

THE ROLE IN EVANGELISM OF CROSS-CULTURAL FRIENDSHIPS BY
MEMBERS OF THE CHURCH OF PENTECOST WITH WHITE BRITISH PEOPLE
IN THE UNITED KINGDOM

by

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LIST OF ABBREVIATIONS

BMC	Black Majority Church
CoP	The Church of Pentecost
CoP-UK	The Church of Pentecost-UK
DMM	Disciple Making Movements
EliCoP	Elim Church of Pentecost
PAUKE	The Pentecost Association of UK and Éire
PENSA	Pentecostal Students & Associates
PIWC	Pentecostal International Worship Centre
UK	United Kingdom

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CHAPTER 1

INTRODUCTION

The global vision of the Church of Pentecost (CoP), an internationally distributed, Ghanaian church, is expressed as, “a church where members go *to possess their nations* [author’s emphasis] by transforming every worldview, thought and behaviour with values, principles and lifestyles of the Kingdom of God and thereby turning many people to Christ.”¹ This vision is truly expansive and yet, at least in the UK context, and in common with many other Black Majority Churches (BMCs) in this country, there appears a significant gap between desire and reality. This challenge was expressed poignantly in a 2020 case study interview between the author and one of CoP-UK’s District Pastors, who said,

We recognise that we need to break out of our comfort zones. Our theme is ‘possessing the nations,’ so we need to go out. The first-generation African Christians who come to this country - whether to study or to work - recognise the [poor spiritual] state of Western Christianity. You say, “This wasn’t as I expected. What can I do?” You have the intention to do it [evangelise cross-culturally], but then the barriers come down; barriers of language, colour and resistance; “Who are you to come and speak to me about God?” Then you begin to withdraw and revert to what you do well. The core desire is there that we will reach out to everyone.²

Attempts to overcome these barriers require firstly, an understanding of the current postmodern culture in the UK, and secondly, the adoption by CoP-UK and other BMCs of evangelistic methods likely to be successful in this context. A review of the literature highlights changes over recent decades in the landscape of faith in the

¹ The Church of Pentecost, *Vision 2023: Five-Year Vision Document for the Church of Pentecost Covering the Period 2018-2023* (Accra: The Church of Pentecost, 2019), 18.

² District Pastor A, Zoom interview on July 2, 2020.

postmodern UK context, in which Christian ‘certainties’ (including the notion of absolute truth) are challenged, and where there is now greater emphasis on the *relational* and *process* natures of the faith journey. Tentative conclusions that can be reached from the literature include: (a) that friendship is likely to prove to be an important route to connection with White British people in a postmodern society; (b) that this approach runs counter to some of the currently prevalent methods of evangelism used by CoP-UK (particularly, street evangelism); (c) that it is not a ‘quick fix’ route to winning souls; (d) that it must be genuine, unconditional and sustained; (d) that it should not be treated as a project nor should individuals be targeted for friendship in a manipulative way; and (e) it will require hard work, an intentional approach and a willingness to break out of circles of ethnic familiarity.

Vision 2023, CoP’s centrally generated five-year development and evangelism strategy contains the following statement, which would, in effect, be a strong call to cross-cultural evangelism, if this were fully recognised or named in these terms by CoP:

We have to penetrate other people’s worlds as Jesus penetrated ours: the world of their thinking, the world of their feeling, the world of their living. This costly entry into other people’s worlds however is not to be undertaken at the cost of our own Christian integrity. We are called to maintain the standards of Jesus Christ untarnished.”³

In addition to the question of the extent to which CoP is, or is not, *consciously* promoting cross-cultural evangelism, the tension outlined above - calling CoP members, on the one hand, to follow the radical example of Jesus in responding to spiritually and physically needy people, but on the other, to avoid being ‘polluted’ by the world - is addressed in the analysis of research findings in this thesis.

³ The Church of Pentecost, *Vision 2023*, 25.

Vision 2023 speaks of the importance, in attempting to transform communities for Jesus Christ, of learning to walk alongside those communities and seeking their good.⁴ ‘Walking alongside’ communities implies intentional engagement and relationship and indeed, in the context of this research thesis, the possibility of friendship. It is interesting to note however, that word searches of *Vision 2023* and the 2019 CoP-UK Trustees Report reveal no reference to the notions of ‘friendship’ or ‘relationship,’ and neither is intentional cross-cultural working significantly developed as a theme. In light of the above, this research project set out to explore the potential role of cross-cultural friendships between members of CoP-UK and White British people in the evangelistic mandate of sharing the love and Good News of Jesus Christ and in doing so, the author sought to understand CoP-UK members’ experiences of, and attitudes towards, the potential of such cross-cultural friendships. The evangelistic goals and approach of CoP provided important context for this analysis. It is hoped and anticipated that the results of this research (the focus of which appears from a review of the literature to have been under-investigated in BMCs) will provide a valuable resource to the leadership of CoP-UK as it considers how best to fulfil its strategic aim of ‘possessing the nations.’ It is also anticipated that the results of this research project would be of wider benefit to other BMCs and to all those concerned to pursue multiculturalism in Christian churches.

In order to develop a depth of understanding of the subject, the author utilised a form of Convergent Mixed Methods Design for this research project in which both quantitative and qualitative data were gathered (through questionnaire, semi structured interviews and focus group discussion), providing an opportunity to gain a sense of

⁴ The Church of Pentecost, *Vision 2023*, 62.

‘scale’ of particular responses via questionnaire and to cross-check this, so far as possible, with the in-depth gathering of qualitative data via the individual and group interviews and discussions.

Chapter 2 provides brief context for this thesis, explaining key elements of the history, worldwide development and character of CoP, and particularly, providing an overview of CoP-UK. It also offers a brief description of CoP’s current evangelisation emphases, against which the thinking of this research project can be considered.

In Chapter 3, a review of relevant literature is set out, with three key elements; (a) characteristics and challenges of BMCs in the UK, (b) a brief overview of literature on the social context for evangelism, and (c) an exploration specifically of friendship evangelism. It is anticipated that this section will provide a valuable, evidence-based resource which can be used by CoP-UK as a basis for evaluation of its current evangelistic understandings and methods.

Chapters 4 and 5 explain, respectively, the research methodology adopted, with its combined quantitative and qualitative elements, and then the research results. Chapter 6 continues by exploring the interpretation and implications of the research results. The author hopes very much that this section in particular, with its wealth of data and derived meaning, specific to CoP-UK, will be of assistance to CoP-UK’s leadership (national, regional and local) as it continues to reflect on the most productive methods of achieving its missional goals.

Finally, Chapter 7 offers overall conclusions and recommendations for future action by CoP-UK which, once again, it is hoped will provide a valuable tool for

discussion by CoP-UK and others with whom the church may decide to dialogue on the question of how to achieve successful cross-cultural mission in the UK setting.

CHAPTER 2

THE CHURCH OF PENTECOST IN CONTEXT

This chapter briefly outlines the history of the global Church of Pentecost (CoP), together with key dimensions of the Church of Pentecost-UK (CoP-UK). It also draws out significant facets of CoP's approach to evangelism, both as strategically determined from an international perspective and also as worked out within the UK context.

History and Worldwide Growth

CoP traces its origins to the work of Pastor James McKeown of Northern Ireland, a missionary from the Apostolic Church in the UK to the then Gold Coast (now Ghana).⁵ Arriving in Ghana in 1937, at the invitation by Peter Anim of the Faith Tabernacle Church, McKeown worked closely for a period of time with Anim in developing and promoting Pentecostalism among local people. McKeown and Anim then separated in 1939 due to some theological differences.⁶ McKeown also split, in turn, from the UK Apostolic Church in 1953.⁷ McKeown continued working with the indigenous people of Ghana, under the name 'Ghana Apostolic Church,' until it was renamed in 1962 as the 'Church of Pentecost.'⁸ Overall leadership of the CoP transitioned from McKeown to a Ghanaian, Apostle Fred Stephen Safo, in 1982.⁹ Despite its early Western influence

⁵ Opoku Onyinah, "Distinguished Church Leader Essay: The Church of Pentecost and its Role in Ghanaian Society," in *African Initiated Christianity and the Decolonisation of Development: Sustainable Development in Pentecostal and Independent Churches*, ed. Philipp Öhlmann, Wilhelm Gräb, and Marie-Luise Frost (London: Routledge, 2020), 184.

⁶ Onyinah, "Distinguished Church Leader," 184.

⁷ Robert W. Wyllie, "Pioneers of Ghanaian Pentecostalism: Peter Anim and James McKeown," *Journal of Religion in Africa* 6, no. 2 (1974): 109-22.

⁸ Onyinah, "Distinguished Church Leader," 184.

⁹ Onyinah, "Distinguished Church Leader," 184.

through McKeown, Allan Anderson suggests that “the church [CoP] is now entirely African, although it has a working relationship with the Elim Pentecostal Church in Britain.”¹⁰ Since its foundation, CoP has extended its reach to become an international church. By 2019, CoP had grown to operate in 105 nations with an overall worldwide membership of 3,474,241, organised within 22,842 local assemblies.¹¹ CoP in Ghana remains the dominant element of the church, constituting 86 percent of the total worldwide membership.¹² CoP operates within a centralised structure, which Opoku Onyinah acknowledges may have its weaknesses, but which he believes seems largely “to fit in with the Ghanaian culture, especially that of the Akan.”¹³

CoP-UK traces its early development to a meeting of members of CoP in 1986 at the bedside of the first African Chairman of CoP, Apostle Safo, during a period of hospital treatment in London. Following this meeting, and through cooperation between CoP and Elim Pentecostal Church, steps were taken to birth a new grouping of CoP members, known as PAUKE (the Pentecost Association of UK and Éire).¹⁴ In 1993, Elim granted PAUKE autonomy to operate as an independent church under the Elim affiliation, becoming known as Elim Church of Pentecost (EliCoP).¹⁵ In 2008, EliCoP gained its own charity registration, becoming fully autonomous and assuming the name

¹⁰ Allan H. Anderson, *African Reformation: African Initiated Christianity in the 20TH Century* (Trenton, NJ: Africa World Press, 2001), 175.

¹¹ The Church of Pentecost, "Statistics," accessed February 22, 2021, <http://thecophq.org/statistics/>.

¹² The Church of Pentecost, "Statistics."

¹³ Onyinah, "Distinguished Church Leader," 187.

¹⁴ Lord A. Elorm-Donkor, "The Mission of the Elim Church of Pentecost in the UK" (MPhil diss., University of Birmingham, 2007), 37.

¹⁵ Elorm-Donkor, "The Mission," 38.

‘Church of Pentecost-UK.’¹⁶ Membership of CoP-UK in 2019 was 20,730, an increase of nine percent compared with the previous year, with growth being heavily skewed to the younger demographic, i.e. those up to the age of 35 years.¹⁷ There were 158 Akan and English-speaking assemblies.¹⁸ The English-speaking assemblies, known as Pentecost International Worship Centres (PIWCs) and representing some 40 percent of all assemblies, were first introduced in the UK in 2002,¹⁹ with the aim, according to Caleb Nyanni, of providing a “well-structured, multicultural church, primarily for people of non-Ghanaian background.”²⁰ Particular attention will be paid to PIWCs in the context of the cross-cultural friendship issues discussed in this thesis.

Evangelism Priorities and Activities of CoP

CoP creates and promotes its evangelism and church development goals on a centralised basis. Every five years, CoP issues from its headquarters in Ghana, a plan for growth and development to its churches across the globe, which it expects to be appropriately implemented in the local context, using the “spirit of the vision to explore community interventions that are relevant in their respective societies to ensure that we take the nations for Christ.”²¹ The plan currently in force, *Vision 2023*, sets out

¹⁶ Caleb Opoku Nyanni, "The Spirits and Transition: The Second Generation and the Church of Pentecost UK" (PhD diss., The University of Birmingham, 2018), 118, <http://etheses.bham.ac.uk/id/eprint/8557/>.

¹⁷ The Church of Pentecost UK, *Report of the Trustees and Financial Statements for the Year Ended 31st December 2019 for the Church of Pentecost UK* (London: The Church of Pentecost UK, 2020), 3. <https://register-of-charities.charitycommission.gov.uk/charity-search/-/charity-details/4038681/accounts-and-annual-returns>.

¹⁸ The Church of Pentecost UK, *Report of the Trustees*, 3.

¹⁹ Nyanni, "The Spirits and Transition," 122.

²⁰ Nyanni, "The Spirits and Transition," 121.

²¹ The Church of Pentecost, *Vision 2023*, 18.

objectives for the period 2018-23, and claims to be “an attempt to challenge the church to leave the building.”²² It encourages its leaders and members to pursue a more outward focus, emphasising the need to avoid seeing Sunday services as the primary opportunity to serve God, but rather to recognise that, “if we hope to make a difference in a hopeless world, our church must send our people and the people must go and take the nations for Christ.”²³ With this in mind, *Vision 2023* calls for “at least 75% of adult members of the church in all spheres of life [to] play an active role as agents of transformation in our societies.”²⁴

While key evangelism *goals* are set out in *Vision 2023*, tangible *actions* taken in response by CoP-UK can be found recorded in the Trustees’ Annual Report for 2019. These ‘operational results’ included 785 outreach activities across the nation (outdoor evangelistic activities, door-to-door, one-to-one, community centre activities, tracts distribution, ‘Gospel Sunday’ mornings, home cell groups, street evangelism, social events and use of electronic media.²⁵ They also included CoP-UK’s youth ministry and university-based (PENSA) engagement with communities, schools, and hospitals.²⁶ Mention is also made in the Trustees’ Annual Report of attempts “to bring communities, neighbours, work colleagues, loved ones, friends and families to church,” through tackling a range of sensitive community issues, for example, crime, gang life, homelessness, prison life, and the current state of the world.²⁷

²² The Church of Pentecost, *Vision 2023*, 22.

²³ The Church of Pentecost, *Vision 2023*, 22.

²⁴ The Church of Pentecost, *Vision 2023*, 11.

²⁵ The Church of Pentecost UK, *Report of the Trustees*, 4.

²⁶ The Church of Pentecost UK, *Report of the Trustees*, 3.

²⁷ The Church of Pentecost UK, *Report of the Trustees*, 3.

CHAPTER 3

LITERATURE REVIEW

Cross-Cultural Challenges for Black Majority Churches

Increased secularisation in Europe provides the social and religious backdrop against which BMCs (of which CoP-UK is an important example) can see their role as rescuing Westerners from their “spiritual wilderness,” and their churches from a “state of apostasy.”²⁸ The NatCen 2016 British Social Attitudes survey reports that 53 percent of the British public self-identify as having ‘no religion,’ an increase from 31 percent in 1983, when the survey was inaugurated.²⁹ Trending in the opposite direction, the past 70 years have seen an enormous expansion of BMCs in the UK - churches which are now operating, in effect, in a new mission field.³⁰ However, while this mission opportunity lies open, the challenge remains that CoP-UK and many other BMCs have not yet succeeded in finding an approach that enables them to break out of their narrow, core ethnic bases and to penetrate the indigenous White British communities surrounding them. Babatunde Adedibu argues that although BMCs can be credited with raising God’s

²⁸ Afe Adogame, "Traversing the United Kingdom of God: The Transnationalisation of the New African Religious Diaspora," in *African Christian Presence in the West: New Immigrant Congregations and Transnational Networks in North America and Europe*, ed. Frieder Ludwig and J. Kwabena Asamoah-Gyadu (Trenton, NJ: Africa World Press, 2011), 81.

²⁹ NatCen Social Research, "British Social Attitudes: Record Number of Brits with No Religion," (September 04, 2017), accessed April 21, 2021, <https://natcen.ac.uk/news-media/press-releases/2017/september/british-social-attitudes-record-number-of-brits-with-no-religion>.

³⁰ Babatunde Adedibu, *Coat of Many Colours: The Origin, Growth, Distinctiveness and Contributions of Black Majority Churches to British Christianity* (Blackpool: Wisdom Summit, 2012), 47-49; Harvey C. Kwiyani, *Multicultural Kingdom: Ethnic Diversity, Mission and the Church* (London: SCM Press, 2020), 34.

profile in the public arena, they have, overall, “continued to be cultural ghettos.”³¹

Adedibu’s use of the pejorative term, ‘ghetto,’ is perhaps unfortunate, but the degree of ethnic isolation of many BMCs is important to note. Kwiyani reinforces this point, suggesting that the membership of BMCs “is often over 90 percent African and they are commonly divided along national lines.”³²

BMCs provide mutually supportive communities among African migrants to the UK – social units which are, according to Ogbu Kalu, used to “reinforce ethnic identity, solidarity, and to develop survival skills.”³³ To the extent that BMCs have provided these places of safety for Africans in an alien British culture, in which they have sometimes, very sadly, felt rejected (both by the British people and by the British church),³⁴ it is not surprising that a kind of ‘fortress’ mentality has developed, that a generally negative view has been formed of White British culture, and that quasi military language has been adopted in the evangelism strategies of those churches (for example, in the case of CoP-UK, ‘possessing the nations.’)³⁵ It is not hard to imagine, however, that these apparently

³¹ Babatunde Adedibu, "Reverse Mission or Migrant Sanctuaries? Migration, Symbolic Mapping, and Missionary Challenges of Britain's Black Majority Churches," *Pneuma* 35, no. 3 (2013): 418, <https://doi.org/10.1163/15700747-12341347>.

³² Kwiyani, *Multicultural Kingdom*, 53.

³³ Ogbu U. Kalu, "African Pentecostalism in Diaspora," *PentecoStudies* 9, no. 1 (2010): 19, <https://doi.org/10.1558/ptes.v9i1.9>.

³⁴ Kalu, "African Pentecostalism," 10; Joe Aldred, "Black Churches Contributing to Cohesion or Polarising Christians and Other Faith Groups?," (June 15, 2007), accessed April 21, 2021, https://www.cte.org.uk/Groups/236173/Home/Resources/Pentecostal_and_Multicultural/Reports_Papers_Videos/Black_Church_in/Black_Church_in.aspx; Richard H. Burgess, "African Pentecostals in Britain: The Case of the Redeemed Christian Church of God," in *African Christian Presence in the West: New Immigrant Congregations and Transnational Networks in North America and Europe*, ed. Frieder Ludwig and J. Kwabena Asamoah-Gyadu (Trenton, NJ: Africa World Press, 2011), 255.

³⁵ Adedibu, "Reverse Mission or Migrant Sanctuaries?," 416; Kenneth Mtata, "'How Shall We Sing the Lord's Song in a Foreign Land?'" African Diaspora Christianity as Space and Place of Imagination," in *African Christian Presence in the West: New Immigrant Congregations and Transnational Networks in North America and Europe*, ed. Frieder Ludwig and J. Kwabena Asamoah-Gyadu (Trenton, NJ: Africa World Press, 2011), 345.

‘triumphalist,’ evangelistic approaches may sit uncomfortably in the UK context, with the apparently excessive territorial claims being antagonistic to British culture.³⁶

BMCs have been criticised for their inadequate efforts to understand and to engage with British culture,³⁷ yet this seems an essential step for evangelistic progress to be made among indigenous British people. Israel Olofinjana argues that BMCs’ church planting strategies must “engage the local people and community in which they are situated.”³⁸ Adedibu also robustly proposes that BMCs must break free from their cultural captivity, listen attentively and “develop appropriate cross-cultural skills to communicate the gospel to postmodern people in Britain.”³⁹ This notion of the postmodern challenge in successfully sharing the gospel in the UK is a theme further explored in this chapter, particularly in relation to the possible role of cross-cultural friendships as a key element in a new evangelistic approach, better adapted to the British cultural context.

Evangelism – Social Context

In order to develop approaches to evangelism most likely to succeed in a particular culture, it is important to properly understand both that culture and its prevalent

³⁶ John P. G. Neate, "Black Majority Churches in the UK: Positive Influence or Missed Opportunity?" (Unpublished essay, MA African Christianity, Liverpool Hope University, August 2020), 12-13.

³⁷ Adedibu, "Reverse Mission or Migrant Sanctuaries?," 407, 418.

³⁸ Israel O. Olofinjana, "Reverse Mission: Towards an African British Theology," *Transformation: An International Journal of Holistic Mission Studies* 37, no. 1 (2020): 62, <https://doi.org/10.1177/0265378819877902>.

³⁹ Babatunde Adedibu, "Faith Without Borders: Maximising the Missionary Potential of Britain’s Black-Majority Churches," *Journal of Missional Practice*, no. 2 (Spring 2013), <https://journalofmissionalpractice.com/faith-without-borders-maximising-the-missionary-potential-of-britains-black-majority-churches/>.

thought processes and behaviours. In the West, we live in a postmodern society, in which previous certainties are questioned. George Hunter describes it as follows:

As the Enlightenment has faded, postmodern people are increasingly suspicious of people and institutions that claim authority, and they are increasingly dubious of ultimate explanations. They are rediscovering their intuition, and they own and trust their feelings more. They take in the world through what they see, touch and experience – not just through what they hear – and they explore spirituality and the supernatural.”⁴⁰

With this in mind, Hunter suggests that the personal stories that are told through the lives of Christians become increasingly important. Integrity in our words, actions and behaviours (the incarnation of the gospel) therefore becomes a vital matter.⁴¹ Mark Ireland similarly argues that in this postmodern era, “People are no longer convinced of the gospel because [somebody] with authority tells them, but because they see it lived out and demonstrated in the life of a Christian community.”⁴² Interestingly, this theme is also taken up by Opoku Onyinah who served as International Chairman of CoP from 2008-18. In a constructive challenge to his own church, he writes, “Whereas modernity emphasised the message of evangelism, postmodernity emphasises the incarnational message as expressed in a relationship. Evangelistic lifestyles must reflect one’s spirituality.”⁴³

Alongside recognition of the role played by incarnational evangelism and relationships in a postmodern context, an understanding of the *journey* by which people become followers of Jesus in such a context is also valuable to explore. Referring to the

⁴⁰ George G. Hunter III, *The Celtic Way of Evangelism: How Christianity Can Reach the West... Again* (Nashville, TN: Abingdon Press, 2010), 103.

⁴¹ Hunter III, *The Celtic Way*, 103.

⁴² Mark Ireland, "Engaging with the Search for Spirituality," in *Evangelism - Which Way Now?: An Evaluation of Alpha, Emmaus, Cell Church and Other Contemporary Strategies for Evangelism*, ed. Mike Booker and Mark Ireland (London Church House Publishing, 2005), 185.

⁴³ Opoku Onyinah, "New Ways of Doing Evangelism," *International Review of Mission* 103, no. 1 (2014): 128, <https://link.gale.com/apps/doc/A368074623/AONE?u=livhope&sid=AONE&xid=a35261a1>.

work of John Finney, Mike Booker draws out two of his research conclusions which, in particular, he believes have shaped thinking on contemporary evangelism in the UK; firstly, the importance of understanding the journey of faith in Jesus as a *process*, and secondly, the key role of *relationships* within that process.⁴⁴ Echoing this idea of faith as a journey or process, rather than a single transaction, George Hunter explores the environment in which Christianity was introduced to Celtic Ireland in the first millennium and identifies lessons from this that can be applied to evangelistic activity in twenty-first century (postmodern) Western contexts. As part of this analysis, he contrasts the Roman and the Celtic approaches to the spread of Christianity, arguing that the Celtic method is more likely to be effective in our postmodern times.⁴⁵ Hunter (drawing on work by John Finney) typifies the Roman approach to Christianity as: (1) present the Christian message; (2) invite the hearers to decide to believe in Jesus Christ and become Christians; and (3) if they make a positive response, welcome the new converts into the church and its fellowship.⁴⁶ As Hunter writes, the process appears logical; “We explain the gospel, they accept Christ, and we welcome them into the church. Presentation, decision assimilation.”⁴⁷ The Celtic approach however, is quite different, explained by Hunter as: (1) establish relationship and community with people [perhaps a new community] or invite them into the fellowship of your own community of faith; (2) within that fellowship, engage in conversation, prayer, worship and ministry; and (3) in

⁴⁴ Mike Booker, "Mission, Evangelism and the Church of God," in *Evangelism - Which Way Now?: An Evaluation of Alpha, Emmaus, Cell Church and Other Contemporary Strategies for Evangelism*, ed. Mike Booker and Mark Ireland (London: Church House Publishing, 2005), 4.

⁴⁵ Hunter III, *The Celtic Way*.

⁴⁶ Hunter III, *The Celtic Way*, 42.

⁴⁷ Hunter III, *The Celtic Way*, 43.

the fullness of time, as people discover that they now believe, invite them to commit to following Jesus.⁴⁸ In other words, relationship comes first, rather than last, and this understanding offers a significant challenge to some of the commonly adopted methods of evangelism used by CoP-UK, as discussed in this thesis.

