeling a sense of rejection in most mainline churches; feeling duty-bound to initiate a congregation from their countries of origin in their newfound colonies; creating centres of fellowship and worship subsequently converting into APCs; preserving a form of identity, language and cultures and doctrinal differences between APCs and the mainline churches.

6.2.2 Ethnic Composition of the Malawian and Nigerian Pentecostal Churches

In the first place, the participants were asked to describe the ethnic composition of their churches. This was important as it helped the researcher to determine the popularity of the APCs among the Africans and local population in Scotland, consequently their emergence in Scotland. It was noted that almost all APCs were predominantly mono-ethnic.

When the question of ethnicity in the church was asked, they almost all indicated that their churches were predominantly African as well as either Malawian or Nigerian depending on the pastor's country of origin apart from one or two exceptions as stated in the sampled responses.

"Well, I start by stating that the RCOG is predominantly composed of Nigerian nations and a few more members of West African descent. The same is true for my local church Parish where I am a minister". (PAR_01)

"But normally, 80% are Africans. When I say Africans, it cuts across Nigeria, Ghana, Zimbabwe, Rwanda and Sierra Leone. Then, we have a few Scottish among us". (PAR_11).

"Oh, yes! We used to be 80/20, eeh, thus, 80% Scottish and 20% African and gradually when people started moving in we started having…. [More Africans coming in] in fact when we started [the church] we were the only two African families but when people [Africans] started relocating to this area, we now have about five families. Right now, we are about 60 to 65 members in total". (PAR_02).

Most of the participants from the Malawian and Nigerian Pentecostal Churches indicated that they had an average of 80% membership from Africa and 20% from other ethnic groups including the Scots. It was further noted that the compositions of the Malawian and Nigerian Pentecostal Churches membership were predominantly from the minister's place of origin and that a few members came from other countries, for instance, Ghana, Zimbabwe, and Zambia, among others as stated, "in terms of demography, we are about 90% Africans. A little less than 10% are Caucasians. The composition of the Africans, we are up to 80% Nigerians and 20% are other Africans." (PAR_04)

Thus, the study found out that most of the APCs under study were composed of more Africans than other ethnic communities or other racial groups. It is worth noting that the composition included the church's ministers. All the APCs were pastored by African ministers who were either wholly Malawian or Nigerians. It is worth noting that most of the APCs were initiated by lay-pastors whose priority was to create a sense of fellowship and belonging for members from their countries of origin and ethnic backgrounds. Thus, most of these APCs were family-oriented, and often a few families of African descents coming together would form a parish or congregation as the case may be:

"So, when I came in, I started this church as a fellowship. When my family was in Northampton, I was the only person who was doing the fellowship; I had no members in the church for almost twelve months. I hired a hall at Meddle Bank for Sunday services. The people there thought I was crazy because they saw that I was the only person ministering in the pulpit to an empty congregation. The only time they saw people was when my family came during the holidays. Even my children laughed at me and hoped I was okay. After eleven years, we have now grown to a reasonable size". (PAR_11)

However, the case of RCOG in Kirkcaldy was exceptional as it had a composition of about 90% white Scots; and 10% African and other racial backgrounds. The Kirkcaldy church was arguably a special case because it was pastored by a Nigerian who was widely accepted by the indigenous and predominantly white congregation as their church minister.

In the case of one church in Aberdeen, the church minister described his congregation as a local but multi-national church. The participant attributed this to the vibrant oil industry and available universities which attracted Africans and Indians. He said, "We are very much a local church. Because of the oil industry here, it brings every kind of culture and particularly West Africans. So, we are around 700 adults, and 200 are specifically Nigerians." (PAR_06)

In summary, it was noted from the researchers' observations as well as participants' confirmation that the APCs had largely failed to make incursions into the white community and remain predominantly African in composition. Thus, almost all APCs were predominantly mono-ethnic except for the RCOG in Kirkcaldy that had about 90% of the population of the white Scottish backgrounds; and 10% Black African and others.

6.2.3 Factors That Made APCs Popular Among Africans in Diaspora

This section intends to consolidate opinions from participants on factors that made APCs popular with Africans in the diaspora. From the above analysis of the composition of APCS, Africans were in their majority patronising the APCs. It is for this reason that the study sought to identify contributing factors that made APCs popular among Africans in the diaspora including Malawians and Nigerians in Scotland. The study identified six major factors presented below:

- **Continuing membership of the home churches**

It was noted that a majority of members that belonged to APCs in Scotland would have been already members of the same churches in their countries of origin. Therefore, there was a tendency of regrouping into congregations in their newfound communities in the foreign lands. For instance, one participant said, "most members like myself that come to the UK as RCCOG members from Nigeria only find it almost natural to continue with the same church here in the UK." (PAR_01)

- **Vibrant social and religious support networks**

APCs were popular for their social and religious support networks among Africans in the diaspora. The study learned that many APCs migrants encountered difficulties, ranging from financial problems and unemployment to immigration difficulties and racial discrimination, hence these social and religious support networks were said to assist African migrants and asylum seekers to negotiate the migration process. In addition, the social and religious support networks were said to provide the members with a sense of identity and belonging. Thus, the APCs contributed significantly to the material and immaterial well-being of African migrants in Scotland. For instance, the APCs dedicated special ministries such as a ministry for international students and people that come from outside the community:

> "Social networks are another important factor in which as they say, birds of the same feather will always flock together. In other words, the church provides a sense of identity and belonging. When people (from Africa) arrive here in Europe, most of them will not have family relations as much as those they had in their countries of origin. Therefore, the church becomes their new family and friend." (PAR_01)

- **Expression of the Christian faith from an African perspective**

Furthermore, identity, culture, and language were identified as some of the major factors that contributed to the popularity of APCS among Malawians and Nigerians in Scotland. The participants indicated that the members of APCs find it natural to worship at APCs congregations as the churches embrace the African languages in their services of worship:

"The other thing I have tried to do is what I call the 'Multi-Voice' in the pulpit. What this means is that it is not always me preaching. You will appreciate that in church we not only have ethnic diversity but also social diversity. We have a wide range of personalities from professors to cleaners to people who put tar on our roads. So, the question is, how do you effectively minister to such a diversity of humanity in one sitting? Therefore, the multi-voice approach addresses some of these challenges because I involve so many different people on the pulpit either in preaching or teaching, they reach the audience in many ways. Most of them (APCs members) relate well at church in their mother languages." (PAR_01)

"The other thing I am trying out is the use of headphones so that people can come to church and hear the message in their language through translation services. What we are trying to do is not to make language a barrier for someone not to come to church but that when they come, they should not only feel welcome but also be ministered to through their languages." (PAR_13)

- **Intervention on the migration and integration issues**

Intervention on migration and integration issues was another factor that made the APCs popular in Scotland. Although it was noted that most Africans that had migrated to Scotland, for whatever reasons, had legal residence status, it was also noted that a few who had irregular residence permits, as well as those whose applications were being delayed in the Home Office or being defended in the courts of law, found support and refuge in the APCs. Thus, it was indicated that the APCs assisted the new immigrants, including access to schooling, housing and job opportunities, to help them integrate into society. This was a significant support mechanism because the majority of its members will have gone through similar circumstances as presented in the response:

"We have lots of immigration challenges in the church. That's perhaps the single biggest problem for our members. I have studied law and I use my knowledge in legal issues to advise our members in consultation with my other lawyers to advise and support our members in regularising their residence statuses. In most cases, it will be students that have overstayed their Visa requirements." (PAR_12)

- **Provision of pastoral care and counselling services**

The other factor that made APCs popular among Africans in the diaspora is the provision of pastoral care and counselling services to their members. The study found that the APCs pastors provided biblical counselling, visited the sick in homes and hospitals, and disciple members of their congregation through phone calls, face-to-face meetings, and other social engagements. Thus, the pastors spent time praying for people who were struggling with some difficulties and in crises. It was further learnt that members found it very relaxed to seek divine intervention through prayers by their local pastors from similar backgrounds as stated in the response, "... it is also at church where some of them can confide in someone about their challenges and often find solace in seeking divine intervention through prayers for their personal needs." (PAR_01)

- **Platform as places of fellowship for international students**

APCs in Scotland created a perfect platform as a place of fellowship for international students. This was another factor that made APCs popular among Africans in the diaspora. It is worth noting that most of the members of APCs in Scotland were international students from Africa.

> "One of the things we have done is to have a ministry specifically dedicated to international students and people that come from outside our community and country. This ministry is manned by a dedicated lady and when they meet, for instance, during the week in smaller groups, they tend to bond and make friendships so much that when they come to church on a Sunday, they do not feel isolated and total strangers to each other. So, they relax and feel at home. The next thing they do is begin to invite their family and friends to church". (PAR_13)

From the data collected, it was learnt that most APCs in Scotland were popular as they provided social, religious support and networks to their congregations. It was noted that the APCs social support networks created a central point for immigrants to come together to worship and socialise consequently filling the vacuum created by the distance from their home countries for most of its members who are new migrants in Scotland. In addition, the APCs social support networks provided members a sense of value to the identities they cherish. It was further established that the APCs served as a focal point for community services and for new immigrants who solicited help from other members of the church who have been in the country for a longer period on essentials such as employment, housing, immigration matters, and education. Based on the participants' views and my observations, the APCs seem to satisfy the

sociological and psychological aspects of African life that are otherwise missing in the diaspora.

6.2.4 The APCs services of worship in multi-cultural and multi-ethnic communities

This subsection aims at exploring liturgy, the nature of worship and preaching, within the Malawian and Nigerian Pentecostal Churches in Scotland. This section consolidates the responses to a question regarding how the APCs conducted their services of worship in multi-cultural and multi-ethnic communities in Scotland to accommodate all ethnic backgrounds. It is worthy to note that the Malawian and Nigerian Pentecostal Churches in Scotland operated in a multicultural setting. Thus, Scotland has a diverse and multi-cultural society with an increase in ethnic diversity which includes White Scottish, Irish, Indians, Pakistan, Blacks, and Scottish Indians, among others. The findings of the study indicate that the Malawian and Nigerian Pentecostal Churches vary in the way they conducted their services as some indicated that they worshipped in the African way; others in a western style, and a few indicated that they blended the style of worship to accommodate all members in the church. It was noted during the interviews that participants' opinions were divided between those that supported the 'Africanness' as a unique form of identity in their service of worship, on the one hand and those that were 'adaptive', on the other hand.

On the one hand, one of the participants, who were against the idea of Africanness, indicated that their church has, over the years, presented itself as a British church, a development that fostered its growth. Thus, the church adopted the British style in their worship, values, and leadership in the church to attract multinationals:

> "It is actually very interesting because we have tried to style ourselves to say that we are a British church. So, for the years, the church has developed and grown. That is just who we have been. We have been authentic to ourselves, and the style of worship we have is for a British kind of audience. We intentionally made things vibrant and uplifting because we believe that is the style of worship we want to demonstrate…"

> "…interestingly, people come from other nationalities and say that if they are in Britain, they would want to be part of a British church and a British expression. So, even beyond the worship style, the kind of values, the culture of leadership and the style of leading that we have is kind of bottom-heavy. It is not a pyramid." (PAR_06)

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In addition, another participant, who acknowledged that their church composition was predominantly African, indicated that they regarded their church as an international denomination and realigned itself with the culture of the local community. The participants indicated that their church de-emphasised the Afrocentric nature of their church to attract non-Nigerians and non-Africans such as in the following case.

"Yes, yes, yes! Yes, like I said to you, we are an international denominational church. For us in our parish, we understand that we are an international church. We also understand that the cultures differ in every locality, so what we try to do is to imbibe the local culture wherever we establish our parish. For instance, here in Scotland, we hardly sing our local traditional African songs. Therefore, during worship, we sing the sort of songs that are specific to the location. Songs that are written and composed and sang in the United Kingdom. So, these are the songs we sing to encourage a lot of local participation. We understand the culture, we understand the setting, and we understand the nature of worship". (PAR_10)

Furthermore, one participant indicated that their church had begun to move beyond the initial ethnic constituency that led to its formation. The participant indicated that it was challenging for the church to conduct a service of worship in African vernacular languages as a majority of its members of African origin were from different linguistic backgrounds:

"Some of these churches have services in African vernaculars. With the diversity of African languages, it, therefore, becomes rather difficult for members to relate to one another within the same congregation – then we have first and sometimes second generations of Africans that were born in Scotland. These often feel out of place when services of worship are conducted in African vernacular." (PAR_15)

On the other hand, some participants, who embraced Afro-centrism during the services of worship, indicated that the church provided members with both the African way of worship, as the church membership was dominated by Africans; and western-oriented worship due to the church's geographical setting. However, one of the participants was quick to point out that despite the integration, the liturgy was predominantly African.

"This church is very good at providing to its members the African flavour of worship. Although the church is aware of its geographical location, I think it is important to ensure that all aspects of the needs of the church are met including the spiritual needs. Therefore, the church endeavours to accommodate both the local way of worship by, for instance, singing a few English choruses and songs as well as teaching and preaching in English. However, most of our rhythms have a lot of African touch". (PAR_01)

It was further noted by participants that there was a wider acceptance of African rhythms by most local Scots including younger generations that enjoy playing and dancing to the afro-beats. This, they argued, as evidenced by the popularity of the annual "African Praise Festival"[645] in Dundee as stated by one of the participants:

"Some locals appreciate the African kind of music and worship and feel very free to join and participate. For instance, we have an annual music festival in Dundee called "African Praise." This is a huge public musical event and a lot of locals feel absolutely free to join in the African tunes to sing and even dance. This is one way of reaching out to the local communities by not only waiting for the community to come to church but also taking the church to the community." (PAR_01)

It was further noted that the older generation of immigrants, although they actively encouraged diversity, assimilation, and integration in the church, remained keen on worshiping God in their vernacular languages and cultures. To create an enabling environment for this segment of the community, one church in Aberdeen opted to introduce a vernacular language service. Thus, the church according to one of the participants (PAR_07), conducted a regular service in the morning (where African and other cultures were celebrated); and an Indian service in the afternoon to accommodate a significant number of Indian senior citizens that wanted to worship in their language and culture.

A few participants indicated that their church integrated both the African style and western theology in their service of worship as they believed that the two were complementary to each other. This was done to accommodate the diverse church's membership from different cultural

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[645] The African Praise Festival: is an annual APCs interdenominational evening of African Christian Music festival that is said to be gaining its popularity among all ethnic backgrounds even beyond Dundee.

backgrounds. This point is illustrated in the following discourse:

> "One of the challenges with the APCs is that, although we may all claim to be Christians, we still have our differences within the Christendom in the manner in which we practice our Christianity. Therefore, these differences are supposed to be celebrated rather than contested against each other.   For instance, you may be keen to play drums and dance in the church while the other may prefer to worship God in 'silence.' These need not be competing methodologies of worship but rather complementary to each other depending on the context in which they are practiced." (PAR_13)

To accommodate other ethnicities in the APCs in Scotland, a small percentage of APCs that had a few local white Scots or British in their congregations endeavoured to involve them in various lay roles and activities in the church, serving as Sunday school and bible teachers, musicians, counsellors, ushers including other administrative roles in the back office. This they said was *"intentional"* as they strived to make everyone feel welcome and be part of the APC membership.

> "In the Sunday school class, we try as much as possible to involve both the locals and the Africans among us…Yes, we have some Sunday school teachers that are local and we also have the Africans. We need to balance our ethnic mix in teachers because the Sunday school class is also a mixed ethnicity one. I can feel that our children feel very comfortable with that kind of arrangement." (PAR_03)

In summing up the question of how the APCs conducted their services of worship in multi-cultural and multi-ethnic communities in Scotland, one of the participants argued that one of the biggest challenges that the APCs had was to strike a balanced ethnic mix in the church leadership. The participant observed that this had been the case partly because most ethnic minority members that came to church were international students from other parts of the world. He said, "I believe that a church that is not ethnically balanced at senior leadership level cannot claim a true multi-ethnic church identity." (PAR_13)

In conclusion, the responses of a question regarding how the APCs conducted their services of worship in multi-cultural and multi-ethnic communities in Scotland to accommodate all ethnic backgrounds indicated that participants' opinions were divided between those that supported

the 'Africanness' as a unique form of identity in their service of worship, on one hand and those that were 'adaptive', on the other hand. It was further learnt that there was a wider acceptance of African rhythms by most local Scots including younger generations that enjoy playing and dancing to afro-beats. Furthermore, it was noted that the first generation of members from Africa, were keen on worshiping in their vernacular languages and cultures.

6.2.5   The APC's social responsibilities towards members

The section presents the APCs social responsibilities towards its members. The participants were asked to identify the social responsibilities to appreciate the relevance of the APCs in the diaspora. The question of the APCs social responsibilities towards its members triggered a lot of enthusiasm among participants; arguably because of the similar challenges most of them had gone through during their time of migration from their countries of origin to Scotland. The study noted that the social support networks in the APCs were perhaps the most important factors in bringing the members together because they shared similar challenges of social injustices, ranging from their immigration issues, lack of suitable and adequate housing, employability to low-income wage bracket despite most of them being adequately qualified for senior and middle management roles to mention but a few. Some of the participants, for instance, PAR_1, and PAR_12, indicated that the church supported members with their spiritual, emotional, and social needs. For instance, the church provided food and accommodation to the vulnerable members.

> "We support our members in a variety of personal issues. For instance, some have mental problems, depression, immigration issues, unemployment, and even family relationship problems, etcetera.   We try as much as possible to rally around people like that to support them." (PAR_12)

> "As a Church, we also run several social programmes such as feeding programmes through our foodbanks and kitchen soups supported by finances from the general church membership." (PAR_01)

It was further stated that the beneficiaries of the APCs social responsibilities were not Africans only, saying even the indigenous Scots were reached out by the churches' social support networks.

"We use the Ceilidh[646] to also raise funds for charity. Every year, we select a particular charity to support. We do some other fundraising activities within the Ceilidh event. We then donate to a chosen charity. That is another way of demonstrating our social responsibility not only to our members but also to the local community. The other one is that we do a barbecue in the summer and invite the neighbours. They come and join us to eat". (PAR_04).

The Malawian and Nigerian Pentecostal Churches in Scotland were using every available method in reaching out to both the African as well as local communities through evangelism, charity activities and other social events. The APCs offered comfort, hope, biblical counsel to help the migrants and local ethnic groups to help people respond to trials and sufferings in a way that glorifies God.

6.2.6   The impact of the members of the APCs in Scotland at their local levels

This section presents the impact of the members of the APCs in Scotland at their local levels. It was learnt that the members of APCs in Scotland made some positive impact in their local communities. The study, on the one hand, identified three main positive impact indicators:

The first positive impact that most of the participants in this study indicated was that the members of APCs in Scotland contributed significantly at their workplaces through hard work, professionalism, and dedication to work. It was learnt that some African immigrants were working in various crucial organisations in Scotland such as in the health sector and institutions of higher learning, among others. In addition, the study established that despite other migrants being highly skilled, they were doing work that the host population were reluctant taking up such as farmworkers, cleaners, messengers and car park attendants. However, the participants were positive in their opinions about the contributions of immigrates to the Scottish economy as stated.

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[646] A ceilidh is a Scottish social event which involves traditional folk music and dancing

"In Scotland, I would say that slowly, but sure, African immigrants are making a very positive impact in many ways such as their dedication to work in the (National Health Services) in various capacities, some are in academia as lecturers, engineers and technicians in Northern Scotland as well as in social care; to mention a few." (PAR_01)

In addition, some participants indicated that the members of APCs in Scotland had also contributed massively by bringing diversity at workplaces as well as a young and productive workforce, who contributed significantly to the country's economy. It was noted that most migrants were economically active and young who were said to have rejuvenated an aging Scottish population. The participants further indicated that many migrants to Scotland were highly qualified and in some form of employment, however, they were in employment that was not a good fit for their skills and qualifications.

Lastly, it was noted that the church engaged the youths in social and community action projects. The participants indicated that some of the members of APCs in Scotland were involved in social programmes that aimed at improving the social welfare of the community that comprised both locals and immigrants. The participants indicated that the APCs were engaged in the local communities by providing charity, relief materials and food for the elderly and the needy. It was further indicated that the social welfare programmes were non-discriminatory as they targeted both the immigrants and the native populations.

On the other hand, the participants were asked to identify, if any, the negative impact as a result of the emergence of the APCs in Scotland. In response to this, one of the participants (PAR_01) said that it was hard to identify any negative impact as a result of the migrants that come to Scotland. The participant argued that most of the migrants, if not all, were within the productive age bracket and were the much-needed labour force in both the Scottish and British economies. The participant could not further agree with the assertion that the migrants competed with workers in the host country. The participant counter-argued with the unfounded reports published in the media that immigration was the main cause of competition on the job market, housing, health, and education: saying the reports were not based on empirical evidence. The participant said that the African immigrants contributed significantly to Scotland's economy.

"African immigrants contribute more to the Scottish economy than they get from it because most of them are not even on any social benefits as much as the locals do. In short, I would say no, African immigrants in Scotland are hard workers who believe in earning their living and not depending on Government interventions." (PAR_01)

However, a few participants argued that the APCs were not making much impact in Scotland because of lack of capacity in terms of finances and qualified church ministers; lack of infrastructure such as permanent places of worship; and lack of cooperation and coordination among the APCs in Scotland. For instance, one of the participants said, "to be sincere, we have not made much impact as it should be. It is simply because everybody seems to be working in isolation. We do not sing from the same hymn sheet. That is the problem." (PAR_11)

It was further observed that fragmentation of African communities in Scotland was yet another contributing factor in APCs' less impact on the Scottish communities. The participants noted that there was a lack of cooperation and coordination among the APCs in Scotland as argued by one of the participants, "We believe that we are called and purposed to be a large influential church. I believe that a thousand people gathered together in one place could make a great impact than a thousand people dispersed in smaller congregations." (PAR_06)

This section has assessed the impact of the members of APCs in Scotland on their host country. It has been established that members of APCs in Scotland contributed positively to their workplaces through hard work and professionalism. They also contributed positively by bringing diversity to workplaces as well as a young and productive workforce. It was further noted that most APCs were involved in social programmes such as food banks and soup kitchens. However, the study noted that the APCs were not making much impact in Scotland because of lack of capacity in terms of finances, qualified ministers, lack of infrastructure such as permanent places of worship as well as lack of cooperation among the APCs in Scotland. It was further observed that fragmentation of African communities in Scotland was yet another contributing factor in APCs less impact on the Scottish communities.

6.2.7 The challenges faced by the APCs in Scotland

This section aims at presenting the data regarding the challenges faced by the Malawian and Nigerian Pentecostal Churches in Scotland. The study noted that this question generated a lot of interest as well as emotions among participants that they were willing to share their personal

and ministry challenges faced in the new-found world. It is worth noting that the study identified a lot of challenges that ministers of APCs face in their daily lives and work of ministry as revealed by the participants. However, the challenges were common and similar in almost all cases. For purposes of this study, these were classified into six categories and subcategories:

- **Socio-culture differences**

It was noted that differences in culture and belief systems between Malawians and Nigerians, on the one hand, and the Scottish indigenous, on the other hand, was a major obstacle in the harmonisation of local communities. The participants indicated that the cultural differences that existed between the newcomers and the indigenous population in Scotland attracted them to minister to their fellow Africans than the wider constituency as stated, "the cultural differences between the newcomers and the indigenous attract us towards ministering to our nationals than to the wider constituency. You may find some of the Nigerian churches attract some other Africans. So, there are more Nigerian churches and some other Malawian churches," (PAR_15). However, the participants disclosed that despite the cultural differences, few of them had been successful in grappling with the mission challenges of Scotland.

- **Socio-economic disparities**

The participants that were interviewed indicated that some came to Scotland as students, asylum seekers and refugees hence had different socio-economic challenges. It was learnt that for most newcomers their pre-occupation was first and foremost to worry about their livelihoods. Thus, they needed to put food on the table, hence, coming to church acted as a hub of convergence for people with similar needs and challenges.

- **Language and ethnicity**

The study noted that for the most part, it only becomes natural that people of the same ethnic and linguistic background will almost always associate with each other because they share all things common. Thus, they express themselves better in their vernacular languages, share the same type of foods, customs, and belief systems and they will most likely prefer getting married to people from similar backgrounds. This could perhaps help to illustrate why most churches eventually become mono-ethnic as noted by this study.

- **The secularisation of the Western society**

Most participants observed that they had challenges in breaking the racial and ethnic barriers because Western society was increasingly becoming secularised. The participants said they found it more challenging to preach the gospel in Scotland because people had different belief systems which made them not see the need for church membership or even becoming a Christian.

- **Doctrinal challenges**

The other challenge that the APCs faced in Scotland is the differences in doctrines between APCs and Western mainstream churches. It was learnt that the indigenous people were used to the orthodox kind of worship while the APCs were a charismatic Pentecostal church in nature. Thus, the APCs services of worship are typically loud with amplified public address systems, musical instruments, mass prayers, dancing as well as pastors and church elders praying for peoples' personal needs such as healing for the sick, financial needs among other prayer requests. "We believe in God, we believe in the Holy Spirit, we believe in everything the Bible teaches. We are a deliverance ministry, and our mode of prayer is very aggressive. So, it's difficult for them to fit in. This is one of the challenges that we are trying to deal with." (PAR_10).

- **Migration and integration challenges**

The study noted that there were a few African migrants in Scotland who had irregular residence permits as well as those whose applications were being delayed in the Home Office or being defended in the courts of law found support and refuge in the APCs. These challenges were perhaps the most common that hindered or slowed the process of integration among African migrants in the UK in general (this will be discussed in detail in the subsequent sections).

6.2.8 Mitigation for the challenges within the APCs in Scotland

This section presents the mitigation for the challenges within the APCs in Scotland. The study noted that most church ministers and lay leaders within the APCs were very much aware of their challenges and limitations. The following are some of the notable mitigation factors that the participants raised:

- **The need to understand Western cultures**

The participants said there was a need for APCs ministers to understand the complexity and the dynamics of mission ministry in the Western cultures to address the socio-cultural challenges. Thus, the participants suggested that the APCs should understand the western culture in general as well as the cultures of a specific community where the church is located if there were to infiltrate the local communities.

"I think there is a lot that can be done both individually as congregations and collectively as denominations. We need to understand the complexity and the dynamics of mission ministry in western cultures in general as well as to specific communities. We need to understand the needs unique to specific geographical locations where our parishes are stationed and begin to address those needs at a more localised level." (PAR_01)

The participants further said it was important to understand the social-cultural complexities as it would help in the harmonisation of the Africans and the native populations. The participants noted that there were a lot of social issues that the native population in Scotland faced and needed the church's intervention. For instance, homelessness, poverty, and drug and substance abuse, among others as illustrated:

"There are needs of homelessness, lack of food and basic domestic necessities in most families, drug, and alcohol abuse, and many such social challenges among the local communities. It is the responsibility of the church to reach out to communities and supplement government efforts in addressing these social challenges." (PAR_01)

- **Need for migrants' economic independence**

In addition, the participants suggested economic independence as one of the mitigations for the challenges within the Malawian and Nigerian Pentecostal Churches in Scotland. The participants said it was important for the APCs to be economically independent to address societal demands. "It is inconceivable that a minister in the APC who is struggling to put food on his table will be able to provide for the needy neighbour. Most ministers in the APCs and their congregations are not economically able to meet their own needs later on these of others. These are the real challenges!" (PAR_01)

- **Integration and partnerships between the APCs and local communities**

Furthermore, the participants suggested the need for more integration and partnerships between the APCs and local communities. The participants noted that integrating and partnering more with the local communities would help in addressing gaps that existed between the two parties.

- **The need for evangelism to reach out to the local communities**

The participants suggested the need for evangelism to reach out to the local communities. This was the fifth mitigation for the challenges within the Malawian and Nigerian Pentecostal Churches in Scotland. Despite the participants acknowledging the diversity in cultural and religious beliefs between the APCs in Scotland and the host population, it was suggested that there was a need for APCs to adapt to the unreceptive environment and discover the right missional methodology of evangelising the western world including Scotland. The participants expressed fears that the church was going to create a 'Black African' Church if they failed to use the right methodology in evangelising the local population as presented in the following discourse:

> "I think, the APCs, must learn to adapt and adapt quickly because if that does not happen soon enough, we are going to see another 'Black African' church in Europe like the case was with the churches that migrated in 1950 from the Caribbean and the West Indies. They have all largely remained black Churches in the UK. I hope that does not happen with the African churches." (PAR_02)

It was noted that some APCs had started several projects as part of their evangelism to reach out to the local communities such as musical events, street evangelism, and many other charitable causes.

This section identified the challenges faced by the Malawian and Nigerian Pentecostal Churches in Scotland. It was noted that differences in culture and belief systems between Malawians and Nigerians, on the one hand, and the Scottish indigenous, on the other hand, was one of the major obstacles in the harmonisation of local communities. It was further noted that the APCs members faced other challenges including socio-economic disparities; language, racial, and ethnicity barriers; and migration and integration challenges. To address the challenges, the participants suggested the need for APCs ministers to understand the complexity and the dynamics of mission ministry in the Western cultures; and to understand

the social-cultural complexities as it would help in the harmonisation of the Africans and the native populations. Other mitigations for the challenges that were identified in the study include the need for economic independence among APCs ministers and members; integration and partnerships between the APCs and local communities; and the need for evangelism to reach out to the local communities.

6.2.9 The APCs and African integration in Scotland

This section aims at presenting issues of APCs and African integration in Scotland. It is important to note that the participants raised migration and integration as one of the challenges the APCs faced in Scotland and the need to hasten the process of harmonising the migrants and local population in Scotland. It is worth noting that the majority of African migrants constituted the APCs membership. The study established that the process of integration of African immigrants was slow and, in some instances, stagnated.

6.2.9.1 Contributing Factors to the Slow Process of African Integration in Scotland

The study identified six main factors that have contributed to the slow process of African integration in Scotland:

- **Differences in cultural practices, religion, and ethnicity between migrants from Africa and the locals**

Most of the participants indicated that differences in cultural practices, religion, and ethnicity between migrants from Africa and the locals had slowed the process of African integration in Scotland. Thus, the study found that most of the Africans in Scotland were living in isolation due to their ethnic background, and cultural and religious practices.

- **Socio-economic disparities between ethnic minorities and the majority-white backgrounds**

There were identifiable economic gaps between ethnic minorities and the rest of the population with the ethnic minorities at the lower end of the economic spectrum. For instance, African immigrants and asylum seekers in Scotland belonged to low income and lacked decent housing than the locals. This was identified as a second key factor that, to a greater degree, slowed the process of African integration in Scotland.

- **British Governments' anti-immigration policies**

In addition, the British Governments' anti-immigration stance was another key factor that slowed the process of integration of African migrants in Scotland. The participants noted that the anti-immigration policy by the British Government had created a lot of bottlenecks for migrants from outside of the European Union.

- **The lack of trust and stereotypes between the locals and the immigrants**

Furthermore, lack of trust and stereotypes, and suspicions of the unknown between the locals and the immigrants also hindered the integration process of the African immigrants and asylums in Scotland. It was indicated by some participants that the aforementioned factors were fuelled by the negative media coverage on issues of immigration.

- **Widespread racism and the rise of the extremist nationalist political tendencies**

The fifth identified factor that contributed to the slow process of African integration in Scotland was widespread racism and the rise of extremist nationalist political tendencies. It was noted that the presence of African migrants within Scotland's mainstream churches and societies has not been an easy journey, as there have been issues around race and ethnicity. The study discovered that most of the African immigrants and asylum seekers in Scotland were segregated due to their race. This created further cracks between the locals and immigrants.

- **The lack of intentionality by stakeholders in tackling issues of integration**

The lack of intentionality by stakeholders in tackling issues of integration was among the other factors mentioned above that contributed to the slow process of African integration in Scotland. It was observed that intentionality by stakeholders in tackling issues of integration was the most effective methodology in the development and implementation of pro-integration policies in Scotland and the UK.

In a nutshell, the study identified six main obstacles: differences in cultural practices, religion, and ethnicity, socio-economic disparities between ethnic minorities and the majority-white backgrounds, British Governments' anti-immigration stance that has created a lot of bottlenecks for immigrants from Africa; lack of trust and stereotyping and suspicions of the unknown between the locals and the newcomers fuelled by the negative media coverage on

issues of immigration.

6.2.9.2 Solutions to the Factors that Hindered Migration and Integration

In combating the afore-mentioned challenges, including racial and immigration stereotypes, that have predominantly hindered the process of integration, the participants identified four main areas as a means towards effective integration:

- **The need to engaging African minorities into social capital groups**

Firstly, the participants suggested the need to effectively engaging African minorities into social capital groups- the aggregate of social activities within a community working towards the common good. The social capital groups may include and are not limited to social networks, norms of reciprocity, civic engagement, and generalised trust. [647] To achieve this, one of the participants (PAR_17) indicated that their church APCs complemented the government's efforts of integration by providing space for social capital in helping its members to integrate themselves into society.

- **The creation of educational opportunities for African minorities in institutions of higher learning**

The participants noted that there were much less opportunities for African minorities in institutions of higher learning to fast-track the process of integration of African immigrants in Scotland. For instance, one of the participants (PAR_18) said that there was minimal representation of the African minorities in the technology, engineering and science based careers. The participant further argued that most of the Africans including Malawians and Nigerians were in Scotland as Masters and PhD students, rather than undergraduate studies.

- **Intentionality of integration**

In addition, the participants indicated that the intentionality of integration might be one of the ways the Scottish government and stakeholders were going to speed up the integration process of African immigrants and asylum seekers into Scotland. This is evident in the following statement:

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[647]   Humnath Bhandari and Kumi Yasunobu, " What is Social Capital? A Comprehensive Review of the Concept", *Asian Journal of Social Science* 37, No. 3 (2009)

"One of the ways the Scotland government and stakeholders were going to speed up the integration in this country is when we begin to do it intentionally. For instance, one Sunday, a catholic priest invited me to conduct prayer in his church. I managed to conduct two 'solid' hours of prayer in a Catholic Church. The priest said, "even if we do not pray like this, aah!! I was blessed." He is an elderly priest.   Aaa! So, is that not integration? If we cast out all these partitions, we shall be fine with issues of integration." (PAR_02)

- **Economic empowerment for African minorities through entrepreneurship**

Economic empowerment for African minorities through entrepreneurship was suggested as the last solution that might as well speed up the process of African integration into Scotland. It was noted that the most African Pentecostal Churches had started empowering its members economically by training young entrepreneurs and creation of job opportunities.

"Outside the normal worship, we do other things as a means to integrate with the community. For instance, I recently just came back from speaking at a conference that I was invited by the United Nations to speak on how we integrate Africans using entrepreneurship in Scotland. Under this program, we run several projects: We have about two hundred business incubators across Scotland that are training young entrepreneurs on how to be self-sufficient. Normally, after every four years, we create about two hundred jobs for Africans. Even some Scots as well have been part of the beneficiaries." (PAR_11)

6.2.9.3 The role of the government in African integration processes

This section aims at exploring the role of the Scottish government in the integration of African migrants in Scottish societies. Specifically, the study engaged the participants to describe how the systems and structure at both local assemblies and national levels supported or hindered the process of integration of African immigrants into the Scottish societies.

To begin with, the study investigated the government's systems and structures that hindered the integration processes of African immigrants into local communities. In response, the participants noted that there were three main policy gaps in the government systems and structures in effectively addressing issues of integration:

Firstly, the study found that both the UK and the Scottish governments have not adequately addressed racial inequalities in economic prowess between and among races. This was general concern raised by participants arguing that it has negatively impacted on the black African minorities.

The second policy gap that the participants raised was the government's failure in enhancing the tendencies of most ethnic minorities that prefer keeping and maintain cultural identities from their countries of origin. The participants suggested that government would have harnessed the cultural diversity for purposes of integration.

The last policy gap that was said to hinder the integration process was the lack of intentionality on the side of the government in creating a high-level education among ethnic minorities. The participants noted that there was a lack of representation of African minorities in the so-called shortage career categories such as medical and health-related, law, engineering, ICT, and other sciences and arts-related subjects. On the other hand, the participants noted that the Scottish Government was to a lesser extent beginning to recognise and financially supporting interventions in issues related to integration.

The study found that the Scottish Government had set a non-discriminatory budget to support integration for different groups. Thus, the funds were accessed by any groupings despite their racial backgrounds:

> "The Scottish Government is quite great in the sense that they do not discriminate. They have a budget to support integration for different groups. For instance, in Glasgow, our pastor has started an after-school club and they meet to help people in the area, who are mainly from black backgrounds. They apply for some government funding to help them, and they usually get it." (PAR_16)

6.2.9.4 The role of the Church of Scotland in African integration processes

This section aims at analysing some of the systems and structures that the Church of Scotland had in facilitating the process of integration and general acceptance of African ministers within its ranks.

The study noted some positive indicators within the Church of Scotland suitable for facilitating the process of integration and general acceptance of African ministers within its ranks including a cordial working relationship with the APCs as summarised below:

- **Willingness of the Church of Scotland to partner with its African counterparts**

There has been an intentional effort by the Church of Scotland to bring members of overseas partner churches to share in the life of presbyteries and congregations in Scotland, usually on a short-term basis, under a "Faith share" programme. Between 2000 and 2004, 48 students have come to Scotland under this programme, while 36 Faith-Share partners have come for periods of ministry in presbyteries and congregations[648]. The students have almost invariably spent a year in Scotland, usually taking a Masters course. The Faith share partners have normally served for 4-6 months hosted by a presbytery, though some have been long-term.

- **Offered ministerial positions to African ministers willing to serve within the Church of Scotland**

Some ministers from overseas have entered the ministry of the Church of Scotland and have been called to serve in parish churches. Though their numbers are relatively small, they bring valuable experience and gifts for the benefit not only of their particular local situation but the life of the Kirk as a whole.

- There was general acceptance and support in congregations manned by African ministers within the Church of Scotland

- Close cooperation between APCs and the Church of Scotland

- Church of Scotland willingness to lease or sell its assets including Church building to APCs

Most APCs that have the financial means to purchase church properties in Scotland have been offered church properties for sale from the church of Scotland like was observed by one of the participants who said, "I must commend them [the Church of Scotland] because as you may be aware, most APCs have relied on the use of their properties in shared partnerships, rentals as well as buying their properties and churches." (PAR_01)

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[648] Faith-share: A global partnership of the Church of Scotland with other churches globally in pastorships, https://churchofscotland.org.uk/connect/international-work-and-global-partnerships/twinning/faithshare-resources

Below are a few photographic[649] illustrations of church properties purchased by the APCs from the Church of Scotland.

Figure 15: Deeper Life Bible Church in Glasgow.

Image taken by the researcher with permission.

The property in Figure 15 houses the Deeper Life Christian Church Head Quarters in Scotland. It was purchased from the Church of Scotland.

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[649] **Photographs:** Note that images taken and published in this project are taken with consent from participants.

Figure 16: Redeemed Christian Church of God - Kirkcaldy .

Image taken by the researcher with permission.

The property in Figure 16 houses the Redeemed Christian Church of God in Kirkcaldy, Scotland. It was purchased from the Church of Scotland.

The following sections were some of the practical measures the Church of Scotland had put in place to encourage effective integration for its African ministers and lay-persons serving in the church: Willingness of the Church of Scotland to partner with its African counterparts; offered ministerial positions to African ministers willing to serve within the Church of Scotland; there was general acceptance and support in congregations manned by African ministers within the Church of Scotland; close cooperation between APCs and the Church of Scotland; and Church of Scotland willingness to lease or sale their assets including Church building to APCs. These findings prompted the researcher to assess the roles of the ministers of African descent in the Church of Scotland.

6.2.9.4 .1 Key roles that the African ministers play within the Church of Scotland

The study found that there were a few ministers and deacons from Africa who were serving in the mainstream churches in Scotland in various key roles. The participants were asked to identify the key roles that the African ministers played within the Church of Scotland and the impact of African ministers serving in the Church of Scotland. The participants stated, "a few

African ministers that I know hold various positions in the mainline churches including the Church of Scotland such as ministers, deacons, and laypersons." (PAR_1). Another participant said, "a few of us have served as ordained deacons; others are lay ministers that help with the pastoral and the administrative burdens of the Church Minister." (PAR_14)

However, the study noted that the few Africans that served within the Church of Scotland were in the lower ranks within the church hierarchy. This was because the integration of African ministers within the ministry in the Church of Scotland is still at an experimental stage considering that it is a fairly new phenomenon within the Church.

The other factor observed was that most of the exchange programmes between the Church of Scotland and its cooperating partners in African were on a short to medium-term basis, ranging from a few weeks to a few years. This reduced the number of African ministers in the mainstream churches in Scotland. The African minorities played an important role in the Church of Scotland by:

- Bringing in diversity in the Church of Scotland
- Covering the shortage of ministers in the Church of Scotland
- Creating the racial balance in the church
- Making it possible for the church to reach out to both Scottish and migrant communities

While there was general acknowledgment that a few African ministers serving in the Church of Scotland made a positive impact, there was a broader consensus among participants on the reluctance of the Church of Scotland in accepting the 'newcomers' within their ranks in ministry.

Furthermore, it was noted that most, if not all, APCs were Pentecostal and charismatic making it difficult to fit within the doctrines of the Church of Scotland. Thus, some of the participants suggested that there was a huge doctrinal and cultural disparity between the APCs and the Church of Scotland. A few cases to illustrate the points:

"During the initial phase of St Andrews RCCG parish church, I made an effort to attend Mainstream Churches including the Church of Scotland and meet Ministers in St Andrews to introduce myself and the church. I must say that the response and reaction I got in return was not an encouraging one because I was constantly asked if it was necessary to start another church in St Andrews where the place was already almost saturated with all types of churches. At that point, I felt like I was being rejected because nobody seemed keen to find out our motivation for establishing a new Parish Church in St Andrews." (PAR_01)

One of the participants (PAR_13) noted that there was the need for humility in African missionaries in Scotland to join the established local churches such as the Church of Scotland. However, the participant was quick to point out that the established churches were not ready to accommodate ministers from outside their establishment.

"…We must also take into cognisance that how well prepared would these established churches be willing to accommodate ministers from outside their establishments. This is where the challenge lays. But we have seen how well-received are the ministers that come from other parts of the world including Africa here in Europe through the mainline churches. If we can manage to resolve this dichotomy from both sides, then, we can begin to talk about a serious 'mission in reverse." (PAR_13)

This study has established that there were a few ministers of African descent serving in the mainstream churches including the Church of Scotland that were contributing passively to the vibrance and ethnic diversity. Although there was a general acknowledgment that the few African ministers serving in the Church of Scotland made a positive impact, there was reluctance in the Church of Scotland in accepting the newcomers within their ranks in ministry. Furthermore, most, if not all, APCs were Pentecostal and charismatic making it difficult to fit within the doctrines of the Church of Scotland. The study also noted that there were huge doctrinal and cultural disparities between the APCs and the Church of Scotland. It is perhaps for these reasons that the Scottish society has seen an exponential growth of the APCs in the country.

In conclusion, the study established that the birth and growth of the APCs were largely due to multiple competing dynamics within the African communities in Scotland. This section observed that socio-religious, socioeconomic, sociocultural, ethnicity, academic, and employability including issues of assimilation and lack of adequate integration were some of the determining factors for the rise of the APCs in Scotland and the UK. Furthermore, maintaining some form of Africanness within the APCs was a unique form of identity while sustaining a distinct African religiosity.

6.3 PART B: Social Mobility Gaps

This section aims at analysing the three main social mobility deficits among the Malawians and Nigerians in Scotland. These were identified as socio-economic, academic as well as employability gaps. This section fulfilled the second objective of the study: to find social mobility gaps among members of the APCs in Scotland.

In the final analysis, the social gaps were consistent with the findings in the report: State of the Nation 2019: Social Mobility in Great Britain. However, this study went further to identify and analyse the underlying factors responsible for the ever-increasing social gaps between the disadvantaged and the affluent societies.

6.3.1 Socio-Economic Gap

This section seeks to analyse the effects of the economic status of African immigrants on social mobility.

In the first place, the participants indicated that social mobility was directly intertwined with economic empowerment. It was noted that most of the African migrants and asylum seekers could not get well-paid jobs in Scotland despite their qualifications. This was said to create a vicious cycle of poverty among African immigrants in the UK and Scotland. Consequently, it was noted that some of the African immigrants had three jobs just to meet the living expenses in Scotland as a result it was very difficult for such members to support the church economically. One participant wondered, "How do you expect such people to effectively support the church economically if the APCs are composed of such membership? Therefore, the people remain poor, and the church remains poor. Unless something drastically changes, it will continue for generations to come." (PAR_01)

6.3.2 Language Barriers

Language barrier was not among the major factors for the African diaspora community in the UK because most of them migrated from its former colonies that are now Anglophone countries in Africa. In other words, language was not a factor for lack of integration and social mobility. In generic terms, the hypothetical argument that insufficient host country language skills were a barrier especially for African descents that came to Scotland as adults, was strongly challenged by the participants:

> "Well, I do not think this has been a major problem in our church because most of the Africans that come to the UK came as postgraduate students and most coming from Anglophone Africa. They may have an accent, yes, but that does not mean they have an English language problem. In this regard, this may not be a factor at all." (PAR_01)

The study further assessed the importance of social networks in the APCs as a means of information and support mechanism for job seekers. The study found that the APCs were critical social network points of employment references. It was noted that the migrants used the APCs social network in informing and recommending each other for available job vacancies. Participants said, "It is a lot easy, for instance, if I know that they are recruiting people in my workplace to inform or recommend my brother or sister in the church for that opportunity. That happens quite often, and we encourage that too." (PAR_01)

In addition, the participants said they regarded the church community as a family community that brings individuals and families together not only for spiritual needs but also social and charity activities. For instance, they said, "Networking is not the only factor that brings the members of the church together, we also have social events, and we encourage each other to have the 'community at heart.' One thing I always tell the church is that we are a family and let us treat each other as such." (PAR_02)

6.3.3 Academic Gap

To put in context, the participants were asked to explain how the academic gap affected their employability in Scotland. The study observed that most of the African immigrants in Scotland were highly qualified in terms of academics and experience. It was noted that the common assumption that most African immigrants that came to Scotland since the 1990s came with either low education levels or with education and experience that was not relevant to the host-

country labour market   may not entirely correct   because as argued by participants,

> "The truth of the matter is that most of our African brethren are highly qualified, but only God knows why the system tends to shun them. One is forced to think that there could be an element of racism! Even when they get a qualification from a UK University, they have to work ten times harder to be accepted as equals. Some had to change their African names just to try and fit in the society. However, others in nursing and social work are just about managing.' (PAR_01)

It was further noted that the education levels for the most active productive age for the local Scots were said to be low, arguing that most of the church members from Africa went through tertiary education and possessed a minimum of a Master's degree.

The participants further suggested that there was a need for using partnerships for sourcing jobs for the African immigrants in the APCs. One of the participants indicated that their church had started partnering with other organisation to alleviate some challenges the immigrants faced in Scotland. He said, "We partnered with Christians Against Poverty (CAP) because there is no need to reinvent the wheel. So, what they do, we just do more. We represent (CAP) in this area. Job seekers are referred to us from the Job Centre." (PAR_02)

The study further sought to analyse the new skill-sets relevant to Scotland for African descents. The study noted that the first generation of African descents had to either retrain or change career paths to suit skill-sets relevant to the host country. Furthermore, participants argued that there was a need for high-level education of up to PhD level of key thinkers and for lower-level education of people that were in ministry. This was important for purposes of counter-balancing the theological narrative from the western vantage point.