We turn next to the significant impact on attitudes towards evangelism in the postmodern UK culture, of a requirement for tolerance and sensitivity to others' positions and viewpoints. Beth Keith suggests that in a post-Christian and pluralistic society, there is an ethic of civility and tolerance which takes foremost position and which drives not just a tolerance of others' beliefs, but also a desire to *be* tolerable to others.⁴⁹ She believes that the issue of tolerance has led to "an increasing reticence towards evangelism amongst some evangelicals, which has often been associated to societal changes as Britain develops as a post-Christian society."⁵⁰ While tolerance may be a laudable value, and the style of evangelism adopted can certainly be adjusted to take this into account, there is, of course, a risk that 'dumbing down' the gospel runs counter to the biblical Great Commission to "make disciples of all nations."⁵¹ With this in mind, Rico Tice, Anglican minister and writer, encourages Christians to adopt a robust and resilient proclamation of the truth of the gospel in a culture marked by increasing hostility.⁵² The challenge presented therefore is to find ways of sensitively communicating the gospel in

⁴⁸ Hunter III, *The Celtic Way*, 43.

⁴⁹ Beth Keith, "Exploring Attitudes to Evangelism: An Ethnographic Study of Street Angels and Club Angels," *ANVIL: Journal of Theology and Mission* 33, no. 2 (2017): 6-7.
<https://churchmissionsociety.org/resources/exploring-attitudes-evangelism-beth-keith-anvil-vol-33-issue-2/>.

⁵⁰ Keith, "Exploring Attitudes," 6.

⁵¹ Mt 28: 18-20 (NIV).

⁵² Rico Tice, *Honest Evangelism: How to Talk About Jesus Even When It's Tough* (Epsom, UK: The Good Book Company, 2015).

a postmodern culture, while ensuring that this ‘sensitivity’ does not stand in the way of a clear acknowledgement and communication of Jesus Christ and biblical teaching.

Evangelism – A Relational Approach?

There is a very wide range of evangelistic techniques in use in contemporary society, including Disciple Making Movements (DMM), Alpha courses, Street Pastors, Healing on the Streets, schools outreach, cell churches, compassion-based programmes, rallies, street evangelism, door-to-door visiting, and the Emmaus, Christianity Explained, ‘Y’ and Start! programmes – to name but a few!⁵³ A number of these programmes attempt to respond to the need, in a postmodern context, to see faith as a journey or process. Others, however, such as street evangelism, appear to largely ignore the cultural realities of the Western context. Even where longer-term methods of engagement are adopted, Ireland identifies a problem with a number of Christian evangelism programmes, expressing his concerns as follows:

The published courses begin with the agenda of the evangelist – the Good News as revealed in Jesus Christ – rather than with the agenda of the tentative enquirer, who is beginning to ask big questions about the meaning of life but may have all sorts of hang-ups about Christianity, including particularly the questions of why God allows suffering and why there are so many different religions.⁵⁴

Whether we consider well-developed, longer-term evangelistic programmes or whether we think of what are essentially the one-off transactions that occur between a Christian and a hearer in a street evangelism context, there is perhaps a missing element - the

⁵³ Mike Booker and Mark Ireland, *Evangelism - Which Way Now?: An Evaluation of Alpha, Emmaus, Cell Church and Other Contemporary Strategies for Evangelism*, ed. Mike Booker and Mark Ireland (London: Church House Publishing, 2005).

⁵⁴ Mark Ireland, "Other Courses - Or Write Your Own?," in *Evangelism - Which Way Now?: An Evaluation of Alpha, Emmaus, Cell Church and Other Contemporary Strategies For Evangelism*, ed. Mike Booker and Mark Ireland (London: Church House Publishing, 2005), 61.

element of relationship and friendship, and the building of personal trust. Christopher Heuertz and Christian Pohl exemplify this clearly, as follows:

A commitment to friendship also challenges particular evangelism strategies, especially those that involve very brief encounters with strangers. Short forays downtown with a handful of tracts to do street witnessing can reflect very reductionist understandings of the gospel as well as a reductionist view of human beings. Armed with opening lines to start the conversation, eager young evangelists sometimes probe into the most intimate places of potential converts' lives, asking them about their morality, fears and sins and offering a chance of forgiveness. In the brief encounter, people are invited to confess their sins to complete strangers and give the rest of their lives to a God to whom they may have been introduced only a few minutes earlier.⁵⁵

Onyinah emphasizes the importance of the church (and in this context, he certainly includes CoP itself) developing practical, relationship-based evangelistic strategies.⁵⁶ He writes, "Evangelistic lifestyles must reflect one's spirituality: by extending invitations to friends to join and investigate that spirituality through Jesus Christ. This is a *journey of friendship* [author's emphasis] where the invited friend is introduced to Jesus Christ and the salvation he offers."⁵⁷ Booker puts it like this, "An invitation from cold to a barbeque at which an evangelist will speak is unlikely to elicit an enthusiastic response; an invitation to a barbeque just for the sake of friendship will."⁵⁸ Kenneth Ross, weighing in on the important potential role of friendship, writes, "The world in which mission takes effect today is one which is tired of ideology, suspicious of power, and wary of rhetoric.

⁵⁵ Christopher L. Heuertz and Christine D. Pohl, *Friendship at the Margins: Discovering Mutuality in Service and Mission*, ed. Emmanuel Katongole and Chris Rice, Resources for Reconciliation, (Downers Grove, IL: InterVarsity Press, 2010), 41.

⁵⁶ Onyinah, "New Ways," 122.

⁵⁷ Onyinah, "New Ways," 128.

⁵⁸ Mike Booker, "Missions and Evangelists - a Crisis within the Process?," in *Evangelism - Which Way Now?: An Evaluation of Alpha, Emmaus, Cell Church and Other Contemporary Strategies for Evangelism*, ed. Mike Booker and Mark Ireland (London: Church House Publishing, 2005), 73.

It may be that authentic personal friendship, more than ever, is the channel through which the Good News of Jesus Christ will cross boundaries and break new ground.”⁵⁹

If friendship is very much on the agenda, then, it needs to be recognised that there is also a risk – the risk that friendship *evangelism* begins to be viewed as an ‘instant fix’ to the challenge of cross-cultural mission and that people who are not yet Christians become seen as friendship evangelism ‘projects’ or ‘targets’. It is important therefore to draw a distinction between the concept of ‘friendship evangelism’ as a tool or technique, and friendship as an underpinning requirement for showing and proclaiming the love of Jesus. Insofar as ‘friendship evangelism’ as technique, is concerned, there are certainly cautionary voices. Warner Wallace points to “an important fallacy underlying the concept of friendship evangelism,”⁶⁰ suggesting that the reason “friendship evangelism is statistically dominant is simply because we, as Christians, are so uncomfortable sharing our faith with strangers.”⁶¹ Wallace sees no essential basis in Jesus Christ’s teaching for friendship evangelism as a *primary* tool, arguing that “we need to see strict friendship evangelism for what it truly is: a natural, fallen, human response to the fear of discomfort and worldly judgement.”⁶² While boldness in declaration of the Good News of Jesus is certainly required, Wallace’s position runs its own risk of undermining the true value of, and requirement for, friendship in evangelism by conflating the notions of ‘friendship’

⁵⁹ Kenneth R. Ross, "The Role of Personal Friendships in Effective Cross-Cultural Christian Mission," in *Communities of Faith in Africa and the African Diaspora*, ed. Casely B. Essamuah and David K. Ngaruiya (Eugene, OR: Pickwick Publications, 2013), 135-36.

⁶⁰ J. Warner Wallace, "The Frustrating Fallacy of Friendship Evangelism," *Living Waters* (2017): 1, accessed January 27, 2021, <https://coldcasechristianity.com/writings/the-frustrating-fallacy-of-friendship-evangelism/>.

⁶¹ Wallace, "The Frustrating Fallacy," 1.

⁶² Wallace, "The Frustrating Fallacy," 2.

and ‘friendship evangelism.’ As far as friendship is concerned, it is almost impossible to escape the very clear conclusion that to Jesus, friendship is of great significance:

My command is this: Love each other as I have loved you. Greater love has no-one than this, that he lay down his life for his friends. You are my friends if you do what I command. I no longer call you servants, because a servant does not know his master’s business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you.”⁶³

Karina Kreminski is also critical of friendship evangelism, but for somewhat different reasons. For Kreminski, the risk is that friendship evangelism becomes a task in which people are targeted and, in her view, “friendships with an agenda are never true friendships.”⁶⁴ Instead, Kreminski argues,

Even if a friend does not come around to our way of thinking and living, we still maintain and practice true friendship with them. Yet friendship evangelism conveys that the agenda is conversion and if this does not occur, the friendship is discarded. We must move on, having limited time, to making other friends who we need to convert.⁶⁵

In a similar vein, Heuertz and Pohl write, “Friendship evangelism is another evangelistic approach very vulnerable to misuse and misinterpretation. Befriending someone *merely so you can tell them the gospel* is a form of manipulation and a violation of trust.”⁶⁶

Christine Pohl, again warning against a manipulative approach to friendship and hospitality, argues that to see it as a means to an end, for example, reaching postmodern youth or homeless people, is wrong, and that it should rather be seen as “a way of life

⁶³ Jn 15:12-15 (NIV)

⁶⁴ Karina Kreminski, “The Problem with ‘Friendship Evangelism,’” *Missio Alliance* (October 3, 2016), accessed January 18, 2021, <https://www.missioalliance.org/problem-friendship-evangelism/>.

⁶⁵ Kreminski, “The Problem.”

⁶⁶ Heuertz and Pohl, *Friendship at the Margins*, 42.

infused by the gospel.”⁶⁷ For friendship to be effective in sharing the love of Jesus then, it must be authentic, consistent and unconditional.

There are many ways in which friendship can be demonstrated, but as CoP-UK continues to develop its evangelism strategy and considers the role of cross-cultural friendship within this, it may wish to bear in mind one universally helpful approach; that of shared meals. Heuertz and Pohl explain, “One of the most powerful expressions of mutuality and friendship is sharing a meal together. We tend to eat with people we like and with people who are like us. But shared meals break down social boundaries. All of us need to eat, and when we break bread together, we embody our solidarity and common humanity.”⁶⁸ Meals are unmistakably at the heart of the Christian story, with Jesus frequently eating with his followers, adversaries and outcasts in the community, “sometimes a guest and sometimes a host, but in either case, meals were important settings where he shared deep truths and insights about the kingdom, discipleship and God’s priorities.”⁶⁹

In subsequent chapters, we explore the results of research with CoP-UK in which attitudes towards, and experiences, of cross-cultural friendships between CoP-UK members and White British people are assessed, with a view to understanding the role which friendship may play in reaching the indigenous population with the Good News of Jesus Christ. From the review of literature in the current chapter, the author suggests a number of tentative conclusions which may assist in that analysis: (a) that friendship is

⁶⁷ Christine D. Pohl, "Biblical Issues in Mission and Migration," *Missiology: An International Review* 31, no. 1 (2003): 11, <https://doi.org/10.1177/009182960303100102>.

⁶⁸ Heuertz and Pohl, *Friendship at the Margins*, 80-81.

⁶⁹ Heuertz and Pohl, *Friendship at the Margins*, 81.

likely to prove to be an important route to connection with White British people in a postmodern society; (b) that this approach runs counter to some of the currently prevalent methods of evangelism used by CoP-UK (particularly, street evangelism); (c) that it is not a ‘quick fix’ route to winning souls; (d) that it must be genuine, unconditional and sustained; (d) that it should not be treated as a project nor should individuals be targeted for friendship in a manipulative way; and (e) it will require hard work, an intentional approach and a willingness to break out of circles of ethnic familiarity. Finally, Dana Robert leaves us with this helpful thought as to the underlying motivation that might encourage CoP-UK members to embark on this challenging journey, writing, “In today’s world of instant communications, short attention spans, and material development as mission, the sacrificial practices of friendship stand as evidence for the kingdom ethics of God’s love for all people.”⁷⁰

⁷⁰ Dana L. Robert, "Cross-Cultural Friendship in the Creation of Twentieth-Century World Christianity," *International Bulletin of Missionary Research* 35, no. 2 (2011): 106, <https://link.gale.com/apps/doc/A254013315/AONE?u=livhope&sid=AONE&xid=3c50bdbf>.

CHAPTER 4

RESEARCH METHODOLOGY

Research Objective

The overall objective of this research project was to explore attitudes towards, and experiences of, attempts at cross-cultural friendship by members of CoP-UK with White British people. This exploration took place in order to test whether investing in such friendships might be perceived as offering a relevant, and potentially more effective, means of sharing the Good News and showing the love of Jesus Christ, than certain evangelism approaches currently used by CoP-UK members to fulfil their strategic aim ‘to possess the nations.’ The author situated this review in the context of the impact of the current evangelistic mandate of CoP-UK on the presence of White British people in Akan and PIWC Assemblies respectively.

Research Approach

In selecting an appropriate research methodology for this study, it is recognised that the author’s worldview is an important consideration. John Creswell and David Cresswell classify research worldviews as belonging in four types, as shown in Table 1 below:

Postpositivism	Constructivism
<ul style="list-style-type: none"> • Determination • Reductionism • Empirical observation and measurement • Theory verification 	<ul style="list-style-type: none"> • Understanding • Multiple participant meanings • Social and historical construction • Theory generation
Transformative	Pragmatism
<ul style="list-style-type: none"> • Political • Power and justice orientated • Collaborative • Change-orientated 	<ul style="list-style-type: none"> • Consequences of actions • Problem-centred • Pluralistic • Real-world practice orientated

Table 1: Four Worldviews⁷¹

The author is perhaps naturally drawn not to a single worldview, but a combination of two worldviews, Postpositivism and Pragmatism. Postpositivism is reflected in a desire to measure potential causes and effects in various phenomena and a belief there are indeed laws and theoretical considerations that govern the world - albeit, as William Trochim writes, “The postpositivist critical realist recognises that all observation is fallible and has error and that all theory is revisable.”⁷² This worldview tendency led to the author’s adoption of questionnaire-based, quantitative research, seeking to draw conclusions about the potential relationship between a number of factors measured. At the same time, the author also recognised a Pragmatic worldview in which the concern for the practical usage of the research results was particularly important. This

⁷¹ John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative & Mixed Methods Approaches*, 5th ed. (Los Angeles: SAGE Publications, 2018), 6.

⁷² William M.K. Trochim, "Research Methods Knowledge Base," (Conjoint.ly, March 13, 2020), accessed March 29, 2021, <https://conjointly.com/kb/positivism-and-post-positivism/>.

led to the choice to include qualitative data, in order to explore in greater detail, the views and perspectives of individuals within their particular context and culture.

Research Methods

Taking the above worldview analysis into account, a mixed methods approach was adopted for this research study - a form of Convergent Mixed Methods Design, explained by John Creswell and David Creswell as follows:

In this single-phase approach, a researcher collects both quantitative and qualitative data, analyses them separately, and then compares the results to see if the findings confirm or disconfirm each other. The key assumption of this approach is that both qualitative and quantitative data provide different types of information....and together they yield results that should be the same.⁷³

It is important to clarify that the author adopted a *modified* form of Convergent Mixed Methods design in that while the central theme of the research commonly prompted the lines of questioning and discussion in both the quantitative and qualitative research data capture, there was not a precise overlap. A number of specific facets of cross-cultural relationships between CoP-UK members and White British people were, for example, pursued through the questionnaire data capture which were not explicitly explored in the qualitative research, and vice versa. Where there was not a precise match between qualitative and quantitative topics of exploration, these ‘non-matching’ topics could however be used to triangulate findings and conclusions, coming as they did, from a ‘common stable’ of thought. As part of this research approach, the author sought to identify possible differences between reported experiences of cross-cultural friendships by CoP-UK members with White British people as between Akan and PIWC assemblies

⁷³ Creswell and Creswell, *Research Design*, 217.

and whether this had any perceived impact on the numbers of White British people in membership of these assemblies.

The author pursued two types of data collection; (a) *quantitative* data through questionnaire and documentary sources; and (b) *qualitative* data through a series of individual, semi-structured interviews, a focus group discussion with leaders holding particular responsibilities for evangelism within their CoP-UK Assembly or District, and documentary sources.

Research Tools - Questionnaire

The questionnaire used in this research project was designed to gather a range of information on the composition of participants' friendship groups and their experiences of, and attitudes towards, friendship with White British people. It was also designed to generate responses related to participants' attitudes towards aspects of White British culture. The questionnaire was generated in hard copy format (Appendix A) and also in an online format. The contents of both versions of the questionnaire were identical, except for some small differences in instructions on completion, to suit the respective formats.

Questionnaire Format

The opening section of the questionnaire (questions 1-7) gathered personal information from participants, including gender, age, country of birth, length of time living in the UK, area of residence, length of time as a member of CoP-UK and CoP-UK assembly attended. The second section (questions 8-9) asked participants to identify the composition of their close friendship groups. Given the possibility that close friendships between CoP-UK members and White British people may play a role in enabling the

indigenous population of the UK to be reached by CoP members with the Good News of Jesus Christ, an understanding of current patterns of CoP members' friendship groups is important. Although the notion of 'friendship' is clearly personal, a working definition for the purposes of this research questionnaire was proposed, to assist participants in identifying their close friends. This definition, articulated by Robin Dunbar, is as follows:

The people who share our lives in a way that is more than just the casual meeting of strangers; they are the people whom we make an effort to maintain contact with, and to whom we feel an emotional bond.⁷⁴

Dunbar argues that human beings, irrespective of ethnic background, have a limited amount of social capital which they can invest in friendships. He suggests that:

Something like 40% of our total social effort (whether indexed as time or emotional closeness) is devoted to just five people (the five most important to us), with another 20% given to the 10 next most important. In other words, 60% of our social effort is divided between just 15 people (those most likely to provide us with support).⁷⁵

For this reason, questionnaire participants were asked to identify firstly, their closest five friends, and then, their next closest 10 friends. In doing so, they were asked to state whether each identified friend was a family or non-family member, together with their ethnic background (classified as Ghanaian, Black (Other), White British or White (Other)).

The third section of the questionnaire (questions 10-37) aimed to gather participants' attitudes toward, and experiences of, various aspects of friendship with White British friends, and attitudes towards White British culture. For ease of completion, the questions in this section took the form of a series of statements which

⁷⁴ Robin I. M. Dunbar, "The Anatomy of Friendship," *Trends in Cognitive Sciences* 22, no. 1 (2018): 32, <https://doi.org/https://doi.org/10.1016/j.tics.2017.10.004>.

⁷⁵ Dunbar, "The Anatomy of Friendship," 35.

participants were asked to 'score' in terms of the extent to which they agreed or disagreed with the statements. A Likert-type, ordinal scale was adopted,⁷⁶ in which participants were invited to choose from a range of possible responses (Agree strongly, Agree, Neutral, Disagree or Disagree strongly). The power of the ordinal scale is that it enables measurement and statistical calculation, across a range of participants, of the relative strength of agreement or disagreement with various statements, but it cannot quantify the *extent* of difference on each point of the ordinal scale.⁷⁷ The various statements on which questionnaire participants were asked to score responses were developed on the basis of the author's personal knowledge of some key differences and similarities in African and Western culture, feedback from a small reference group of Africans consulted by the author, and an analysis of Western and African culture by David Maranz.⁷⁸ Finally, an opportunity was provided in the questionnaire for additional information to be provided through freeform answers.

Research Tools - Semi Structured Interviews

In order to gather in-depth information on the research topic, semi structured interviews were held by the author with a range of participants via Zoom video call. Margaret Harrell and Melissa Bradley explain that, in a semi structured interview, a question guide is used, ensuring that the various questions to be covered are standardised, but the interviewer has some discretion about the order in which the questions are

⁷⁶ Susan Jamieson, "Likert Scales: How to (Ab)use Them?," *Medical Education* 38, no. 12 (2004), <https://doi.org/10.1111/j.1365-2929.2004.02012.x>.

⁷⁷ Jamieson, "Likert Scales: How to (Ab)use Them?," 1217.

⁷⁸ David E. Maranz, *African Friends and Money Matters: Observations from Africa*, ed. Barbara J. Moore, vol. 37, Publications in Ethnography, (Dallas: SIL International, 2001).

asked.⁷⁹ Anne Galletta further explains that the semi structured interview is “sufficiently structured to address specific topics related to the phenomenon of study, while leaving space for participants to offer a new meaning to the study focus.”⁸⁰ Finally, Svend Brinkmann writes, “Compared to structured interviews, semi structured interviews can make better use of the knowledge-producing potentials of dialogues by allowing much more leeway for following up on whatever angles are deemed important by the interviewee.”⁸¹

Research Tools - Evangelism Leaders Focus Group

The third element of data capture, in addition to questionnaires and semi structured interviews, was a focus group held with nominated representatives of the three participating CoP-UK Districts, each of whom carried particular responsibility for evangelism. Richard Krueger and Mary Casey explain that focus group interviews typically have five characteristics or features, relating to the ingredients of the focus group: “(1) a small group of people, who (2) possess certain characteristics, (3) provide qualitative data (4) in a focused discussion (5) to help understand the topic of interest.”⁸² In this case, each member of the focus group had participated in a prior individual, semi structured interview with the author. The discussion environment of the focus group provided an opportunity therefore to reflect on some of the key themes emerging from the

⁷⁹ Margaret C. Harrell and Melissa A. Bradley, *Data Collection Methods: Semi-Structured Interviews and Focus Groups* (Santa Monica, CA: RAND Corporation, 2009), 27.

⁸⁰ Anne Galletta, *Mastering the Semi-Structured Interview and Beyond: From Research Design to Analysis and Publication* (New York: New York University Press, 2013), 24.

⁸¹ Svend Brinkmann, "Unstructured and Semistructured Interviewing," in *The Oxford Handbook of Qualitative Research*, ed. Patricia Leavy (New York: Oxford University Press, 2020), 437.

⁸² Richard A. Krueger and Mary A. Casey, *Focus Groups: A Practical Guide for Applied Research*, 5th ed. (Thousand Oaks, CA: SAGE Publications, 2015), 6.

semi structured interviews and to discuss these in a broader CoP-UK leadership context. As with the semi structured interviews, the focus group discussion was facilitated by the author.

Research Recruitment

Detailed preparations for conducting this research project commenced following its approval by the National Head, CoP-UK, in November 2020. Throughout the project, the author liaised closely with the Principal, Birmingham Christian College, who was nominated by CoP-UK to be the author's 'point of contact' with the organisation. Research recruitment took place in three Districts of CoP-UK to provide a geographical spread; Leeds District (the North), Leicester District (the Midlands) and Reading District (the South). The author's main points of contact with the Districts were the District Pastors, with whom extensive, ongoing communication took place throughout. It was recognised from the outset that the District Pastors were the effective 'gatekeepers' of CoP-UK (as the author had no prior relationship with the organisation and was almost entirely dependent on them to 'open the doors' to the recruitment of research participants). For recruitment purposes, the Districts rather than the Assemblies were regarded as the organisational entities, since each District is led and co-ordinated by a District Pastor. Through individual Zoom-based conversations with the three research District Pastors, the 'target' recruitment requirements were established. It was understood however, that it might not be possible to achieve the ideal, not least because the coronavirus pandemic lockdown rules meant that CoP-UK assemblies were not meeting physically during the data gathering phase, reducing opportunities for face-to-face promotion of recruitment.

Questionnaire Recruitment

In terms of questionnaire participant recruitment, the aim was to recruit, in each of the three participating Districts, 30 from Akan-speaking assemblies and 30 from PIWCs. Within each group of 30 targeted questionnaire participants, the objective was also to secure a good spread of participant ages (if possible, ten in the age range 18-24, ten in the age range 25-35 and ten in the age range 36+). Child protection considerations led to the decision to limit questionnaire recruitment to CoP-UK members aged 18 years and over. Participation was also limited to black Ghanaian members of CoP-UK, as the research objective was specifically to explore the potential role in evangelism of friendships between the CoP-UK dominant ethnic membership and White British people. District Pastors controlled the questionnaire recruitment process. Both paper and online versions of the questionnaire were provided to offer flexibility to those who might feel less comfortable with online submissions.

Semi Structured Interview Participant Recruitment

District Pastors of the three participating CoP-UK Districts each nominated five members of their District to take part in semi structured interviews with the author. Fifteen interviews took place from 26th February to 20th March 2021, each interview taking an average of 38 minutes (range 28-51 minutes). Interview participants held a wide range of roles and involvements in CoP-UK, including as Presiding Elder, Elder, Deacon, Assembly Secretary, District Secretary, Acting Treasurer, District Women's Secretary, District Youth Leader, Assembly Youth Leader, Men's Ministry involvement, Sunday School Leader, Children's and Youth Ministry involvement, and Bible Studies Coordinator. They therefore brought a wide range of perspectives to the interviews.