Some participants were of the view that there was a need to either get re-trained or change career paths in Scotland. The participants indicated that some of them were retrained in their careers in Scotland while others abandoned their careers and joined others for their survival. It was further suggested by the participants that there was a need for the UK government to broaden the work related visas to harness the skills and knowledge that come with immigrants like one of the participants that benefited from similar work related visas, "I am the senior pastor in this church. I came into the United Kingdom in December 2005 under the highly

skilled migrant programme. I had no immigration issues at all unlike most of our members these days." (PAR_04)

In addition, the participants suggested that there was a need for high-level education for African descents:

> "There is almost a danger that African pastors of African churches in European theological institutions just come out parroting the answers that European theology gives to European questions… This is because the whole issue of how pastors of African congregations in the United Kingdom are given theological education is still being grappled with by denominations and few theological colleges." (PAR_15)

The study further explored the possibilities of increasing the student population of African descent within the university system in Scotland. The participants indicated that there was a need to encourage second and subsequent generations of Africans in Scotland to aspire for higher education qualifications. This, according to the participants would address issues of poverty and underrepresentation of black ethnic minorities in the criminal justice system and other fields.

Furthermore, prospective university students and guardians from ethnic minorities including Africans in Scotland needed to have adequate knowledge in obtaining student financing loans available to access university education. In addition, the participants suggested that premium universities in Scotland should have a higher percentage of the population for admissions of ethnic minorities especially in shortage subject areas including the academia.

6.3.4   Employability Gap

The participants from African immigrants that came with academic qualifications from their countries of origin stated that they had challenges in getting absorbed in the UK labour market despite their high levels of qualifications and skill set. The participants indicated that the system, either by design or default did not absorb the critical mass of qualified African in their rightful positions, thereby creating a vicious cycle of poverty among the immigrants. The participants, therefore, suggested that both the public and private sectors must begin to enhance skills in African experts and giving equal opportunities to all that qualify for similar job set skills.

However, African migrants that were in their rightful skills set jobs and qualifications were making a positive impact in many ways such as their commitment and dedication to work in the NHS and various organisations and companies. However, the study noted that a few Africans that came under the Highly Skilled Migrant Scheme were also highly successful and satisfied with their career prospects.

The study further investigated the effects of the UK migration policy on African immigrants and employability in Scotland. The study noted that the UK Migration Policy on African immigrants in Scotland negatively impacted their prospects of employability due to prolonged migration and settlement systems. As a result, some migrants ended up in the criminal justice system while others decided to work illegally. Participants noted that the UK migration policies on African immigrants in Scotland had isolated and disempowered them to favourably compete on the job market.

It was observed that the British government had created the first level of isolation that created a lot of bottlenecks for immigrants from the outside of the EU who when they come to seek asylum could take many years before their cases were resolved. The asylum seekers were not allowed to work during the period their cases were not resolved where students were allowed to work a limited number of hours per week.

The study further sought to analyse if racial factors had an impact on the employability of African descent in Scotland. Some participants strongly felt that racial disparities in Scotland had negative impacts on African employability. The participants indicated that most of the immigrants were highly qualified but the labour market in Scotland could not recognise their qualifications due to their race. The participants argued that it was difficult for the qualified black immigrants in Scotland to be recognised by the system even though they graduated from the UK universities.

> "There are unspoken challenges in the labour market in this country if you are black and African, you are less likely to compete equally in the labour market… Well from what is happening on the ground, it is difficult to say it [racism] does not exist. If it didn't, we could not be talking about it… As a people, we must begin to have open and meaningful conversations around these issues." (PAR_01)

In conclusion, this section analysed the effects of the economic status of African immigrants on social mobility; Malawian and Nigerian education and work experience relevant to the host-country labour market; Increasing African representation in tertiary and institutions of higher learning in Scotland, Malawians and Nigerians had employability challenges; and the UK migration policy on African immigrants and employability in Scotland.   It was noted that most African immigrants to Scotland were in low-skilled and manual labour jobs despite their high levels of qualifications and skill set.

6.4.   PART C: The Reversed Mission Phenomenon

The rapid growth of African charismatics and Pentecostal churches in the global North from the South has taken the lead in what is now being referred to as the reverse mission because it is coming from the former Western mission fields.   This section explores the phenomenon of reverse mission, that is, the idea that people from former mission fields are now contributing to mission in Europe and North America.   Part C comprised of responses to two guide questions (23 & 24) aimed at analysing the phenomenon of the reversed mission based on the emergence of the Nigerians and Malawian APCs in Scotland.   The section opens with the participant's perspectives on the mission(s) and progresses into the paradigm shifts in the reversed mission praxis. The findings and analyses contributed to the scholarly literature in missions in general and the Sociology of Religion in particular, using the cases of Malawian and Nigerian Pentecostal Churches in Scotland.

6.4.1   Participant perspectives on mission(s)

The concept of missions and reversed mission (or missions in reverse) divided opinions among participants between those that considered themselves as missionaries to Scotland and therefore must be recognised as missionaries against those that argued that the concept of missions was misconstrued by APCs because their target audiences were people from their countries of origin located in a new geographical location. This section, therefore, presents perspectives on the concept of missions and whether the emergence of the APCs in Scotland were a revered mission. Some participants understood themselves as agents of Christian mission in Scotland and wished that the government and stakeholders should recognise them as missionaries because, they said, "Africans are coming back again with the fire of God to bring Christianity back to revive the Christian heartland of Scotland," (PAR_11). With the same understanding, they stated:

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"Obukalo, the most celebrated scholar in Nigeria who unfortunately passed away in 2010, has argued about the reverse mission, and he said, "even if these missionaries from Africa, just stood outside and spoke the gospel in the air you would still see it as reversed mission because they are doing mission abroad." (PAR_17)

Another participant (PAR_17) described his ministry as a mission in reverse, arguing that he was not ministering to members of his place of origin rather the natives in Scotland. He said, "I could easily fall within the confines of a Reversed Mission because what I'm doing here is not for [people from my country of origin]; I'm doing it for Scotland. This is a Church of Scotland that I am pastoring. My family is the only black family in this congregation." (PAR_17)

On the other hand, some participants indicated that most of the APCs do not fit into the concept of reverse mission. The participants said that they understood the concept of missions as evangelism to the indigenous communities in their context. However, the participants noted that this was not the case with the APCs in Scotland. They noted that most of the APCS were ministering to the black population who migrated to Scotland for further studies or other reasons, which makes the reverse flow argument untenable.

"Well, if you take missions from the 18th to 20th centuries, when missionaries actually moved from Europe to Africa, they were doing missions to the people in their context. For example, missionaries who came to […] from the Dutch Reformed Church or Switzerland did not create churches for Swiss people in Cameroon. They did missions, they 'missionized' [my country], and they brought the Word of God to [my country] ." (PAR_17)

The participants further said missions involve coming to an alien place and contextualising evangelism according to the traditions of the place. However, it was argued that most APCs in Scotland failed to contextualise evangelism, hence ended up ministering to their fellow African immigrants instead of the indigenous population.

"Doing missions in the church is an important part of the life of the church. Missions can be done in so many ways such as coming to an alien place and contextualising evangelism according to the traditions of the place. However, what I have noted with the African Pentecostal Churches working here in Scotland is that they have not yet mastered what our 18th Century European missionaries learnt before going to Africa. The European missionaries learnt that going out in missions is about the people you aim to evangelise." (PAR_13)

In addition, the participants said that they understood missions as the cross-cultural endeavours that are undertaken to reach out to other people for Christ. However, it was noted that most of the APCs in Scotland were not evangelising people from other cultures including the natives as illustrated in the following discourses:

"To truly say that the APCs are doing missions, it has to begin with the cross-cultural boundaries to reach the Scottish people amongst whom they live and not just congregating a group of Malawians or Nigerians in Scotland and claiming to be missionaries in Scotland." (PAR_21)

"Churches of Deeper Life today, are run by students who were members of the church in the campus fellowships in Africa. They finished their studies in Africa and are now in diaspora in the USA, UK, Canada or Australia, and other parts of the world to study. Wherever they go, they begin to establish the branches of the church there. In that sense, the mother body church does not look at them as missionaries, but rather like the acts of Apostles. Those who were scattered abroad because of the persecution went everywhere preaching the gospel. That is what Deeper Life is doing." (PAR_18)

It was said that the notion of the reverse mission would be tenable unless the local population who supposedly are being re-evangelised are reached and converted. It was said that the APCs must reach out and affect the white Scottish populations before they can lay claim to any success regarding the notion of reverse mission. Thus, participants felt that most of the APCs ministers were ministering to people who were already converted into Christianity, not the heathen, hence questioning the idea of APCs being a mission in reverse as expressed by the participant. "A big question we need to ask is whether that can be missions or evangelisation because most of these African memberships come here already converted. Therefore, in reality,

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they are not any new conversions to Christendom." (PAR_13)

6.4.2 Twenty First Century Missions and World Christianity

The centenary of the "World Missionary Conference – Edinburgh 2010"[650] called into action with the renewed vigour for the 21st Century church to repurpose its global missionary agenda, as it were, giving it a new lease of life from what had seemingly become a weary global mission field. Among others, the church was called to recognise "the need to shape a new generation of leaders with authenticity for mission in a world of diversities in the twenty-first century, we are called to work together in new forms of theological education."[651] Thus, in marking a hundred years of world Christianity since Edinburgh-1910, there is a general recognition that the movement of World Christianity that is now concentrated in the global South is moving to the rest of the world. For instance, Robert, Shaw, and others[652] acknowledge the current paradigm shift of Christianity from the global North to the South and that the global South is fast becoming the heartland of Christianity. This also follows the shift in the direction of the Christian gospel and evangelisation. The current trend of the Christian movement is from the South to the North. However, when participants were asked if the new tend was a reverse of the missionary agency (as suggested by some theologians and scholars). Some participants described missions in their understanding and dismissed the notion of the emergence of the APCs in Scotland as a mission in reverse as presented verbatim in the participants' own discourses:

> "The question of the 'Reversed Mission' has no simple yes or no answer. Missions have become multidirectional in contrast to the way they looked a hundred years ago. That is related to migratory patterns, but it is also a reflection of the dispersal of centres of gravity of Christianity; they are now local and you cannot locate meaningfully, in particular, the central gravity on the map – they are plural." (PAR_15)

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[650] Kirsteen Kim and Andrew Anderson, *Mission Today and Tomorrow: Regnum Edinburgh 2010. Series* (Oxford: Regnum Books International, 2011.

[651] Kim and Anderson, *Mission Today and Tomorrow.*

[652] Dana L Robert, "Shifting Southward: Global Christianity since 1945", *International Bulletin of Missionary Research*, 24.2 (2000): 50–58. https://doi.org/10.1177/239693930002400201; Mark Shaw, "Robert Wuthnow and World Christianity: A Response to Boundless Faith'" *International Bulletin of Missionary Research*, *36*.4 (2012), 179‑184. https://doi.org/10.1177/239693931203600402.

Firstly, the participants argued that missions were flowing in all directions from south to north and from east to west, however, it was noted that the financial weight and the theological education were still in the Christian Global North. It was noted that there was a disconnection between the financial and institutional centres of gravity and where most of the Christians and Christian initiatives are, which is in the global south:

> "Increasingly, missions are flowing in all directions even though the financial weight, as well as the theological education, is still in the Christian Global North. There is a disconnection between the financial and institutional centres of gravity and where most of the Christians and Christian initiatives are, which is in the global south. So, within the complex and a sort of decentred situation, there are mission flows from south to north and from east to west. We have a whole situation of the Middle East, where increasingly Christians are having to leave the Middle East." (PAR_15)

The participant further concurred with others that African Christianity was everywhere, hence could not agree more with the concept of reversed mission. The following discourse illustrates the point:

> "Increasingly, African Christianity is no longer just in Africa; it is everywhere. So, you could not talk about a reversed mission. What we do have is the reverse flow, whereas a point of fact, it is better to talk in terms of the mission being from 'everywhere to everywhere.' What is happening in the African churches in the United Kingdom is part of that multidirectional traffic in Christian mission." (PAR_15)

Secondly, the participants noted that the African Pentecostal Churches were not intentional mission fields as per the description of missions by the theological scholars. The participants argued that the APCs ministers in Scotland have failed to evangelise the local population in Scotland, rather they just continued with what they started in their places of origin, in this case, Malawi and Nigerian, hence dismissed the reversed missions' acts arguing that the "reversed Mission is a missiological theological term. It is based on the hope that there are missions work happening with the Africans coming to Europe. I don't see any intentional mission going on." (PAR_21). Furthermore, they said,

"The [Western] missionaries brought the Word of God to [my African country] capped in western clothing as we often see it. The church mission went alongside politics. However, it was mission with the local people, to the local people of the area. The twenty-first-century mission which is called 'Reverse-Mission' cannot be the reverse mission. The reason is that the APCs do not necessarily minister to Europeans". (PAR_17).

Thirdly, participants indicated that they viewed Reversed Mission as a theological misinterpretation. The argument was that missions cannot be revered as per se, but rather spread out regardless of its origins.

"I have issues with the terminology 'Reversed Mission.' I am now speaking as a theologian. I have issues with the 'Reversed Mission in that 'Mission is Mission' whether it comes from Africa or Britain. There is nothing as 'reverse' about African missionaries working in Europe. Thinking missiologically, missions is always going forward. It can't reverse, whether it is British people working in Nigeria or Nigerians working in Britain. There is nothing 'reverse' about the mission. There is a reverse in migration; that I understand; but when it comes to mission, it is just mission moving forward. I push back very strongly against the term 'reversed mission". (PAR_21).

"In the bible, you don't see anything that points towards a reversed mission. People that do missions, whether in Africa or Europe are just missionaries like the Apostle Paul or any other missionary in the Bible. The origin of that term reversed mission is westerners trying to qualify what they do, as 'missions' and what we Africans do as 'reversed mission.' That does not make sense!" (PAR_21).

Fourthly, the participants said they viewed APCs as diaspora churches and not reversed missions.

"The big challenge is that most African ministers in Scotland and elsewhere in Europe seem to be contented with the gathering of membership from their people in diaspora and that is a big question we need to ask whether that can be missions or evangelisation because most of these African memberships come here already converted. In essence, there are not any new conversions to Christendom. I think missionary work and evangelisation should be measured in terms of new converts to the Christian faith from other faiths or no faiths at all." (PAR_13)

"I think that in many ways, we have African pastors ministering to Scottish congregations; that is more likely to fit in the reverse mission paradigm, while in the APCs, there may be a lot of rhetoric about the reverse mission and evangelism the dark continent of Europe. In practice, I think that more of them tend to be settler churches just as we could go back to the 19th Century to find, particularly in countries like South Africa and Kenya, some of those who went out from Britain officially as missionaries and, in effect, ministered primarily as pastors to British settlers. I think that the same thing is going on now in reverse. So, I think the whole question of missionaries is interesting. It is a bit more complex than it has sometimes been portrayed." (PAR_15)

Fifthly, the participants indicated that most of the Malawian and Nigerian Pentecostal Churches in Scotland were mono-ethnic Churches and they were nevertheless engaged in transmitting their religious traditions beyond their immediate geo-ethnic contexts.

"APCs for the most part; most of them are Nigerians. That is the reason why some scholars talk about ethnic churches. It doesn't sound very palatable in the ears of sympathetic scholars, because it seems as if they are downplaying these churches. It's a kind of subjective analysis of the whole business but to be fair to ourselves, if we call it Reverse Mission, it should be the same kind of mission going back in the reversed direction." (PAR_17)

Sixth, the participants said a few of the APCs in Scotland were more or less like business entities, hence could not agree with the assertion that the emergence of APCs in Scotland was as a result of the mission in reverse. The participants said that the real reverse mission could only happen if the African ministers in Scotland joined the Church of Scotland to work as missionaries not establishing their own business enterprises.

"What I would say is that if we really want to pay back in doing reverse mission, rather than promoting independent business entrepreneurs [the so-called church founders] sitting in Africa and getting the money from us in diaspora, Africans should get into ministry in the church of Scotland and be ministers like myself and teach them another way of doing church, and show them that kind of exuberance in worship, that exuberant lifestyle of worship, that kind of power ministry, enjoying God in worship. Let us bring that into this country and we will be doing the reversed mission." (PAR_17)

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"Let me say as a matter of emphasis that most of the so-called missionaries that came to Scotland, I am sorry to say this, especially in our African Pentecostal Churches are economic immigrants. Most of them came looking for greener pastures. That is what brought many to the United Kingdom." (PAR_02)

To summarise the forgoing, participants argued that missions were no longer flowing in one direction but rather coming from the global South to the rest of the world. In other words, the 21st Century African Christianity for instance, has become multidirectional. It was noted that the APCs were not intentional mission fields, but rather formed out of necessity as social religious and spiritual capital in newfound lands. In the participants own views, APCs were home churches in diaspora since most of them were affiliated to churches from their countries of origins and not to a large degree viewed as a reversed mission partly because of their distinctive nature of mono-ethnicism.

6.4.3 African missionaries to Scotland

Although the question of the reversed mission was highly contested, participants argued that in as far as they were concerned; they considered themselves as African missionaries to Scotland regardless of how they left their countries of origin as illustrated in a few selected samples:

"Yes, everywhere I go, I am a missionary because that is my number one priority. So, I would not say I am an economic migrant– if I was an economic migrant, maybe I could have gone to Saudi Arabia to earn a lot of money and never be bothered about preaching the Word of God. For that reason, I would definitely consider myself a missionary." (PAR_16).

"Mmh! Good question. Aam! I mean, I think ministers in the APCs would for a fact be called missionaries. I do not want to get hang-up on the word "missionary" because it has political connotations." (PAR_21)

"Once you find yourself in a different land carrying out the gospel, you are a missionary. That is the way we look at it. It does not matter how one left the country; you have already left your country. You are in a different land, a foreign land, you are a missionary. That is the way we look at it. That is the way I look at it, I do not know how other people look at it." (PAR_18)

"Well, theologically, you can give all ministries missionary status – so that anybody who is engaged in ministry is engaged in mission work. However, if you specifically say that all these churches are engaged in a mission strategy to Scottish or British people, that is a different question." (PAR_15)

"Naturally, human beings are hostile to each other until they can build that trust and remove suspicion among each other, missionary work becomes almost impossible. Just like if I were to go to Malawi as a missionary, I will be probably more appealing to my fellow Europeans and Americans, Australians, and Canadians than I would for the indigenous Malawians. So, it is the same sort of thing here [for Malawian and Nigerian ministers]." (PAR_10).

Among the participants, the study found that some ministers and members alike, strongly believed that they were missionaries in Scotland regardless of whether being intentional or by default. It was argued, the fact that they were ministering in foreign lands, whether spiritually or through social services, they considered themselves as missionaries.

6.5   Conclusion

The chapter presented the discourse analyses from the participants' point of view on thematic lines of enquiry such as the emergence of the APCs in Scotland, its impact on the local communities and their relationships with the mainline churches such as the Church of Scotland and others.   Furthermore, social mobility gaps such as the socio-economic, academic as well as employability were discussed. The question on the emergence of the APCs in Scotland as a reversed mission was also discussed at some considerable length. In this chapter, it was noted that the emergence of the Malawian and Nigerian Pentecostal churches in Scotland was a reorganisation of members into fellowships and churches of members from their countries of origins that were predominantly monoethnic. These elements of the church have negatively impacted on the APCs in diaspora from breaking cultural barriers between the host communities and the new arrivals. It has also been a source of barrier to integration and social cohesion. However, members of the APCs contributed significantly to Scotland's economy because most members of the churches were on their prime time on the labour market by filling the skills and occupational shortages gaps. As mission centres, the APCs were not making much impact in Scotland because of lack of financial capacity, qualified ministers, lack of infrastructure such as permanent places of worship as well as lack of cooperation and

coordination among the APCs and the local communities in Scotland. The study further established that the APCs were popular among Africans because they served as religious and spiritual capital ideal for social networks and pastoral car.   In addition, the study registered several challenges faced by the APCs in Scotland which included and not limited to socio-culture differences; socio-economic disparities; language and ethnicity barriers; migration and integration challenges: and secularisation of the Western world. From the observations and the participants' views, the APCs were far from success as far as the reverse mission is concerned. This was largely due to a lack of cross-cultural appeal and the tendency of African migrants to interact mainly with fellow migrants.

Discussion

7.1 Introduction

In this chapter, the discussion of the African Pentecostal Churches in Scotland is thematically arranged to provide analyses under each theme as generated from the presentation of data in chapter six.   In this regard, while the objective is to look at the case specific to the Malawian and Nigerian Pentecostal churches, the applications are generic to African Pentecostal Churches. Therefore, the use of the term APCs in general shall also mean the Malawian and Nigerian Pentecostal Churches in particular. For instance, the emergence of the APCs in Scotland would also imply that of the Malawian and Nigerian churches and vice versa. In the last two decades, African Christianity has increasingly been changing the European religious topography; [653] attracting the attention of politicians, policy makers, the academia, and the media, among others. The empirical evidence suggests that the proliferation of the APCs in Scotland and the rest of Europe was largely due to not only increased African migration but also existing socioreligious, economic, and cultural gaps between the African and European world views.   In a nutshell, the general overview of the chapter is to discuss the emergence of the Malawian and Nigerian Pentecostal churches in Scotland, Social Mobility Gaps and the paradigms of the reversed mission phenomenon from the sociological perspectives.

7.2 Emergence of the Malawian and Nigerian Pentecostal Churches in Scotland

Under this theme, the section seeks to investigate the emergence of the Malawian and Nigerian Pentecostal Churches in Scotland as a socioreligious and spiritual capital. The discussion centres around the motivation and rationale for the emergence of the APCs in Scotland; the ethnic composition; the popularity of the APCs among the Africans in Diaspora, and its impact in Scotland as well as the working relations between the APCs and the mainline churches such as the Church of Scotland.

7.2.1 Motivation factors for the APCs in Scotland

This section discusses the motivation and rationale for the emergence of the APCs in Scotland. The study identified many motivating factors in different situations and scenarios that led to the emergence of the Malawian and Nigerian Pentecostal Churches in Scotland. The study

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[653] Hearne, "Reverse Mission"; Koning, "Place, Space"; Kim, "Receiving Mission"; Olofinjana, "Theology Reverse Mission," 1.

identified some main motivational factors for the emergence of the APCs in Scotland such as the African willingness to do evangelism in Europe, a way of bringing revival in what was being considered increasing secularised society. It is perceived among the APCs that Scotland and the rest of the Western world as increasingly getting secular, and that the Western world had abandoned Christianity. The findings confirm the study of Asamoah-Gyadu, who noted that the decline of Christianity in the west was due to secularisation and the relegation of the faith to personal space. Thus, the need for re-evangelisation.[654] The decline of Christianity in the Western world, according to the participants, is evidenced in the fall in church attendance in the orthodox churches as well as the dwindling membership. This is noted by the conversions of places of worship for nonreligious purposes. For instance, it was observed by the participants that the churches were being transformed into flats, restaurants, casinos, bars, and nightclubs at an alarming rate. As a result, the APCs feel strongly that they have the spiritual duty of care to re-evangelise the Western world.

The participants' views concur with the findings by the National Records of Scotland[655] and Scotland Census [656]which indicated that a significant percentage of Scottish people were becoming less religious.   In 2011, Scotland's Census report indicated that over half (54%) of the population of Scotland had stated their religion as Christian, representing a decrease of 11% since 2001, while 37% of people stated that they had no religion, an increase of 9% points[657] as in Figure 17 below:

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[654] Asamoah-Gyadu, J. Kwabena, "An African Pentecostal on Mission in Eastern Europe: The Church of the 'Embassy of God' in the Ukraine," *Pneuma: The Journal of the Society for Pentecostal Studies* 27, no. 2 (2005): 314; A. Adogame, R. Gerloff, and K. Hock, (eds.), *Christianity in Africa and the African Diaspora* (London: Continuum, 2009).

[655] National Records of Scotland, *Scotland's Population at its Highest-Ever, 2015.*

[656] Scotland Census, *Summary: Ethnic Group Demographics, 2011.* https://www.scotlandscensus.gov.uk/census-results/at-a-glance/ethnicity/.

[657] Scotland Census. 2001 & 2011, *Summary: Religious Group Demographics.* https://www.scotlandscensus.gov.uk/census-results/at-a-glance/religion/.
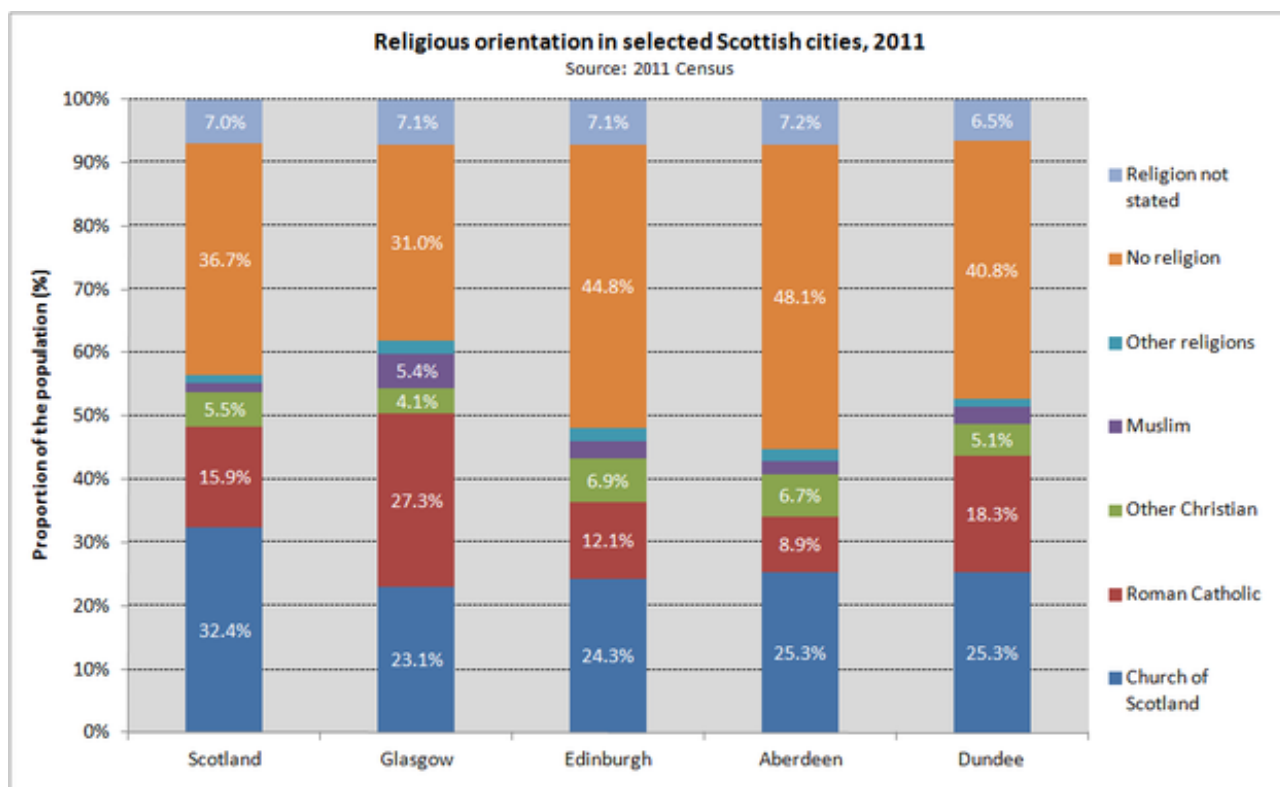
Figure 17:Religions in Major Scotland Cities.

The Glasgow Indicators Project, accessed 10 August 2022,

https://www.understandingglasgow.com/indicators/mindset/religion/scottish_city_comparison,.

Figure 17 above shows the religious demography of major Scotland cities. One of the factors to note is the growing non-religious population across all major cities. For instance, a total of 36.7% of the total population from the sampled cities reporting that they are unreligious; 32.4% were Church of Scotland; 15.9% Roman Catholic; while 5.5% and 1.4% were of other Christian faiths and Islam, respectively.

Apart from the re-evangelisation of the west, the study found that most of the APCs in Scotland were established by some disgruntled immigrants who felt a sense of rejection in the mainline churches and the entire Scottish society due to their ethnic and racial background.

In establishing another black African Church in St Andrews, the participant argued that it was not an act of competition with the existing ones but rather "recognition of the differences between Christians and between Christian denominations."[658] It was stated that the APCs in

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[658] RCCG website, accessed 25/11/2022

Scotland remained committed to worshiping with Christians from other denominations and traditions including forging partnerships in Christian service and evangelisation.[659]

The findings are consistent with Pasura who indicated that the emergence of APCs in Scotland and the UK diaspora must be understood within the context of asylum seekers, refugees, and migrants.[660] Among key identifiable factors that may have been responsible for the 'push and pull,'[661] away from the Scottish traditional churches towards the APCs were social inequalities because the majority of Africans in Scotland were said to be at the bottom end of the social strata exacerbated by prejudices against black ethnic minorities.

The survey by Professor Nasar Meer serves as an ideal example when he arrived at the following conclusions: "This survey points to a continuing trend of [racial] discrimination that is felt in the everyday lives of black and minority ethnic Scots. Whether it is in the street, on the bus or in the workplace, black and ethnic minority Scots are clearly encountering experiences that as a society we have to do much more to challenge."[662]

It is for this reason that Ross noted that migrant Christians need a hospitable response from long-established churches.[663] The findings further show that the loyalty of some members to their Pentecostal denominations back home in Africa led to the establishment of some African-led churches in Scotland. It was noted that some of these APCs emerged out of some fellowship groupings in the newfound lands from their mother churches in the countries of origin.

These findings are supported by Adogame's claim that most African churches were established in the Western world by migrant workers and students who started house fellowships that later led to the formation of churches that received the support and blessings from their headquarters

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[659] RCCG website.

[660] Dominic Pasura, "Religion in the lives of African migrants in the UK." https://gramnet.wordpress.com/2016/01/18.

[661] Angelina Stanojoska and Petrevski Blagojce, "Theory of Push and Pull Factors: A new Way of Explaining the Old," (Unpublished conference paper, 2012), https://www.researchgate.net/publication/283121360_THEORY_OF_PUSH_AND_PULL_FACTORS_A_NE W_WAY_OF_EXPLAINING_THE_OLD#fullTextFileContent.

[662] Nasar Meer, quoted in "Prejudice against black and ethnic Scots widespread'," (Edinburgh: Edinburgh University, 2017), https://www.ed.ac.uk/news/2017/prejudice-against-black-and-ethnic-scots-widesprea.

[663] Ross, "Non-western."

in Africa.[664] Marshall also supports the findings in stating that most Pentecostal churches in Nigeria began as small fellowships that later became big churches.[665]

It is also important to note that the establishment of APCs in Scotland was due to the immigrants' desire to preserve a form of identity, language, and culture. The study, for instance, found that some Africans were used to worship God by dancing during the church service, speak in tongues, and prayers for deliverance, prosperity, and healing, which was not the case in Western congregations. As a result, they established their congregations and continue to express their Christian faith as they settle in their new locations.

The last motivating factor for the establishment of APCs in Scotland was the doctrinal differences between APCs and the mainline churches. It was noted that most of the African migrants who were used to worship at Pentecostal and charismatic churches in their respective homelands, found it unnatural to worship in orthodox churches once they arrived in Scotland. For instance, it was argued that the birth of the RCCG parish church in St Andrews was a product of necessity to cater to the Africans who could otherwise not fit within the existing mainstream churches such as the Church of Scotland or the Roman Catholic Church as argued. It is important to take note that in the African context, the liturgical order is embedded in African culture and identity[666] as their expression of worship and understanding of God in liht of the scriptures, "let all that I am praise the LORD; with my whole heart, I will praise his holy name."[667] God must be worshipped in the present with a more personal relationship and not in an institutionalised, dogmatic fashion of reading prayers and creeds written in the distant past in alien cultural orientations. Thus, the "African notion of worship is based on its traditional worldview wherein the entire human body tends toward the spiritual soul of the universe."[668]

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[664] Afe Adogame, "HIV/AIDS Support and African Pentecostalism: The Case of the Redeemed Christian Church of God (RCCG)," *Journal of Health Psychology* 12, no. 3 (May 2007).

[665] R Marshall, "'Power in the Name of Jesus': Social Transformation and Pentecostalism in Western Nigeria 'Revisited'," in: Ranger T., Vaughan O. (eds) *Legitimacy and the State in Twentieth-Century Africa* (St Antony's/Macmillan Series. Palgrave Macmillan, London): 217.

[666] Ingrid Storm. "Christian Nations? Ethnic Christianity and Anti-Immigration Attitudes in four Western European Countries". *Nordic Journal of Religion and Society* 24 No. (1), (2011):75-96.

[667] Psalm 103:1 (New Living Translation Bible).

[668] Daniel Ihunnia, O. Ihunnia, "Understanding the Concept of Worship in the African Cultural Context," 105.

In summary, there is a general observation within the theories of migration and religion that people not only migrate with their cultures but also with their faiths and religious practices. For instance, Josh DeWind says, "resettling across the globe, migrants have taken along with their faiths and practices and adapted them to living in their host societies."[669] Furthermore, religion and religiosity serve as social capital as well as personal commitment and belonging for migrants in new host countries and often hostile environments.[670] It is assumed that APCs will continue to expand in Scotland with the upward African immigration trends.

7.2.2 Factors of ethnicity and identity in APCs

The scope of the study in this section was to identify the common cultural and religious backgrounds that onstitute the majority membership within the APCs. This was by design precisely because "the subject of African identities is as vast as the continent itself. The choices entailed in defining 'Africa' affect how we identify and analyse African identities, ethnicities, and religious cultures."[671] This study found that the composition of Malawian and Nigerian Pentecostal Churches in Scotland as mono ethnic. Most of the participants from the Malawian and Nigerian Pentecostal Churches indicated that they had an average of 80% membership from Africa and 20% from other ethnic groups including the Scots. It was further noted that the compositions of the Malawian and Nigerian Pentecostal Churches membership were predominantly from the minister's place of origin and that a few members came from other countries, for instance, Ghana, Zimbabwe, and Zambia, among others.

The study noted that the overarching factor for the persistence of monoethnic and monolingual characteristics in the APCs in Scotland was intrinsically and extrinsically an attempt to perpetuate African religiosity and cultures. Culture as argued by Gerloff, "is intrinsic to humanity, and if culture is not affirmed, they become de-humanised, as colonial history has demonstrated. Culture is related to people's past, present and future."[672] This study noted that the APCs pastored by African ministers were either wholly Malawian or Nigerian extraction

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[669] Josh DeWind, "Forword to *Intersections of Religion and Migration*," in Jennifer B. Saunders, Elena Fiddian-Qasmiyeh and Susanna Snyder (eds), *Intersections of Religion and Migration*, (New York: Palgrave, 2016): vii.

[670] Mariya Aleksynska and Barry R. Chiswick, "Religiosity and Migration: Travel into One's Self versus Travel across Cultures (IZA Discussion Papers 5724, Institute of Labor Economics, 2011).

[671] Afe Adogame and Andrew Lawrence, "Exploring Historical and Contemporary Relations in Global Contexts," in Afe Adogame and Andrew Lawrence (eds), *Africa in Scotland, Scotland in Africa: historical legacies and contemporary hybridities*, (Leiden: Brill, 2014): 3.

[672] Gerloff, "The African Christian Diaspora in Europe," 3.

apart from the Kirkcaldy RCCG Church in Fife that can be considered as an exception because it was the only one in the research sample that was pastored by a Nigerian with the majority membership of white indigenous backgrounds. These outcomes can be attributed to cultural factors that most African will feel culturally accommodated in an African church more than anything else.

The significance of the statistics provided in the earlier sections, are crucial in determining the population sizes in the APCs in Scotland. It was observed from the sampled cities that more than 90% of the population are divided among the Church of Scotland, the Roman Catholic, the Muslims, and the non-religious. The remaining 10% of the population includes all other faiths and religions, including the APC. For instance, in Dundee the 5.5% of Christians are distributed among other evangelicals and Pentecostal churches such as Elim Pentecostal Church, Baptist Church, Full Gospel Church, and Assemblies of God.[673] It is also clear that Scotland has not yet registered mega[674] APCs in comparison to the rest of the country because of its relatively small population of black Africans.[675]

It is noted that apart from premeditated missionary expansion of religious movements, the study found that migration is one of the most significant factors bringing about religious dissemination[676] because people tend to migrate with their religion, cultural practices, and beliefs.[677] What the APCs have mainly achieved to bring to Europe and elsewhere is an African-oriented kind of worship.[678] The study observed that a larger part of the memberships of APCs in Scotland is composed of students, migrants, refugees, and asylum seekers from Africa. It has been observed that in the last half-century, there has been an increase in the pattern of South to North and East to West migration of refugees and asylum-seekers displaced by political conflicts, natural disasters as well as those that come to Scotland for economic and education purposes. These factors have changed western European nations including Scotland

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[673] Scotland Census, 2011.

[674] The Mega Church: This is a concept of a one centralised super-size congregation usually accommodating thousands of attendees in a single session.

[675] Mark DeYmaz, "Mono-Ethnic Ministries and Multi-Ethnic Churches," *Christianity Today*, 2016, https://www.christianitytoday.com/pastors/2010/august-online-only/mono-ethnic-ministries-and-multi-ethnic-churches-part-1.html.

[676] Gerloff, "The African Christian Diaspora in Europe."

[677] Steven Vertovec, "Religion and Diaspora," Conference paper, WPTC-01-01, https://pure.mpg.de/rest/items/item_3012230_1/component/file_3012231/content.

[678] Shamit Saggar, et al. *The Impact of Migration on social cohesion and integration.* https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/258355/social-cohesion-integration.pdf .

into multi-ethnic, multicultural, and multi-religious societies.[679] This was also noted by John Maiden who argues that the emergence of the Black majority churches are significantly changing the religious landscape in the in the UK. [680] It is further noted that the migrant groups that patronised African Churches in the UK were predominantly made up of those seeking asylum, students, those seeking a better standard of living, and also the professionals.

The study further found that the migrants who patronized the APCs were from a mixture of first, second and in some cases third generation migrant groups. The first-generation migrants refer to migrants who are the first from their families to travel to the UK without having a relative already resident in the UK. Second-generation migrants here refer to migrants who are the offspring or very close relatives of migrants already resident in the UK. In some instances, these second-generation migrants have come to the UK through some other relative and were once dependent on the relative who served as their host. The third generation is made up of those who are third in line in the family through birth; children of those born in Britain. It is noted that these migrants experience a lower employment rate than the natives and tend to have lower wages. However, it is noted that the second and third-generation migrants tend to be better educated than the first generation; however, their employment probabilities are lower than the natives.[681]

The 2009 study conducted by Burgess in RCCG's UK parishes indicates that the church's composition was dominated by Nigerians of Yoruba origin.[682] Because it is an immigrant church, it has succeeded in creating a central point for Nigerians to come together to worship and socialise and it gives value to the identities they cherish. It is important to note that there are many other APCs with nationality orientations from Malawi, Zimbabwe, and Kenya, just to mention a few. This project is concerned with those of the Nigerian and Malawian orientations. It was not until, the 1990s when Europe witnessed a revival in the New Pentecostal Churches movement with origins from Western, Eastern, and Southern Africa. Since then, there has been unprecedented church growth, especially in the United Kingdom, including

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[679]Frederiks and Pruiksma, "Journeying Towards Multiculturalism?".

[680] John Maiden. *Black Majority Churches (BMCs) and the transformation of British Christianity,* (22nd April 2021).   https://www.open.edu/openlearn/history-the-arts/religious-studies/black-majority-churches-bmcs-and-the-transformation-british-christianity, accessed 13 April 2023.

[681] Christina Dustman, Tommasso Frattini and Nicholas Theodoropoulos*, Ethnicity and Second Generation immigrants in Britain,* (Oxford: Oxford University Press, 2011).

[682] Richard Burgess. "African Pentecostal spirituality and civic engagement: the case of the Redeemed Christian Church of God in Britain", Journal of Beliefs & Values 30 No. 3 (2009): 255-273.

Scotland.[683] For instance, one of the largest churches in Western Europe is KICC which was founded in 1992 by Matthew Ashimolowo (Nigerian).[684] Furthermore, the RCCG[685] has its presence in more than twenty-three European countries, including its branches in Aberdeen, Kirkcaldy, Edinburgh, and Glasgow in Scotland.

Furthermore, in the recent past, most Africans who have continued their membership in the traditional denominations such as the Anglican, the Roman Catholic, or Methodist have mostly transitioned from the traditional forms of worship to contemporary.[686] Asamoah-Gyadu observed that "the meaning of this development is that Methodism, Anglicanism, Roman Catholicism, and Presbyterianism have all, in African hands, acquired new ecclesial identities, liturgical structures, and styles of worship that differ markedly from those inherited from nineteenth-century missionary endeavours."[687]

In addition, the study noted that there is a tendency of networking among members of the same countries of origin, ethnicity, or doctrinal beliefs to form independent churches and Christian organisations.[688] Most of these newly founded independent churches take individual or group initiatives to start a church or fellowship in their host countries; unlike the case was in the European and American missionary era of the 1800 and 1900s. The question of whether the African-led churches and Christian organisations are managing to convert or recruit indigenous Europeans remains elusive; what is clear is that these African Christian establishments have come to maintain a permanent presence within the Scottish society. However, using the post-classical social theory of culture, challenges of cultural harmonisation are determined by existing gaps between societies in ideas, beliefs, knowledge, and societal values. Therefore, race relations, "including matters of ideology, nationality, ethnicity, social class, and gender"[689] are all components of cultural heritage and diversity.

Consequently, the Malawian and Nigerian Churches in Scotland have inherently remained a mono-ethnic church in the African diaspora in Europe and elsewhere. It is envisaged that the

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[683] David Goodhew. "Church Growth in Britain: A Response to Steve Bruce." *Journal of Religion in Europe* 6, Issue: 3 (2013): 297-315. https://ixtheo.de/Record/1562008978.
[684] Ibid, 1.
[685] The Redeemed Christian Church of God (RCCG) is headed by Pastor Enoch Adejare Adeboye
[686] Asamoah-Gyadu, "African-led Christianity in Europe."
[687] Ibid, 1.
[688] Kunter and Schjorring. *Changing Relations between Churches in Europe and Africa.*
[689] Olivier Serrat, *Culture Theory, Knowledge solutions*, 2008,1; David Oswell, *Cultural Theory*: Sage Benchmarks in Culture and Society (SAGE Publications Ltd, 2010).

APCs will arguably remain black African churches fulfilling the important roles of African identity, the preservation, and perpetuation of the African languages and cultures in the newfound land. Therefore, the realisation that the African black majority churches are becoming part and parcel of the ecumenical scene in Scotland increasingly becomes the norm[690] as the case was with the Caribbeans that "when they began migrating to the UK in the late 1940s, they brought with them their culture, beliefs and their religion."[691] Since then, they have predominantly remained black majority churches in the United Kingdom. Kofi Appiah Kubi states that the African Pentecostal Churches are mostly "founded by Africans for Africans in special African situations. They have all African membership as well as all African leadership."[692] Olowola prefers though that African Independent Churches should be referred to as African "Indigenous" Churches because of the nature of their composition as well as the 'Africanness' in their forms of worship.

7.2.3 Why are APCs popular among Africans in diaspora?

It is observed that "as indigenous [British] church populations have dwindled in the United Kingdom, numbers at churches founded by African immigrants have swelled."[693] The majority of members in African churches in the West, including Scotland are migrants and their children. As earlier observed in this study, the composition of Malawian and Nigerian Pentecostal Churches in Scotland was predominantly African with a handful of Caucasians and Scots. It was found that the sampled APCs had an average of 80% membership from Africa and 20% from other ethnic groups including the Scots. These migrant churches represent a vibrant form of Christianity about their visibility and prominence. But what made the APCs popular among the Africans in Scotland? The study identified five major contributing factors that made APCs popular with Africans in the diaspora including Malawians and Nigerians in Scotland.

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[690] Gerloff, "The African Christian Diaspora," 2.

[691] BBC, "The Black church in Britain," 29 December 2009, https://www.bbc.co.uk/caribbean/news/story/2009/12/091223_blackchurches.shtml.

[692] Cornelius Abiodum Olowola. An Introduction to Independent African Churches in the African theology enroute: papers from the Pan African Conference of Third World Theologians. Eds. Kofi Appiah kubi and Sergio Torres (Maryknoll, NY : Orbis Books, 1979).

[693] Yomi Kazeem, "Reverse Missionaries: African-led churches are taking charge of the gospel in England," (4 February 2019), https://qz.com/africa/1541490/african-churches-springing-up-in-the-uk.

It was learnt that most immigrants from Africa joined the APCs in Scotland for the sake of continuity of their pre-existing membership. Thus, the majority of members that belonged to APCs in Scotland would have been already members of the same churches in their countries of origin. Therefore, there was a tendency of regrouping into congregations in their newfound territories. In a situation that their home churches were not in existence in their newly-founded colonies, the study noted that the members tend to start new churches. It was noted that most of these APCs were family-oriented and often a few families coming together would form a parish or congregation. This may help to explain the proliferation of African worship centres in community halls and industrial parks across the UK.

Furthermore, the APCs were popular as natural settings for social networks among Africans in diaspora, and that preservation of identity, culture, language, and belonging were identified as some of the major factors in attracting the Malawian and Nigerians to the APCs. It must be noted that most of the Malawian and Nigerian Pentecostal Churches in Scotland were initiated by lay pastors whose priority was to create a sense of fellowship and belonging for members from their countries of origin and ethnic backgrounds. In addition, most of the African immigrants in the diaspora sought divine intervention through prayers by their local pastors from similar backgrounds. Lastly, the APCs in Scotland created a perfect platform as a place of fellowship for international students.

The emergence and expansion of the APCs in Scotland including those of Malawian and Nigerian descent, over the last two decades, have become a critical part of the African communities in the diaspora. For instance, Agbiji and Swarta said, "Religion constitutes an integral part of African society."[694] They further argue that African religiosity is embedded in their worldview "since human beings live in a religious universe, both the universe and practically all human activities in it, are seen and experienced from a religious perspective."[695] This level of religious consciousness among Africans, in general, was observed as perhaps the most important factor in uniting African communities in APCs in Scotland and the rest of the world among other equally important factors such as identity, culture, language, and belonging. In providing pastoral care, the APCs become natural platforms for seeking divine intervention through prayers by their local pastors from similar backgrounds.

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[694]Obaji M Agbiji, and Ignatius Swart, "Religion and Social Transformation in Africa: A Critical and Appreciative Perspective". *Scriptura Journals* 114.1 (2015): 1.
[695] Agbiji and Swart, "Religion," 3.

It is equally important to acknowledge that religion offers individuals identification with particular group(s); it is a resource for making, maintaining, and ordering community among other theological and spiritual benefits. Durkheim believed that religion is about community: it binds people together (social cohesion), promotes behaviour consistency (social control), and offers strength for people during life's transitions and tragedies (meaning and purpose). Functionalists contend that religion serves several functions in society. From this perspective, religion serves several purposes: providing answers to spiritual mysteries, offering emotional comfort, and creating a place for social interaction and social control. One of the most important functions of religion, from a functionalist perspective, is the opportunities it creates for social interaction and the formation of groups. It provides social support and social networking, offering a place to meet others who hold similar values and a place to seek help (spiritual and material) in times of need. Moreover, it can foster group cohesion and integration. Adogame concludes that religious institutions are regarded as a network of support as they provide spiritual, social, and cultural benefits for both African migrants and host communities.[696]

7.2.4   Services of Worship in APCs in multi-cultural and multi-ethnic communities

The study explored the nature of worship and preaching within the APCs in Scotland. This aimed at how the APCs conducted their services of worship in multi-cultural and multi-ethnic communities in Scotland to accommodate all ethnicities. It is worthy to note that the Malawian and Nigerian Pentecostal Churches in Scotland operated in multicultural settings. Thus, Scotland has a diverse and multi-cultural society with an increase in ethnic diversity which includes White Scottish, Irish, Indians, Pakistan, Blacks, and Scottish Indians, among others.

The findings of the study indicate that the Malawian and Nigerian Pentecostal Churches in Scotland vary in the way they conducted their services as some participants indicated that they worshipped in the African way; others in a western-style, and a few indicated that they blended the style of worship to accommodate all members in the church. It was further noted through observations by the researcher that the sampled APCs were all Pentecostal charismatic churches in nature. The services of worship were typically loud with amplified public address systems, musical instruments, mass prayers, dancing as well as pastors and church elders

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[696] Adogame, *The African Christian Diaspora*.