Evangelism Leaders Focus Group Recruitment

An Evangelism Leaders Focus Group discussion was held on 25th March 2021, lasting approximately one and a quarter hours. There were five participants, nominated by the District Pastors of the participating Districts (Leeds, Leicester and Reading). All participants had also previously held semi structured interviews with the author as part of this research project and all held a particular level of responsibility for evangelism in their roles as either Presiding Elder, Deacon, Youth Leader, Men's Ministry Team member or District Evangelism Team Leader.

Participant Consent

All participants in the semi structured interviews and focus group discussion were provided by the author with brief, written, background information on the research project, before completing, signing and returning a Liverpool Hope University Research Consent Form. The introductory information and questionnaire completion instructions made clear that participation in the questionnaire was completely voluntary and anonymous. Equally, participants in the semi structured interviews and focus group discussion were assured that their involvement in the project and the comments they made, would be managed and reported anonymously.

CHAPTER 5

RESEARCH FINDINGS

This chapter provides analyses firstly, of the quantitative data derived from the questionnaire, secondly, of responses obtained from the 15 semi structured interviews, and thirdly, of the focus group discussion involving a range of individuals with particular responsibilities for evangelism within CoP-UK.

Questionnaire - Demographic Data

Although the option of paper copies of the research questionnaire was offered, in practice, all of the completed questionnaires were submitted online. Recruitment commenced on 25th February 2021 and closed on 19th March 2021. In total, 143 completed responses were received (Leeds District n=27, Leicester District n=56, Reading District n=60). There may be a variety of reasons for the lower response number from the Leeds District, but during the coronavirus ‘lockdown’, the inability of the leadership to have face-to-face contact with members may have had a different impact on communication channels in each specific context. Of the 143 questionnaire respondents, 49 reported attending Akan-speaking assemblies and 79 attending English-speaking, PIWC assemblies. Unfortunately, 15 respondents failed to accurately state the assembly they attended (often referring to the district rather than the assembly attended). Data from these ‘unattributable’ participants have therefore been included in overall analyses of data, but excluded from analysis of factors by type of assembly.

Fifty-two percent of respondents were male and 48 percent female, representing a good overall gender balance. The ages of respondents are shown in fig. 1. Almost half (49 percent) were aged 18-34 years, with well under 10 percent aged 55 years or over.

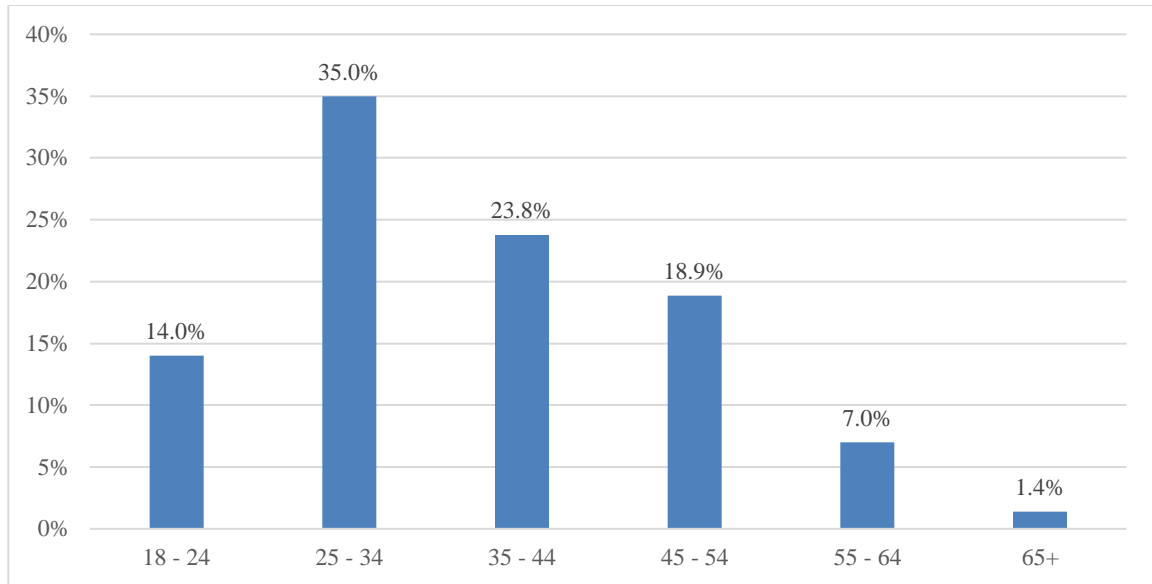


FIGURE 1. Ages of Questionnaire Respondents

The majority of respondents (83.2 percent) were born in Ghana, 14 percent elsewhere and only 2.8 percent (four respondents) in the UK (fig. 2).

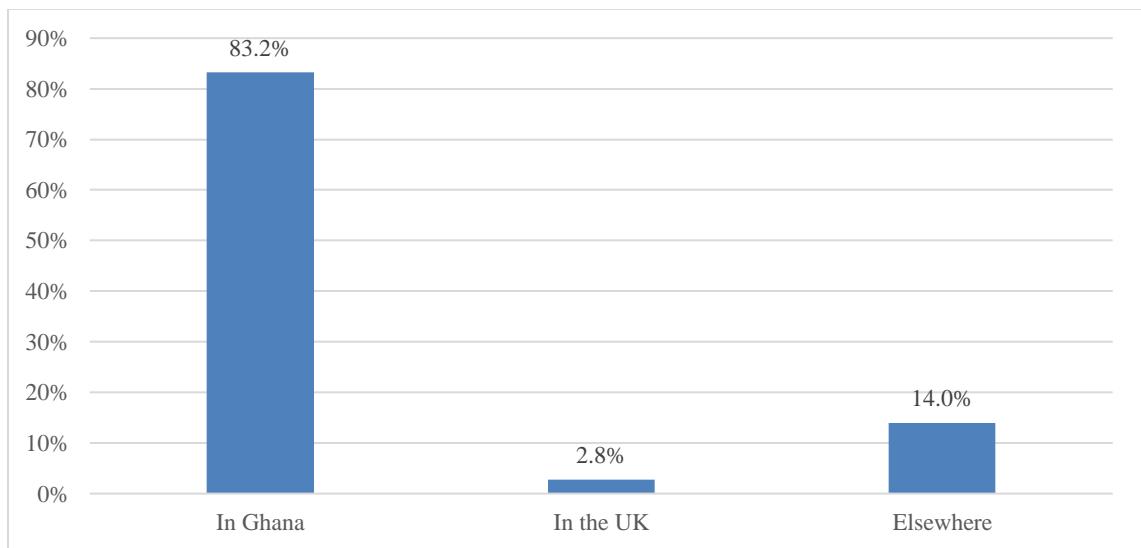


FIGURE 2. Country of Birth of Questionnaire Respondents

The length of time that respondents had lived in the UK is shown in fig. 3. 72.1 percent of respondents had lived for over five years in this country, with 46.2 percent for more than 10 years. However, only 0.7 percent of respondents reported having lived their whole life in the UK. Over one quarter of respondents had lived for less than five years in the UK.

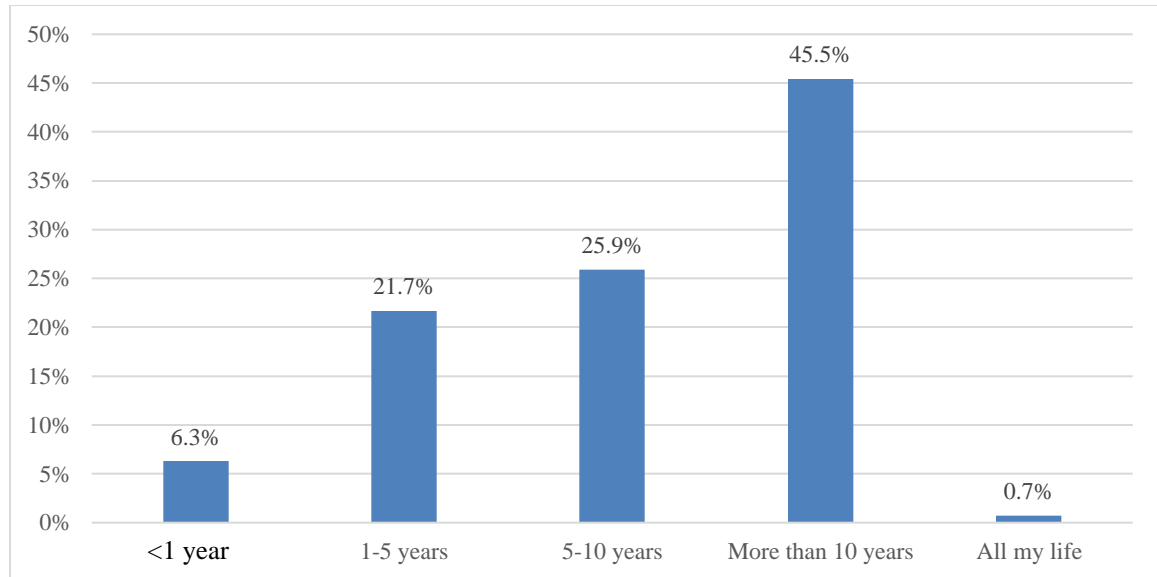


FIGURE 3. Length of Time Living in UK – Questionnaire Respondents

In terms of type of assembly attended by participants, there is a significant overall difference in age as between Akan-speaking and PIWC assemblies (fig. 4). Akan-speaking assemblies tend to have an older demographic with nearly 70 percent aged 35-54. By contrast, in PIWC assemblies, a nearly similar level is seen in the 18-34 age group.

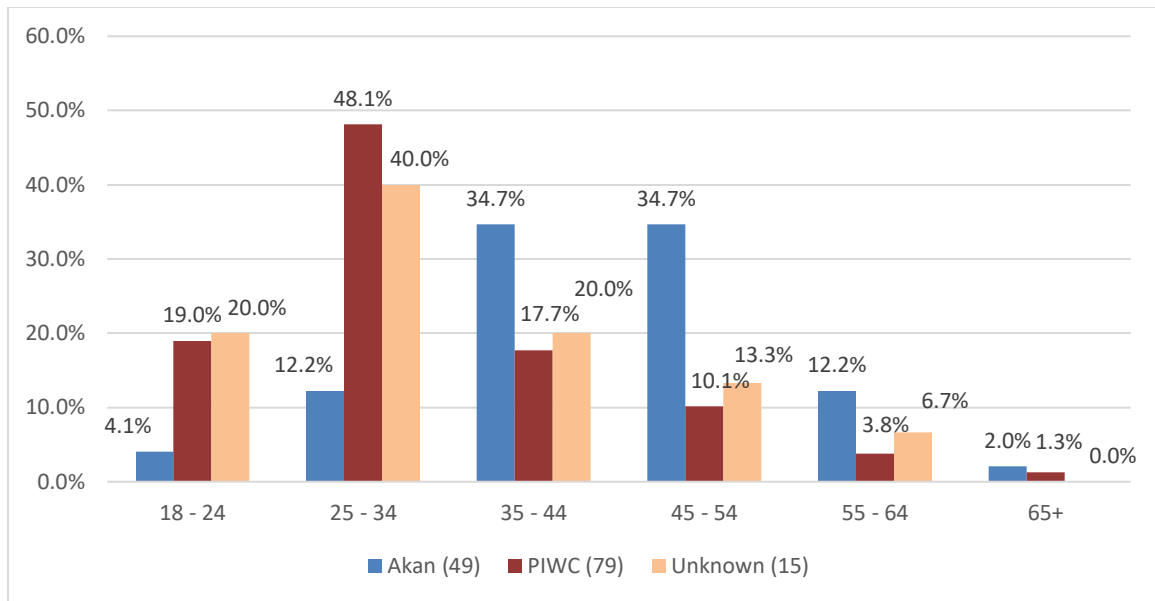


FIGURE 4. Type of Assembly Attended by Age Group – Questionnaire Respondents

Questionnaire - Friendship Networks

Closest Five Friends

In the questionnaire, participants were asked to identify whether each of their closest friendships was with a family or non-family member. In the event, insufficient data was provided in response to this question, leading to the decision to exclude this particular dimension of friendship from the analysis. In light of Dunbar's argument that every human being has a broadly fixed amount of 'social capital' that can be expended on the maintenance of friendship networks,⁸³ numbers of close family friendships might have provided an indicator of 'spare capacity' to invest in friendships outside of the family grouping. However, this is less important overall than an understanding of the ethnic composition of participants' close friendships, irrespective of family or non-family

⁸³ Dunbar, "The Anatomy of Friendship," 35.

status. This, therefore, becomes the main focus of the next stage of analysis presented here.

Respondents were asked first to identify their closest five friends. Analysis of questionnaire responses reveals that, overall, 62 percent of participants' top five friends were Ghanaian, with a further 26 percent being identified as Black (Other). Only 12 percent of top five friends therefore came from non-African backgrounds. Seventy-two percent of participants did not list *any* of their top five friends as White British. Some differences are revealed in terms of composition of top five friendships by age (fig. 5) segment, but their significance is unclear. Perhaps counterintuitively, analysis shows that a greater proportion of those in the 18-34 age group than the 35+ age group report having top five friendships with people of Ghanaian and Black (other) ethnicity. This has potential implications for the evangelical 'direction of travel' of CoP-UK, which will be discussed in the next chapter.

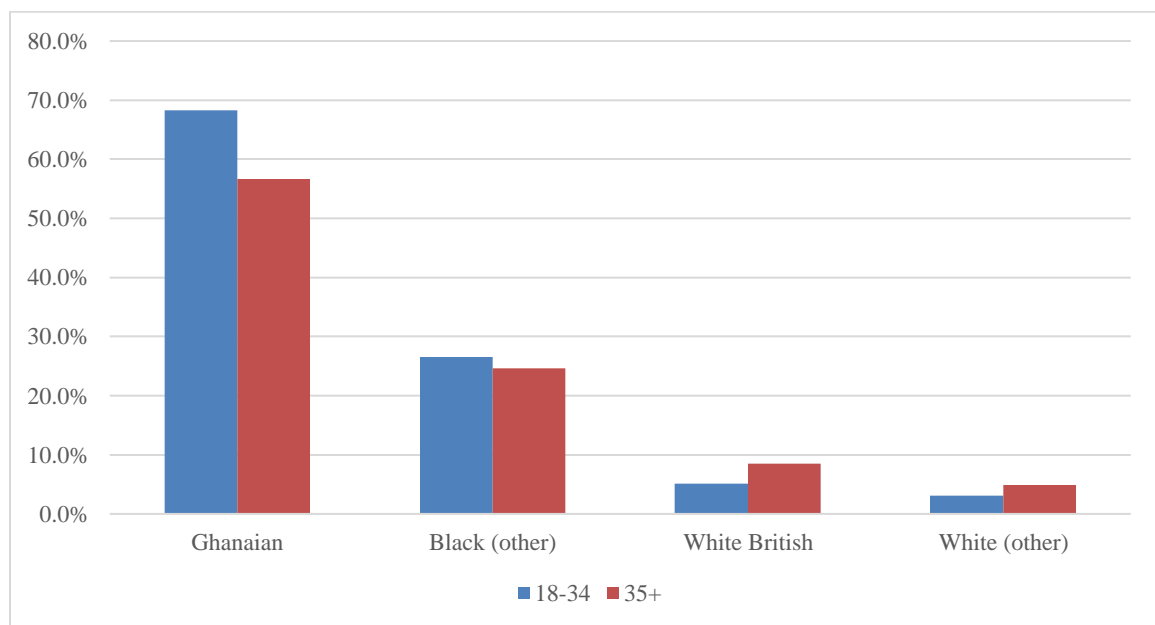


FIGURE 5. Ethnicity of Top Five Friendships by Age Group – Questionnaire Respondents

An analysis of top five friends by gender reveals very little difference (fig. 6).

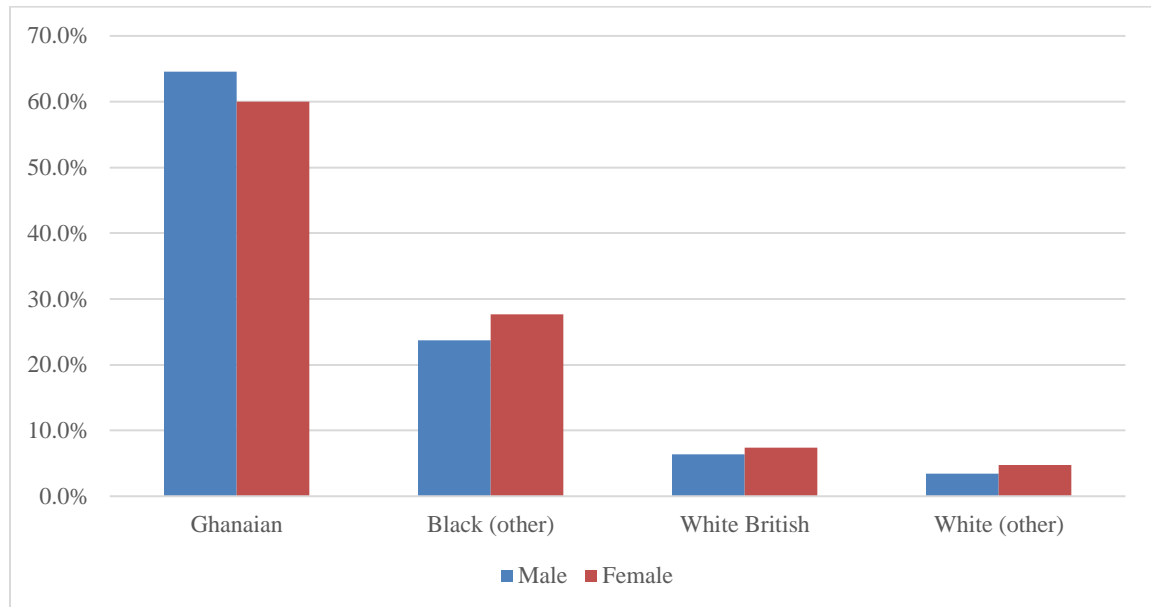


FIGURE 6. Ethnicity of Top Five Friendships by Gender – Questionnaire Respondents

Next Closest 10 Friends

The questionnaire asked participants, secondly, to identify their next 10 closest friends – close, but not as close as the nearest five friends analysed above. In this case, 68 percent of respondents listed no White British friends in this group (only a little lower than the 72 percent reported among the closest five friends). Only seven percent of respondents identified more than two White British friends in this grouping.

Closest Friends in Akan and PIWC Assemblies

Analysis of the closest friendships by Akan and PIWC assembly membership is shown at table 2. From this, we see that the overall number of close Ghanaian and Black (Other) friends held by Akan assembly members is 10.5. The average number of White British close friends held by Akan assembly members is 1.0 and the average number of White (Other) is 0.7. For PIWC members, the overall number of close friends of

Ghanaian and Black (Other) ethnic background is 12.4. The average number of White British close friends is 0.9 and the average number of White (Other) is 0.8. There is essentially little difference in the number of White British or White (Other) friends as between the two assembly types. While PIWC members report a slightly greater number of friends overall than those from Akan assemblies, this is brought about by having more Ghanaian friends, rather than a broader demographic of friends.

Assembly type	Average no. close friends	Average no. close Ghanaian friends	Average no. close Black (Other) friends	Average no. close White British friends	Average no. close White (Other) friends
Akan	12.2	7.0	3.5	1.0	0.7
PIWC	14.1	8.4	4.0	0.9	0.8

TABLE 2. Ethnic Analysis of Closest Friendships in Akan and PIWC Assemblies – Questionnaire Respondents

Questionnaire - Dimensions of Friendship

The questionnaire sought responses to a significant number of statements relating to different facets of actual and potential friendship by CoP-UK members with White British people. Space does not permit full analysis of all of these dimensions and a focus is therefore placed here on a number of key themes. Data in figures 7-11 below is presented largely in the order in which statements were set out in the questionnaire, with minor adjustment for ease of reporting. In the thematic analysis below, reference is made, as necessary, to data represented in more than one figure. In each case, overall responses are set out, followed by an analysis by Akan and PIWC assembly.

White British Culture

Attitudes towards, and experiences of, White British culture by CoP-UK members form a backcloth against which cross-cultural friendships can be explored. Fig. 7 shows that 14 percent of respondents find British culture hard to understand and just 26.6 percent report that they *like* British culture. A very large proportion of respondents (60.1 percent) feel ‘neutral’ on this question. Interestingly, over half of respondents (fig. 11) indicate that they would like to learn more about British culture, this view being expressed more strongly by PIWC members.

Experience of White British Friendships

In line with the reported position on the closest friends of CoP-UK members, only a minority (26.6 percent) claim that some of their best friends are White British, with 53.2 percent disagreeing (fig. 7). 16.1 percent of respondents claim never to have tried to make a White British friend, with a large majority disagreeing. Sadly, 16.1 percent of respondents report having felt rejected when trying to make White British friends.

Aspects of Friendship and Culture (1)

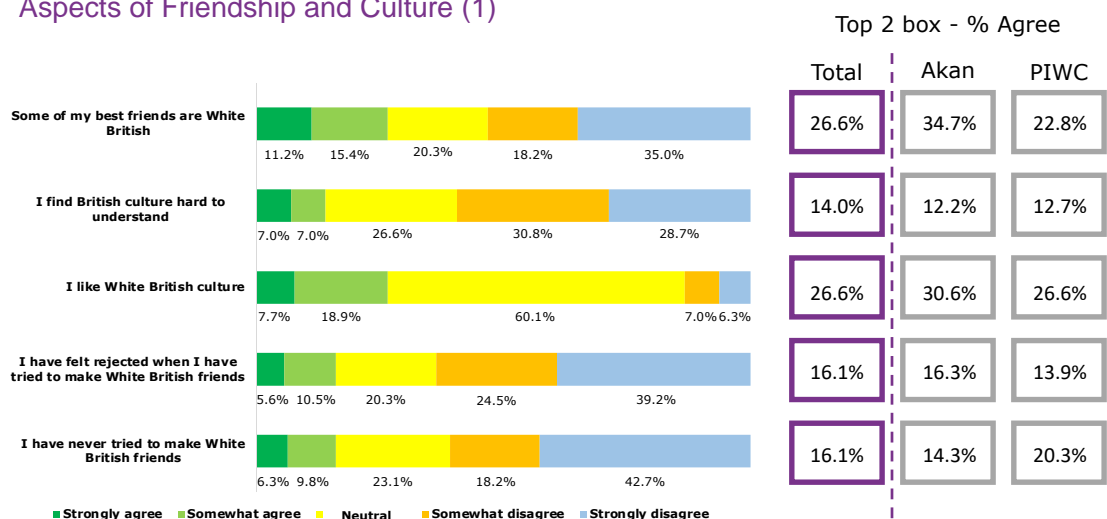


FIGURE 7. Aspects of Friendship and Culture (1) – Questionnaire Respondents

The Relevance of White British Friendships

Fig. 8 shows that nearly three-quarters (72.1 percent) of respondents believe that making friends with White British people is a good way to share Jesus Christ's love with them. However, only around half of this number (37.8 percent) believe that it is important to *have* White British friends, with 30.8 percent disagreeing. A noticeably larger proportion of Akan assembly members than PIWC members expressed this view. In the context of exploring the potential of cross-cultural friendship with White British people as a means of evangelism, it is interesting to note that only 11.9 percent of respondents believe that familiar ways of evangelism in Ghana (a number of which are the staple in the UK) work just as well in this country.

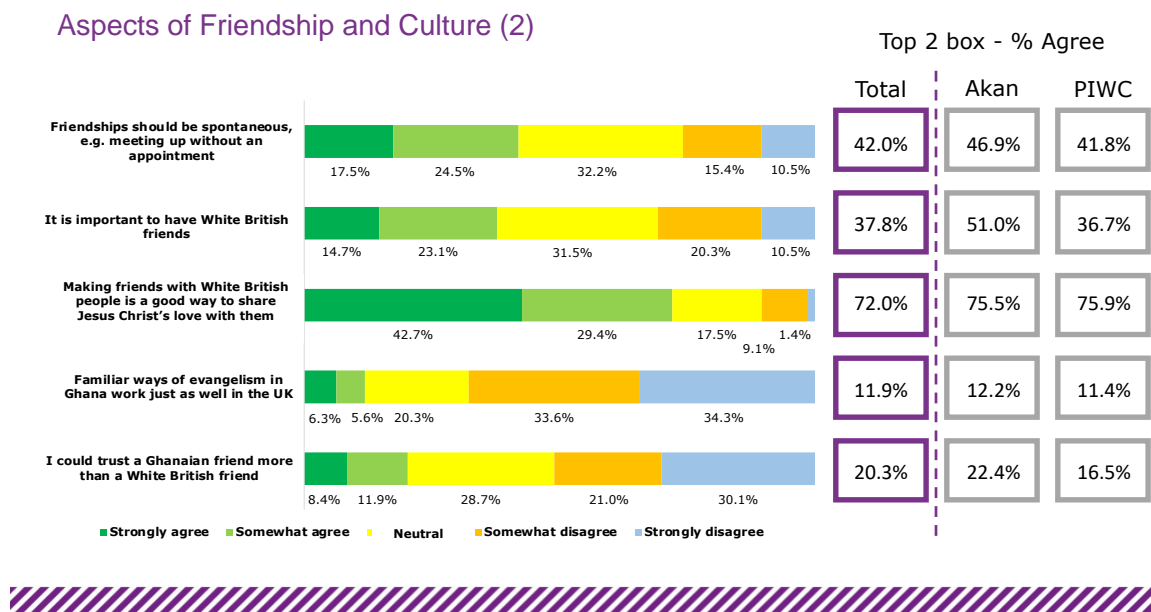


FIGURE 8. Aspects of Friendship and Culture (2) – Questionnaire Respondents

Practical Aspects of Cross-Cultural Friendship

Fig. 9 reports responses to a number of practical aspects of cross-cultural friendships with White British people. A little over one quarter (27.7 percent) of respondents report that they sometimes invite White British friends for a meal, with nearly one in ten (9.1 percent) admitting that they would feel uncomfortable about doing so. By contrast, 59.4 percent of respondents would like to be invited *for* a meal with a White British friend. Although the reasons for this were not explored in the research, 39.2 percent of respondents believe that Ghanaians and White British people look for different things in a friendship, with only 26.6 percent disagreeing.