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praying for peoples' personal needs such as healing for the sick, financial needs and indeed any prayer request that the 'faithful's may need divine intervention. Participants noted that despite the lack of members from the local communities in which the APCs were located, there was a wider acceptance of African rhythms by most local Scots including younger generations that enjoyed playing and dancing to afro-beats. However, participants' opinions were divided between those that supported the Africanness as a unique form of identity in their service of worship on one hand and those that were adaptive on the other hand.

In the African context, spirituality and religiosity are deeply rooted in its cultures. Thus, African spirituality and religiosity remain a fusion between culture and Christianity. For instance, in the study by Tearfund,[697] it was noted that religion forms part of the fabric of society in the black ethnic minorities in the UK with 48% claiming to be Christians. This perhaps explains the rationale of black African religiosity that "understanding Christianity as a way of life has considerable implications for liturgical expressions ecumenically. Within African contexts, religion as a way of life is far from individualistic. It is rooted in and lived through the human community and all of creation."[698]

In an attempt to understand African spirituality and religiosity, it is always helpful to analyse it in a holistic and inseparable three-dimensional perspective: at a personal level, worship manifests as individual expressions of mixed emotions of anxiety, excitement, and sometimes desperation; surrendering itself to the supernatural. Furthermore, individual expressions are always intertwined with the collective ['I am' because 'we are'] including all of God's creation. Therefore, the literal interpretation and application of biblical texts find fertile ground in African expressions. For instance, observations were made that within the APCs, moments of worship were highly charismatic with a deep sense of commitment to a particular section of the service regarded as a moment of praise and worship. During praise and worship, conveners and church ministers would encourage their congregants to put into practice scriptures that specifically encourage acts of praising and worshiping God.

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[697] Jacinta Ashworth, Ian Farthing and Tearfund. *Churchgoing in the UK: a research report from Tearfund on church attendance in the UK.* Teddington: Tearfund, 2007.

[698] Itonde A. Kakoma, *Worship in African Contexts of Holism and Crisis*, (The Lutheran World Federation, A Communion of Churches, Geneva, 2005): 10. https://www.lutheranworld.org/sites/default/files/2022-02/Worship_African_Context.pdf.

The study noted that the African flavour of worship was characterised by amplified music equipment, loud slogan, mass prayers, and dancing as illustrated by one of the participants, "we are a charismatic Pentecostal church. We believe in God, we believe in the Holy Spirit, we believe in everything the Bible teaches. We are a deliverance ministry and our mode of prayer is very aggressive."[699] It was a common occurrence during the service of worship for the congregants to respond to the preachers' altar-call for divine intervention through prayer for physical healing, casting out a demon from congregants that are believed to be possessed by the evil spirits, poverty, unemployment, challenges with immigration papers, to state a few examples. These were some of the socio-religious issues in the African communities in Scotland. Therefore, churches become the means through which both spiritual and physical needs were fulfilled. The religious communities often serve as beneficial locations of social and financial support. This also agrees with Durkheim who analysed religion in terms of its societal impact. He believed that religion was a force for cohesion that helped bind the members of the society to the group.[700]

7.2.5 APCs social responsibilities towards its members

This section discusses the social roles of APCs in the process of integration and the ways by which they assist the migrant members to integrate. The study found that the APCs social responsibilities in Scotland two functions. The first was directed towards its membership and the second was aimed at reaching out to the public.

The study noted, in the first instance, that one of the APCs' initiatives that were introduced to assist new arrivals to integrate with Scottish communities was the creation of social support networks. The study observed that these social support networks in the APCs were perhaps the most important factors in bringing the members together because they shared similar challenges of social injustices including, immigration issues; lack of suitable and adequate housing; and employability to low-income wage bracket despite most of them being adequately qualified for senior and middle management roles. The social networks, thus, attracted more African migrants to the APCs as Everton noted "social networks play a central role in religious life [and] that they are crucial for the recruitment and retention of members, the diffusion of religious ideas and practices, motivating individuals to volunteer."[701] It was further noted that

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[700]Durkheim, *The Elementary Forms of the Religious Life.*
[701]Sean F. Everton, "Networks and Religion: Ties That Bind, Loose, Build-up, and Tear Down," *Journal*

these established networks supported the African voice and cultural identities in the diaspora to find their full expressions in worship, African rhythms, music, and dance in the APCs. The emergence of the APCs in Scotland is pivotal in providing support networks for Africans in the diaspora. For instance, Thomas Higgins says, "Those who have studied diaspora communities understand the importance of 'networks' in sustaining Africans abroad. Africans maintain connections with their homeland as a means of gaining support, bolstering influence, and sustaining cultural links."[702]

Furthermore, the Malawian and Nigerian Pentecostal Churches provided safety-nets for its membership in proving social capital, socio-religious, spiritual, as well as physical needs to both old and new arrivals from their countries of origins into the newfound world. These safety-nets, thus, enable migrants to integrate into the host society. This is in tandem with the findings of Bernard Otopah Appiah which found that the churches not only provided a community for belonging, but also embarked on wider social, economic, and religious programmes to assist in the integration of their migrant members.[703] These programmes and initiatives helped the migrant members to mitigate the pain of being 'removed' but also assist with integration in the place of settlement.

In the second instance, the study found that the Malawian and Nigerian Pentecostal Churches in Scotland were reaching out to the public. The APCs were playing a critical role in providing social services to various vulnerable social groups in the Scottish society through their established food banks, kitchen soups, and in some cases providing housing for the homeless as part of their missionary work as stated by participants: "The first set of people that started coming to [our] church was met on the high street. Some of them said they had not been to church for the past 20/30 years also and some of them had never been to church at all. Our Church was the first."[704]

The study further learnt that the Scottish Council of African Churches, a mother body of APCs in Scotland, was at the forefront in challenging racial prejudices and stereotypes by among

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of Social Structure vol. 16 (2019): 21. https://sciendo.com/article/10.21307/joss-2019-020.

[702] Thomas W. Higgins, "Mission Networks and the African Diaspora in Britain". *African Diaspora* 5 (2012):166.

[703] Bernard Otopah Appiah. *Negotiating The Integration Strategies and The Transnational Statuses of Ghanaian-Led Pentecostal Churches in Britain* (The University of Birmingham, 2014).

[704] PAR_02.

other things fostering "unity, spiritual and economic empowerment in diversity." [705] Furthermore, the APCs through their association promoted "education and training for members and the community; investment opportunities and poverty alleviation"[706] including working in partnerships with government agencies and institutions for sustainable human development. The presence of the APCs as part of the ecclesiastical order in the Scottish society was beginning to gain acceptance as stated by the mother body of APCs in Scotland that "the wider Scottish public is now beginning to witness and recognise the activities of the Scottish Council of African Churches."[707]

From the discussion above, it entails that the religious communities often serve as beneficial locations of social and financial support. The findings agree with Babatunde who noted that African-led churches are meeting the authentic social, religious, and cultural needs of Africans in the diaspora.[708] This also further agrees with Durkheim who analysed religion in terms of its societal impact. He believed that religion was a force for cohesion that helped bind the members of the society to the group. Thus, religion serves several purposes such as proving answers to spiritual mysteries, offering emotional comfort in times of crises, and creating a place for social interaction and social control.

7.2.6   Impact of APCs in Scotland local community level

The Big Lottery Fund defines impact as any effects arising from an intervention. These can be positive or negative planned or unforeseen. Social impact "relates to the long-term [or short-term] positive [or negative] changes, for individuals, communities, and society as a whole that result from activities or services provided by development-sector organisations."[709] Although there are wide-ranging tools for measuring social impacts, this study was mostly concerned with social integration, education, employability as well as social mobility for Malawians and Nigerians within the APCs in Scotland.

The study identified three positive impacts: It was noted that the Africans in diaspora including Malawians and Nigerians brought diversity at workplaces as well as a young productive

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[705] Scottish Council of African Churches (SCAC) 2016, 1.
[706] Scottish Council of African Churches (SCAC) 2016, 1.
[707] Scottish Council of African Churches (SCAC) 2016, 1.
[708] Adedibu, "Reverse Mission or Migrant Sanctuaries?" 410.
[709] SIM GUIDES, *7 Steps to Effective Impact Measurement* (Keyte & Ridout infocus Enterprises Ltd Version 2.0, December 2016): 6.

workforce in Scotland. This is in tandem with the findings of the Scottish Government on the impacts of migrants and migration into Scotland. The study noted that migration has many economic benefits to a host nation. Thus, the skilled migrants can boost innovation, stimulate economic growth and encourage the local labour force to invest in training to take on and specialise in jobs in which the nation or region has a comparative advantage. [710]

It was further noted that the Africans in the diaspora, who formed 80% membership composition of the sampled APCs, were engaged in charitable causes within their local communities. This was perhaps one of the strong indicators for the effective roles and relevance of the APCs in Scotland. Thus, the APCS in Scotland had a more holistic approach to mission, which included evangelism and social action towards the immigrants and the local population. It was further argued that the APCs were critical partners in facilitating diversity, social cohesion, and integration of Africans in the diaspora while simultaneously preserving cultural identities.

However, the study noted some deficiencies in various capacities within the APCs such as finances to run programmes build or purchase places for worship, and operational centres. Furthermore, inadequately qualified ministers and laypersons including the fact that most of its members were drawn from international student-body, tend to cause institutional instability because, after graduation, most of the students would return to their countries of origin or go elsewhere in search of employment and business opportunities. Moreover, the Scottish Council for African Churches stated that it experienced resistance in coordinating the APCs at Scotland country-level because each one of the APCs was independent of each other and tended to lean towards denominational alignment rather than interdenominational cooperation. However, through its interdenominational and intercultural programmes, it remained an important platform for APCs in creating a favourable environment for social integration.

7.2.7   African integration in Scotland

World migration is increasing, and its nature, as well as the factors that lead to migration, are constantly changing. The world's population of immigrants has increased at a rate surpassing world population growth and the potential for future growth in international migration is nothing less than astounding. Statistics published by the Office of National Statistics from the 2011 census showed that the concerns of the government and the host communities were how

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[710] Scottish Government, *The impacts of migrants and migration into Scotland*, 311.

to integrate the African migrants successfully into society.[711] It is worth noting that Scotland hosts migrants from different parts of the world with different cultures. Therefore, building social cohesion and integration becomes paramount. For instance, Mitton and Aspinall noted that "integration remains a controversial matter, raising complex issues…there was a need to develop indicator sets that could permit the evaluation of the extent of Black African integration."[712]

The question of integration in the United Kingdom has not only remained controversial and complex but also misconstrued by many to be synonymous with assimilation. The former UK Home Secretary Roy Jenkins perhaps endeavoured to make a clear distinction between the two in 1966 when he said:

> "I do not regard [integration] as meaning the loss, by immigrants, of their national characteristics and culture. I do not think that we need in this country a 'melting pot', which will turn everybody out in a common mould, as one of a series of carbon copies of someone's misplaced vision of the stereotyped Englishman…I define integration, therefore, not as a flattening process of assimilation but as equal opportunity, accompanied by cultural diversity, in an atmosphere of mutual tolerance."[713]

However, it is noted that some of the major stumbling blocks towards the integration of ethnic minorities in the UK have been the lack of "…equal [opportunities], accompanied by cultural diversity, in an atmosphere of mutual tolerance."[714]   It is for this reason that this section discusses the role of the Church of Scotland and some government policies in the process of integration to ascertain the practical ways by which they assist migrant members to integrate within the Scottish society.   Furthermore, the section will discuss the gaps that were said to be the major hindrances in the upward social mobility for most members in the Malawian and Nigerian churches in Scotland.

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[711] Scottish Government. *Analysis of Religion in the 2011 Census.*

[712] Lavinia Mitton and Peter Aspinall, "Black Africans in The UK: Integration or Segregation?" January 2011, https://eprints.ncrm.ac.uk/id/eprint/4874/1/uptap-findings-mitton-jan-11.pdf.

[713] Andreas Georgiadis and Alan Manning, "One nation under a groove? Understanding national identity", *Journal of Economic Behavior & Organization* 93,No. C (2013):166-185.

[714] Georgiadis and Manning, "One nation under a groove?" 2.

7.2.8 The role of the Church of Scotland in the African integration

It was noted that the contemporary trends within the Church of Scotland were a general acceptance and accommodation of the African ministers and laypersons as a means of bridging the ministerial deficit that is expected to continue for a long time to come. For instance, it was reported that the Church of Scotland had only 811 for its 1,400 congregations in Scotland and that it was struggling to recruit ministers.[715] For instance, there was a case in point in which a black African minister was well received and supported within the Church of Scotland. The case of an African Minister in the Church of Scotland is perhaps one of the few good illustrations that demonstrate the possibility of harmony in cultural and ethnic diversities within the church as a universal body of Christ.

"I am Reverend Doctor [PAR_17], originally from […]. I am an ordained minister of the Presbyterian Church of […] since 2005. I studied at the University of Edinburgh where I earned my Masters' and PhD in theological studies. I am now here as a church minister within the Church of Scotland."

"I started my ministry here in Scotland where my family was the only black African in the congregation. I had come from Africa; I had little or no experience with how the church works here. So, I had to learn by doing. Interestingly, the people appreciated the [spiritual] gifts[716] that I brought with me into the church. Within twenty-one months of my stay at the Church, I was encouraged by members to seek full admission as a minister into the Church of Scotland, which I did. In June 2015, I was given notice that I had been accepted into full ministry. I have been here for close to a year now. It is interesting to note how much impact I have made in the lives of ordinary people in this small town. Sometimes I could be speaking to somebody who does not even know me, and they would react like, "oh so you are the minister at this Church? We have heard so much about you, all good things." I feel and see that people have received us and they love us. So, that is why I am happy that even though I do not have the same skin colour as them, they see me as a brother, as a friend, and just another human being like them. We accept each other and there is that bond of love, honour, and peace in Christ. The fact that I am now a minister with the Church of Scotland means the beginning of the new dawn in the Church." [PAR_17]

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[715] BBC, "Church of Scotland casts its net to find new ministers," 12 May 2015, https://www.bbc.co.uk/news/uk-scotland-32702008.

[716] Ephesians 4:11-12 (New King James Version).

In the case above, is perhaps one of the examples of adaptation, assimilation, acceptance, and integration of a black African minister into an all-white Church of Scotland congregation. The case demonstrates the positive impact the minister exerted among his congregants. For instance, he states that within twenty-one months of his stay at the church, he was encouraged by the membership to seek full admission as a minister into the Church of Scotland. This may imply that he had been accepted by the church as an equal partner in ministry. Furthermore, the case demonstrates that it was possible to adapt, assimilate and integrate within the Scottish society, despite different ethnic, cultural, and geographical backgrounds.

In many instances of Africans including Nigerians and Malawians in Scotland fall within the Scottish Government policy on race relations and ethnic minorities as it is stated, *"Ethnic minority communities have historically helped shape Scotland and will continue to help shape its future."*[717]

Although the numbers of black Africans serving as ministers within the Church of Scotland were still small, the church acknowledged the significance of the African contribution to the revival of the Church of Scotland as noted by the moderator of the Church of Scotland General Assembly, "You [the Africans] do not need missionaries anymore. We do. Your faith has found its African heart and soul and its African voice. You need to teach us again how to find our Scottish heart, and soul, and voice because your church is growing and, sadly, our church is not."[718]

The invitation to Africa and the Africans by the Moderator of the Church of Scotland General Assembly to 'revive' the church of Scotland is a clear demonstration that the former heartland of Christianity is now in dire need of intervention from the global South not only for its revival but also for its survival.   It was noted that the response to this call was being positively heeded by African ministers such as the case was with the Africans ministering in the Church of Scotland.

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[717] Scottish Government, *Scotland's People Annual Report 2019.*
[718] Russell Barr: Was the Moderator of the Church of Scotland General Assembly.

"Let us [the Africans] get into ministry in the Church of Scotland and be ministers like myself and teach them [the Scots] another way of doing church, and show them that kind of exuberance in worship, that exuberant lifestyle of worship, that kind of power ministry and enjoying God in His worship. Let us bring that into this country and we will leave a mark."[719]

It was noted that while there was general acknowledgment that a few African ministers serving in the Church of Scotland made a positive impact, however, there was a broader consensus among participants on the reluctance of the Church of Scotland in accepting the 'newcomers' within their ranks in ministry. The study noted that the few Africans that served within the Church of Scotland were in the middle and lower ranks within the church hierarchy. This could perhaps have been the integration of African ministers within the ministry in the Church of Scotland is still at an 'experimental stage' considering that it is a fairly new phenomenon within the church. The other factor observed was that most of the exchange programmes between the Church of Scotland for instance, and its African partner churches, under the "twinning project,"[720] were in the short and medium-range programmes ranging from few weeks to less than a year. Furthermore, it was noted that most, if not all, APCs were Pentecostal and charismatic making it difficult to fit within the doctrines of the Church of Scotland.

This agrees with the results of some scholars who noted that congregations in the west were not readily accessible to migrants. Gerrie ter Haar found that in Britain the unfriendly reception accorded to black immigrants by the established churches was the immediate reason for Africans to found independent churches. Gerrie ter Haar notes:

"Remarkably, except for the Roman Catholics, none of the traditional mainline churches in Africa and Europe, such as the Presbyterian or Methodist Church, has been successful in attracting the support of significant numbers of African Christians living in Europe. This is no doubt related to the particular structure of these former mission churches, whose organisation appears less adaptable than that of the African international churches to the unique circumstances created by migration. Members who attended one of the mainline churches when they lived in Africa have therefore usually been obliged to join one of the newly emerged African international churches."[721]

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[719] PAR_17.

[720] Twinning Project: is a relationship between a congregation or presbytery from the Church of Scotland with a congregation or presbytery from the world church.

[721] Gerrie Ter Haar, *Halfway to Paradise: African Christians in Europe* (Cardiff: Cardiff Academic

7.3 Social mobility gaps and African integration

This study noted five main identifiable gaps in socio-economic, academic, racial, and migration stereotypes, socio-cultural as well as in employability, which could have been responsible for the slow process of integration between the Malawians and Nigerians, on the one hand, and the local communities, on the other hand. These gaps were said to be the major hindrances in the upward social mobility for most members in the Malawian and Nigerian churches in Scotland.

7.3.1 Socio-economic gap

Participants pointed out that integration in Scotland and the rest of the UK had been hampered to a greater degree by socio-economic disparities between ethnic minorities and the majority-white backgrounds. The study identified three main socio-economic gaps prevalent within the Malawian and the Nigerian church membership: (a) that poverty rates were on the rise, (b) the income inequality was high; (c) the median household income was also on the upward trend.[722] The study found that for most newcomers their pre-occupation was first and foremost to worry about their livelihoods. Therefore, church membership acted as a hub of convergence for people with similar needs and challenges. For the most part, APCs are regarded as the secondary family.   It is further observed that the economic inequalities are minimised through social support networks within the church. For instance, members can share a meal or access foodbanks in times of need. According to the Poverty and Income Inequality in Scotland: 2015-18 on the "Palma Inequality Measure" [723] in figure 18, "The top 10% of the population in Scotland had 27% more income in 2015-18 than the bottom 40% combined. [724]

Press, 1998): 3.

[722]Scottish government report on *'Poverty and Income Inequality in Scotland:* 2015-18, 2019.

[723]Alex Cobham et.al, *Inequality and the Tails: The Palma Proposition and Ratio,* 2016.

[724]Scottish Government Report 2019, 1.
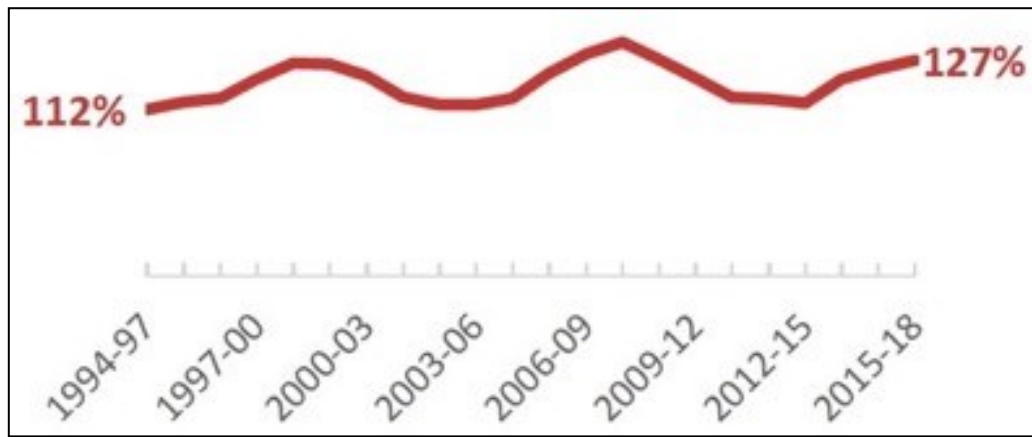
Figure 18:Palma Inequality.

Scotland Government, Palma Income Inequality, from 1994 to 2018, accessed 15 August 2022, https://www.gov.scot/publications/poverty-income-inequality-scotland-2015-18/.

From this report it was noted that ethnic minorities made the bulk within the bottom 40%; although the general perception according to participants, most APCs were among the wealthiest Christian organisations in Europe; owning to the sacrificial donations by the church members to their congregations with the hope of more blessings in return. It was noted that most members lacked decent housing and decent economic livelihoods.[725]

Furthermore, there were indications that socioeconomic disparities between ethnic minorities and the majority-white backgrounds partly had its roots in the anti-immigration policies that usually do not favour immigration from non-EU and Commonwealth member countries. This has been compounded by the recent rise of radical-right popularist parties[726] in Europe that have pushed the anti-immigration and nationalist narratives to the top of the political and policy formulation agenda. Arguably, these anti-immigration narratives and the nationalist agenda had, in turn, created a buffer zone between the black African ethnic minorities, on the one hand, and those of the white British background, on the other hand. For instance, "when the British voted to break away from the European Union, they said they wanted to 'take back control of their money and laws and they expressed a deep anxiety over immigration."[727] For instance,

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[725] Netto, Sosenko and Bramley, *Poverty and ethnicity in Scotland* 2011.

[726] Philipp Lutz, "Variation in policy success: radical right populism and migration policy", *West European Politics* 42, no. 3 (2019): 517-544.

[727] Karla Adam and William Booth, *Immigration worries drove the Brexit vote, Then attitudes changed*. https://www.washingtonpost.com/world/europe/immigration-worries-drove-the-brexit-vote-then-attitudes-changed/2018/11/16/c216b6a2-bcdb-11e8-8243-f3ae9c99658a_story.html.

citing the 'Wind-Rush Generation' [728] scandal, Shand-Baptiste argued that "the UK's immigration system is ideologically broken. Britain's brutal approach took centre stage in 2012 when Theresa May[729] first uttered the words 'hostile environment'. But this is an ongoing, historical problem." [730] However, it was from this period that most unregularised Black Africans and other immigrants especially from non-EU suffered 'economic exclusion.' It is noted that the anti-immigration policies affected the "labour market structures and practices, the educational system, the welfare regime and, most notably, immigration and integration experiences." [731] It also appeared that "other more settled groups were unable to access jobs at a level commensurate with their levels of education, which is possibly an indicator of discrimination in the labour market."[732]

Under these difficult to navigate challenges of immigration to the UK, integration for many black Africans, including Nigerians and Malawians in Scotland had remained a daunting prospect as stated by some participants:

"Integration has been a huge challenge not only for African immigrants but also for other minority groups based on cultural practices, religion, and ethnicity. I say this because true integration begins to happen when all social groups within the society begin to feel and act as equals. This is yet to happen in Scotland just as it is in most parts of the UK."[733]

These findings were consistent with the report of the "Social Mobility Commission of 2019."[734] However, it was noted that in 2018, Scotland introduced a duty on public bodies to improve

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[728] Wind-Rush Generation: Were Black Caribbean immigrants named after the Empire Wind rush ship which first brought families over to help rebuild post-war Britain between 1948 and 1971. In 2017, thousands of the Wind rush generation were deemed "illegal" by the Home Office and threatened with deportations in what became known as the Wind rush Scandal.