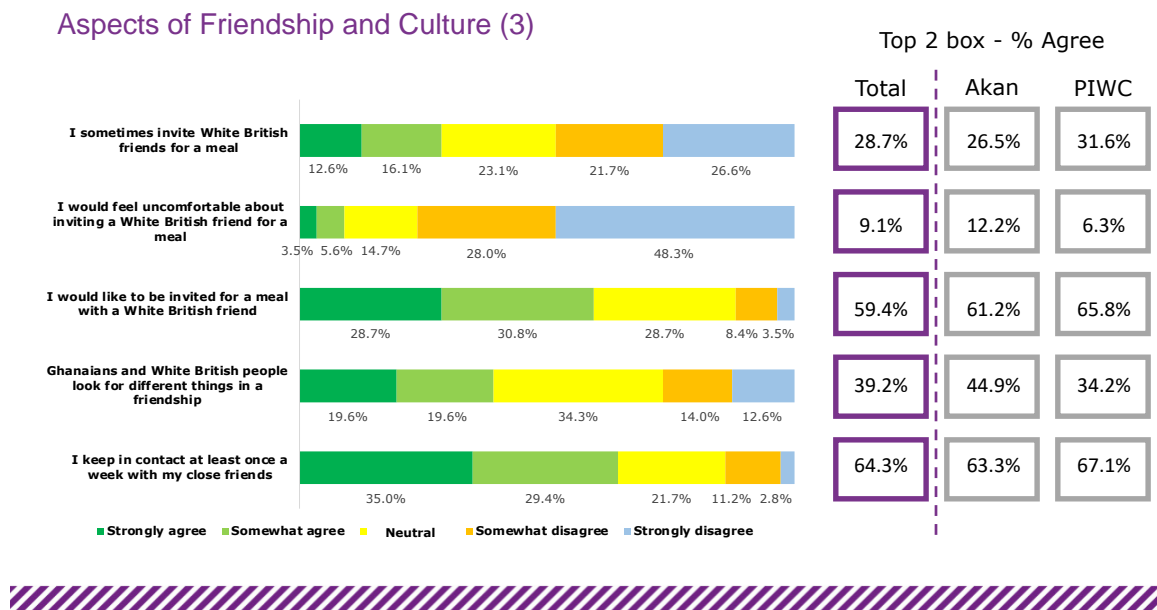


FIGURE 9. Aspects of Friendship and Culture (3) – Questionnaire Respondents

In fig. 10, we see that while 63.6 percent of respondents believe that they can ask for help from their Ghanaian friends, less than one half (48.3 percent) think this to be true

of a White British friend. Only one quarter of respondents (26.6 percent) believe that a close White British friend would help them financially.

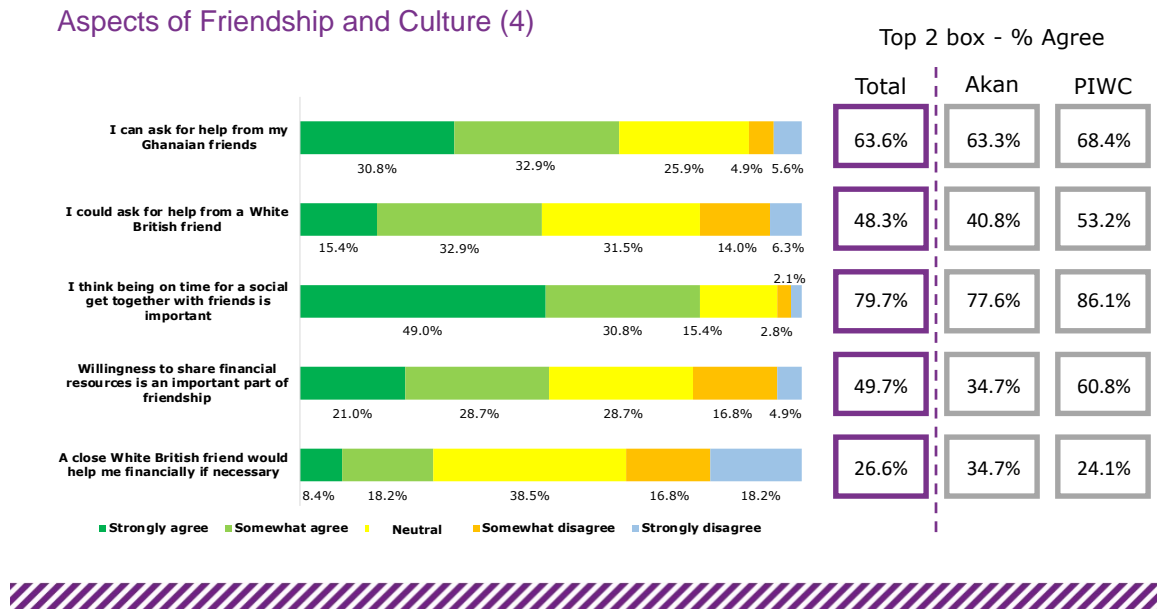


Fig. 11 demonstrates the responses to a number of statements concerning perceptions of differences between Ghanaian and White British behaviours and the potential need for adaptation in order to develop White British friendships. 41.3 percent of respondents report being willing to adjust their expectations of friendship to make friends with a White British person. Two potential challenges are presented in the ‘navigation’ of White British friendships, however; firstly, 57.3 percent of respondents believe that White British people are more direct in their communications, and secondly, 53.1 percent believe that White British people have a tendency to protect their privacy. The final observation is that an overwhelming majority of respondents (81.8 percent) affirm the importance of reaching White British people with the Good News of Jesus Christ.

Aspects of Friendship and Culture (5)

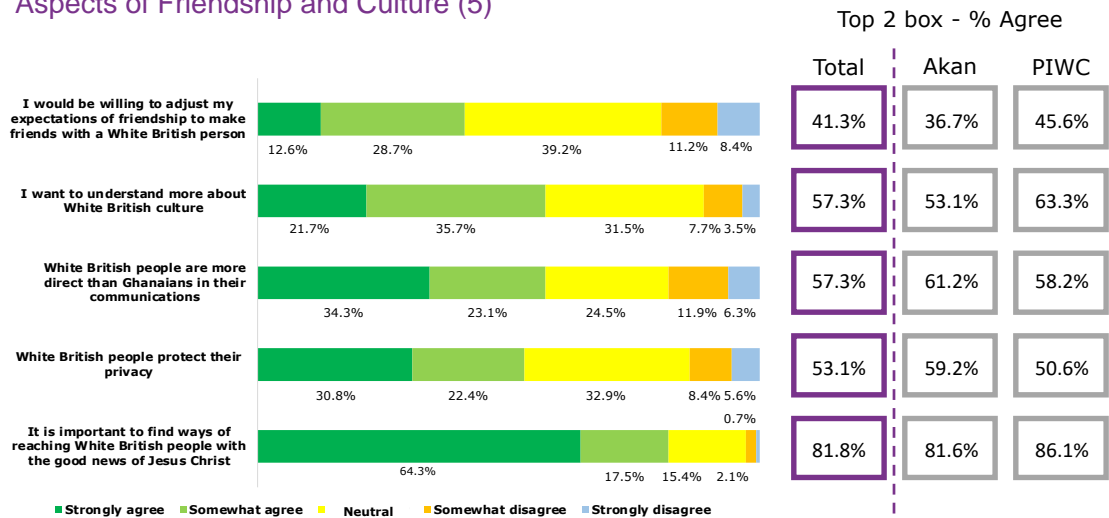


FIGURE 11. Aspects of Friendship and Culture (5) – Questionnaire Respondents

Analysis of Semi Structured Interviews

The 15 semi structured interviews undertaken as part of this research project enabled a number of issues related to the questionnaire to be explored in greater detail, providing richer texture. An analysis of key findings is set out here and an example interview transcript is attached at Appendix B.

Expectations of Evangelism

A clear sense of the expectation by CoP-UK for all its members to evangelise was unmissable throughout the interviews. This expectation was often expressed in the context of the biblical ‘Great Commission’ and also within CoP’s strategic theme of ‘possessing the nations.’ Its scope was comprehensive. Respondent 2 stated, “Well, I believe we are expected to be disciples ourselves and also disciple others, be it in our

schools, in our workplaces, the people in our neighbourhood, we are supposed to carry out the task of individual evangelism.”⁸⁴ Another (Respondent 10) explained, “So, as a church, we are expected to go around the world and proclaim the resurrection of Jesus Christ. So, the main theme of the [Church of] Pentecost is to revive to proclaim the Word ... and to proclaim the word of the Lord and to win souls for Christ.”⁸⁵

Evangelism Tools

Dominant reported approaches to evangelism were street or door-to-door evangelism, giving out tracts and attempting to engage individuals in conversation or offering prayer. Sometimes this might be accompanied by playing music to attract interest and attention. During the coronavirus pandemic, a great deal of emphasis has also been placed on the use of social media in evangelism. Mentioned much less frequently was compassion-based evangelism; Respondent 10 stated:

And then we do charitable things. Like the women’s movement last year. We went into the town centre to give food to homeless people. And while we were doing that ... we were through that evangelising and telling them, “This is the Church of Pentecost, we are a church, you are welcome to come and worship with us, Jesus loves you.”⁸⁶

Evangelism Effectiveness

Despite participants’ clear commitment to evangelism and the faithful use of their current evangelism methods, particularly the various forms of street evangelism, there was also honest and broad-based questioning of their effectiveness, mirroring the results of the questionnaire-based research. Respondent 1 stated, “I don’t know the effectiveness

⁸⁴ Respondent 2, Zoom interview on March 1, 2021.

⁸⁵ Respondent 10, Zoom interview on March 9, 2021.

⁸⁶ Respondent 10, Zoom interview on March 9, 2021.

of it ... And majority of people, if you give them a leaflet just bin it ... I felt that it wasn't a practical way of evangelising, because to me it didn't work."⁸⁷ In a similar vein, Respondent 11 said, "We just give [tracts] to them and then the next time you turn around, you see them putting them in the bin. So ... I have finished sharing my tracts, but then, how many souls have you won? How many people have you reached?"⁸⁸ Further reflection came from Respondent 13, "If it's working, because we put our contact details on the tracts, then we should have people ... looking for us in our worshipping place, to want to come and find out where we are. But we don't see that either."⁸⁹

There was a belief by some respondents that current methods (including use of social media), had some effectiveness, but this belief was based not so much on visible results, but on faith. Respondent 10 reflected, "So we go and plant the seed, and then we pray that God will water it."⁹⁰ While this faith generally pervaded participants' responses, there was also explicit recognition that things may have to change. Respondent 2 asserted, "I think a different approach will definitely be needed; it's required and it's essential ... So there's definitely a need for a different approach that is suited for the UK."⁹¹ Reflecting specifically on the prevalent *mode* of evangelism interaction in the UK context, Respondent 5 suggested that success would not come, "until you really get to that point where you are allowing people to talk to you about anything without you

⁸⁷ Respondent 1, Zoom interview on February 26, 2021.

⁸⁸ Respondent 11, Zoom interview on March 15, 2021.

⁸⁹ Respondents 13, Zoom interview on March 17, 2021.

⁹⁰ Respondent 10, Zoom interview on March 9, 2021.

⁹¹ Respondent 2, Zoom interview on March 1, 2021.

forcing your own thoughts, but let them also trust you [that you also value their perspectives].”⁹²

White British Friendships

Turning to the question of close White British friendships by CoP-UK members, a clear pattern emerged from the semi structured interviews (mirroring questionnaire feedback) of these being significantly limited. Typical responses included, (Respondent 9), “I would say [the] majority of the people that are close to me or I’m close to them are Ghanaians,”⁹³ and (Respondent 8) “... but not too many British people [are my close friends], to be fair. I think my Uni colleagues, but I’m not really close with them.”⁹⁴ Perhaps slightly more optimistically, Respondent 3 stated, “I believe my significant friendships with White British people [are] two. So, considering the amount of people that I can consider as friends, [it] is a small percentage.”⁹⁵ Some respondents referred to the cross-cultural challenges of making friends with White British people. Respondent 11, for example, said, “but when it comes to the White people, because of the difference of culture, it becomes a stumbling block, something that I find very, very difficult.”⁹⁶ At the same time, some desire for *change* in the extent of close friendships with White British people was reflected in feedback data. For example, Respondent 15 stated, “Actually, I need to do that [have more White British friendships] because Jesus ... he’s a

⁹² Respondent 5, Zoom interview on March 7, 2021.

⁹³ Respondent 9, Zoom interview on March 12, 2021.

⁹⁴ Respondent 8, Zoom interview on March 11, 2021.

⁹⁵ Respondent 3, Zoom interview on March 3, 2021.

⁹⁶ Respondent 11, Zoom interview on March 15, 2021.

friend to all, and as we are followers of Christ, we need to get that zeal to make friends with the British.”⁹⁷

The Potential Role of White British Friendships in Evangelism

It became clear from the interviews that friendship with White British people had not been broadly considered as an important means of sharing the love and Good News of Jesus Christ. Respondent 10 said, “I think what’s really hitting me is the friendship thing. I have not thought about evangelism as through friendship.”⁹⁸ Similarly, Respondent 9 commented, “I have personally not looked in that direction, but I think that is the key thing ... I think it plays a very huge role - friendship.”⁹⁹

A widespread level of support was expressed for the potential role of White British friendships in evangelism. A typical comment (Respondent 10) was, “I appreciate the fact that it would be the right step, right direction, starting from a friendship.”¹⁰⁰ Similarly, Respondent 12 said, “I would love that. I mean, I would really love that. It’s interesting [and would mean] you can learn from their culture and they also learn from your culture.”¹⁰¹ Respondent 13 commented, “It’s something I can really personally take [on] and try to implement it in my local [assembly]. Yes, it’s a very good idea.”¹⁰²

Respondent 11, who recognised a real benefit of friendship in evangelism, poignantly observed, “Let’s say we are in pandemic time. Everyone is crying like,

⁹⁷ Respondent 15, Zoom interview on March 20, 2021.

⁹⁸ Respondent 10, Zoom interview on March 9, 2021.

⁹⁹ Respondent 9, Zoom interview on March 12, 2021.

¹⁰⁰ Respondent 10, Zoom interview on March 9, 2021.

¹⁰¹ Respondent 12, Zoom interview on March 16, 2021.

¹⁰² Respondent 13, Zoom interview on March 17, 2021.

“Where is God?”... and you’re telling people that God loves you. I mean, it doesn’t give them any [hope] ... unless you build that friendship with them and then [through trust] you can explain things bit by bit to them.”¹⁰³

Adjustments for Cross-Cultural Friendship

Responses were gathered from participants on the compromises or adjustments that they believed might be necessary to achieve close friendships with White British people. Many of these referred to concerns with connecting with a culture in which the consumption of alcohol is prevalent. Respondent 14 commented, “It might be a cultural thing – but in Ghanaian culture and in my church ... we do not drink ... and obviously, alcohol is a big part of the British culture ... So, if I need to cut through to them [White British people], I will have to go ... that’s friendship.”¹⁰⁴ Considerable wariness was expressed however, about the perceived risks of making these adjustments and the need to ‘protect the heart.’ Typifying this concern, Respondent 6 said, “For example, as a Christian, you cannot say I want to have a friend, so let me go to some places that for us we believe is not right as a Christian to go – like nightclubs and the rest ... The things you must be able to change must be the things based on the word of God.”¹⁰⁵ Respondent 1 expressed similar sentiments, “I easily believe in being not being [un]equally yoked with unbelievers ... Who I give my precious time with is very carefully calculated for me because I don’t want to be in an environment that is going to change my morals.”¹⁰⁶

¹⁰³ Respondent 11, Zoom interview on March 15, 2021.

¹⁰⁴ Respondent 14, Zoom interview on March 19, 2021.

¹⁰⁵ Respondent 6, Zoom interview on March 8, 2021.

¹⁰⁶ Respondent 1, Zoom interview on February 26, 2021.

Reflecting the questionnaire responses in which barely one quarter of participants expressing a liking for White British culture, it is interesting to note that *none* of the participants in the semi structured interviews spontaneously identified positive cultural aspects (although on prompting, they may have done). White British culture was rather portrayed in negative terms, posing a challenge to the development of cross-cultural friendships. This was well expressed by Respondent 7 who said, “I think some of the culture here [in the UK] might be accepted for the first time or for the beginners [on the journey of faith]. They cannot throw their culture straightway out, but we may accept some of them and later on, when they believe and they know what is in the Bible, they will stop it by themselves.”

CoP-UK Culture

A key issue emerging from the semi structured interviews was the question of CoP-UK culture at the level of individual assemblies. Respondents often found themselves reflecting on culture and suggesting that this posed a significant barrier to White British people feeling comfortable when (on the comparatively rare occasions) they visited a CoP-UK assembly. While there was an understanding that the introduction of the model of PIWCs was intended to attract a multicultural membership and to appeal to the indigenous population, a number of participants questioned whether they were, as yet, successfully achieving their aim. Respondent 1 said, “So sometimes ... it comes across that the only difference from us [PIWC members] and the Akan-speaking people is that we speak in English. There is nothing international about it, hence not very

attractive to the wider community who are not Ghanaian.”¹⁰⁷ A number of aspects of culture were questioned (both in PIWCs and Akan assemblies) in relation to their helpfulness, or otherwise, in attracting White British people. The areas identified by respondents included relatively lengthy meetings, a style of preaching which emphasised material blessings, spiritual warfare and the wrath (rather than the love) of God, the use of Ghanaian-based (rather than UK-based) story-telling, the relative lack of worship songs from a Western background, a form of prayer which might be regarded as ‘aggressive’ in a Western context, a lack of consistent emphasis on the quality of worship, and a culturally inward focus rather than a focus on the newcomer. A typical comment on prayer style included, “I don’t know whether maybe naturally, Africans are loud; we like shouting, screaming. So, when it comes to church and then we don’t have that little element of shouting or screaming, we feel like the Holy Ghost is not present.”¹⁰⁸ In relation to preaching content, Respondent 14 offered this thought, “When we have people from diverse backgrounds coming to church, that will not be the time to hammer on [about] things that are bad to do, things that God hates. It might be the time to show people the love of God, because I think Christianity is about showing people the love of God and bringing them in.”¹⁰⁹

Respondents suggested that these features of CoP-UK culture would need to be appropriately adjusted if White British people are to be attracted to join the church. A number of organisational or structural solutions were also proposed by some respondents,

¹⁰⁷ Respondent 1, Zoom interview on February 26, 2021.

¹⁰⁸ Respondent 9, Zoom interview on March 12, 2021.

¹⁰⁹ Respondent 14, Zoom interview on March 19, 2021.

for example, training up leaders who are well versed in UK culture,¹¹⁰ ensuring a separate organisational ‘stream’ in the leadership of PIWCs to enable them to develop their intended multicultural character,¹¹¹ and even, radically, being willing to appoint British pastors, “They have to ordain British, the Whites ... they have to ordain them as pastors.”¹¹² This last point was later echoed by a participant in the Evangelism Leaders Focus Group discussion who argued, “We need to embrace or also appoint leadership from different backgrounds, not necessarily only Ghanaians ... So, we need diversity also in our leadership so that it will help to change our culture.”¹¹³

Analysis of Evangelism Leaders Focus Group Discussion

The evangelism leaders focus group discussion provided an opportunity to explore in greater depth three particular issues raised in other elements of this research project; (a) the question of the potential need for adjustment in the evangelistic approach used by CoP-UK to take account of cultural differences, (b) the evangelistic ‘attitudes’ promoted by CoP-UK, and (c) the perceived value of creating close friendships between CoP-UK members and White British people. Overall space constraints require the focus on these three issues, as a complement to the analyses or data from the questionnaire and semi structured interviews. With few exceptions, members readily agreed on their positions on key themes and built flowingly on each other’s arguments. A transcript of the discussion is attached at Appendix C.

¹¹⁰ Respondent 8, Zoom interview on March 11, 2021.

¹¹¹ Respondent 13, Zoom interview on March 17, 2021.

¹¹² Respondent 15, Zoom interview on March 20, 2021.

¹¹³ Member C, Zoom focus group discussion, March 25, 2021

Cultural Adjustment

The first significant area of discussion was the question of Ghanaian and White British cultural differences and the potential need for adaptation. Within the group, there was broad agreement on the need to better acculturate CoP-UK within the White British context. Reflecting on the perceived failure of earlier Western missionaries to Africa to appreciate and adapt to African culture, members acknowledged that there was a similar risk, but in reverse, in CoP-UK's evangelistic activity in the UK. Member C described it this way, "[Contextualising] is what we want to learn. Whilst we're coming back to you, we have to learn your background, where you are coming from as a people, your culture, your values."¹¹⁴ Member D added, "Although the [gospel] message hasn't changed, ... the approach to the message needs to change. So how we approach the people has to change in the sense that the way be package it and the way we deliver it to the people [has to change]."¹¹⁵ Similarly, Member E said, "So, it means that we have to find mechanisms that would help us adapt or penetrate into this culture."¹¹⁶

In particular, members suggested that while the evangelistic message that Jesus could heal and meet financial needs played out well in in a Ghanaian context, in the UK, with its National Health Service, employment and welfare services, needs were somewhat different felt and expressed. Member E offered this view, "If we really want to bridge this [cultural] gap ... we have to look at the essence of salvation, what Christ

¹¹⁴ Member C, Zoom focus group discussion, March 25, 2021.

¹¹⁵ Member D, Zoom focus group discussion, March 25, 2021.

¹¹⁶ Member E, Zoom focus group discussion, March 25, 2021.

really came for, and not just material things and not just what you gain when you become a Christian.”¹¹⁷

Evangelistic Attitudes

The group discussed at some length the question of the evangelistic ‘attitudes’ inculcated by CoP leadership in its members and the potential impact of this in the UK context. Member B believed that the overall teaching message from CoP-UK leadership was well balanced as between promoting the need to ‘go where Jesus went’ in associating with ‘sinners’ and, at the same time, ‘guarding the heart’ and not becoming polluted by worldly values (an issue raised in the semi structured interviews), saying, “I think that the message that the church takes across is a very holistic message.”¹¹⁸ The same member also acknowledged however, that powerful cultural values were at play, which CoP-UK members needed to be prepared to counter, asking, “If I am approaching someone who is gay or lesbian, what would the society or the community of my fellow Ghanaians or my fellow Africans [think] when I begin to relate myself with them?”¹¹⁹ Member D argued strongly that in practice, the idea of ‘protecting the heart’ was adopted as “an excuse that believers use not to mingle with people because we see ourselves to be better than them in a sense.”¹²⁰

¹¹⁷ Member B, Zoom focus group discussion, March 25, 2021.

¹¹⁸ Member B, Zoom focus group discussion, March 25, 2021.

¹¹⁹ Member B, Zoom focus group discussion, March 25, 2021.

¹²⁰ Member E, Zoom focus group discussion, March 25, 2021.

Developing Cross-Cultural Friendships

As with the responses from the semi structured interviews, the focus group's deliberations suggested that the intentional development of close cross-cultural friendships with White British people had not previously been a significant element of CoP-UK's thinking on evangelism methods. Members saw its potential, however, and expressed unanimous and enthusiastic support for the idea of creating opportunities for both leaders and members of CoP-UK to have social discussions (perhaps over a meal) with White church counterparts to build greater cross-cultural understanding. Member B argued that this would have a powerful 'modelling' role, arguing, "We've got to show it [unity] first within the body of Christ, and then whilst we keep on demonstrating that we're able to gel outside CoP, then you have the basis of going outside as well."¹²¹

Turning to the question of promoting close friendships between CoP-UK members and White British people, group members were once again unanimous in their assessment of its importance. Member A argued, "I really do see that is pivotal for this whole agenda to be achieved, the individual connection ... I think we should be intentional in having actual [teaching/discussion] sessions on equipping, educating and then unleashing the people."¹²² Member C added:

I think it's ... most important to get our members having relationships outside our community, because to have the British join our church or to get them into Christianity is through relationship. We need to encourage our members to go out there, make friendship with their neighbours, their schools, and also without having a pre-mindset of the fact that their friends will lead them astray into some kind of lives that is contrary to the gospel."¹²³

¹²¹ Member B, Zoom focus group discussion, March 25, 2021.