[729] Theresa May: British Prime Minister from 2016 to 2019. She also served as Home Secretary from 2010 to 2016.

[730] Kuba Shand-Baptiste, "The UK's immigration systems is ideologically broken", *The Independent* 8 October 2019, https://www.independent.co.uk/voices/windrush-dexter-bristol-death-scandal-immigration-home-office-a9146221.html.

[731] A. Cangiano, 'Foreign Migrants in Southern European Countries: Evaluation of Recent Data', , Raymer, J. and Wiilekens, F. (eds.), *International Migration in Europe: Data, Models and Estimates*, (New York: Wiley, 2008).

[732] Cangiano, "Foreign Migrants," 11.

[733] PAR_01.

[734] Social Mobility Commission: Is an advisory non-departmental public body established under the Life Chances Act 2010 as modified by the Welfare Reform and Work Act 2016. It has a duty to assess progress in improving social mobility in the UK.

social mobility by reducing socio-economic gaps within Scotland.[735] It is worth noting that it was at the time of the field research for this study when the Scottish Government had introduced a duty as a "legal requirement on public bodies aimed at reducing socio-economic disadvantage."[736] Therefore, it was too early for this study to establish the impact on the socio-economic gaps concerning this policy.

7.3.2   Academic gap

According to the Scotland's Commissioner for Children and Young People's[737] report, the academic gap within the black African minorities, had two strands in Scotland: The first was that most Africans that came with foreign academic qualifications were overqualified for the type of jobs they were performing because most of them came as postgraduate students at masters and higher levels of academic attainment. The second strand was that the subsequent generations were trapped in the cycle of poverty and unable to access quality education because of having come from disadvantaged backgrounds. These findings are consistent with that of the Social Mobility Commission of 2019 which found that, "…babies from disadvantaged backgrounds are more likely to be born with low birth weight, which has been shown to lead to worse health in childhood, and worse outcomes in later life through poorer educational attainment and lower wages." [738]   Based on interviews with participants, the study noted that there was a high rate of dropouts at the tertiary level among minority students including Malawians and Nigerians due to lack of financial and material support. These findings confirm the previous results in various studies on the subject such as that of the Social Market Foundation (SMF) and UPP Foundation[739] as well as the 'Social Mobility Commission'[740] respectively.

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[735] Social Mobility Commission, *State of the Nation 2019,* 21.

[736] Ibid, 129.

[737] Anne Pirrie and Edward Hockings, Scotland's Commissioner for Children and Young People (SCCYP), *Poverty, educational attainment and achievement in Scotland: a critical review of the literature.* 2012.

[738] Social Mobility Commission 2019, 21.

[739] Kathryn Petrie and Nigel Keohane, On course for success? Student retention at university: A report by the Social Market Foundation Funded by the UPP Foundation. (2017). https://dera.ioe.ac.uk/15894/1/Poverty_educational_attainment_and_achievement.pdf.

[740] Social Mobility Commission (2019.

"Disadvantaged pupils start schooling behind their peers in terms of attainment. Once at university, disadvantaged students are much more likely to drop out, due to the costs of studying and cultural barriers. The higher education application, admissions, and financial support processes are complex. These processes are at best confusing and at worst damaging for the least advantaged and least supported students in the system". [741]

"The government has been called on to take "urgent" action after it emerged black students are more than 50 percent more likely to drop out of university than their white and Asian counterparts."[742]

It is further noted that the Black, Asian, and other minority ethnic backgrounds struggle academically because of the socio-economic challenges. For instance, to quote the BBC, there is "a 13% gap between the chances of white and BAME students getting a first or upper second degree"[743] Consequently, the academic performance of every student has a carryover effect on the job market.

"The fact remains that inequalities in educational outcomes for young people who experience persistent poverty remain an intractable problem and one that is inextricably linked to an inequitable distribution of resources. Moreover, the evidence suggests that family background and income poverty in individual households are only part of the problem."[744]

7.3.3 Employability gap

The sentiments expressed by participants in this research were consistent with those of David Olusoga that black workers are more than twice as likely to be in insecure forms of employment such as temporary contracts or working for an agency.[745] It was noted that the trend had perpetuated the cycle of poverty.

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[741] Social Mobility Commission (2019).

[742] May Bulman," Black students 50% more likely to drop out of university, new figures reveal," 2017. https://www.independent.co.uk/news/uk/home-news/black-students-drop-out-university-figures-a7847731.html. and give full date of 19 July 2017.

[743] BBC "Universities told to tackle race attainment gap," 2 May 2019, https://www.bbc.co.uk/news/education-48121840.

[744] Pirrie and Hockings, *Scotland's Commissioner for Children and Young People: Poverty, educational attainment and achievement in Scotland,* 11.

[745] David Olusoga, "The reality of being black in today's Britain," *The Guardian* 30 October 2016, https://www.theguardian.com/commentisfree/2016/oct/30/what-it-means-to-be-black-in-britain-today.

"The truth of the matter is that most of our African brethren are highly qualified, but only God knows why the system tends to shun them. One is forced to think that there could be an element of racism. Even when they get qualifications from UK universities, they must work ten times more to be accepted as equals. Some had to change their African names just to try and fit in the society."[746]

The Scottish Parliament Equal Opportunities Committee 2010, charged to explore the impact and contribution of migrant populations within Scottish society, summarised the evidence considered concerning the qualifications and skills of migrants:

"The Committee was told by a number of witnesses that many migrants who arrive in Scotland possess the relevant skills, experience, and qualifications to enter more highly skilled jobs, but that qualifications obtained abroad are not recognised by employers or educational institutions. Some migrants, therefore, gave up pursuing a particular career and either take up employment in unskilled jobs or they may decide to leave Scotland altogether and take their skills and expertise with them"[747]

It was noted that perhaps the most challenging aspect of employability for Malawians and Nigerians in Scotland was during the time of the transition from the asylum, refugee, or student visa to indefinite or limited visa status. During this period the applicants are not allowed to work or have limited hours on the Tier 4 General Student Visa. For instance, the Tier 4 General Student Visa holder studying on a degree course was allowed to work up to 20 hours per week and a non-degree course was up to 10 hours per week.[748] The UK Migration Policy on non-EU that includes Malawians and Nigerians in Scotland negatively impacted their prospects of employability due to prolonged migration and settlement systems. [749] Consequently, participants argued that they were left with no options but to work illegally or accept to work on very low wages. These results were in tandem with the Social Mobility Commissions report which concluded that "people from working-class backgrounds are much more likely to be paid below the voluntary living wage than those from more advantaged backgrounds showing entrenched social mobility problems within the low paid workforce."[750]

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[746] PAR_01.

[747] Scottish Parliament. "Equal Opportunities Committee, Inquiry into Migration and Trafficking: Official Report." 2010. https://archive.parliament.scot/s3/committees/equal/reports-10/eor10-05-00.htm.

[748] UK Council for International Student Affairs (UKCISA), Immigration Information: Tier 4/Student Visa and Employment, 2019, http://www.ukcisa.org.uk/.

[749] Ibid.

[750]Social Mobility Commission, "State of the Nation 2019," 105.
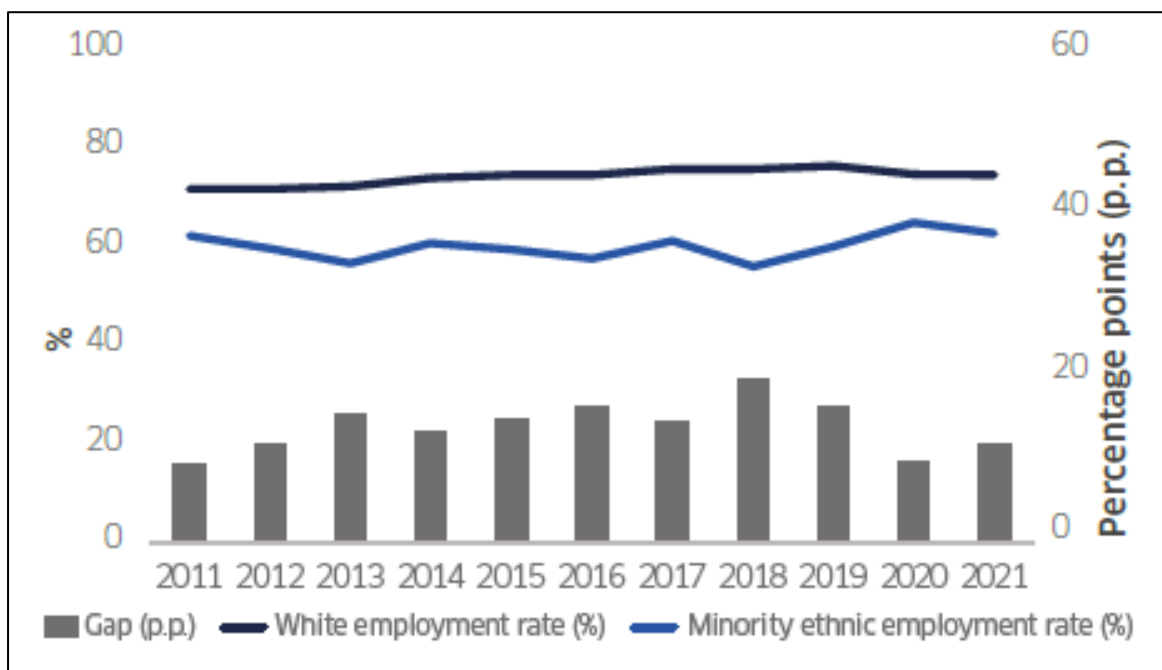
Figure 19: Employment rates (%, 16-64) white and ethnic minorities, Scotland.

Scottish Government*, Analysis of Labour Market Outcomes of Scotland's Minority Ethnic Population, 2021,* p.10.

In Figure 19 above, the employment rates (%, 16-64) white and minority ethnic, and minority ethnic employment rate gaps in Scotland, were ranging between 70% to 75% for the whites and 50% to 60% for the ethnic minorities with the gap (p.p) of 20% in 2018 and 10% in 2020.[751] Black Africans including Malawians and Nigerians form part of the minority groups in Scotland.[752] The employment gap between white and minority ethnic backgrounds in Scotland is persistently wide,[753] creating socioeconomic inequalities and creating a cycle of poverty among the minority communities in Scotland.

However, in its attempt to break the cycle of poverty, the Scottish government has introduced the "Fairer Scotland Action Plan"[754] whose objective is to tackle "poverty, reduce inequality and build a fairer and more inclusive Scotland."[755] A more inclusive Scotland would recognise and equally compensates efforts and contributions of all its citizens regardless of race or ethnicity.

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[751] Suzi Macpherson, *Ethnicity and employment, (*Edinburgh, Scotland: Scottish Parliament, 2015): 71, https://www.voced.edu.au/content/ngv%3A69426.
[752] Macpherson, *Ethnicity and employment*, 15.
[753] Macpherson, *Ethnicity and employment*, 15.
[754] Scottish Government, *The impacts of migrants and migration into Scotland*, 1.
[755]Scottish Government, *The impacts of migrants and migration into Scotland*, 1.

7.3.4 Socio-cultural gaps

It was noted that differences in culture and belief systems between Malawians and Nigerians, on the one hand, and the Scottish indigenous, on the other hand, was one of the major obstacles in the harmonisation of local communities. It was further noted that for the most part, it only becomes natural that people of the same ethnic, religious beliefs and practices and the linguistic background will almost always associate with each other because they share all things common. Thus, they express themselves better in their vernacular, share the same type of foods, their customs and belief systems will be the same, and they will most likely prefer getting married from similar backgrounds. This could perhaps help to illustrate why most churches eventually become mono-ethnic. However, it is important to note that language was not a factor for lack of integration and social mobility and that English with an African language accent may have a minimal effect on integration and not social mobility.

7.3.5 Racial and immigration stereotypes

Effective and efficient integration is challenged in Scotland due to the lack of equal opportunities, as a result of racial and immigration stereotypes in Scotland and the rest of the UK. Although it was noted that most Africans who had migrated to Scotland for whatever reasons had legal residence status, it was also noted that a few who had irregular residence permits, as well as those whose applications were being delayed in the Home Office or being defended in the courts of law, found support and refuge in the APCs. This was a significant support mechanism because the majority of its members will have gone through similar circumstances. These challenges were perhaps the most common that hindered or slowed the process of integration among African migrants in Scotland and the rest of the UK.

> "The first level of isolation is created by the British government that has created a lot of bottle-necks for immigrants from the outside of the EU who when they come to seek asylum can take many years before their cases are resolved; during this period, they are not allowed to work or if they were students they are only allowed to work a limited number of hours per week."[756]

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[756] PAR_01.

The study found that immigrants from Africa had challenges in breaking the racial and ethnic barriers because Western society was increasingly becoming secularised and unchurched. It was noted that the lack of political will, intentionality as well as the anti-immigration policies and highly biased negative media against immigrants have all been recipes for racial and immigration stereotypes in the United Kingdom. It is argued that the United Kingdom anti-immigration policies have fuelled racial tensions and built stereotypes among the most extreme right-wing of British society. For instance, when the British government announced the policy of the hostile environment for the so-called illegal (irregular) immigrants, there were mass deportations and detentions for the irregular immigrants:

> "There will be a new drive to prevent illegal entry, to crack down on illegal working, and a tough policy of removals for those who should not be here. There will be on-the-spot fines for employers ... We will fingerprint visitors who need visas ... demand financial bonds from migrants in specific categories ... it becomes the norm that those who fail [to be granted asylum] can be detained."[757]

It is further observed that the infamous 'Operation Vaken'[758] (OV) was part of the policy of discouraging irregular immigration in the UK. According to Home Office, the OV was "intended to encourage people who did not have the correct legal permission to be in the UK, to return to the country from which they had arrived."[759] However, the "Go Home or Face Arrest" vans were widely condemned by a cross-section of the British society as being inappropriate and "accused of helping Far-Right slogans."[760] Subsequently, the controversial vans were removed from circulation. This example helps to illustrate how the UK government systems equally feed into the racial and immigration stereotypes as demonstrated in Figure 20 below.

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[757] Rob Berkeley, Omar Khan and Mohan Ambikaipaker, *What's new about new immigrants in twenty-first century Britain?* (The Joseph Rowntree Trust, York, 2006):12. https://www.jrf.org.uk/sites/default/files/jrf/migrated/files/9781859354469.pdf.

[758] Operation Vaken: This was a pilot operation which aimed to increase the uptake of voluntary departures. However, it was characterised by the so called *"Go Home Vans"* (or face arrest) that were largely perceived by the general public as intimidatory, and xenophobic.

[759] Hannah Jones, et al., *Go home? The politics of   immigration controversies*. Manchester University Press, 2017.

[760] Adam Sherwin. "Controversial 'go home' vans persuaded just 11 illegal immigrants to leave Britain", 2013. https://www.independent.co.uk/news/uk/politics/.

Figure 20: Image of Home Office 'Go Home' Vans. Diane Taylor, "*The Guardian*", 25 May 2022, accessed June 2022, https://www.theguardian.com/uk-news/2022/may/25/from-go-home-vans-to-windrush-scandal-a-timeline-of-uks-hostile-environment.

The study found that the racial divide and the immigration stereotypes were old phenomena within British society. Since the abolition of the slave trade in the UK, race relations have been acrimonious. Successive governments have not been able to create a harmonious society for the mutual benefit of all races and ethnicities, as argued by Olusoga, "The walls of disadvantage that today block the paths of young black Britons are a mutated product of the same racism. Knowing this history better, understanding the forces it has unleashed, and seeing oneself as part of a longer story, are some of how we can keep trying to move forward."[761]

A small sample of media headlines from as early as the 1970s further helps to illustrate the fact that immigration and race relations in the UK have constantly been and will probably continue to be a highly contested phenomenon. For instance, the "443,000 [immigrants] moved in [the UK] from 'non-white' Commonwealth," [762] headlines in the Daily Telegraph and the Wolverhampton Express and Star of 1970 article that said, "Coloured immigrants to Britain get a raw deal from the Home Office and immigration officials; says a report yesterday. Both seem to think they must control the level of coloured intake rigorously. They rarely and reluctantly give any coloured immigrant the benefit of the doubt, the report adds"[763]

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[761] Olusoga, "The reality."
[762] Press Headlines, The Daily online Telegraph of 1970, 20 January 1970, 5.
[763] Press Headlines, Wolverhampton Express & Star, 26 June 1970.

The study further noted that the negative media coverage that has occurred over many decades on immigration in the UK has arguably significantly contributed to the anti-immigration and racial stereotypes among British society. For instance, in the report by Greenslade[764], the analysis revealed that the Daily Express leads the way in negative coverage of asylum seekers, refugees, and immigrants in 2017 as illustrated in Figure 21.

Figure 21: Media reports on Immigration.

Roy Greenslade, "The Guardian," September, 2016, accessed June 2022, https://www.theguardian.com/media/greenslade/2016/sep/05/newspapers-publish-anti-immigration-stories-but-what-is-to-be-done.

The issues of racial disparities took centre stage in the Scottish Government with the introduction of the "Fifteen-year's Race Equality Framework-2017-21"[765]aimed at "advancing race equality, tackling racism and addressing the barriers that prevent people from minority ethnic communities from realising their potential." [766] The Scottish government through Angela Constance (MSP), the Scottish government's Cabinet Secretary for Communities, Social Security and Equalities, acknowledged the challenges of race relations in Scotland as follows: "Despite our tradition and the warm welcome which we give, many of our fellow

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[764] Roy Greenslade, "Newspapers publish anti-immigration stories – but what is to be done?" *The Guardian* 5 September 2016, https://www.theguardian.com/media/greenslade/2016/sep/05/newspapers-publish-anti-immigration-stories-but-what-is-to-be-done*/.*

[765] Angela Constance, MSP. "Social Security and Equalities." *Equality outcomes and mainstreaming report*. Race Equality Framework: Ministerial Foreword. Scotland Government 2017. https://www.gov.scot/publications/equality-outcomes-mainstreaming-report-2017.

[766] Ibid, 2.

Scots face barriers in their way, which impede not just the fulfilment of their potential, but which harm Scotland as a whole. We don't want anyone to be marginalised or abused because of their race, but sadly that is still the case for many in Scotland."[767]

In summary, the socio-culture differences; socio-economic disparities; language and ethnicity as well as the inability to integrate including the fact that Scotland, like most western societies, is fast becoming highly secularised were all challenges that the Malawian and Nigerian churches including other APCs had to contend against for them not only to survive but also to thrive.

7.3.6 Mitigation

It is argued that the challenges of the APCs inability to adequately integrate ought to be a shared responsibility among all the stakeholders: the APCs, on the one hand, and on the other hand, the UK and the Scottish governments including non-governmental agencies. However, it is important to note that while the UK government takes the hard line in reducing the net immigration figures, the Scottish government advocates for increased immigration into Scotland to increase and sustain its economic activities. For instance, in the Fourth Report of Session 2017–19, the Scottish Affairs Committee in the House of Commons made one of the following conclusions.

> "Migration to Scotland has helped to create a prosperous and diverse nation with a thriving economy and a tolerant, diverse society. We welcome the benefits that migrants have brought to Scotland and acknowledge the importance of ensuring that future immigration policy enables Scotland to continue to attract people from overseas to work, raise their families and contribute to Scottish society."[768]

The significance of the statement cited above is that it demonstrates the divergence in the policy direction for immigration between the UK and the Scottish governments. The dichotomy between the two governments becomes an important factor in the design and implementation of the immigration policy and framework that ultimately generate consequences on

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[767] Constance, "Social Security", 21.
[768] House of Commons Scottish Affairs Committee, "Immigration and Scotland", Fourth Report of Session 2017-19, HC488 (2018):35.
https://publications.parliament.uk/pa/cm201719/cmselect/cmscotaf/488/488.pdf.

immigrating individuals, families as well as on issues of integration and economic progression.

It is argued on the part of the APCs in Scotland that they must learn to adapt quickly and understand the complexity as well as the dynamics of mission ministry in Western cultures. The group dynamics allows individuals and groups of similar interests and challenges to develop a 'pull-and-push' phenomenon towards each other and away from those of different cultural heritage. The APCs in Scotland must implement more deliberate programmes meant to foster integration and encourage more partnerships with the local authorities and communities.

It was observed that being intentional in tackling issues of integration was the most effective methodology in the development and implementation of pro-integration policies in Scotland and the UK because integration is most effective when all stakeholders work in harmony under mutual trust and respect without placing the incoming communities on the receiving end.[769]

> "The question of integration is simply said than done. It can only work effectively in a reciprocated situation. The question is, are we getting anywhere near that? In some cases, one can say yes, but in most cases, it is a difficult balancing act between integration and assimilation, on one hand, and, on the other, keeping and maintains the cultural identity. There are also class issues in economic prowess between and among races. One good example is to find out the percentage of African immigrants on the property ladder. We can only begin to talk about proper integration when we have all things equal. As long as inequalities continue to exist integration or assimilation shall be mere rhetoric".

In the final analysis, it is argued that until the black African minorities are meaningfully engaged as social capital groups as well as creating educational opportunities in institutions of higher learning for them and begin to be recognised as equal partners in development, black African integration in Scotland and the rest of the UK shall continue to be elusive while widening the racial divide and immigration stereotypes.

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[769] PAR_01.

7.4 APCs and reversed mission discourses

This section intends to discuss whether the APCs in Scotland are a reversed mission from Africa to Europe. This section argues that the sociocultural, socioeconomic, as well as socio-religion, may all have been responsible factors in the emergence of the Malawian, Nigerian other APCs Churches in Scotland as opposed to the rhetoric of the reversed mission phenomena.

7.4. 1 The Reversed Mission Phenomenon

Barely two centuries ago, the direction of missions was from the West to the non-Western lands but that trend is now being reversed[770], hence the terminology 'Reverse Mission.' According to Matthew Ojo, reverse mission may mean, "The sending of missionaries to Europe and North America by churches and Christians from the non-Western world, particularly Africa, Asia, Latin America, which were at the receiving end of catholic and protestant missions as mission fields from the sixteenth century to the late twentieth century."[771]

In critiquing Ojo's definition, the apologetics of the reversed mission admit that the term "Reverse Mission"[772] about the emergence of the APCs in Europe remains problematic in its definition. For instance, one would assume that a reversed mission phenomenon occurs when those who were converted by missionaries travel or migrate to the missionaries' society (Europe) to evangelise there. In his analysis, Ola further noted that while Ojo's definition presents an overview of the Reverse Mission concept, an attempt at zooming into specific details—for instance, of the intentionality of the key players from the global south in doing RM, their motivation, the geographical membership of 'the West' or 'global north' amongst other details—awakens the problematic nature of the terminology. Other authors find the definition fuzzy as it focuses much on time and space. For instance, Eric Morier-Genoud in Altglas and Wood notes that, geographically, the term places the centre of the discussion in missionaries reversing a North-South dynamic, meaning missionaries coming from the South (Asia, Africa, and Latin America) and going to the North (Europe and the Americas) and not any other missionary movements, for instance, East-West[773]. In terms of periodization, 'reverse mission' places the phenomenon on a time continuum beginning with European and American missionaries going South in the 16th or 19th century and ending today with Southern

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[770] Ola, "Reverse Mission."
[771] Ojo, "Reverse mission," 380.
[772] Olofinjana, "Theology of Reverse Mission."
[773] Reed, Altglas and Wood, "Bringing Back the Social."

missionaries moving North with Christianity.

It is clear that the landscape of Christianity globally, as observed by Ola is undergoing an undeniable change as the 'centre of gravity of Christianity is shifting from the global north to the global south[774]. African, Asian, and Latin American countries are said to becoming the key players in sending out missionaries to Europe and North America. This is observable from the rate of proliferation of non-western (mostly African) churches in Europe, including Scotland and North America, which some scholars have attributed it to as reversed mission phenomenon. The vibrancy and prolific growth rate of the African Pentecostal Churches APCs are evident in Scotland. It is for this reason that this section aims at assesses whether the emergence of the Malawian and Nigerian Pentecostal Churches in Scotland is a result of reversed mission phenomenon. In responding to the overarching study question: "Is the emergence of the Malawian and Nigerian Pentecostal Churches in Scotland a reversed mission phenomenon?", this section provides the anti-thesis on the notion of the 'reversed mission phenomena' based on the empirical data both in the review of relevant literature, participants' interviews as well as the researchers' observations. The section looks critically into the motivational factors of key players in the proliferation of APCs, their impact on the host societies, and the missiological approaches of the APCs.

The emergence of the Malawian and Nigerian Pentecostal Churches in Scotland was a perpetuation and maintenance of the congregational churches in the diaspora by members from their countries of origin and not a reversed mission phenomenon as claimed by the APCs leaders. This is evident in the sample of the study that nearly all African churches were predominantly mono-ethnic. Thus, the Malawian and Nigerian Pentecostal Churches in Scotland had an average of 80% composition of African migrants from the first and second generations and about 20% from other ethnic groups including the white Scots. The findings indicated that the Malawian and Nigerian Pentecostal Churches operating in Scotland were only serving their migrant communities and, in most cases, as noted by Jemirade, the white host communities in Western nations were not involved in the African churches[775]. The APCs' failure in penetrating the Scottish white community contrasts with the APC's reversed mission claims.

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[774] Ola, "Reverse Mission."

[775] Dele Jemirade, "Reverse Mission and the Establishment of Redeemed Christian Church (RCCG) in Canada", *Missionalia* 45, No. 3 (2017): 263–284.

Furthermore, the study observed that the APCs, pastored by African ministers, were either wholly Malawian or Nigerian extraction except for the Kirkcaldy RCCG Church in Fife that was an exception because it was the only one in the research sample that was pastored by a Nigerian with the majority membership of white indigenous backgrounds. The study found that a small percentage of APCs that had a few local White Scots or British in their congregations endeavoured to involve them in various lay roles and activities in the church, serving as Sunday school and bible teachers, musicians, counsellors, ushers including other administrative roles in the back office.

The study further found that the Malawian and Nigerian Pentecostal Churches in Scotland were highly tribal. For instance, even with the Malawi and Nigerian churches, there were subdivisions of tribal churches such as the Chewa and Tumbuka churches; or in Nigeria the Hausa, Yoruba, Igbo, or Fulani dominated churches. Although it was noted that these tribal dynamics were critical in the harmonisation of cultures and customs within the grouping (congregations) and relevant during special occasions such as in childbirth, weddings, and funeral rites, with most of the APCs congregations embracing afro-centric style of worship, the study noted that these cultural differences had a bearing in the processes of integration with the local communities. Thus, the mono-ethnic APCs had challenges in evangelising and bringing members into the church from the indigenous communities partly because of major cultural differences between them as well as the Afrocentric attitudes of the APCs members in a multicultural Scotland. The failure of multiculturalism in APCs was not the result of a mistaken objective but an inadequate basis on which to achieve it. The overarching factor for the persistence of mono-ethnic and monolingual characteristics in the APCs in Scotland was intrinsically and extrinsically an intended attempt to perpetuate African religiosity and cultures.

It was noted that the APCs, steeped in the use of indigenous African languages, were particularly popular among diaspora Africans in Scotland and the UK because they superimposed African cultures over Western theology.

It is important to note that the establishment of APCs in Scotland was due to the immigrants' desire to preserve a form of identity, language, and culture. Thus, the APCs stressed much on the maintenance of ethnic customs, language, and group solidarity, rather than accommodating the host communities. For instance, dancing during the church service, speak in tongues, and

prayers for deliverance, prosperity, and healing payers were part of the African Christian traditions. Thus, the immigrants found it unnatural to worship in orthodox churches once they arrived in Scotland. It is worth noting that most, if not all, APCs were Pentecostal and charismatic, making it difficult to fit within the doctrines of the Church of Scotland. The theological and doctrinal diversities in the Scottish historic churches prompted the immigrants to establish their congregations and continue to express their Christian faith as they settled in their new locations.

The APCs provided a homely setting and cultural relevance to both the old and new immigrants in their new settings. In this case, the Malawian and Nigerian Pentecostal Churches in Scotland facilitated in meeting both the spiritual and social needs of its membership by de-westernisation of the gospel and the theological context. Thus, religion through the APCs provided a platform for cultural continuity and psychological benefits, playing not only religious and spiritual roles but also social and cultural support mechanisms in the aftermath of trauma migration.

It is worth noting that most of the Malawian and Nigerian Pentecostal Churches were initiated by lay-pastors whose priority was to create a sense of fellowship and belonging for members from their countries of origin and ethnic backgrounds. In this case, the APC leaders saw themselves as chaplains of their compatriots in which, the APCs in Scotland were sanctuaries for black Africans in the diaspora. It was learnt that religion and religiosity served as social capital as well as personal commitment and belonging for migrants in new host countries and often hostile environments. The study found that most of the APCs in Scotland were borne out of the hostile reception of the mainline churches and the Scottish society. It was observed that African migrants faced economic, social, and racial stereotypes from the Scottish historic denominations and the larger society, which led to the emergence of the African churches. To alleviate the challenges, the APCs served as religious organisations, but also served as community networks for advice and integration of the economic and social welfare of their members. For instance, the churches facilitated financial empowerment seminars, immigration seminars, housing, and, educational initiatives, among others for the successful integration of the African migrants into Scottish society.

Apart from the afore discussed motivating factors, mission loyalty to Pentecostal denominations back home in Africa led to the founding of some of the Malawian and Nigerian churches in Scotland. It was noted that a member of either a Malawian Church or Nigerian

Church who had migrated either for work or study started a parish in societies of its non-existence, which was then incorporated into the homeland family once it became viable.

The above discussed motivating factors to show that the emergence of the APCs in Scotland and elsewhere in Europe was predominantly that of the African heritage, rather than a reversed mission. Besides, the study observed some distinctions of the missiological approaches between early western mission agents and contemporary African missionaries, which raised some doubts if the emergence of the Malawian and Nigerian Pentecostal Churches in Scotland was true a result of a mission in a reverse phenomenon. There were two methodological distinctions between the missiological approaches of the 18th and 19th centuries, and that of the contemporary expansion of Christianity from the global South to the North. The former was formal and intentional while the latter was informal and haphazard.

From the reviewed literature, it was learnt that in the early 18th and 19th centuries, the Western missionary agencies and missionary societies (agents) [776] played a central role in the African missionary project. The early missionary work was organised largely by 'Mission Societies.' For instance, there were 51 missionary societies known by 1861 of which 22 were in the United Kingdom, 14 in North America, and 15 elsewhere in Europe. It is estimated that about 2,000 full-time missionaries were being supported in 1,200 mission stations globally. M'biya noted that the missionaries in Malawi, apart from evangelism, provided social services like education and vocational training, and provision of medical services. Thus, the missionaries offered both educational and medical services as tools to build a literate and healthy society that could embrace Christianity[777]. In this case, the missionary agents constructed churches, schools, and hospitals, among others. Thus, the former was intentional and had to send agents.

In contrast, the contemporary expansion of Christianity from the global South to the North is neither formal nor intentional but rather informal and developing spontaneously across the western countries. The study found that the contemporary emergence of the APCs in Scotland was mostly individual initiatives aimed at personal or collective gains in their newfound land. Thus, most of the Malawian and Nigerian Pentecostal Churches in Scotland were products of individual initiatives to form congregations from their countries of origin in their newfound

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[776] Pawliková-Vilhanová, "Christian Missions in Africa."

[777] Eunice M'biya. *Scottish missionaries and the development of Presbytarianism in Malawi: The case of the Blantyre Synod*. Høgskulen: Volda, 2016. http://hdl.handle.net/11250/2432187.

colonies, thereby creating centres of fellowship and worship for both old and new Africans arriving within their catchment areas.

> "I am not aware of more than a handful of leaders who are intentional about missions as in missions beyond just gathering Malawians or Nigerians by continuing what was started in Malawi or Nigeria."[778]

> "Most of us did not set out as missionaries. Truth be told, most of us probably set out as economic migrants or people that came to study [and in the process started fellowships and churches]."[779]

> "… most African missionaries that come to Scotland, especially in our African Pentecostal Churches are economic immigrants. I am sorry to say this, but most of them came looking for greener pastures. That is what brought many to the United Kingdom… I am a full-time pastor but most of them [Pastors] are still working [and doing part-time pastoral work]."[780]

Drawing from the above oral testimonies, one would conclude that most of the APCs in Scotland were established by economic migrants as opposed to the self-acclaimed missionary migrants. Olofinjana described missionary migrants as those who migrated to other countries for the mission.[781] Regrettably, it was noted that most of the APCs pastors did not receive any official missionary training but rather worked as part-timers in the mission field while pursuing their professional careers or academic studies.

It is further evidence that the contemporary mission looks very different from the one which prevailed in the 19th and 20th centuries in terms of its organisational pattern. The APCs in Scotland were due to the South to North migration movements occurring at a massive scale as observed in the migration theory. In this case, there were connections between migration and the proliferation of APCs in Scotland. According to Hanciles, migration has inevitably contributed to the role of the diaspora in the shaping of Christianity in the West, "since the

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[778] PAR_21.
[779] PAR_14.
[780] PAR_02.
[781] Israel O. Olofinjana, "Reverse Mission: African Presence and Mission within Baptists Together in the United Kingdom", *Journal of European Baptist Studies* 19, No. 2 (2019).

1960s in the post-colonial era, the migrant movement has been predominantly from areas with weak economic and political systems to the centres of global dominance and advanced industrial growth." [782] Hanciles further noted that the migratory pattern is often from underdeveloped or developing economies in Africa, Asia, and Latin America to developed economies in Western Europe and North America in the quest for economic and social leverage; but an observable trend is that "economic migrants travelled not only with their skills but also with their religious." [783]

While writing about Indonesian and Moluccan immigrant churches in the Netherlands, Missiologist Mechteld Jansen, viewed the reverse mission as a "missionary strategy which seems to mirror the 19th and 20th century strategies of North Atlantic" [784] dismissed the explosive migrant Churches in the west as they could not fit within the reverse mission bounds. Jansen indicated that an ideal-type of reverse mission must have: mother and daughter churches; well-educated pastors being sent out; and financial support, among others.[785] In this case, the adopted case studies do not match the reverse mission ideal-type. For instance, there was no mother and daughter relationship between the mainland churches in Scotland and APCs congregations; and most of the APCs in Scotland lacked sending enterprises from their countries of origin; unlike the case was during the Europe and American missionary era of the 1800 and 1900s. The findings of this study concur with Ross who noted:

> "… There is no mistaking the fact that the gospel is spreading through migratory movements but there is no sign of anything like a missionary society. There is no head office, no organising committee, no command structure, no comprehensive strategic direction. It seems to be a disorganised movement of individuals making their connections, developing their perspectives and functioning within networks which they have constructed."[786]

Given the above, the rapid expansion of the APCs in Scotland was partly stimulated by the Africans who had migrated to Europe in pursuit of education and employment, disguising

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[782] Hanciles, "Migration and Mission."
[783] Hanciles, "Migration and Mission."
[784] Mechteld Jansen, "Indonesian and Moluccan Immigrant Churches in the Netherlands: Missionary History and Challenge," *Journal of Reformed Theology* 2 (2008): 183.
[785] Jansen, "Indonesian."

[786] Ross, "Non-Western Christians in Scotland."

themselves as missionaries with a purpose to re-evangelize the secularised western societies.

However, it is worth noting that a few Africans in the study sample that were serving as ministers within the Church of Scotland claimed validation as reverse missionaries. For instance, one participant who was ministering in the Church of Scotland said, "I could easily fall within the confines of the reversed mission because what I'm doing here is not for [Africans]; I'm doing it for Scots. I am an African minister in the Church of Scotland."[787]

It was noted that the mainstream churches in Scotland recruited African ministers to cover the acute shortage of ministers in their churches. The critical shortage of ministers in the mainline missionary churches in the West seems to bring about the realisation that ministers from Africa, Latin America, and the Asian churches could bring about the much-needed Christian revival in the Western world. This phenomenon seems to take the rhetoric of reversed mission as a matter of necessity.

While there was general acknowledgment that a few African ministers serving in the Church of Scotland made a positive impact, however, there was a broader consensus among participants on the reluctance of the Church of Scotland in accepting the 'newcomers' within their ranks in ministry. The study noted that the few Africans that served within the Church of Scotland were in the middle and lower ranks within the church hierarchy. This could perhaps be one of the factors that led to the initiation of APCs in Scotland.

In light of the above, the emergence and proliferation of the APCs in Scotland and the rest of the UK, whose membership is predominantly mono-ethnic, cannot be said to be reversed mission but rather the settler or the African Churches in the diaspora:

> "In practice, I think that more of them APCs tend to be settler churches just as we could go back to the 19th Century to find, particularly in countries like South Africa and Kenya, some of those who went out from Britain officially as missionaries and, in effect, ministered primarily as pastors to British settlers. They were pastors of European settler congregations, and they had been engaged in quite rhetoric of the evangelisation of Africa; but actually, they were primarily engaged in ministering to the Europeans in Africa."[788]

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[787] PAR_17.

[788] PAR_15.

Although the APCs pastors do not get to the core of the 'mission field' through the evangelisation of the natives but rather solely reaching out to their fellow Africans, the study found that the Malawian and Nigerian Pentecostal Churches in Scotland understood themselves so much as 'missionary agents' than African churches in the diaspora. The Malawian and Nigerian Pentecostal Churches in Scotland placed minimal emphasis on economic and social motivations and insisted that they established their churches to re-evangelise the western society that became highly secularised. The decline of Christianity in the Western world, according to the participants, is evidenced in the fall in church attendance in orthodox churches; dwindling membership in orthodox churches; and the conversion of churches into secular buildings. It was observed by the participants that the churches were being transformed into flats, restaurants, casinos, bars, and nightclubs at an alarming rate. As a result, the APCs saw it as their divine obligation to re-evangelise the Western world, hence valued themselves as agents of Christian mission. The Malawian and Nigerian Pentecostal Churches in Scotland, however, indicated that they had their inadequacies such as lack of financial capacity, qualified ministers, infrastructure as well as lack of cooperation and coordination among the APCs in Scotland, which negatively impacted their core business of re-evangelisation of the west. The challenges in re-evangelisation to the local communities were evident in most cases in this study as also observed by Adedibu, "it is apparent that the modus operandi through the purported claims of power evangelism has not translated to attracting the host communities into these churches. This reality contrasts with claims of reverse mission to the West." [789]

Despite the challenges, it was noted that the Malawian and Nigerian Pentecostal Churches in Scotland, just like Western missionary agents in Africa, were engaged in social responsibilities in Scotland: one was directed towards its members and the other was aimed at reaching out to the general public through church networks, volunteering in the community and often times long lasting friendships including conflict resolutions are achieved through church and religious encounters.[790] It is for this motive that most APCs were involved in social and charitable causes at the local community level. The study learnt that the APCs were playing a critical role in executing social services to various vulnerable social groups in the Scottish society through the established food banks, kitchen soups as well as in providing housing for the homeless. These vibrant social and religious support networks contributed to the popularity

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[789] Adedibu, "Reverse Mission Sanctuaries?" 418.
[790] Everton, "Networks and Religion," 1.

of the Malawian and Nigerian Pentecostal Churches in Scotland among Africans in the diaspora. It is worth noting that many APCs migrants encountered difficulties, ranging from financial problems and unemployment to immigration difficulties and racial discrimination, hence these social and religious support networks aided the African migrants and asylum seekers to negotiate the migration process in Scotland. This shows that the Malawian and Nigerian Pentecostal Churches in Scotland had a more holistic approach to mission, which included evangelism and social action towards the immigrants and the local population.

The insistence of APCs' engagement in reversal mission is in tandem with Eric Morier-Genoud in Altglas and Wood who noted that many African and Asian Christian migrants have adopted the term 'reverse mission' to valorise themselves and their work[791]. According to Morier-Genoud, the Christian migrants use the term "to bolster their claims to be allowed to do church work in the global North, in countries where, more often than not, they face disrespect, discrimination, and racism."[792] In this case, the term 'reverse mission' is said to have the function of imparting empowerment and legitimacy. Although it was less contested that the African ministers in the APCs were doing missions in diaspora, be it to their kind, it is noted that mission has not yet significantly reversed in Scotland due to APCs' failure in penetrating the Scottish white community.

It is worth stating that the paradigm shifts in the concentration of Christianity from the global North to the South and the emergence of APCs in the global North were contested against as a reversed mission phenomenon. Some participants argued that there is no such a thing as reversed mission, but rather the Great Commission in which Christians are obliged to spread the Gospel to the whole world regardless of the geographical position or its trajectory: "Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and the Holy Spirit, and teaching them to obey everything I have commanded you…"[793] To put the great commission in perspective, it is argued that the mission of the great commission was simply to spread Christianity to the world. For instance, one of the participants said, "There is nothing as reverse about African missionaries working in Europe. Thinking missiological, missions is always going forward. It can't reverse, whether it is British people working in Nigeria or Nigerians working in Britain. There is nothing reverse about mission."[794]

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[791] Morier-Genoud, "Reverse Mission."
[792] Morier-Genoud, "Reverse Mission," 181.
[793] Matthew 28:19-20 (New King James Version).
[794] PAR_21.

It was further argued that the African missions have become multidirectional and that it is never reversed but rather ever going forward. Arguably, African Christianity is spreading everywhere. Thus, Christianity is fast becoming a global phenomenon. It was argued that mission is always an act of Christianisation and Christian revival whether it is from the global north to south or vice versa as also observed by participants, "Missions have become multidirectional in contrast to the way it looked a hundred years ago."[795]

From the above, it is an error in judgment to agree with the APCs' claims that they were engaged in a reverse mission in Scotland. This is due to the limited impact the African churches have made to the indigenous peoples, which were due to the APCs Afrocentric attitudes, insufficient understanding of the host culture, Doctrinal differences, poor coordination of the APCs denomination, and the missiological inadequacies of these churches, among others. From the above discussion, the study observed that the APCs insistence on doing missions in Scotland was more of rhetoric than reality. It was found most if not all APCs were a by-product of African migration that had come to Scotland as students, refugees, asylum seekers, and subsequent generations coming together to form independent churches or establish one from countries of origin.[796] Most of these newly founded independent churches, apart from a few, lacked sending enterprises from their countries of origin; unlike the case was during the Europe and American missionary era of the 1800 and 1900s. Hence, the emergence of Malawian and Nigerian Pentecostal Churches in Scotland cannot fit within the parameters of reversed mission phenomenon as they were not intentional mission fields; but rather diaspora, settler, mono-ethnic churches, and to a greater extent business enterprise for those that economically benefited from their existence. Therefore, referring to the APCs in the global North as 'reversed mission' would be a gross theological misinterpretation of the phenomenon.

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[795] PAR_15.

[796] Kunter and Schjorring, *Changing Relations between Churches in Europe and Africa*.

7.5 Conclusion

The chapter was divided into three thematic parts for purposes of discussions. The discussions centred on the 'impact' of the APCs in Scotland; the Social Mobility Gaps and the anti-thesis of the reversed mission phenomena.

The study noted that the overarching factors for the emergence of the APCs in Scotland were intrinsically and extrinsically an intended attempt to perpetuate African religiosity and cultures. It was further noted that almost all APCs in the sample study were mono-ethnic and monolingual with their headquarters based in some parts of Malawi or Nigeria. Similarly, those that were founded by either Malawians or Nigerians in the diaspora had strong African roots tracing back from their countries of origin. The APCs in Europe and Africa had strong Pentecostal and charismatic traditions.

The social support networks within the APCs were perhaps the most important factors in providing safety-nets for its membership as social capital. For instance, the socio-religious, spiritual, as well as physical needs of both old and new members were partly fulfilled through social and religious networks. In the absence of the Socio-religious networks, APCs struggled not only to integrate but also evangelise the local indigenous communities. However, the APCs in Scotland were beginning to exert a positive impact through their social programmes such as proving foodbanks, kitchen soups, and shelter to the homeless and the needy both in the churches and communities. Despite all the effort by the APCs in trying to be part of the fabric of the Scottish society, its members constantly struggled for upward social mobility arguably because of the existing socio-economic, education, and employability gaps.

The Socio-economic gaps revealed that the top 10% of the population in Scotland had 27% more income in 2015-18 than the bottom 40% combined; in Academic gaps, it was noted that the first generation of Malawians and Nigerians were overqualified for the type of jobs they were performing. The subsequent generations were trapped in the cycle of poverty and unable to accesses quality education because of having come from disadvantaged backgrounds and in employability gaps, it was noted that the Scottish average employment rate in 2014 was at about 73%. However, black Africans including Malawians and Nigerians were at about 50% for the same period. Furthermore, it was noted that the employment gap between white and minority ethnic backgrounds in Scotland was at about 22%.

It was argued that the aggregate of the upward social mobility gaps, including the lack of integration, ethnicity, culture, and religious practices may all had been factors responsible for the emergence of the APCs in Scotland and the UK rather than a phenomenon of the reversed mission from the Global South to the North.

The chapter further adequately discussed the antithesis of the reversed mission phenomenon. It was argued that there was no such a thing as reversed mission, but rather the Great Commission.   In providing the antithesis to the reversed mission rhetoric, it was observed that there were two methodological distinctions between the missiological approaches of the 18th and the 19th centuries, and that of the contemporary expansion of Christianity from the global South to the North. The former was intentional and had sending agents while the latter was informal.   The emergence of the APCs in the global north was arguably a perpetuation and maintenance of the congregational churches in the diaspora by members from their countries or origin.   Therefore, the emergence of the APCs in Scotland and the rest of the UK whose membership was predominantly mono-ethnic and monolingual, cannot be said to be reversed mission but rather the settler or the African Churches in the diaspora.

Chapter Eight

Summary, Recommendations, and Conclusion

8.1 Introduction

Chapter Eight aims at bringing together the major findings of the study from both the relevant reviewed literature as well as the field study through interviews and the researchers' observations. Furthermore, the chapter provides recommendations to relevant stakeholders such as the church leaders, policymakers, politicians, academics, local communities, ethnic minorities as well as immigrants in Scotland and the UK.

8.2 Summary of Findings

8.2.1 Proliferation of the APCs in Scotland

The APCs in Scotland emerge from the influx of immigration from sub-Saharan Africa including Malawi and Nigeria. The emergence of the Malawian and Nigerian Pentecostal Churches in Scotland was due to the following motivational factors: Africans felt a sense of rejection in most mainline churches; the need for preservation of a form of identity, language, and cultures; and doctrinal differences between APCs and the mainline churches. Religion through the APCs provided a platform for cultural continuity and psychological benefits, playing not only religious and spiritual roles but also socioeconomic and cultural support mechanisms in the aftermath of trauma migration.

Religion and religiosity served as social capital as well as personal commitment and belonging for migrants in new host countries and often hostile environments. The APCs provided a 'homely setting' and cultural relevance to both the old and new immigrants in their new settings. The APCs were particularly popular among diaspora Africans in Scotland and the UK because they superimposed African cultures over Western theology. Thus, they facilitated in meeting both the spiritual and social needs of its membership by de-westernisation of the gospel and the theological context, rendering most APCs' congregations' mono-ethnic and monolingual. The overarching factor for the persistence of mono-ethnic and monolingual characteristics in the APCs in Scotland was intrinsically and extrinsically an intended attempt to perpetuate African religiosity and cultures. The mono-ethnic APCs had challenges in evangelising and bringing members into the church from the indigenous communities partly because of major cultural differences. The failure of multiculturalism in APCs was not the result of a mistaken objective but an inadequate basis on which to achieve it.

There were two main social responsibilities in Scotland for the APCs. One was directed

towards its members and the other was aimed at reaching out to the general public. On the one hand, the social networks played a central role in religious life, and that they were crucial for the recruitment and retention of members, the diffusion of religious ideas and practices, motivating individuals to volunteer. On the other hand, the APCs played a critical role in proving social services to various vulnerable social groups in the Scottish society through the established foodbanks as well as in proving housing for the homeless.

The APCs in Scotland had their inadequacies such as lack of financial capacity, qualified ministers, infrastructure as well as lack of cooperation and coordination among the APCs in Scotland. The integration of APCs members in Scotland and the rest of the UK had been hampered by ethnicity, socio-cultural and socio-religious beliefs and practices including socioeconomic disparities between ethnic minorities and the majority-white backgrounds. The effective and efficient integration was challenged in Scotland due to the lack of equal opportunities, accompanied by cultural diversity, in an atmosphere of mutual tolerance. The UK's anti-immigration policies were also a major contributing factor. The lack of political will and intentionality, the anti-immigration policies, and the highly biased media against immigrants were recipes for racial and immigration stereotypes in the UK.