¹²² Member A, Zoom focus group discussion, March 25, 2021.

¹²³ Member C, Zoom focus group discussion, March 25, 2021.

CHAPTER 6

INTERPRETATION AND IMPLICATIONS OF RESEARCH FINDINGS

The Challenge of Adaptation to Western Culture

A review of the literature points to the likely greater effectiveness, in the postmodern culture of the UK, of adopting approaches to evangelism which firstly, respond to the scepticism often expressed by individuals towards apparent ‘certainties’ in matters of faith, secondly, which recognise coming to faith as a journey or process, and thirdly, which place emphasis on the relational nature of that journey. It is apparent however from the results of this research project that there is a very significant, and as yet unbridged, gap between the desire by CoP to ‘possess the nations’ (in this case, the UK) and the situation in reality, and that CoP-UK has not yet been able tailor its evangelistic approaches to best engage with British culture, taking into account the above requirements. A key measure of success for CoP-UK is whether it is cutting through successfully to the UK’s indigenous population with its current evangelistic messages and approaches, and whether White British people can be found represented in CoP-UK assemblies. However, analysis of the ethnic composition of the assemblies in the Leeds, Leicester and Reading Districts (see Appendix D) paints a disappointing picture. It is clear from this data that Ghanaians form the overwhelmingly dominant group in all three Districts, with only a tiny representation of White British people. In the Leeds District, there are *no* White British members (out of 733 members aged 20+ years), in the Leicester District, there is just one White British member (out of 401 members aged 18+ years), and in the Reading District, again, there is only a single White British member (out of 461 members aged 18+ years). The White British, adult representation across

these three Districts therefore stands at just 0.12 percent. It is important to note that while English-speaking, PIWC assemblies were created to appeal to multicultural audiences and to reach the indigenous population, the evidence from the research suggests they are far from succeeding in this objective.

There is a clear acknowledgement in the research results that certain evangelism tools currently adopted by CoP-UK, particularly the almost universally cited street evangelism, may not be working, and that a new approach may be needed. Indeed, of the questionnaire respondents, only 11.9 percent agreed that familiar methods of evangelism from Ghana worked as well in the UK, with two thirds (67.9 percent) disagreeing. Yet, street evangelism remains a staple in the armoury of CoP-UK assemblies, despite the questioning of its effectiveness which emerges through both quantitative and qualitative research responses.

In order for CoP-UK members to engage effectively with White British people and their culture, CoP-UK members' attitudes towards that culture are likely to play an important role. Questionnaire responses show that only a quarter (26.6 percent) of participants describe themselves as liking White British culture, with 60.1 percent feeling neutral on the question. Through the semi structured interviews and focus group discussion, White British culture was often characterised in terms of 'bad habits,' for example, drinking alcohol and going to nightclubs – perceived as challenges to be overcome through evangelisation. On no occasion was a positive facet of White British culture spontaneously named (perhaps, for example, such elements as music, theatre, dance, walking, leisure activities, sport, active and accountable democracy, etc). This lack of spontaneous recognition of positive aspects of White British culture may have a

number of explanations. The first potential reason is that respondents have simply not engaged in the breadth of White British culture in a way that would enable them to identify its positive features. A second potential reason is that respondents are aware of the various dimensions of White British culture, but genuinely are not favourably disposed to any of them (though this seems unlikely, as there is surely some redeeming feature of most cultures). The third potential reason is that CoP-UK members perceive White British culture through a dominant, negative lens or narrative, which prevents its positive aspects being seen and appreciated. Some credence was given to this potential explanation by a member of the evangelism leaders focus group who said, “There may be certain things that you [the British] do. It’s not a sin even in the Bible, but then because we have this kind of mentality or mindset about your culture, we will just generalise everything about British people and say [that] what they do is wrong.”¹²⁴ Ironically, to the extent that the third of these explanations may have some validity (and certainly respondents frequently identified the problems rather than the positives associated with White British culture), there is a danger of CoP-UK’s leadership and members repeating the attitudinal mistakes (but now in a British context) first exhibited by Western missionaries to Africa in the late eighteenth, nineteenth and early twentieth centuries, in which *African* culture was denigrated. Laurenti Magesa, argues that the aim of colonial powers and Western mission agencies was to distance Africans from their cultural roots, and that the objective of this distancing process was “not the transformation of culture ... but its eradication and replacement by the missionaries’ culture.”¹²⁵

¹²⁴ Member C, Zoom focus group discussion, March 25, 2021.

¹²⁵ Laurenti Magesa, "Inculturation Theology in Africa," in *A New History of African Christian Thought: From Cape to Cairo*, ed. David Tonghou Ngong (New York: Routledge, 2017), 114.

While the general danger of repeating earlier cross-cultural attitudinal errors remains a real possibility, the importance of contextualising CoP-UK's evangelism approach in the UK was however, identified by a number of respondents in this research. Focus Group Member D said, "So, if we want to be able to get into the culture of British people ... or if we want to have any sort of influence or affect them in any sort of way – we shouldn't essentially try to give the culture of Ghana."¹²⁶ Focus Group Member C also identified the importance of tailoring the evangelism messages to the UK, focusing much less on material needs (which are provided to a much higher degree by the State in the UK context) and much more on the relevant areas of personal need (for example, isolation and loneliness) experienced in the comparatively affluent West.¹²⁷

The Role and Reality of Cross-Cultural Friendship

Bearing in mind the conclusion emerging from the literature review that the relational nature of evangelism appears to be critical to its success in the postmodern West, we turn now to the potential role of cross-cultural friendship between CoP-UK members and White British people in sharing the good news and love of Jesus Christ. Analysis of the rich range of data emerging from this research identifies a number of paradoxes. The first of these is that while four-fifths (81.8 percent) of questionnaire respondents believe it is important to find ways of reaching White British people for Jesus, and nearly three-quarters (72.1 percent) of respondents believe that making friends with White British people is a good way to share Jesus Christ's love with them, only around half of this number (37.8 percent) believe that it is important to *have* White

¹²⁶ Member D, Zoom focus group discussion, March 25, 2021.

¹²⁷ Member C, Zoom focus group discussion, March 25, 2021.

British friends (with 30.8 percent disagreeing). This suggests that while the *idea* of friendship with White British people as a mode of evangelisation appears attractive to many, a significantly smaller number see it as their personal role to form such friendships. This level of disconnect would clearly need to be addressed if cross-cultural friendship were to be developed by CoP-UK as a significant new route to evangelism. The second paradox, given the potential for greater levels of in-group community in Akan-speaking assemblies, is that questionnaire respondents from this constituency report that they are *more* likely than PIWC members to identify the importance of having White British friends. This suggests that counter to expectations and to CoP-UK policy, PIWC members are not necessarily more engaged in the drive for multiculturalism than their Akan assembly friends. This finding is also supported by the questionnaire data showing that there appears to be little difference between PIWC and Akan-speaking assemblies in the number of White British or White (Other) friends reported. While PIWC members report a slightly greater number of friends overall than members of Akan assemblies, this appears to be brought about by having more Ghanaian friends, rather than a broader demographic of friends.

In terms of the reported position on close friendships, both quantitative and qualitative research results point to the relative lack of White British friends among CoP-UK members. As identified in Chapter 5, seventy-two percent of participants in the questionnaire-based research did not list *any* of their top five friends as White British and 68 percent of respondents listed no White British friends among their next 10 closest friendships. This paucity of close White British friends was also identified in the qualitative research results. It might be anticipated that the younger adult members of

CoP-UK would hold a greater number of White British friendships than their older peers (given the multicultural environments of further education institutes, for example).

However, analysis shows that a greater proportion of those in the 18-34 age group than the 35+ age group report having their top five friendships with people of Ghanaian and Black (Other) ethnicity. It is, of course, not unusual for people to develop close friendships predominantly with people from the same ethnic background. Sabahat Bagci et al note that “homophily, the tendency to choose friends with similar characteristics, also affects friendship formation, [research showing] that racial/ethnic homophily is one of the strongest divides that influence friendship.”¹²⁸ Analysis by the Migration Observatory also shows that 54 percent of UK-born residents report that all their friendships are of the same ethnicity.¹²⁹ If, however, CoP-UK leadership were to decide that, going forward, increased emphasis should be placed on the formation of cross-cultural friendships in achieving its ambitious vision to ‘possess the nations,’ there would be a requirement to radically challenge the current understanding and behaviour patterns of its members’ in order to promote and facilitate the creation of space for friendships with White British people – a break with natural and comfortable, but limiting, ethnic ‘self-grouping.’

As discussed in Chapter 5, it is apparent from the semi structured interviews and from the evangelism leaders focus group discussion that the intentional development of close cross-cultural friendships with White British people has not previously been a

¹²⁸ Sabahat C. Bagci et al., "Cross-Ethnic Friendships: Are They Really Rare? Evidence from Secondary Schools around London," *International Journal of Intercultural Relations* 41 (2014): 126.

¹²⁹ Laurence Lessard-Phillips, Veronika Fajth, and Mariña Fernandez-Reino, *Migrants' Social Relationships, Identity and Civic Participation in the U.K.* (Oxford: The Migration Observatory, The University of Oxford, 2020), 9.

significant element of CoP-UK's thinking on evangelism methods (at least as represented through the sample of research participants selected for this project). Through the course of the interviews, however, a level of palpable enthusiasm was expressed about the potential of evangelism through cross-cultural friendships, with a number of respondents describing the personal benefit they had experienced from friendships with White British people, particularly in terms of providing opportunities to learn more about White British culture. This enthusiasm, emerging first within the semi structured interviews, had clearly stimulated further thought among research participants, the results of which were then articulated later by members of the evangelism leaders focus group (all of whom had also taken part in the earlier, semi structured interviews). A response from Member A of the focus group exemplified this reflective process,

Yeah, I think I really do see that it [friendship] is pivotal for this whole [possessing the nations] agenda to be achieved ... I think we should be intentional in having actual sessions on equipping, educating and then unleashing the people. Even for me personally, this experience ... from the first interview to this one has helped me to see many things that I can improve.¹³⁰

Emerging enthusiasm demonstrated by research participants for the role of cross-cultural friendships with White British people as a new evangelical emphasis sends a signal that this approach has the potential to gain wider traction within CoP-UK.

However, this new opportunity will need to be seen and evaluated against a number of the tentative conclusions reached by the author in the literature review: (a) that friendship is not a 'quick fix' route to winning souls; (b) that it must be genuine, unconditional and sustained; (c) that it should not be treated as a project nor should individuals be targeted for friendship in a manipulative way; and (d) it will require hard work, an intentional

¹³⁰ Member A, Zoom focus group discussion, March 25, 2021.

approach and a willingness to break out of circles of ethnic familiarity. The warning that friendship, as an evangelistic approach, should not be seen as a ‘quick fix,’ responds to a particular conclusion from the literature review that in postmodern, Western culture, faith is best understood as a journey or process. In an honest reflection on previous (and likely current) practice within CoP-UK, one member of the evangelism leaders focus group, encapsulated the challenge as follows:

I think in the past, we have gone to a place whereby we want to force-feed the gospel to people, like, you have to take Jesus Christ as your Lord and personal saviour, [and] we don’t let the process marinate. We don’t give them room, get to know them, give them the platform to get to know us, as we get to know them, and gradually giving them drops of the gospel as we are led by the Spirit.¹³¹

Although 41.3 percent of questionnaire respondents report being willing to adjust their expectations of friendship to make friends with a White British person, the qualitative research findings suggest that the commonly expressed negative perspectives held by CoP-UK members on the nature of ‘wayward’ Western culture (discussed earlier) also form a significant challenge to be overcome. The author argues that perseverance in this challenge is likely not only to result in cross-cultural missional benefits for CoP-UK, but that also, as the ‘mystique’ of White British culture is progressively penetrated through cross-cultural friendship between CoP-UK members and White British people, greater mutual confidence will be gained through that engagement.

¹³¹ Member D, Zoom focus group discussion, March 25, 2021.

The Case for CoP-UK Cultural Adjustment

It is interesting to note that in many cases, the answers to the question of what interpersonal adjustments by Cop-UK members might be needed in order to create successful cross-cultural friendships with White British people, moved fairly consistently and rapidly away from the interpersonal aspects of friendship towards the cultural adjustments that might be needed to enable White British people to be attracted into CoP-UK assemblies (in other words, the answers moved from a *personal* to a *corporate* response). The significance of this appears to be that respondents (particularly through the semi structured interviews and focus group discussion) saw difficulty in creating cross-cultural friendships if the ‘receiving culture’ within CoP-UK assemblies was not at the same time being radically adjusted to welcome White British people.

Participants in the semi structured interviews and evangelism leaders focus group believed that a number of aspects of the current culture of CoP-UK assemblies were not conducive to the attraction of White British visitors. Indeed, even though considerable enthusiasm was expressed for the idea of investing in cross-cultural friendships with White British people, it is possible that CoP-UK members may be less inclined to develop such friendships when they do not feel comfortable in inviting White British friends to their assemblies. This raises two issues; firstly, the need for CoP-UK senior leadership to consider whether more radical change to the organisation and culture of local assemblies is appropriate in order to be able to successfully appeal to White British people, and secondly, the possible need to disconnect the matter of cross-cultural friendships from the almost reflex and immediate act of invitation to church. A number of facets of church culture were identified by respondents as likely to prove barriers to entry

for White British people, including relatively lengthy meetings, a style of preaching which emphasised material blessings, spiritual warfare and the wrath (rather than the love) of God, the use of Ghanaian-based (rather than UK-based) story-telling, the relative lack of worship songs from a Western background, a form of prayer which might be regarded as ‘aggressive’ in a Western context, a lack of consistent emphasis on the quality of worship, and a culturally inward focus rather than a focus on the newcomer. These matters, together with the potential requirement for new approaches to the selection of leaders and the separate organisation of PIWCs (which may better facilitate the growth of multicultural assemblies), are matters for CoP-UK’s senior leadership to consider. On the question of allowing for a form of disconnect between a possible new emphasis on friendships between CoP-UK members and White British people, and the normal, reflex invitation of those friends to church, it is suggested that in a Western context, this disconnect may well be beneficial - at least initially - in avoiding the risk of cross-cultural friendships being seen as a ‘quick fix’ to evangelisation. Indeed, a key argument advanced by the author is that time spent together by CoP-UK members and their new White British friends is very likely to profit from patience, from the gentle and curious process of cross-cultural learning, from the building of trust and respect, and from the demonstration of unconditional love. Taken together, these approaches offer the context within which, over time, faith can be shared, but this process should not be rushed. To quote again Member D from the evangelism focus group discussion, time to allow relationships to ‘marinate’ without evangelistic pressure and urgency is likely to prove beneficial.¹³²

¹³² Member D, Zoom focus group discussion, March 25, 2021

CHAPTER 7

CONCLUSIONS

This final chapter aims, firstly, to draw out the key findings and conclusions of the research project, secondly, to suggest how this research contributes to wider knowledge in the field of cross-cultural evangelism (with particular regard to friendships as a key facet), and thirdly, to make recommendations on ways in which the conclusions of this research might be taken forward.

Key Findings and Conclusions

The point of departure for this research is that CoP-UK (in common with many other BMCs), experiences a very significant gap between its ambitious and expansionist vision to ‘possess the nations,’ and the reality of very low levels of participation by White British people in its local assemblies. The literature suggests that in the postmodern context of the Western world, the emphasis in relation to evangelism has shifted to a recognition of the importance of the incarnational nature of Christianity (our lives modelling the love and Good News of Jesus Christ), the journey of faith understood as a process rather than a one-off transaction, and evangelism seen as a relational process. On this basis, the overall objective of this research was to explore attitudes towards, and experiences of, attempts at cross-cultural friendship by members of CoP-UK with White British people, in order to test whether investing in such friendships might be perceived as offering a relevant, and potentially more effective, means of evangelism to the UK’s indigenous population.

The rich data generated through the quantitative and qualitative research methods adopted for this project confirms that while the evangelistic imperative is unmissable

within CoP-UK, levels of White British participation in the life of the church are negligible, with no significant difference observable as between Akan-speaking assemblies and the supposedly multiculturally-focused PIWCs. The data suggests that CoP-UK continues to rely heavily (but not exclusively) on various forms of street evangelism which are essentially one-off transactions, and that despite an earnest desire to be effective in its cross-cultural evangelistic efforts, CoP-UK has not yet significantly adopted forms of evangelism likely to be productive in the UK context. It is noteworthy however, that while various forms of street evangelism are widely practised, both quantitative and qualitative data indicate a significant level of internal questioning of its effectiveness, with a recognition that ‘things may need to change.’ There is therefore a process of honest critique underway within CoP-UK by a number of its local leaders and members, although as yet, context-driven methods of evangelism have not clearly emerged.

Participant attitudes towards White British culture, expressed through the data, are largely negative and appear to form a lens through which engagement with that culture is viewed. In relation to evangelism, this negative perception of White British culture often expresses itself in a ‘problem-focused’ approach in which evangelistic interactions with White British people are characterised by the need to address British bad habits and corrupted lifestyles (such as drinking alcohol, going to pubs and nightclubs, etc.) rather than opportunities to build friendships. This perception is coupled with an expressed concern by some respondents that engagement with certain aspects of White British culture exposes them to the risk of spiritual harm from which they need to ‘protect their hearts.’ Overall, a tension is articulated in the research responses between the desire to

enter into the kinds of places and relationships modelled by Jesus Christ throughout the biblical accounts of his life (spending time non-judgementally with ‘sinners’) and the injunction by St. Paul not to be “yoked together with unbelievers.”¹³³ Tipping this balance wisely and prayerfully in favour of the radical, relational lifestyle demonstrated by Jesus may prove helpful in enabling greater engagement with White British people wherever they are to be found, including in neighbourhoods, in work places, and in educational and leisure settings.

At the heart of this research lies an exploration of attitudes towards, and experiences of, friendships between CoP-UK members and White British people, with particular reference to its potential to provide an effective route for cross-cultural evangelism. The results reveal an important ambiguity, in that while a significant majority of respondents express the importance of reaching White British people with the love and Good News of Jesus Christ and a significant majority also see friendship with White British people as an important way of doing so, a much smaller percentage report a belief that they have some personal responsibility for participating in this process by actually *having* White British friends. A key gap emerges here between the perception that friendship offers a route for evangelism, and the reality of individuals’ own lives in which only a small proportion of CoP-UK members’ close friendships lie with White British people (preferring instead friendship with those from Ghanaian or other Black ethnic backgrounds).

Qualitative research data reveals that friendship as a route to sharing the love and Good News of Jesus Christ with White British people does not appear to have been

¹³³ 2 Cor 6:14 (NIV).

identified previously as an important priority within the evangelism ‘armoury’ of CoP-UK. Conversations engendered by the semi structured interviews and by the evangelism leaders focus group demonstrated significant enthusiasm for a new prioritisation of cross-cultural friendship development, although the reality remains that this would require a major cultural adjustment, that any temptation to see this as a ‘quick fix’ is likely to lead to disappointment, and that productive results are more probable with persistent, gentle, loving engagement over the long term. Finally, the concept of developing friendships with White British people, as a potential route to sharing the love and Good News of Jesus Christ with them (in a relational context important in Western, postmodern culture), proved largely inseparable in the minds of research respondents from the question of the suitability of the culture within local CoP-UK assemblies to provide a spiritual home for White British people. Many suggestions were made about the cultural changes likely to be necessary to attract the UK’s indigenous people into the life of the church. The high degree of honest reflection and, at least at an intellectual level, an expressed willingness to contemplate such radical changes, is noteworthy.

Contribution to Wider Research Knowledge

A search of the literature reveals a wealth of information about various aspects of cross-cultural working and relationships, a number of elements of which have been incorporated in the literature review for this thesis. Such research is, however, often set in non-UK contexts (particularly North American), making its findings questionable for UK application. Much has also been written about the phenomenon of BMCs in the UK, their histories, challenges and characteristics, many of which share a great deal of commonality. Seemingly missing from the literature, however, are studies such as the one

represented by this research project which has aimed from the outset to provide a detailed understanding of members' attitudes towards, and experiences of, cross-cultural friendships with White British people – seeking to understand the position both through substantial interviews and conversations (providing qualitative data), and through some quantification of expressed views. It has also been the author's clear intention that this research should not simply be aimed at achieving an academic goal, but that it should also be essentially practical in its outcomes, providing a relevant and useful framework for consideration by the leadership of CoP-UK in its ongoing consideration of evangelism strategy for the UK. Finally, the author has attempted to conduct this research in a relational, rather than simply a transactional way, laying the basis for further joint exploration of the topics addressed over the coming months and years, as judged appropriate by CoP-UK. It remains to be seen whether the results of this thesis find their way, in the fullness of time, to a published paper(s). If so, this offers the potential to bring to life a particular case study with wide relevance not only to other BMCs, but also to all who are concerned to see the God-given contributions of all ethnic groups 'brought to the table' in God's wider evangelistic mission.

Recommendations

Following completion of the current academic process in relation to the MA in African Christianity being undertaken by the author with Liverpool Hope University, it is planned to share this thesis (following relevant academic protocols) with the senior leadership of CoP-UK, to whom it is anticipated that there will be an opportunity to present the findings and conclusions. It has been apparent from the outset of the author's interactions with CoP-UK that there is a genuine interest in the question of the possible

role of cross-cultural friendships with White British people as a means of more successfully engaging with British culture. A number of the research participants, expressing their enthusiasm for the potential of cross-cultural friendships in evangelism, have urged that the discussion commenced in this research project should be broadened out across CoP-UK, at national and local level. The author would be keen to support this process in any way which CoP-UK leadership might regard as helpful. In particular, members of the evangelism leaders focus group expressed unanimous and enthusiastic support for the idea of creating opportunities for both leaders and members of CoP-UK to have social discussions (perhaps over a meal) with White church counterparts to build greater cross-cultural understanding. In order to broaden the potential impact of this research to other BMCs and to those interested in multicultural church, it will be necessary for a platform to be found for it to ‘see the light of day.’ It is therefore intended to explore with relevant parties the possibility of publishing the results in some suitable way, acceptable to CoP-UK.

The focus of this research has been to explore the potential of friendships between CoP-UK members and White British people as a means of sharing the love and Good News of Jesus Christ. The author suggests that not only is this important in its own right, but that it is also critical in the wider context of developing multiculturalism in Christian communities in the UK in a way that enables the unique aspects of God’s nature revealed in every different ethnic group to be ‘brought to the table’ in a glorious ‘mosaic’ in which, together, we live out the Kingdom.¹³⁴ With friendship as the central focus of this

¹³⁴ Kwiyani, *Multicultural Kingdom*, 1-7.

research, the author brings this final challenge from Jonathan Oloyede, to CoP-UK, to BMCs and to the wider church:

As a Christian, lay person, minister, pastor or bishop, please make some good friends with those outside your cultural or ethnic identity. Get to know their homes, the names of their children, eat with them and make them part of your life. Jesus said, 'And if you greet only your own people, what are you doing more than others? (Matthew 5:47).'

¹³⁵

¹³⁵ Jonathan Oloyede, "A Missionary from Nigeria to Britain," in *Turning the Tables on Mission: Stories of Christians from the Global South in the U.K.*, ed. Israel Olofinjana (Watford: Instant Apostle, 2013), 102.

APPENDIX A - FRIENDSHIPS NETWORKS QUESTIONNAIRE

Please see next page for Friendships Networks Questionnaire.

FRIENDSHIP NETWORKS QUESTIONNAIRE

Ref:

This questionnaire is part of a study of the friendship networks of members of the Church of Pentecost (CoP) and of the experiences of, and attitudes towards, cross-cultural friendships with White British people.

The questionnaire will take approximately 30 minutes to complete. **Your help in providing answers to the questions will be of real value to CoP as it continues to work out how best to achieve its ambitions to reach the UK with the Good News of Jesus Christ.**

Your participation in this research is **completely voluntary and anonymous**. Please do not write your own name anywhere on the questionnaire!

To take part in this study, you should be Black Ghanaian (even though you may have UK citizenship) and 18 years of age or older.

Thank you so much for your help. It is much appreciated!

John Neate, MA African Christianity Programme, Liverpool Hope University

Email address: 18009595@hope.ac.uk

Instructions for completion of the questionnaire. Please read carefully.