8.2.2 Social mobility gaps

This study identified socio-economic, academic, and employability gaps, among others as major hindrances in the upward social mobility for most members in the Malawian and Nigerian churches in Scotland.

The study identified three main socio-economic gaps prevalent within the Malawian and the Nigerian church membership: (a) that poverty rates were on the rise, (b) the income inequality was high; (c) the median household income was also on the upward trend. It was noted that most church members in the APCs were on minimum wage, the zero-hour contracts as well as lacked decent housing, education, and health owing to their immigration status. Although most APCs were among the wealthiest Christian organisations in Europe, its members were among the most impoverished with most of them on minimum wage, the zero-hour contracts as well as lacked decent housing, education, and health. The main barriers to employment among refugees and asylum seekers included lack of fluency in English, lack of UK work experience, having no qualifications or qualifications recognised in the UK, lack of familiarity with the UK system, lack of information, and employer discrimination.

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Academically the study noted a gap within the second generation, unlike the first generation that comes as graduates of members in Malawian and Nigerian churches. It was noted that there was a high rate of dropouts' level among the ethnic minority (Malawians and Nigerians) due to lack of support financially and materially.

The UK Migration Policy on non-EU that includes Malawians and Nigerians in Scotland negatively impacted their prospects of employability due to prolonged migration and settlement systems. Consequently, they were left with no options but to work illegally or accept to work on very low wages. The UK Migration Policy on African immigrants in Scotland had isolated and disempowered African immigrants to favourably compete on the job market.

8.2.3 The reversed Mission phenomenon

The paradigm shifts in the concentration of Christianity from the global North to the South and the emergence of APCs in the global North were contested against as a reversed mission phenomenon. There is no such a thing as a 'reversed mission,' but rather the "Great Commission" in which Christians are obliged to spread the Gospel to the whole world regardless of the geographical position or its trajectory. The African missions have become multidirectional and that it is never reversed but rather ever going forward. Arguably, African Christianity is spreading everywhere, thus, becoming a global phenomenon.

The APCs were not intentional mission fields but rather a diaspora, settler mono-ethnic churches, and to a greater extent business enterprise for those that economically benefit from their existence. Therefore, referring to the APCs in the global North as 'reversed mission' would be a gross theological misinterpretation of the phenomenon.

8.3 Recommendations

Having conducted the study of the Malawian and Nigerian Churches in Scotland from the sociological perspective, four main recommendations have been advanced in addressing the theological, socio-political as well as education, and employability gaps. It is envisaged that addressing the aforementioned challenges would ultimately create an enabling environment for upward social mobility for the black African and other ethnic minorities in Scotland and the UK.

Firstly, it was noted that APCs facilitated in meeting both the spiritual and social needs of its members by the de-westernisation of the gospel and the theological context. However, Western theology has been the intellectual foundation of the Western-oriented churches, these dispositions blindfolded theology to the issues at the gut level of Africa's authentic existence. As such, it is recommended that institutions of higher learning and centres of theological education and pedagogy in the UK and Europe must begin to pay particular attention to African theology in the context of western culture. There is a need for departments of theology to see how they could interface more with the APCs to bridge the theological gaps because this study noted that there was almost a danger that African pastors of African churches in European theological institutions just came out parroting the answers that European theology gives to European questions.

Secondly, the lack of political will, intentionality as well as the anti-immigration policies and highly biased negative media against immigrants have all been recipes for racial and immigration stereotypes in the UK. The anti-immigration policies had fuelled racial tensions and built stereotypes among the most extreme right-wing of British society. Furthermore, the UK Migration Policy on African immigrants in Scotland had isolated and disempowered African immigrants to favourably compete on the job market. In light of the above challenges, the study recommends introduction of deliberate policies that will fast track processing and resettlements of asylum seekers and immigrants to allow them to get into the job market and become economically independent.

Thirdly, the study noted that the Malawian and Nigerian Pentecostal Churches in Scotland failed to penetrate in evangelisation of the secularized west due to cultural and doctrinal differences. This study, therefore, recommends that the APCs must adapt quickly and understand the complexity as well as the dynamics of mission ministry in Western cultures. Furthermore, the APCs could design and implement deliberate programmes meant to foster integration and encourage more partnerships with the local authorities and communities.

Lastly, the study noted that there was a high rate of dropouts at the tertiary level among ethnic minority students including Malawians and Nigerians due to lack of financial and material support. The second strand was that the subsequent generations were trapped in the cycle of poverty and unable to access quality education because of having come from disadvantaged backgrounds. As a matter of recommendation in redressing the high rate of dropouts at a tertiary level among Black Africans Minority Ethnic (BAME) students in institutions of higher

learning, there is a need for a consented deliberate effort among key stakeholders such as the Office of Students (OfS), the National Union of Students (NUS), Universities-UK (UUK) including the governments' Department of Education and Student Loans to develop robust 'Access and Participation Plans' (APP) to increase accessibility, financial and material support to BAME and other ethnic minorities in institutions of higher learning.

8.4 Conclusion

Chapter Eight brought together major findings of the study from both the relevant reviewed literature as well as the field study through interviews and the researchers' observations. Furthermore, the chapter provided recommendations to relevant stakeholders. It summarised the main findings on the emergence and continued proliferation of the Malawian and Nigerian Pentecostal Churches in Scotland; the identified social mobility gaps of APCs in Scotland and a discussion of the reversed mission phenomenon. The chapter made three main recommendations in addressing the theological, socio-political as well as education, and employability gaps.

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Appendices

Participant Handbook with the following documents:

    i.   UTREC letter of approval (University of St Andrews)

   ii.   Letter seeking interviews

  iii.   Guide research questions for interviews

  iv.   Field observations log table and observation notes

   v.   The History of the Church in Scotland

Rev. Dr. Webster Siame Kameme

A Study of Malawian and Nigerian Pentecostal Churches in Scotland: A sociological Approach

Thesis Research Project

Professor Mario Aguilar
Superviser
**Participant
Handbook**

University Teaching and Research Ethics Committee

Dear Webster

Your ethical application has now been reviewed by the University Teaching and Research Ethics Committee (UTREC), alongside the following supporting documentation:

1. Ethical application form
2. Letters of invitation to participate
3. Participant information sheet
4. Participant debrief
5. Coded data consent form
6. Semi structured interview questions
7. Observation consent form

I am pleased to confirm that UTREC has granted this application ethical approval and the particulars of the approved ethical application are as follows -

Approval Code:	DI13150	Approved on:	6 Nov 17	Approval expiry:	6 Nov 22
Project Title:	A study of Malawian and Nigerian Independent Churches in Scotland				
Researcher:	Webster Kameme				
Supervisor:	Prof Mario Aguilar				

Approval is awarded for five years. Projects which have not commenced within two years of approval must be re-submitted for review by your School Ethics Committee, who may escalate your application to UTREC for review. If you are unable to complete your research within the five year approval period, you are required to write to your School Ethics Committee Convener to request a discretionary extension of no greater than 6 months or to re-apply if directed to do so, and you should inform your School Ethics Committee when your project reaches completion.

If you make any changes to the project outlined in your approved ethical application form, you should inform your supervisor and seek advice on the ethical implications of those changes from the School Ethics Convener who may advise you to complete and submit an ethical amendment form for review.

Any adverse incident which occurs during the course of conducting your research must be reported immediately to the School Ethics Committee who will advise you on the appropriate action to be taken.

Approval is given on the understanding that you conduct your research as outlined in your application and in compliance with UTREC Guidelines and Policies (http://www.st-andrews.ac.uk/utrec/guidelinespolicies/). You are also advised to ensure that you procure and handle your research data within the provisions of the Data Provision Act 1998 and in accordance with any conditions of funding incumbent upon you.

If you have any questions in relation to this ethical approval then please do not hesitate to contact me.

Yours sincerely

Dr Emily Hearn, UTREC Secretary, on behalf of UTREC

cc   Prof Mario Aguilar, Supervisor
        Margot Clement, School Administrator
        Dr Steve Holmes, Head of School

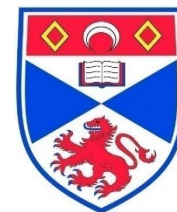## Rev. Dr. Webster Siame Kameme

[PhD, MPhil, MSc.]

Mobile 07900955934,
Email : wsk@st-andrews.ac.uk
Research Project**: PhD- Divinity**

Date: 21/03/2018

Thesis Title: *A Study of Malawian and Nigerian Pentecostal Churches in Scotland: A Sociological approach*

Dear Sir/Madam,

Ref: Seeking an interview

I write to request for an interview with you on the above indicated research topic for the purpose of the PhD Thesis in Divinity on the date, time and venue of your convenience.

I am a researcher at the University of St Andrews (Scotland), in the School of Divinity, St Mary's College, Centre for Politics and Religious Studies under the supervision of Professor Mario Aguilar.

The research aims at addressing the overall problems of integration versus identity; social cohesion versus diversity and social mobility versus poverty levels within the Malawian and Nigerian Independent Churches in Scotland using a sociological approach. Any support and your participation towards this objective will be highly appreciated. I therefore invite you to complete the attached 'Consent Form'. Please note that on average, the interview may take between 45 minutes and an hour.

If you have any questions or need for more information on this matter, please feel free to contact me by phone or email.

Sincerely yours,

Webster Siame Kameme

Topic: *A study of the Malawian and Nigerian Pentecostal Churches in Scotland: A sociological approach*

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Guide Questions for Discussion
</div>

Part A:

Impact

African migration to Scotland

1. How can you define the ethnic composition of your Church?

2. How does your church respond and 'accommodate' in the service of worship refugees, asylum seekers, and student members from Africa?

3. How does your church support immigrant members with their social needs?

4. What are some of the factors that would be attractive to African immigrants to be members or worship at your Church?

Scottish Society

5. What do you think has been the impact of African immigration in Scotland?

6. How can you describe issues of integration of the African immigrants into the Scottish society?

7. How can you describe the systems and structure at both local assemblies and national level in terms of supporting or hindering the integration process?

Mainstream Church *(eg. Church of Scotland, Roman Catholic Church, Free Church of Scotland)*

8. What can you say has been the impact of the African immigrants on the mainstream church in Scotland?

9. What are some of the roles that the African immigrants place in the church?

10. What systems and structures has the church put in place to facilitate the process of African immigrant's integration within the church?

Malawian and Nigerian Churches in Scotland *(for church leaders)*

11. What were some of the factors that led to the establishment of your church/Christian organisation in Scotland?

12. What are some of the challenges that you face in running your church/organisation in

the United Kingdom in general and Scotland in particular?

13. What can be done to mitigate the challenges faced by the African immigrant church in the United Kingdom in general and Scotland in particular?

PART B:

Social mobility gaps

Economic

14. How does the state of immigrants' economic status affect their social mobility?

15. Insufficient host country language skills barrier (especially for immigrants that came to Scotland as adults) can be a major factor in immigrants' integration and social mobility. To what extent has this affected African immigrants in Scotland?

16. How can you describe the importance of social networks in your church as a means of information and support mechanism for employment opportunities among African immigrants in Scotland?

Academic

17. Most African immigrants that came to Scotland since the 1990s came with either low education levels or with education and experience that was not relevant to the host-country labour market. How does this affect their employability?

18. How can African immigrants that came with qualifications and skills from their countries of origin make their skills relevant in the host country (Scotland)?

19. How can Africans in Scotland increase their representation in tertiary and institutions of higher learning?

Employability

20. The African immigrants that came with qualifications from Africa since the 1990s found their labour market in low-skilled and manual labour jobs. What do you think can be done to mitigate this challenge?

21. How can you describe the extent to which the current UK migration policy for non-EU (especially African) immigrants affect their employability?

22. How can racial factors impact on the employability of African immigrants in Scotland?

PART C:

The APCs and the Reversed Mission Phenomenon

23. Can you discuss whether the APCs in Scotland are a reversed mission from Africa to Europe?   (If so, why? If not, why not?)

24. What could be your additional comment(s) that have not been discussed in the interview but may important to the discourse?

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End

Thank you very much for your time

</div>

Date of Interview		
Duration	Start Time	Finish Time
Participant		
	Participants' Code	
Researcher		

Field Observations Log Table & Notes by Researcher

Date & Time	Code	Church/Christian Organisation observed	orientation of the organisation / church	Key observational	Personal comments
CH-01					
21/01/2018 101:30-12:00	Ch-01	(Actual name of organisation Deleted for ethical purposes) Sunday Church Service	Pentecostal/ family oriented	Pastor his wife and children at least one other member was a student. The Family was originally Nigerian and member from other West African nation. All black Africans Played English song and preached in English Pastor lives in Dundee and commutes to conduct Sunday service in St Andrews. The pastor is not in Full Time Ministry. Both his spouse and him are in other full-time secular jobs.	The church was a family nucleus oriented. It was wholly mono-ethnic. The pastor was totally committed to communing every Sunday from Dundee where the family lives to St Andrews. There is not much happening in the course of the week in terms of evangelisation or midweek programmes. I did not observe any social programmes apart from the tea, coffee and biscuits after the Sunday worship service.
CH-02					
28/01/2018	Ch-02	(Actual name of organisation Deleted for ethical purposes)	Pentecostal/ evangelical Community oriented	Church let by Pastor of Nigerian origin. About a hundred membership	Majority local membership and few ethnic minorities.

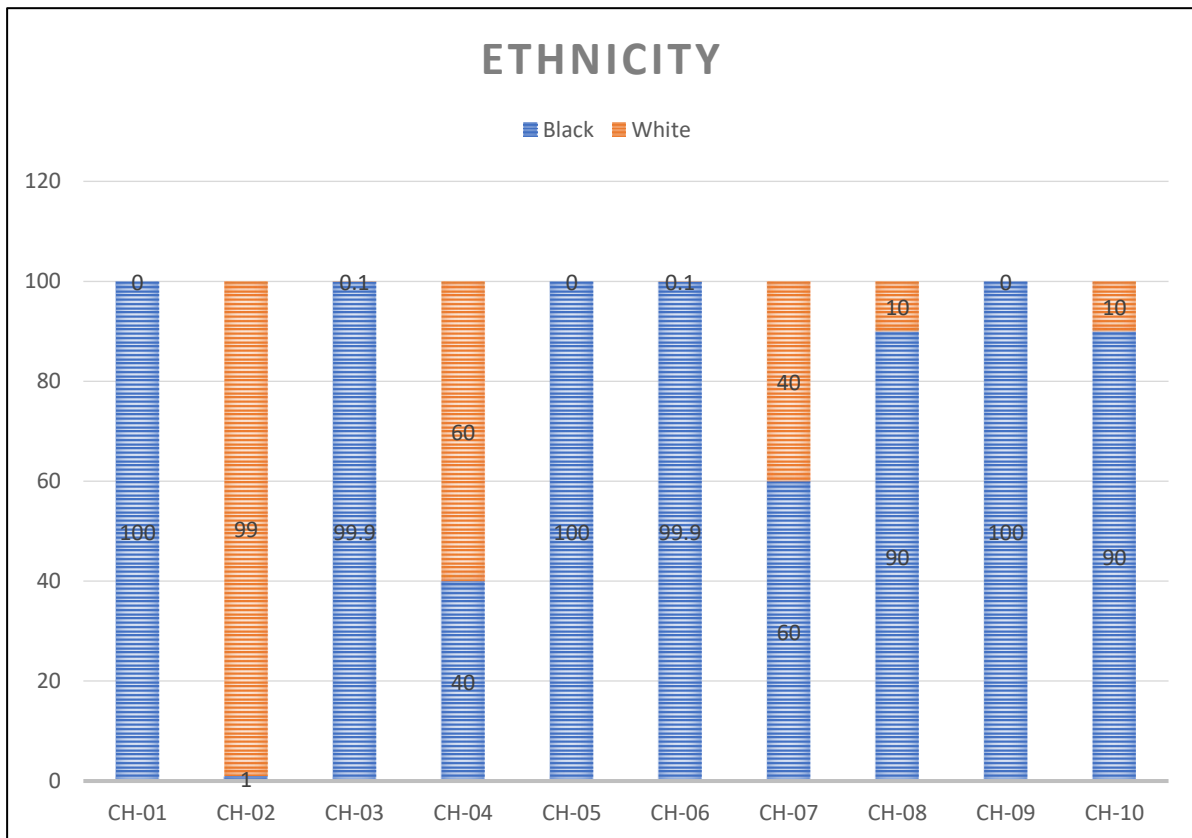|				95% local white Scots Service of worship conducted wholly in English. Lots of outreach programmes and evangelisation including conducting prayer sessions at Residential Homes (care homes for the elderly)	The church has highly adopted and integrated into the local community The church seemed to be well received into the local community
CH-03					
04/02/2018	Ch-03	(Actual name of organisation Deleted for ethical purposes) Sunday Church Service	Pentecostal Family oriented	Church led by a pastor of Malawian origin Predominantly Black Malawians They run food bank on the church Not much evangelisation Mono ethnic Service is usually done in English and occasionally one or two songs may be done in other languages including Chichewa a common Malawian Language	This can arguably be a Malawian church in Scotland. It has taken most of the worship style from its parent Malawi Church. I observed one local white boy who was very active in the serve on the church musical instruments. There is a strong sense of belong and brotherhood.
CH-04					
07/02/2018	Ch-04	(Actual name of organisation Deleted for ethical purposes) Sunday Church Service	Pentecostal /Evangelical and community orientations	Lots of midweek programmes, evangelisation and community outreach programmes. Observed Kitchen Soup and After School Clubs on the Church premises	Has fully embraced the multi ethnic, and cultural diversity Run a number of social and outreach programmes The leadership is

				Multi ethnic and cultural diversity.	equally cultural and ethnically diverse Eg. The two Church pastors were of Indian and English extractions.
CH-05					
18/02/2018 10:00-13:00	Ch-05	(Actual name of organisation Deleted for ethical purposes) Sunday Church Service	Pentecostal Charismatic	Congregation of about 150 99% membership of West African origin (Nigeria) 1% Caucasians and others Robust community programmes including apprenticeships	A highly charismatic Pentecostal church Monoethnic and culture of west Africa The church community is willing to integrate but struggles with culture and ethnic identities.
CH-06					
25/02/2018	Ch-06	(Actual name of organisation Deleted for ethical purposes) Sunday Church Service	Pentecostal/ Community oriented attendance of about 300	Highly charismatic 99.9% Africans of West African extraction Service of worship conducted wholly in English A few community social programmes and out-reach	Probably the biggest among the African independent churches in Scotland Mono-ethnic It is willing to integrate but struggles with cultural and ethnic identity
CH-07					
11/03/2018 10:00-	Ch-07	(Actual name of organisation Deleted for	Evangelical/ Family, community/	Highly Diverse Church community More than 60%	Perhaps one of the most diverse

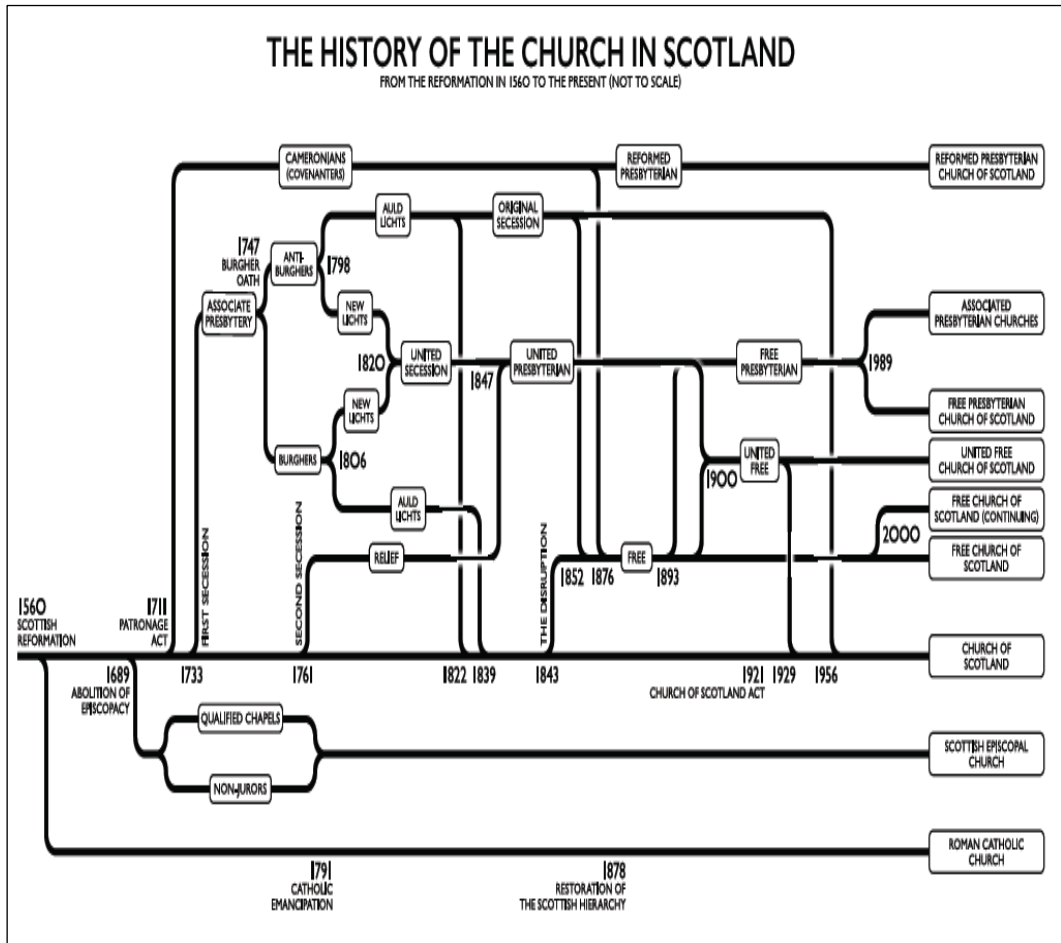| 12:00		ethical purposes) Sunday Church Service .	Student oriented	Student and middle-aged membership Multinational, ethnic and cultural backgrounds Celebrates multi culturalism	church communities in St Andrews It has a lot of student-oriented programmes including those unique to international students
CH-08					
25/03/2018 10:30-13:00	Ch-08	(Actual name of organisation Deleted for ethical purposes) Sunday Church Service	Pentecostal/ Family	West African/community and Family oriented church Monoethnic Less than 1% Caucasians	The mission centre (Called Parish church) is well established with a church building and a mission house A few cultural programmes including those that recognise and celebrate African cultures.
CH-09					
22/04/2018 14:00-18-30	Ch-09	(Actual name of organisation Deleted for ethical purposes) Sunday Church Service	Pentecostal/ Family	Attendance of Pastor, his wife and three children It is a wholly family church	This is typically a family church Highly connect to the Parent church in Nigeria Sometimes sermons are watched on line from Nigeria
CH-10					
20/05/201	Ch-	(Actual name of	Pentecostal/	Church buildings	Although its

8 10:30-13:00	10	organisation Deleted for ethical purposes) Sunday Church Service	Family	and other infrastructure Seems to be well established Mono ethnic of west African extraction	membership is fairly big in comparison to other deeper life churches, it is very much a black Nigerian /church with strong links to roots in Africa.

Key: CH-01 to 10   Number of Churches in numerical order as observed by Researcher
Observations (Ten Churches/Organisations Observed)

Ethnicity:

ETHNICITY

■ Black ■ White

	CH-01	CH-02	CH-03	CH-04	CH-05	CH-06	CH-07	CH-08	CH-09	CH-10
White	0		0.1		0	0.1		10	0	10
				60			40			
Black	100	99	99.9		100	99.9		90	100	90
				40			60			
		1								

> The Graphical Representation of the Churches/ Organisations observed by the Researcher (Ten (N=10) Churches Observed

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Source: Word Press (2017, p.1) https://qpgparish.files.wordpress.com/2017/09/scottish-church-history-timeline.pdf