- 1. Where a choice of answers is possible, please put a cross against the answer that applies.*
- 2. Some questions aim to find out the strength of your views on particular issues. Please put a cross against the response which best describes how much you agree or disagree with the different statements.*
- 3. Please take the opportunity at the end of the questionnaire of adding any personal comments in your own words, as these will be particularly helpful.*

Here is a simple example:

For a male member of CoP

Male	1	<input checked="" type="checkbox"/>
Female	2	<input type="checkbox"/>

Being strongly committed to CoP

I feel:

Strongly committed	1	<input checked="" type="checkbox"/>
Fairly strongly committed	2	<input type="checkbox"/>
Not strongly committed		

Having read these instructions, please turn over.

Personal details

1. Are you?

Male

1 ☐

Female

2 ☐

2. How old are you?

18-24

1 ☐

25-34

2 ☐

35-44

3 ☐

45-54

4 ☐

55-64

5 ☐

65+

6 ☐

3. Where were you born?

In Ghana

1 ☐

In the UK

2 ☐

Elsewhere

3 ☐

4. How long have you lived in the UK?

Less than 1 year

1 ☐

1-5 years

2 ☐

5-10 years

3 ☐

More than 10 years

4 ☐

All my life

5 ☐

5. In which UK town or city do you live? _____ Town/City

6. Which CoP Assembly do you attend? _____ Assembly

7. How long have you been a member of CoP?

Less than 1 year

1 ☐

1- 5 years

2 ☐

5-10 years

3 ☐

More than 10 years

4 ☐

Please continue to the next section.

Friendship networks

In this section, we are interested in understanding your close friendships – **both family and non-family friendships**. For this purpose, please use this definition of friendship.

“The people who share our lives in a way that is more than just the casual meeting of strangers; they are the people whom we make an effort to maintain contact with, and to whom we feel an emotional bond.”

Please think about your closest friendships (both family and non-family). **Make a separate personal note** of those 5 friendships you would regard as your closest (those where you have the strongest bonds), followed by your next 10 best friendships (good friendships, but not quite as strong as your closest 5). **Then transfer the information to this questionnaire.**

Please carry out this exercise as well as you can. It may not be possible to define precisely which group a particular friend belongs to and this may also change over time. **Please list only as many as you genuinely feel are good friends.**

8. **Please identify your closest 5 friends.** For each friend, please put a cross against: (1) Whether they are family members or non-family friends AND; (2) Their ethnic background. **You do not have to rank them in order of closeness.**

Friend 1: Family ☐ Non-family ☐

Ghanaian ☐ Black (Other) ☐ White British ☐ White (Other) ☐

Friend 2: Family ☐ Non-family ☐

Ghanaian ☐ Black (Other) ☐ White British ☐ White (Other) ☐

Friend 3: Family ☐ Non-family ☐

Ghanaian ☐ Black (Other) ☐ White British ☐ White (Other) ☐

Friend 4: Family ☐ Non-family ☐

Ghanaian ☐ Black (Other) ☐ White British ☐ White (Other) ☐

Friend 5: Family ☐ Non-family ☐

Ghanaian ☐ Black (Other) ☐ White British ☐ White (Other) ☐

9. **Please identify your next closest 10 friends.** For each friend, please put a cross against: (1) Whether they are family members or non-family friends AND; (2) Their ethnic background. **You do not have to rank them in order of closeness.**

Friend 6: Family ☐ Non-family ☐

Ghanaian ☐ Black (Other) ☐ White British ☐ White (Other) ☐

Friend 7: Family ☐ Non-family ☐

Ghanaian ☐ Black (Other) ☐ White British ☐ White (Other) ☐

Friend 8: Family ☐ Non-family ☐

Ghanaian ☐ Black (Other) ☐ White British ☐ White (Other) ☐

Friend 9: Family ☐ Non-family ☐

Ghanaian ☐ Black (Other) ☐ White British ☐ White (Other) ☐

Friend 10: Family ☐ Non-family ☐

Ghanaian ☐ Black (Other) ☐ White British ☐ White (Other) ☐

Friend 11: Family ☐ Non-family ☐

Ghanaian ☐ Black (Other) ☐ White British ☐ White (Other) ☐

Friend 12: Family ☐ Non-family ☐

Ghanaian ☐ Black (Other) ☐ White British ☐ White (Other) ☐

Friend 13: Family ☐ Non-family ☐

Ghanaian ☐ Black (Other) ☐ White British ☐ White (Other) ☐

Friend 14: Family ☐ Non-family ☐

Ghanaian ☐ Black (Other) ☐ White British ☐ White (Other) ☐

Friend 15: Family ☐ Non-family ☐

Ghanaian ☐ Black (Other) ☐ White British ☐ White (Other) ☐

Please continue to next section.

Attitudes to friendship

In this final section, we are interested to understand your attitudes towards various aspects of friendship. **For each statement below, please put a cross against the response which is nearest to your view using the 1-5 scale as follows:**

Agree strongly	1 <input type="checkbox"/>
Agree	2 <input type="checkbox"/>
Neutral	3 <input type="checkbox"/>
Disagree	4 <input type="checkbox"/>
Disagree strongly	5 <input type="checkbox"/>

- | | | |
|-----|---|--|
| 10. | Some of my best friends are White British | 1 <input type="checkbox"/> 2 <input type="checkbox"/> 3 <input type="checkbox"/> 4 <input type="checkbox"/> 5 <input type="checkbox"/> |
| 11. | I find White British culture hard to understand | 1 <input type="checkbox"/> 2 <input type="checkbox"/> 3 <input type="checkbox"/> 4 <input type="checkbox"/> 5 <input type="checkbox"/> |
| 12. | I like White British culture | 1 <input type="checkbox"/> 2 <input type="checkbox"/> 3 <input type="checkbox"/> 4 <input type="checkbox"/> 5 <input type="checkbox"/> |
| 13. | I have felt rejected when I have tried to make White British friends | 1 <input type="checkbox"/> 2 <input type="checkbox"/> 3 <input type="checkbox"/> 4 <input type="checkbox"/> 5 <input type="checkbox"/> |
| 14. | I have never tried to make White British friends | 1 <input type="checkbox"/> 2 <input type="checkbox"/> 3 <input type="checkbox"/> 4 <input type="checkbox"/> 5 <input type="checkbox"/> |
| 15. | I sometimes invite White British friends for a meal | 1 <input type="checkbox"/> 2 <input type="checkbox"/> 3 <input type="checkbox"/> 4 <input type="checkbox"/> 5 <input type="checkbox"/> |
| 16. | I would feel uncomfortable about inviting a White British friend for a meal | 1 <input type="checkbox"/> 2 <input type="checkbox"/> 3 <input type="checkbox"/> 4 <input type="checkbox"/> 5 <input type="checkbox"/> |
| 17. | I would like to be invited for a meal with a White British friend | 1 <input type="checkbox"/> 2 <input type="checkbox"/> 3 <input type="checkbox"/> 4 <input type="checkbox"/> 5 <input type="checkbox"/> |
| 18. | Ghanaians and White British people look for different things in friendship | 1 <input type="checkbox"/> 2 <input type="checkbox"/> 3 <input type="checkbox"/> 4 <input type="checkbox"/> 5 <input type="checkbox"/> |
| 19. | I keep in contact at least once a week with my close friends | 1 <input type="checkbox"/> 2 <input type="checkbox"/> 3 <input type="checkbox"/> 4 <input type="checkbox"/> 5 <input type="checkbox"/> |
| 20. | Friendships should be spontaneous, e.g. meeting up without an appointment | 1 <input type="checkbox"/> 2 <input type="checkbox"/> 3 <input type="checkbox"/> 4 <input type="checkbox"/> 5 <input type="checkbox"/> |

Please continue to next page.

For each statement below, please put a cross against the response which is nearest to your view using the 1-5 scale as follows:

Agree strongly 1 ☐
 Agree 2 ☐
 Neutral 3 ☐
 Disagree 4 ☐
 Disagree strongly 5 ☐

- | | | |
|-----|--|--|
| 21. | It is important to have White British friends | 1 <input type="checkbox"/> 2 <input type="checkbox"/> 3 <input type="checkbox"/> 4 <input type="checkbox"/> 5 <input type="checkbox"/> |
| 22. | Making friends with White British people is a good way to share Jesus Christ's love with them | 1 <input type="checkbox"/> 2 <input type="checkbox"/> 3 <input type="checkbox"/> 4 <input type="checkbox"/> 5 <input type="checkbox"/> |
| 23. | Familiar ways of evangelism in Ghana work just as well in the UK | 1 <input type="checkbox"/> 2 <input type="checkbox"/> 3 <input type="checkbox"/> 4 <input type="checkbox"/> 5 <input type="checkbox"/> |
| 24. | I could trust a Ghanaian friend more than a White British friend | 1 <input type="checkbox"/> 2 <input type="checkbox"/> 3 <input type="checkbox"/> 4 <input type="checkbox"/> 5 <input type="checkbox"/> |
| 25. | I can ask for help from my Ghanaian friends | 1 <input type="checkbox"/> 2 <input type="checkbox"/> 3 <input type="checkbox"/> 4 <input type="checkbox"/> 5 <input type="checkbox"/> |
| 26. | I could ask for help from a White British friend | 1 <input type="checkbox"/> 2 <input type="checkbox"/> 3 <input type="checkbox"/> 4 <input type="checkbox"/> 5 <input type="checkbox"/> |
| 27. | I think being on time for a social get together with friends is important | 1 <input type="checkbox"/> 2 <input type="checkbox"/> 3 <input type="checkbox"/> 4 <input type="checkbox"/> 5 <input type="checkbox"/> |
| 28. | Willingness to share financial resources is an important part of friendship | 1 <input type="checkbox"/> 2 <input type="checkbox"/> 3 <input type="checkbox"/> 4 <input type="checkbox"/> 5 <input type="checkbox"/> |
| 29. | A close White British friend would help me financially if necessary | 1 <input type="checkbox"/> 2 <input type="checkbox"/> 3 <input type="checkbox"/> 4 <input type="checkbox"/> 5 <input type="checkbox"/> |
| 30. | I would be willing to adjust my expectations of friendship to make friends with a White British person | 1 <input type="checkbox"/> 2 <input type="checkbox"/> 3 <input type="checkbox"/> 4 <input type="checkbox"/> 5 <input type="checkbox"/> |
| 31. | I want to understand more about White British culture | 1 <input type="checkbox"/> 2 <input type="checkbox"/> 3 <input type="checkbox"/> 4 <input type="checkbox"/> 5 <input type="checkbox"/> |
| 32. | White British people are more direct than Ghanaians in their communications | 1 <input type="checkbox"/> 2 <input type="checkbox"/> 3 <input type="checkbox"/> 4 <input type="checkbox"/> 5 <input type="checkbox"/> |

Please continue to next page.

For each statement below, please put a cross against the response which is nearest to your view using the 1-5 scale as follows:

Agree strongly 1 ☐
Agree 2 ☐
Neutral 3 ☐
Disagree 4 ☐
Disagree strongly 5 ☐

33. White British people protect their privacy (time and space) more than Ghanaians 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐
34. It is important to find ways of reaching White British people with the good news of Jesus Christ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐
35. It is important to be open and direct with friends, whatever their ethnic background 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐
36. I would be happy to honestly express my opinion to a White British friend, even if it was to disagree with them 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐
37. I would be equally happy expressing a disagreement to a Ghanaian or a White British friend 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐

Extra comments

If you have any additional comments you would like to make on any of the issues covered in this questionnaire, they would be particularly helpful. Please add them here:

Please continue to final page.

This is the end of the questionnaire. Please briefly check to make sure that there are no questions you have missed. Thank you very much indeed for sparing your time to complete it. Your feedback is very much appreciated.

When you have completed the questionnaire, please return to John Neate in a sealed envelope either:

- (a) by returning it to the person who invited you to complete it (for onward transmission to John Neate)**
- (b) by post to John Neate: 27 Chaffinch Close, Woosehill, Wokingham, Berkshire, RG41 3HN.**

APPENDIX B - SEMI STRUCTURED INTERVIEW - TRANSCRIPT R8

Interviewer: So, to get on to the more significant questions really. As a member of the Church of Pentecost, and you have other roles as well, but as a member, what is your understanding of the expectations that the Church of Pentecost has of you to share the good news of Jesus, to be an evangelist? What are the expectations of an average member of the church?

Respondent: So, we're all expected to share the good news. It doesn't matter where you are or who you meet. So, as it's part of our tenet actually. We do actually go into the world and share the good news. It's expected of everyone. But I think it's totally – when I got into UK, I can see there is a total difference on how this is done and how you can do this. So, we're all taking different approaches but hopefully to get the same aim of going out and preaching out the gospel.

Interviewer: Okay. So, the expectation is that everybody has that responsibility, as a believer, they share the good news. If you were new to the Church of Pentecost, how would that become clear? How is that built into you in terms of the expectation?

Respondent: So, I think to some extent, I feel like we're lacking in some sense, especially if it's a young adult. Because I deal with the youth, I can cut from their side of perspective. Normally when they are coming in, they're coming with no background at all. We need to do beginner's class and tell them the tenets of the church, tell them how we go about things in the church. Now, what I've seen is they just come in and if you're not lucky, you don't get the basics. You just blend. You just have to go with the flow. You don't get started. Although in Oxford, we started to do bits and pieces towards that, like a class for the new converts or new believers and stuff. But it's not in everywhere. It's not in every part of the church. It's not something that I've seen it being tutored in the church. So, it makes it hard for people to blend to even understand what you're doing because it's hard.

But I know from – I watch a lot of people and I've watched a lot of churches how they've done stuff. And I know before you could even - the day you come, they register you, they put you on a beginner's class, get you to understand why they do things. In CoP, I think that's where we are lacking at the minute, although most of the people are trying to get it. I don't blame them because coming from an African background, we tend to accept everything quite easily and we blend and just tag along. But when you come to UK, you can see people want to know why they're doing stuff. They don't want to just join and blend. They'll have to understand things.

So, I think from my perspective, that's where it's lacking and it's hard to get it done because everybody is on a tight schedule as well. So, when you try to do – I think we tried to start such things and it was like how to get everyone at the same time. Everybody was literally busy, and that put everything that we set up backwards. One way or the other, that's the challenges, I think. Even for putting it up, you have a challenge with it. Now that Zoom and stuff are in – we didn't think of having an online meeting to get all those in, but I think that's one positive side of the COVID. It's giving us other options to get people on board if we want to start things like this in the future.

Interviewer: Yes. So, that's helpful. If I'm hearing you right, the church has an expectation of everybody that they are sharing the good news of Jesus, but they're not necessarily always equipping them to be able to do that. Did I get that right?

Respondent: Yes. Even if they are doing it, sometimes it comes a bit later, whilst the person has already given up or almost given up. We do the teachings, but by the time they've understood it, it's like they've wasted a lot of years struggling already before they can even understand one thing. Example, like tithing and all that. It's basic. Why should I tithe 10%? You don't explain that to me, but the first Sunday I come, you give your tithe and you say all the lovely sermons and everything, but you still haven't talked to me why I should do it.

Interviewer: Interesting. Thank you. That's helpful. So just sticking with evangelism for a minute, what are the main approaches to evangelism in the Church of Pentecost as you see it?

Respondent: For me, what I've experienced, the main input that I've seen is the – should I say the broadcasting one? You just go out and speak on the streets, share tracts, door to door. What we have done in Oxford some time is we go door to door, speak to the neighbours and invite them if we've got a location. Like we're doing a get-together or something, we just invite them to join us. And by so doing, when they are able to come, we try to evangelise to them as well. And like having the tea mornings and stuff – which I know, especially the Akan assembly, they don't do it. But with the English assemblies, PIWCs, they try to blend. But the Akan, it's quite difficult to get somebody in and speak different language and you still expect them to understand it. So that is some of the ways we have used in the past.

Interviewer: So essentially, going out, handing tracts out on the street maybe – handing tracts out to people, maybe doing door-to-door and then inviting people to events?

Respondent: Yes.

Interviewer: Is there anything else that you would do as part of your evangelism 'toolkit', if you like?

Respondent: I know some parts of my youths that they put together is 'Tap For A Prayer'. They call it 'I Pray'. So, we've got a T-shirt called 'I Pray', then behind, we've written 'tap for a prayer'. So you can tap us for a prayer. We're just riding around to town.

Interviewer: Oh, I see. Okay.

Respondent: So, you tap anyone and they will pray with you, if you want them to pray with you and share the word of God with you. And while we're doing that, we've got some of the youth ministering in songs and praise and everything. And by so doing, you get people to gather around. They would really like to hear some songs and stuff, and others will be going to the people and try to share a word with them or pray with them or do stuff – I guess discuss normal lifestyle and stuff. And also during winter and stuff sometimes, when we get the chance, we're able to go out with jackets, any clothes or anything that you can. And by so doing, people are actually ready to listen to you because you're helping them. And them to listen to you even for five minutes, you can just pray for some of them, and through that....

Interviewer: So, kind of compassion.

Respondent: Yes.

Interviewer: Compassion approach really. Meeting some practical needs and then maybe having an opportunity just to share. In your experience, do you think that those methods of evangelism work in a western British context? I'd really welcome your thoughts on that.

Respondent: Some do work, some don't.

Interviewer: Okay.

Respondent: Especially with the tracts - it's outdated if I should. Sometimes when you give it to them, you just see them putting it in the bin.

Interviewer: The tracts?

Respondent: Yes.

Interviewer: Okay.

Respondent: So, literally, you give it to them, the next minute you see it in the bin. But like having a tea morning or actually giving them a proper hand, it's doing something. Sometimes, it just draws them to church. They want to know why you did that without even asking them questions and stuff, and they want to know more into it. With the past, I think we've had more positive outcomes with the compassionate way than just the cards and the tracts and those things.

Interviewer: Okay, that's really helpful. So, the big challenge for the Church of Pentecost is that it has a huge vision to possess the nations and yet, if you look inside the Church of Pentecost, it's mainly Ghanaians and a tiny, tiny handful of white British people. What do you think about that? What do you think might have to change to make it possible to bridge that gap and to achieve the kind of things that you really passionately want to achieve?

Respondent: It's hard to start with. Thinking about two different cultures coming together. Especially, most of our leaders are Africans and our way of life is totally different. And for them to adjust, sometimes you can see it's a bit of a struggle. With the second generation, they're really doing well because on the one, they've got the tongue. They can speak English properly and they've got the accent. Most of the time, people come and they can't hear a word that is said. So they won't come back....

Interviewer: Because they don't understand the accent?

Respondent: Because they don't understand the accent. And by the time they sat for an hour and you could hardly hear a thing, you feel like, why am I here?

So, I think in cases like this, I can't really blame anyone because I can't take the accent from someone. But the way forward is possibly getting leaders from different fields, different – should I say people who are well versed in the culture here, train them up to be leaders. It will make it easier for them to penetrate because they are much – especially, as I came and I'm very timid and shy, it's hard to approach people.

It took me ages to get my head around this. Because back home, when you're talking, you have to possibly not look at the person. You feel shy. You can't stand in public. Not

everybody has that kind of confidence. So, if you're coming to tell me something and you can't, actually for me, it's like... Sometimes, the British think it's disrespectful, but that is how I was trained. You can't just look at anyone like that. You mind the way you look at people. Then, it would deem disrespecting them in their culture.

Interviewer: You mean literally the way that you would maintain eye contact or not?

Respondent: Yes.

Interviewer: That when you're talking to an older person, you might avert your eyes?

Respondent: Yes. So, I think sometimes, it's just the cultural way. We have to know the culture of the people and start from there. What they do. I think now we are doing much better, but our services were way too long.

Interviewer: Okay. So, the length would be one thing?

Respondent: Yes. And you know, I've been to Church of England and stuff, and they even have a break for people to go and drink and speak and all that, which I know Pentecost would never do, which is fine. But they can make it shorter with our services. But, I think now they've really done well. One hour and a half service which we're really doing well. It used to be like three hours. You go to church and it takes like three good hours. And when the indigenous comes up, "Three good hours, what are you guys doing here for three good hours? I'm not staying for three hours." After the praises and worship, they disappear. That's it.

Interviewer: So, if you were heading up the church and you had the freedom to do whatever was necessary – I know you wouldn't – but if you had that freedom to make the church accessible to white British people, what other things would you change? So, the length will be one thing. The language would be another. What other things do you think you might have to change in order to be able to reach out?

Respondent: So possibly, our music. We might have to blend it. Go a bit more contemporary so that every – I don't want to drive away the Africans in it and also not, not to be able to bring the British indigenous. So, a blend of it will do. We've got contemporary music that each side would love. So, try and get more of that. What I've seen is, we've got the Twi translated English version of songs most of the time, and sometimes, it's hard to sing them at all. And also, I know the thing that really attracts people is being organized. Being organized, especially you're organized with everything you do. You know from A, you're going to B; from B, you're going to C. And I know Pentecost, we're like, oh, as the Holy Spirit leads. But sometimes, Holy Spirit will lead you, but you have to get a plan.

Interviewer: Yes.

Respondent: But now, I think we're quite good with that. We've got our program outline out there. You get one or two days that the Holy Spirit will lead and you go off-board a bit. And especially with our music as well. We need proper instrument set. If you look at Hillsong and all that, there are specific things. People go to Hillsong for the music. They've got a good musical instrument and the vocals are top-notch. Ours is if you are led by the Spirit, come and join. I think sometimes being too led by the Spirit – some don't have the voice. They stand there, the whole atmosphere is just gloomy and do as the Spirit leads.

So, some of the things I would change is definitely that. I know in Oxford, we've got a choir. We've got the choir who lead music. But in other churches, they don't have. They've got people who have been put on program and they just lead and they sing along. And that doesn't really make it so organized. So, I would definitely put such things in place.

Interviewer: There are really, really good recommendations there. So, just moving on to one other main area if that's okay. It's really just to ask you, what's been your experience of trying to make friends with white British people? And do you have white British people amongst your closer friends, or not?

Respondent: So, to be fair, I've got other – not white British people – other Indians and Chinese and all that. I've got all that.

Interviewer: That's interesting.

Respondent: But not too many British people, to be fair. I think my uni colleagues, but I'm not really close with them. And I think my experience is more to do – when I went to uni, for instance, it was more to do with “let's go to the pub, let's go for a drink, let's go for this, let's go for that”. And I wasn't that interested. I quite remember I invited them for a couple of services and they were like, “oh, I don't do church”. So, if you tell me you don't do church, I also don't do pubs, I also don't do stuffs. Literally, that's the end of our journey. That is how most of the time, everything ended with the friends that I got. But I think with the Indians and the ones I'm having now, because they are also church-orientated and most of them are Catholics and they are really rooted Catholics and Church of England and stuff, so we do get along.

For example, when I was doing my naming ceremony for my daughter, most of them came to support me in church. So, they came for the church service and that. So, it makes me more comfortable to mingle with them than to go for the ones who always wants to go to the pub. And they don't do church, but they want you to be the rest. I think I drifted away from there a bit if that makes sense.

Interviewer: Okay. That's really interesting. That's honest as well. So, the big question really is, what role do you think that cross-cultural friendships with white British people could play in being able to show the love of Jesus to them? Because it's interesting, as you're putting it. I actually have understood what you said. But you've got 80% plus white British people and you want to possess the nations. You want to be able to share the news with people, but there aren't necessarily friendships in place to help in that. So, what role do you think friendships could play?

Respondent: I think it plays a massive role because if you're friends with the person, it's easy for them to approach you in certain things if they don't understand things, for instance. It's very easy to get them to go to places with you. Especially if your friend, you're doing something and you want them to come along, they will come along. But I can't just go and say to my neighbour, “let's go here”, because I'm not friends with them. So, they're not going to be like, “yeah, I'm going with you”. So, I think building a friendship destroys – I would say it bridges - the unfamiliar gaps that we created in life. So, we definitely need to build friendship.

Interviewer: From what you said from your own personal experience, would that come at a cost? Would you have to invest, would you have to think about that very intentionally to do that?

Respondent: Yes. With a lot of people, it has to be intentional. Especially in UK, I've noticed most of the teenagers and youth have not been trained up. The legacy of the church wasn't passed on. So now, it all seems boring to them. Because, I've had a couple of conversations with people and they would tell you, "oh, my mom is a very strong Christian but I'm not". "My grandma is a very strong Christian but I'm not." And I was thinking, so how did they become. Your daughter knows that you're very strong Christian but they are not. How did that happen? Because they were left in the middle of it.

So, it's very hard to convince them. Their parents couldn't even convince them to get it, and couldn't even look at their lifestyle to even say, "oh, there is something good about how they live their lives, so let me just try it out". It would take a lot of efforts, a lot of determination and a lot of compromising in a sense, but you have to know where to draw the line. Because if you might need them to come to yours, you might have to attend some of their stuff as well, just to make sure you build up that relationship with them.

I don't mind going to have dinners and party, birthday parties. But if I go and you're drinking, you don't expect me to drink. You can't actually force me to drink. So that is where possibly, they might not feel comfortable with me there, because I would be the odd one and I'd be like, "oh, I'm fine, thank you. Everything will be, I'm fine, thank you". So, if it comes to them coming to my church, then they'll be like, "oh, I think this is not me; it's too much for me to dare and all that". But I think with us, we can do it, but it's going to cost a lot and it's going to really cost a lot of time effort, possibly money being involved. Because, if you're going to trouble with them and get to do what they like. Because British people like travelling, they like exploring, they like doing stuff, but if you have to get along, then you too have to really love to explore and do all that.

Interviewer: So, in your view, would that be – I think you were very honest - so a lot of hard work, a lot of investment, a lot of willingness to shift. Now, do you think that will be a price worth paying if you were able to build trust through that and make it more possible to share what it means to be a follower of Jesus?

Respondent: Yes, it will be worth it, but I think where you should – I want to stress it. Don't do it to a point that you will lose yourself out at the end. Because it gets to a point, it will be you drawing them to Christ, not them drawing you into the world. So yeah, it will be worth it if we're able to do that and get them to Christ. For instance, at work, when I get the chance with people who really are into Christ and they want me to pray with them or speak about Christ, I do it. And with work, because I've really built a relationship with them, it's much easier. I don't get criticized for what I am. Because they know I go to church, I sing in the choir, I do this, I do that. So, they know that whatever I'm going to say is about church anyway.

So, when they are coming, they know what to say and they don't feel shy. And I don't put them off if they're going to say something secular that I know about. I'm just going in, make lively, so it makes it easier for them to share everything. I know it's going to cost a lot, but it will be worth it at the end if the person accepts Christ. Not the other way around.

Interviewer: That's right. I guess the challenge there or the question is, would you love somebody, would you invest in a friendship even if they said to you "I'm really not interested in this Christianity thing", at first? Would you be there still as a friend or is your friendship conditional upon them coming along...?

- Respondent:** I've still got people who said they don't do church or not interested and I still do have this friendship with them. And once a while, when I get the chance, I still literally remind them. When I get the chance, "oh, I've got a program; we're having a party or something, would you like to join?" We organized – just the youth, we had teen time and we just met in the house and ate, drink, talk about relationships and stuff. So, everybody invited whoever they wanted to bring in. So, in such environment, you can come in, I wouldn't really... It's not like in the church setting, so you can still come and feel free and do whatever you want and I wouldn't really beat you up.
- Interviewer:** Do you think it's important that it doesn't have to be in a church setting?
- Respondent:** Yes.
- Interviewer:** Very helpful. We've covered some ground in the conversation and you've been very, very helpful. I just wanted to ask, is there anything else that you've thought about as we've been talking that you just want to make sure you tell me about, or do you feel we've covered the main things?
- Respondent:** Generally, what we said is just building that relationship, because I think everything stems up from a relationship. When you build a relationship, it's easier to speak the gospel to them than go in to a stranger and say, "God loves you". What shows that God loves me? Because possibly, he's going through hard times and you're still telling them God loves them. There is no evidence of that and they don't even feel it. But you go, "oh, have this", and the person might be surprised. They might not be expecting it, and you tell them, "God sees what you see" or something. They would be like, "really? You're an angel, God sent you to do this for me because I wasn't even expecting it". So sometimes it's not... I think we should do less of talking and more of love – more of showing it. Because what I've noticed in our setting is, we do a lot of talking. And when it comes to evangelism, I don't think it's more of talking nowadays. Because in UK, we've got good NHS systems.
- It's not like Africa. You go and tell them, "God will come to your rescue" and possibly, that will work. In the UK, some are professors, but they've dived into things that have really screwed their minds and they can't believe in what you believe in. So, telling them that there is a God who made heaven and earth, you need some real evidence. They need to see the power of God move.
- Interviewer:** You have to be able to... There's maybe some scepticism around? People ask questions. They also want to see the story of your life, maybe? They want integrity.
- Respondent:** And also sometimes, I think... even the atheists, some of them know the Word of God from head to toe. They'll quote it back to you. They'll say "you say you're a Christian, but the Word of God says..." "You should love your neighbour..." But because you're not showing the love, they know you're not doing what is expected of you. So mostly, they read our lives as the Bible. They read our lives' character and our characters are actually putting them off already, before we even get to them, and sometimes they've already had a very bad experience of somebody. So, the only way you can redeem yourself is to go with a different approach. So don't go and do the things you would normally do and say, "God loves you". Show them the kind of love you're talking about. That's it. I've got neighbours here. One of them is not friendly, but I don't mind. Christmas, I'll put a card in. I see the kids, I say "hi". When they've got parcels, I would collect it. If they're not there, I'll collect it - put it here. Sometimes, they don't even come for it. I have to go and knock their door and say, "you've got a parcel, can you take your parcel back?" It's that kind of love. My next-door neighbour who is so

friendly actually, they built my TV stand for me, because I couldn't build it. And he is a British. So, I think it depends on how you relate with them.

If I came here and I was so moody and wouldn't speak to anyone, I see them and bypass them, that is the end. There will be no relationship. My daughter just go to the backyard and they've got kids at well. They scream at each other and they'll be talking over the fence. They'll be chatting and doing all stuffs. Some would prevent them because of one thing or the other, but I wouldn't. I want them to build the relationship. And through that, I can invite them to Christ. That's one way of doing it. It's taking us ages, but we will get there.

Interviewer: There has to be that patience.

Respondent: Yes. It's taking us ages, but we'll get there.

Interviewer: Good. Well, I'm really, really grateful for your time.

Respondent: And thank you for having me as well.

Interviewer: Very helpful thoughts. I'm really hoping that in the end, all of this will be helpful to the Church of Pentecost as it thinks about these questions. Lovely. Thank you very much and have a good rest of the evening.

Respondent: Thank you too for having me.

Interviewer: It's wonderful. God bless.

Respondent: Bless you too.

Interviewer: Bye-bye.

Respondent: Bye.

APPENDIX C - EVANGELISM LEADERS FOCUS GROUP DISCUSSION -

TRANSCRIPT

- John:** Good. So, we're recording. I've got really four or five questions that I would just love to get your views or your ideas. And as I say, we're trying to get a little bit of discussion going around them. And they're all on this question of what the potential role of cross-cultural friendships is between members of the Church of Pentecost and White British people; what role that could play in sharing the good news of Jesus. I think the first thing I just wanted to get some conversation going is around what differences you have found between Ghanaian culture and White British culture that means that you might need to take a different approach when you reach out to White British people? So just really interested to hear your thoughts, because you've all got exposure to Ghanaian and British culture. Just be really interested to hear what you think are the differences that might mean you need to have a different approach. So, who would like to start us off on that? Maybe I could pick on somebody just to get this going. So, B, can I pick on you?
- B:** Yeah, that's okay, John. I think just a small observation - while you were talking, what was coming through my mind was, what then did the White missionaries use to influence the people in Africa if we take the question from that point of view and then what got them to be so receptive to the message and then why is it not in return, not working out? So, what I'm thinking is, I think what I have noticed is a bit of – it's like the society has closed itself; they have closed into the message. And some of them, when you approach them, the first thing they said, look, they don't believe. So, the first attitude, push away. They push away, not ready. But I think I'm saying that the way that we got to be using is to be a bit more friendly and be more patient if I'll start it this way.
- John:** Okay. That's really helpful. Welcome, E. Can you hear me, E? Hello?
- E:** Hi, John. Thank you.
- John:** Welcome. So, we've started the conversation. The first question we're looking at as a group is what may be some of the differences between Ghanaian and British culture that may mean that you have to adapt your approach to evangelism. So, that's the first thing we're looking at.
- E:** Right.
- John:** Okay. So, that's B's first contribution. What are people's reactions to that? What do other people think?
- A:** Yeah, John, I would like to go next, if possible.
- John:** Yes, please.
- A:** Sorry, guys. All right. So, what I wanted to add to what our dear brother said is the one [inaudible] that we can describe of difference between the two cultures. is that the Ghanaian culture is way more open, way more onto personal connections and the same affinity of interests. So, for example, overseas, what really brought people together was the common

goal in the Diaspora to receive correct documentation. Whereby on the British aspect, they are more closed and secluded because they did not necessarily have that in their history. So, their background is more of influence rather than being influenced. So, I think that's one thing that we can pick from here.

John: That's a really good point. So, what about others' initial thoughts?

D: Yeah. Hi, John. I was also going to build on the point that B touched on. I think B mentioned that the gospel also was brought from here into Ghana. And then he raised the question of what worked then and why it is not working, vice versa. I think one thing that I like to pick up on is the fact that we need to understand the dynamics of the world right now, the world that we live in. Back then, I think people were more receptive to things, and now, we have to essentially speak the lingo of the world. Although the message hasn't changed, but the approach to the message need to change. So how we approach the people has to change in the sense that the way we package it and the way we deliver it to the people. Because there's a way whereby people receive things. People are attracted to things.

So, if we want to be able to get into the culture of the British people, we need - or if we want to have any sort of influence or affect them in any form of way - we shouldn't try to essentially give the culture of Ghana. And one thing I will say is the difference is that in a way to make the gospel appealing to the British people, we have to be welcoming to them in a sense. It can come in the form of the way we dress. If you are building a PIWC, for instance, the PIWC settings, how we dress can be sometimes very intimidating. Like if you go to a typical - the way we go to church, sometimes myself, three piece suited and booted. Whereas in the British culture, some people might go to church like casual.

So, I feel like there's an element of being approachable, being welcoming, how you conduct yourself because the world responds to that right now. They respond to that element of open arms, feeling free to be able to talk to you. So, the way we do such things, like I said, how we dress - even how we talk even in our churches, if we want to be able to influence them and want them to be welcomed when they come into the church, we need to have that element of multicultural thinking and not just be limited in the way... Ghanaians are very, very comfortable within their own confinement. We like to speak our language; we like to mingle with our people. But if we want the gospel to be appealing and we want the British people to feel comfortable within our setting, we have got to let go off some of those elements and welcome them in.

John: That's really helpful. Now then, C. You didn't speak yet on this one, did you?

C: Not yet.

John: Yeah. So, if I could draw you in, from what you've heard so far and what you've seen in the differences in culture, how would that influence your approach to evangelism, do you think?

C: I think building upon my brother's contribution, like D just landed, I want to continue from there. I believe it's more to do with contextualization if I'm using the word right. So, it's about the surrounding, the upbringing, the background. There is quite a lot of stuff we can touch on here, but it all comes down to this one word that I'm saying. So, if we are able to contextualize the people we want to reach. So, the difference I see in culture is the background, the upbringing, the experiences that we've had in Ghana before we moved here. For example, in Ghana, you can just build a pulpit or a platform to start preaching, without any council or license or seeking the authority's approval. So, this culture, like A was saying, we are free people that we can do anything at any time, without any restrictions, without any approval from authorities. And when it comes here, it's quite different.

To continue from where you can build a platform and just stand on and start preaching. You can start preaching, everyone just can come out and listen to you. People are home, they've got nothing to do. They've come back from work, it's hot indoors. They just want to come out and find fresh air, and they happen to come out, somebody is preaching. They just have to keep themselves busy with you giving a sermon. You may hit a note on a problem they are going through in their life, which the message of the gospel can be given to such a person right there, and then that person will accept Jesus Christ. Unlike here, you can't just go to the city centre. You can even though, but you can't make the noises that we are used to doing in Ghana, when we build platform, build up PAs and be sending loud noise out there. But we can't do all these things here.

So, when we come here, we are confused how to adapt or adjust ourselves in this culture to contextualize the way we reach the people. And also, when I talk about contextualizing the way we approach, also in the messages that we give. If you're giving a sermon, you can just be hitting on maybe you don't have job, you have marital issues, you have financial issues. But these are things when you come to UK, people are okay. If they don't have money, they can go to bank and borrow. If they don't have job, they can go to the government for financial support. So, if you come here and you are preaching this type of message, "Come and Jesus will help you. Come and Jesus will heal you," they can just go to the hospital, they'll go under scan and the doctor can detect whatever is wrong with them. Whilst in our culture, it's very difficult to come up with all these, and people have troubles here and there, which humanly speaking, in the Western world, there are solutions to them. So really, if I have to hit on this, I will take the whole time for myself.

John: That's so helpful. Thank you. E, can I bring you in just on this question of what cultural differences have you seen between British culture and Ghanaian culture that means that you maybe need to take a different approach to evangelism?

E: Okay, John, thank you very much. I mean, the last time that we spoke, I made mention of how our services are being done, where I also suggested that it could be possible that an establishment that will meet the culture of the British people can be made where would really accommodate people from the Britain side. Because for me to say that we are really going to go away with the things that we do or with how we worship God, it's going to be a very difficult thing for me to say. But, like I said the other day, our style of worship is more of aggressiveness. If you come and we are praying, you might think that we are fighting; the enemy is standing in front of us that we are fighting, where the British people are not that type, where they'll be praying and sipping tea, they'll be praying and going about whatever they're doing.

It establishes a clear distinction between these two cultures. Now, if we want to bridge into one other, that is either being it the British going into the Ghanaian culture or the Ghanaian coming into the British culture... I also made an establishment of how we can begin to start with this. Like my other colleagues have said, it's very difficult with the way we do our things, to come here and then bring the same thing that we used to do back home into where we find ourselves. So, it means that we have to find mechanisms that would help us to adapt or penetrate into this culture. And then also, like my elder, C, said, this means where we can approach people where we can sell. You see, when you come to the African culture, our mentality is that when you are not a Christian and you are coming to Christ, Christ is going to provide everything for you, including your physical needs.

And like he rightly established, when you come to this part of the world, there are systems where implementations of these things are being done. So now, it brings you to the essence of the gospel, that is, after this life, what do you gain? And that is what we have to look at. I mean, even still in our churches, in this country, we still preach this need for material things. So, when you take it, or when you bring these things to the Western world or British, I don't

think you are going to penetrate, or I don't think you're going to have what you need to have. Now, again, to come to mechanisms or ways for us to be able to emerge these British people, like I said, one of the things is for us to if possible, establish a system or a way that would accommodate this British people. I think A made mention of one of the things that intimidates. Even some of us, we the African people, the way we present ourselves when coming to Christ with well suited and well... I mean, some of these things, you don't know who it might be intimidating.

So, what mechanism are we to use to draw these people? One is to really engage them, whatever we are doing, wherever we find ourselves. It is important for us to know that when we are sending these messages across, we don't send messages of prosperity. Even though it will come, but it shouldn't be our focus as it is in Africa. So, if we really want to bridge this gap, I believe we have to really look into the essence of salvation, what Christ really came for, and not just material things and not just what you gain out of when you become a Christian. When we do that, it means that we are bringing the way we serve in Africa into this place, which is not going to work. I mean, aside...

John: Sorry, can I just stop you there? Because I think that's been very helpful. I think that leads us on very nicely to what is the essence of salvation, what's the essence of the relationship with Jesus? Now, one of the things that came across from my individual interviews was a dilemma really about – on the one hand, people recognize that where did Jesus find himself, where did he spend time? He spent time in the most difficult situations. He spent time with the tax collectors and the 'sinners' and the Pharisees. He risked public disapproval for that, but he came for the sick. He came not for the well; he came for the sick, and he came just to show that there could be acceptance.

And in some of the conversations I've had, people have wanted to be like that, to see that as a model. But on the other hand, I've heard a lot of people talk about protecting their hearts. So not going into situations with White British people where they might put themselves at some kind of moral risk. And somebody said to me, you can almost say, "look, that's the teaching on Jesus and if we really focused on him and he is who it's all about, then we would take more risks than we do, all of us, instead of looking at Paul, who would talk about not being yoked with unbelievers". I know there was a context to what he said. He wasn't wrong. But this tension has come across in a lot of the interviews that I've had about how do I protect myself? And in trying to protect my heart, I'm maybe not willing to go into those places where I can form relationships with White British people. Does that make sense as a kind of dilemma?

A: Sorry to intercept, John. Can you slightly expand maybe a sentence or two about guarding their hearts?

John: Yes. Sorry. So, from the conversations I've had, we've sometimes talked about where did Jesus spend his time? And he would go and have meals in people's houses. And sometimes, he would host meals and he would go and be with the 'sinners' and the tax collectors. So, he wasn't worried about that because that's where he went and he's our model. But in the conversations, I've also heard a lot of people talking about protecting their hearts, so protecting their hearts morally. So not going to the pub, for example, or not going to a club or not going to a disco. One or two people have said to me, that in the teaching within the Church of Pentecost, maybe the emphasis has been a bit too much on the separating out, on the guarding of the hearts, on the not being yoked with unbelievers. The emphasis has been more on looking at Paul's teaching than on the model of Jesus, which would be much higher risk, but would take us to meet people and be spending time with people who aren't necessarily like us.

But it's great to bring Jesus to them or the love of Jesus to them. So that's the dilemma that has come across in the research. And I just wonder, from your own experience within your own churches, as you've wrestled with these things yourself, do you see that tension and how can that tension be resolved? Does that make some kind of sense?

D: Yeah. John, I want to come in with this one. I think Jesus always had an issue when addressing the Pharisees and even that people in particular. I think it was an act of self-righteousness, perceiving themselves to be more holier than thou and then in, so doing, they thought Jesus to be a sinner because he was mingling with the sinners. And I think that is still existing in our current world, because to some extent, we still perceive ourselves as still we are holier than thou and therefore we shouldn't be mingling with certain kind of people. But then Jesus made a perfect analogy here that it is the sick who needs healing. If you go to the hospital, you will not find people healthy staying in the hospital for the sake of staying there. It's because they are sick and that's why they need healing. And we all need healing.

The message of Christ that we should be proclaiming, it should be about the love of God. It should be all about love. The Bible says that, "For God so loved the world..." I believe love is an action, and because he loved us, he gave himself for us so that we'll be saved. So, the message that we should be teaching to our people, like E was saying, it should be the salvation message; it should be about the love of God. Because it is the love that brought about Jesus, it is the love that sent him to the cross, and through that love, he resurrected. So, we might be sick, but our self-righteousness sometimes causes us to think that. The dilemma is not – I don't think it's just a dilemma - I think it's an excuse that believers use not to mingle with people because we see ourselves to be better than them in a sense. That's how it seems.

John: That's really helpful, D. Can I bring in some of the others now on that one, on that question? Who would like to come in on that? B?

B: Yeah. John, yes. I think we're all making a good progression into this. But coming on to your question in terms of whether or not the church is focusing a lot on self-righteousness basically, and the message that is going out there, within the church, it's encouraging people not to mingle, I think that I would like to come into this and correct that. I know it's a question that you've posed, yes, but I don't think that's the case. I think the message that the church takes across is a very holistic message. And that is why if even at all, we're here on this media, the reason of the church or one of the reasons why the church will bring such a research is the fact that they have the desire to bring in the ends of the world.

So, the Commission itself as it stands on Mathew 28 is what the church is going for. But from a point of view of the individual members and individual believer's point of view, inasmuch as we've all come to believe, people are subjective into certain aspects of faith and the understanding of what true evangelism or true discipleship is. So, I think what is here, my point of view, if I would pick a shot, is that obviously, in terms of the church as a corporate body, I think the church is always yelling to reach the ends of the world. So, you could see that now the church is in about 99 countries if I'm not wrong. So, it is showing that not only Ghanaians they're reaching, but they are reaching a bigger picture. If Christ reached them far away, that's why we're reaching far out. And the purpose of this meeting is why we're here. So, I think that is.

But where we need to change people within the corporate body of the Church of Pentecost, members like ourselves, is to continue to have a sort of confidence in ourselves as believers and knowing what we are standing for. Because when you are going on a mission to bring someone who is really in..., society may call it to be a very awkward position, already. As believers, I think as we're here, I can talk about it. It's irrespective of liberalism of opinions. But we know that the scripture says that, for man to lie with a man is not what God – it's against the word of God. So, if someone from an African background now is challenged, how

am I approaching someone who is gay or lesbian, what would the society or the community of my fellow Ghanaians or my fellow Africans see me when I begin to relate myself with them?

How do I then relate myself with them? Am I confident to stand just like Christ stood, that even when they accuse me of being mingling with 'sinners', I am convicted of my mission in Christ that this is my mission and I have also guarded myself? I'm fully armoured. I've put the full armour of God, that when I attempt to go in there, there is a helmet of salvation that I will not allow myself to be confused in the other way round. So, we should have the knowledge of bringing them in and the confidence of coming against any accusation from our own camp. That's one of them. But I don't think in general terms, we're actually pushing not to, because each time since I was in Sunday School, the message has always been to reach to the ends of the world. Now, one thing I would want to add to here is what is the difference of the approach and reception? I think what we do have from Ghana or Africa point of view and here, in terms of whether who is righteous and who is not righteous, I think there is already two preconceived groups of people here. For an African believer who is speaking in tongues and thinking that I am a churchgoer, everyday I'm in the church, sees himself to be okay for a day.

So, this is the mindset. What is the mindset also of the White British who is being approached? How do they see that person that they're talking to? The same people In Nazareth, they were saying, "Who are you? Are you not the son of Joseph? Who do you think you are?" Many of the times, what will be the questions that they are asking among themselves. Who does that black guy think he is? You're only a black African; you came, you're a slave. So, if we're putting on our terms, you have two set of mindset, which is opposing each other. So, I think that's how I will end it there.

John: Okay. So, there's a lot of issues in there. Let me just play it back to you. You're saying that you think that as far as the teaching of the Church of Pentecost is concerned, it is holistic, and it would want to be following the model of Jesus. But every member of the Church of Pentecost, every Christian needs to build their sense of confidence and their protection of who they are in Jesus in order to be able to take the risks that Jesus did. Is that right?

B: Correct.

John: I'd love to bring in some of the others. I think the risk is - you see, somebody said earlier on, and I can't remember who it was, what was the difference between when the White missionaries, Western missionaries came to Ghana and how that worked?

B: I did.

John: You did. And why doesn't it work in the reverse direction? I would say just very quickly because it's about you, not me. I would say that the reason that it worked in part was power, because you know that the Western missionaries were coming also with colonial powers. So, there was a power relationship that was different from the other way round that you have now. And also, I would say there's a lot of evidence that we got it wrong. We got it wrong because we didn't read culture properly. We undervalued some of the cultural elements of Africa. We didn't regard them with the respect that were needed. So, there is always a risk that the reverse could happen, that when Ghanaians or Nigerians or Kenyans come to the UK, come to the West, they have a particular view of our culture which is negative and that can lead to a kind of separation between them and the White people.

I perfectly understand. You look at Western culture and it is very liberal. It's walked a long way from Godly principles. But not everybody, because there will be hundreds and thousands

– millions- of people in the UK who are living good values. They may not be Christians, but equally, they're not living bad lives if you like. So, I think it's really important that, as you think about reaching White British people, you're also able to read our culture in some detail so you can discern what is good, what is bad, and build on what is good really in the same way I think we should have done as Westerners when we came to Ghana and to Africa back in the 1700s, 1800s, 1900s. So, yes, I think it's possible for a Black African church to have formed a generally negative view of White British culture, which can make for a problem when you're trying to engage with it. Tell me if that doesn't make any sense at all, or if you think there isn't any truth in that. Who wants to come back at me on that?

C: I missed the last part on you coming.

John: Yeah. I'll be quick. The same way that when the Western missionaries came to Ghana, let's say, they dismissed African culture. They had a disrespect for that, and they really wanted to recreate European Christians, and they missed a lot in that. And we've learned that looking back. The risk the other way round is when Ghanaians come to the UK or the Kenyans or the Nigerians come to the UK, that they can form a view of British culture which is pretty negative, and therefore be more reluctant to engage with the White British people in a way that would enable them to share the love of Jesus that you bring with you. So, I think whichever way it is, whether it was us as Western missionaries coming all those hundreds of years ago to Ghana and getting it wrong, I think it's really important the other way around. There's a very careful reading of culture that goes on as you try and work out the best way to reach UK with the message of Jesus. Does that help? I mean, what are your reflections on that?

C: I think in the beginning, earlier on, you did mention that Europeans, you came with colonial powers which may have helped you with the propagating of the gospel. And unlike us, we have come without any powers – human powers. But we have come with the spiritual powers, anyway. So, saying that you failed to really make the gospel to work in Africa is because you threw away the Africans' culture. That means to say that you did not contextualize your missions approach. And that is what we want to learn. Whilst we're coming back to you, we have to learn your background, where you are coming from as a people, your culture, your values. If we really want to make this work, how we can relate with you. Because last time when we had a conversation, we ended up that it should be more of an influence rather than just giving out tracts without the tracts having any influence.

So, we must study where we are, the environment we find ourselves in, and the values of the people, how the people do their things. There may be certain things that you do, it's not a sin even in the Bible, but then because we have this kind of mentality or mindset about your culture, we will just generalize everything about British people and say, what they do is wrong. Like you were saying, there are people who are living right, even though they are not Christians, or they have not accepted Jesus Christ as their saviour. So, we have to see this holistic view of the place that we find ourselves and how we can make it work by contextualizing our messages, our approach, so that we can make this work, even though we don't have the colonial powers that you came with. So, I will say that what made maybe James McKeown successful in setting up Church of Pentecost in Ghana, because he came and lived with the people as if he was also an African. So, he was living his life like an African.

That is where we find it very difficult. We can't deny ourselves and immerse ourselves in the culture of the British people so that we can be able to reach them. Like Paul would say, "To the weak, I behave like weak so that I can reach the weak; to the poor, I behave like I'm poor so that I can reach the poor." So, wherever Paul went, he tried to emerge himself in the culture of the people or the environment he find himself in, before he will start the mission

work, to use the gospel to also change the people in certain ways. I think that will be my view on that. Thank you.

John: That's helpful. So that takes us on to the question of friendship. To the cross-cultural friendships. And I'd love to hear your comments on how you think friendships can be developed between CoP members and White British people in a way that enables you to understand culture better. So, what are the opportunities? How could that be done, do you think? A, would you like to come in on that one just to start us off?

A: Yes, sir. I believe when we talk about friendships, we mean having more than just a personal acquaintance with someone. So, in that instance, I believe that we can have a personal approach, but also a very corporate approach in regards. When I say corporate approach, as the general church. I mean, I'm aware that the Church of Pentecost in UK has alliances with Elim Church. So, I would propose in that regards to allow more connection between. So, maybe visitation from our White fellow ministers' counterparts, or even services in same cities, whereby it is similar churches or just trying to amalgamate in a sense the two cultures. So, I'm sometimes also being intentional in the aspect of visiting these churches. A lot of times, I feel that we've built a particular culture of church rather than pushing and lifting Christ's culture. We've lifted our own culture.

So, a lot of times, you realize that when someone, even a young person, does not necessarily subscribe to the African magical spiritual kind of worship, immediately they are seen as not being serious. Immediately. But attending various churches and it's been on my heart for a long time, so I've had the opportunity to actually study a few churches and actually join some of their services. Not physically, but COVID has helped me to join virtually. And then you see that a lot of things that are propagated, the message is exactly the same, but the packaging, the approach, how they even have time for certain things. When you study British culture, you realize, for example, that British people are punctual. They are always on time. So, the moment all of us, even for this meeting, you're a minute late, you missed out on the culture. I hope you're getting where I'm coming from.

John: Yes.

A: So, these things can be built by actually analysing and seeing them being put in practice. I've seen some Elim churches, even how they welcome a new person that joined. Some of our counterparts, you realize that instead of being welcomed is to open up to the person, it's more of we are waiting for the other person to make a step. For example, someone is new at church and we are like, "okay, after church, come and see us". No, the person is new. You need to go. I hope I'm putting in.

John: Yeah. So, you're saying that this question of friendship can work at an individual level, but also on a corporate level. And by corporate, part of what you mean, or what I'm hearing you mean, is that maybe the leaders could spend time together or they could visit each other's churches. I mean, you could just get a group of people around a table – people who have leadership roles – to explore culture.

A: Discuss those things.

John: I've talked to one or two of you about the idea of just getting some people together around a meal and talking about what you're trying to achieve and building a better cross-cultural understanding of culture. So, what do other people think, this idea of - at a leadership level - building friendships, building relationship with White British people? What do others feel about that? D, can I bring you in just to make sure everybody is getting on?

D: Yeah, definitely. I completely agree with what brother A just said there. It's so funny that we don't see a lot of that in the UK, but if you look at somewhere like America, this integration between the leaders of the churches works very well, actually. You can see someone like Steven Furtick[?] preaching at TD Jakes' church. You can see someone like - what's his name? I forgot the guy. He has a massive church that was built in a stadium or something like that. But they go to each other's churches. They are invited, they break bread, share ideas. I think there's even a pastors' forum whereby they discuss a lot of things. But I think similarly on a local level, we can do that. From maybe our elders and deacons and stuff. But it doesn't even have to be just the corporate level, but it can also be on an individual level. The corporate level is there, but individual level is also very, very effective in the sense of how we relate to these people.

I feel like we need to be clear to ourselves. Because how we are failing to do some of these things, where you think about it, is actually baffling because these are people that we integrate with, that we meet each and every day. They are with us in our schools, in our workplaces, everywhere. So, I think we can seize the opportunity to build a friendship, a relationship whereby we check up on them. I think we talked about this, John, in the last meeting.

John: Yeah.

D: You'll be finding what their interest is, getting to know more and more about themselves. But it's an element of - I think in the past, we have gone to a place whereby we want to force-feed the gospel to people like, you have to take Jesus Christ as your Lord and personal saviour, whereby we don't allow the process to marinate. We don't give them room, get to know them, give them the platform to get to know us as we get to know them, and gradually giving them drops of the gospel as we are led by the spirit. So, I believe on an individual level, on a corporate level, if we want to set time aside to be meeting people. Because with our Ghanaian brothers, we do meet regularly in our homes and break bread and stuff like that. So why can't we do the same with our fellows?

John: That's really helpful. I guess if we were getting together people from Church of Pentecost churches and other British churches in a kind of social environment, around a meal, we could do a lot of exploration of culture. We could explain to each other, how culture works. We can look at things in detail. So just looking around, would everybody think that was a good idea to encourage people from different churches, maybe particularly leaders, but not necessarily just leaders, to get together in social opportunities to explore culture? Is that something you would all think was important? Maybe you could just... Go ahead, B.

B: I think I will come in and add to what the other guys are saying. I think when you look at the Christian community, for instance, normally, because we all share the same faith, it's not an issue. It's not an issue at all. And then I think what I do see as well with, say, the church we're talking about, the Church of Pentecost, and then you look at the other charismatic churches, what I've found is just like what our brother was saying. The charismatic churches, they show brotherly relationship across denominations. So, you have a pastor from maybe ICGC, maybe welcomed to go and preach at a different denomination.

So, I think to enable even the same faith to have any stand, we've got to show it first within the body of Christ. And then whilst we keep on demonstrating that we're able to gel outside CoP, then you have the basis of going outside as well. It's like sometimes it's too rigid within. So, we've got to be sharing platforms. And I mean, what other churches do is like, on a day like - I think Billy Graham was - was it last year? There was a move to pray for souls and I think some merged in Trafalgar Square. Either before the lockdown... I've forgotten... So, these are the stuff that I think I would suggest that the leaders will be more present within the society.

- John:** I think it's worth saying that for us White British Christians, we already have a challenge in how do we share the message of Jesus Christ with other White British people? Because there's already a big cultural gap between Christian culture and non-Christian culture. So, we already have our own challenges in reaching White people as White people. So, if you're further culturally removed from that, in that you're Ghanaian, for example, then it's a very big journey to travel. Isn't it?
- C:** That's right. I'd love to hear more about how difficult it is for British Christians to reach their own people.
- B:** That's quite interesting, John. Come on that one.
- John:** That's the kind of thing we can discuss together. And we can talk about the way that we understand British people think now in this kind of post-Christian era and what is the best way to engage with them. So those will be some good conversations, I think. Wouldn't they? Okay. Let's have a thumbs up for those who think there's merit in getting together across churches to talk about these cultural issues. Great, I think we have a thumbs up all around for that one. So that's at the corporate level. If you think about individuals within your churches; if you think about you, if you think about people in your assemblies, it's very clear from the evidence – although I'm analysing the evidence now – but I think it's pretty clear that it's quite difficult very often for Ghanaians to reach out and build good friendships with White British people.
- When I've been asking the question in my interviews, I've said to people, “if you think about your friendship group, do you have White British people in there?” And the first reaction is often “yes”. And then I'll say, “well, can I just push that a little bit further?” And we talk about what friendship really means, and then they'll say to me, “well, maybe not so many.” Actually, they haven't got White British friends in there. So, how do you think – if you wanted to develop friendships with White British people - how do you think you could encourage that among your people in your churches? Who'd like to...? A, maybe just to start?
- A:** So, John, if I fully got you right, to encourage more friendship between us and our White counterparts?
- John:** Yes. So, we talked quite a lot just now about maybe leaders getting together. But I think I'm coming down now to just the people in the churches. If you think there is value in having close friendships with White British people, how could that be encouraged, do you think, in your churches? How could you model that or teach it, or what do you see the opportunities as being? So that's the question.
- A:** Yeah. I think I really do see that is pivotal for this whole agenda to be achieved, the individual connection, and to really expand amongst ourselves, I think we should be intentional in having actual sessions on equipping, educating, and then unleashing the people. Even for me personally, this experience over here from the first interview to this one has helped me to see many things that I can improve. In a sense, that thinking pattern that maybe a lot of times we easily brush under the carpet. So, I, for example, just joining this conversation with you has helped me to reactivate that aspect. So, I believe that because it's not as much as spoken – when someone is not influenced or they have not got the opportunity to be exposed to certain conversations, that will also be seen in how they operate. I believe that each person perceives what they believe. So once this has been made clear for all to see, for all to understand, then I believe that all members, anyone that is in it, anyone that join these groups of discussion and study, will be ignited to then step up and make it known.

- John:** Lovely. That's really helpful. Thank you. C, what do you think on this?
- C:** I'm lost a bit, sorry.
- John:** Are you okay?
- C:** I am.
- John:** Yes. So, the question that we're just exploring now, we're moving from leaders in friendships and spending time together and just asking how could members of your assemblies be encouraged to make good friends with British people. If you saw that was important, what do you think the opportunities are?
- C:** I think it's quite most important to get our members having relationship outside our community. Because to have the British join our church or to get them into Christianity is through relationship. That is what I've come to establish during our conversation. And if that is the way then, we need to encourage our members to go out there, make friendship with their neighbours, their schools, and also without having a pre-mindset of the fact that their friends will lead them astray into some kind of lives that is contrary to the gospel. That is the fear somehow we, unknowingly, put in ourselves or in our members. So, when they go out there, they can't...

If we are talking about friendship to the British people, it's like you are my friend, then you're a person I go out with. "Oh, I want to have a drink." I used to have a friend. We will just book an appointment and meet in a cafe to just drink coffee and be talking. And not necessarily going to cafe where maybe - even while I was working in one of the companies, I used to be a junior developer. My manager, when we finish a project, he would just take us out to cafe. And sometimes when I'm going there, at the back of my mind, I feel like - the word of God will come like, "Son, you should not sit in the seat of mockers." Then you are thinking through. And each time we go to that cafe, I have only one order. When that order is not there, I don't drink. Because I know ginger beer has no alcohol. So, these things, you have to individually make that decision.

And even though you don't compromise your faith, you can still go in such places where you'll be exposed to the world and the culture and the life of the British people, where even it will help you to contextualize your messages whilst you are out there on a mission or through your friendship with them. They will see your life; why we come here, you always drink ginger beer. And in that question, it will help you to also address the situation from maybe your Christianity point of view, the reason why you don't drink, and even not enforcing that on your friends. But the most important thing is that the friendship must be established. If we are able to establish a friendship where we don't compromise our faith, where we also don't push our faith on the British people, I think we would some way or the other be successful in getting few people converted to Christianity.

So, I think going outside, allowing our members to have friendship. And we as leaders in the church, it's not only the pastors, as elders and deacons - the Church of Pentecost is set up in such a way that everyone can be put on preaching plan to preach. Here is the opportunity for us to encourage our members to emerge themselves in the British culture to create friendship, have friendship outside our community. So that even in so doing, we can ask them, invite your friend. Sometimes we say invite your friends to church, but when we talk of invite your friends to church, we don't see any British friendship even the youth are bringing to our church. Because all their friendships circles are still from our community. So as leaders, we have to make conscious effort to encourage our youth and members to break that cycle of only having friendship among us so that we can get gradually through...

Because it's been a long time we've been sharing tracts. And last time, I was mentioning to John, we share the tracts and we don't have the contact details of those people we give the tracts to. Some of them bin them even right in front of us. And for a long time, we think that tracts is working, but it's not, we don't see any results of the tracts sharing. Only the Holy Spirit knows the many tracts we shared, how many of them has had influence to convert people. So, I think the approach should be changed, and I think the friendship way is one of the ways we should start considering as a church. Thank you.

John: Thank you very much, C. So, B, what do you think about that? Is that a discussion that could be generated within the church? The whole question of friendships and the importance of friendships?

B: Yes. It's something that we all can see unanimously. We agree. So, yes, definitely. But when everyone is talking, there's a question in what you mentioned. That's why it's opened me up now to... We have our own mindset, and the mindset is that we think that mainly because we are Africans, we don't know the culture of the British public, that is why we find it difficult to approach them. And then we have an element that you also brought in that even you, who is also a native, you also have now put on a culture which is not almost welcome as well. You see? So that's another one. And then now, when our brother C is talking, he's also talking about even the youth. But I'm thinking the age group. I'm brought up in Ghana, so my background, I can't understand so much of the culture here.

But what about the ones who are like the 15s, 16s, the 18s? Those who were born here are growing. Why are they also not being able to make friends that are also the White natives? So, it's really opened me up. So, it means that, then what's the question here? There is probably more to – because it's a society, maybe a few things because there's difference in ideas of White Christian and a White unbeliever who thinks that the White Christian has gone to take up a whole something new to the British culture. Isn't it? That's how it feels like for you guys. Isn't it?

John: That's right.

B: So that's very interesting. And I'm thinking that, okay, if I was born here, I'm growing up, I do not know anything at all about Africa, this is my culture here. And then why is it happening that I also tend to have friends or my friends' pattern is also almost showing as if I was brought up in Africa. You see? So, we got to deepen it.

John: Yeah. I was going to say, I think we could be having exactly the same conversation with Portuguese people or Spanish people or Brazilian people. I mean, it's a human condition to stick with your own ethnic group. It's a natural, but not a very good thing. So, what we're talking about here really is how do we break out of what is natural? Because if we can do that, then actually we begin to build, I would say a much bigger picture of who God is, because we're able to bring all the things that he's revealed in Ghanaian culture and in British culture and French culture, and we're able to bring that together and what I will call a mosaic picture of who God is.

So, I think if we can overcome the natural tendency to stay with our own people, then I think we'll produce something which is much richer, and we model that then to the world. So, if you guys and some of us were spending time together as friends, people see that, they notice that. They'll think, well, maybe we could do that as well. So, I think it's a very natural thing. It's not just a Ghanaian thing or a British thing, but it's how do we break out of our kind of ethnic grouping?

B: John, one thing I will add to suggest is – I think one point...

John: Sorry. I just want to say, D, I know you want to come in in a minute, so are you happy to hold on just for a minute?

D: Yeah, that's fine.

B: I'll be very quick.

John: Go ahead, B.

B: What I want to say is from my point of view, local friendship. Say, I should encourage myself as a person that on my next door, if on the lane, there's anyone particular who is a different national, then I will make a determined effort, being intentional to reach out to them.

John: Right. Well, B, you live in Reading, don't you?

B: I live in Aylesbury now.

John: Okay. Not so far from me.

B: Where do you live?

John: Wokingham.

B: Oh, so we're not far. Yeah.

John: You could buy me a meal sometime!

B: Yes. I can invite you over.

C: The friendship has begun here then!

[Laughs]

John: So, D, come on in.

D: Yes. I think two things that I was going to touch on with regards to the cultural element. I think it has to be encouraged – first and foremost, we have to encourage the people to come out of their comfort zone. And we are talking about all these culture elements. John, you even mentioned about the White culture and struggling to break into non-Christian White and White poles. Now, I think since we are the one trying to win them, we are the one that we have to make the approach and be willing to learn their culture. Jesus said that all authority has been given to me, therefore go into the world. “Go into the world” is a command for us to go into them. So, we are going to them and be able to sit with them, eat with them, talk to them. Like you said, going out for teas and coffees and whatnot. But obviously, in so doing, we have to remember that, yes, we are in the world, but we are not of the world.

So, like our Elder, C, was talking about earlier on, we are going with them and then sometimes you can go with the person - even if you have to go to the pub, go with them, let them drink their alcohol or whatnot, you drink your soft drink. A time will come – one thing I also find about the White folks is that they tend to be very curious. They ask a lot of questions. So given the opportunity, you as the individual have to stay true to yourself,

because subconsciously, they are watching you. The time that you're spending with them, all that time, they are watching you in a sense that – not like they are trying to judge you, but if you are true to yourself, a time will come that they will know certain things; “D will not do this,” “A will not do this.” So, it gets to a point that they’ll ask you, why are you like this? Why is it that you don't do this? What is it that you do this and this? And that gives you the opportunity for you to now open up and share what you know, what you believe and why you even believe those kinds of things.

But if we don't encourage ourselves, if we don't allow ourselves to get out there and get to know them, then it's like we are not going as Jesus commanded us to go. And secondly, I think brother B mentioned something about the children that are growing up here not being able to integrate with the British culture. I beg to differ on that one, actually. I believe the children that are born here from the get-go, they play with them in schools, and they are friends with them in school. They go out for drinks with them. But the only thing is that they don't bring them to the church. They are embarrassed to bring them to the church because of the culture of the church.

John: Yes. We could probably do with a little bit more data on that. I think that it's possible that even children who've been born here, so second generation, it's possible they still have a natural tendency to stick with their own ethnic group. It's possible. So, although they mix freely, that doesn't necessarily translate through to therefore White British people become their closest friends. If you see what I mean. Because I think it's possible to have an easy relationship with a lot of people, but the question is, do they then become close friends?

D: I have a young sister – well, two sisters that more or less grew up here. And they have British friends that they will - I remember growing up in the house, on Saturdays, they will go to cinema. They will do all of that, but the question is, will they bring them to the church? And I think that aspect is due to the culture of the church. How are their friends going to perceive when they come? I think before we bring these people in, internally, we have to make it an environment whereby they will feel comfortable.

John: And it's a long journey. So, for a British person to come from a position of not believing in Jesus to go down that journey of faith, potentially to becoming a follower and then becoming part of the church community, that's a long journey. And if we try to short circuit that, it will probably go wrong. So, at every point of that journey, we have to understand the thought process, we have to understand the culture, we have to understand the view of faith and to sensitivity engage with that. You're right. At every point of the journey, including what does the church community look like when it meets together, attention has to be paid to all those things. Doesn't it?

D: Yes.

John: Great. Well, I've had one hour and 20 minutes of your time. I'm very grateful. I think we've had some really good conversations here. So can I thank you first of all and say that I've really, really enjoyed our conversations together and I'm looking forward to being able to follow up some of these relationships with you personally and also with the church when I've written up my research and started talking to the leadership of the Church of Pentecost. Really looking forward to seeing where that journey leads really. But can I ask, is there anything else that you would want to add? Anything you feel it's really important just to say before we finish off the call?

C: I want to emphasize on what D touched on, on the church's culture. So, if you really will also address that in your reporting, then we need to adjust ourselves in terms of some of the cultures in the church. It will help to embrace other cultures as well. Otherwise, if we

continue like this, the people may come, but for them to stay will be impossible. For example, just to give what also A touched on about time management. It's very important – our time management. And our transparency in terms of how we use our finances. These are all areas we need to address to show transparency in the leadership so that when people like British come, they are able to stay.

Because there are key areas that we need to address as a church, which will help us to establish a culture where we welcome everyone on board. And also, we have to see that we embrace or also appoint leadership from different backgrounds, not necessarily only Ghanaians. Because we can't change the culture if all our leaders are Ghanaians. Definitely, it would be very difficult to break that cycle if all the leadership are coming from one culture. So, we need diversity also in our leadership so that it will also help change our culture. Thank you.

- John:** Thank you very much, C. I'll just go through to make sure... A, anything you want to add, or do you feel we've covered the things?
- A:** All I wanted to add is, for example, the importance of everyone being on board, every single one. So, as we've shared this, it would be great that even the results, the conduct of this whole report and research will be shared across all leaders and all members of the church. I think what I want to buttress is how we see in the early chapters of the book of Acts, how there's constant emphasis on all of them. So, it's all of us moving towards this direction. So, unless we all subscribe to it, there'll be lacking in some parts of it. I think even how you're very time conscious tonight should be a lot of learning for all of us.
- John:** Lovely. Thank you very much indeed, A. D, any final comments from you?
- D:** The guys have touched on everything that I was going to say, but one thing that I'll probably just say is that with regards to the last thing that we said right now, in terms of encouraging the people to mingle with the British and stuff like that. We've already talked about, we the church have to be willing to receive the people that we want them in. The people that we want to see, we have to make it conducive for them to come in. That's all I will say.
- John:** Exactly. Okay, D, thank you for that. That's very good. And last but not least, B, anything you want to add?
- B:** Yeah. John, I think what is really particular for me, it's just a question though. Obviously, I would think that you've covered all the age groups? Just as a question.
- John:** Well, in terms of the research, we had to start at 18 plus because when you're researching with under 18s, you have many more safeguarding issues. So, I think my university was very clear that we needed to focus on the adults essentially. Yeah.
- C:** Africa wouldn't have been a problem.
- John:** What's that?
- C:** I said you wouldn't have needed any sort of these guidelines in our culture.
- John:** We're completely surrounded. And generally, it's a good thing, but occasionally it has its disadvantages.

B: I think probably the question didn't put up well, but the reason why I asked that question was not for the ages. I definitely know that you wouldn't do anything under 18 or whatever, but I was looking at in terms of those who are already born here and who have this culture. I think when those guys are talking, they can give a bit more than when I'm talking. I can give just a perspective of what I know from our way. So yeah, I think that.

John: I think we had quite a good age spread. I'm just analysing the data now, but I think there was a fairly good spread of ages from 18 upwards. I think there's quite a good chunk of people in the 18 to 24 age group, for example.

B: That's good.

John: Good. Just a huge thank you to you all again. I really, really appreciate it. And I will look forward to meeting up with you in person at some point. It's just as soon as we can get out of this pandemic.

B: That's right.

John: Great. Thank you.

A: Most welcome, John, and then thank you so much for having us.

B: Well done, and God bless you all guys.

John: God bless. Bye.

C: Bye A, D...

APPENDIX D - ETHNIC COMPOSITION: LEEDS, LEICESTER AND READING
DISTRICTS

ASSEMBLY	Total No: 20+ years	No. of Ghanaians	% Ghanaians	No. of White British	% White British	No. of Other Nationals/ Ethnicities	% Other Nationals/ Ethnicities
Bradford (Akan)	33	33	100	0	0.0	0	0.0
Doncaster (Akan)	78	78	100	0	0.0	0	0.0
Ebenezer (PIWC)	50	50	100	0	0.0	0	0.0
Ebenezer Central (Akan)	72	72	100	0	0.0	0	0.0
Hull (Akan)	36	36	100	0	0.0	0	0.0
Leeds Central (Akan)	242	242	100	0	0.0	0	0.0
Leeds (PIWC)	134	124	92.5	0	0.0	10	7.5
Sheffield Central (Akan)	30	30	100	0	0.0	0	0.0
Sheffield (PICW)	35	35	100	0	0.0	0	0.0
The MEA House, Newcastle (PIWC)	23	23	100	0	0.0	0	0.0
Total	733	723	(Ave) 98.6	0	(Ave) 0.0	10	(Ave) 1.4%

TABLE 3. Leeds District CoP-UK Nationality/Ethnicity Composition by Assembly as at 31.12.2020

ASSEMBLY	Total No: 18+ years	No. of Ghanaians	% Ghanaians	No. of White British	% White British	No. of Other Nationals/ Ethnicities	% Other Nationals/ Ethnicities
Huntingdon (Akan)	27	27	100.0	0	0.0	0	0.0
Leicester Bethel (Akan)	153	153	100.0	0	0.0	0	0.0
Leicester Central (PIWC)	76	75	98.7	0	0.0	1	1.3
Loughborough (PIWC)	25	24	96.0	1	4.0	0	0.0
Peterborough (Akan)	49	49	100.0	0	0.0	0	0.0
Peterborough (PIWC)	12	11	91.7	0	0.0	1	8.3
Rugby (Akan)	59	59	100.0	0	0.0	0	0.0
Total	401	398	(Ave) 99.2	1	(Ave) 0.3	2	(Ave) 0.5

TABLE 4. Leicester District CoP-UK Nationality/Ethnicity Composition by Assembly as at 31.12.2020

ASSEMBLY	Total No: 18+ years	No. of Ghanaians	% Ghanaians	No. of White British	% White British	No. of Other Nationals/ Ethnicities	% Other Nationals/ Ethnicities
Basingstoke (PIWC)	28	27	96.4	1	3.6	0	0.0
Bracknell (Akan)	64	64	100.0	0	0.0	0	0.0
Britwell (Akan)	48	48	100.0	0	0.0	0	0.0
High Wycombe (Akan)	20	20	100.0	0	0.0	0	0.0
Oxford (PIWC)	45	40	88.9	0	0.0	5	11.1
Reading (Akan)	108	108	100.0	0	0.0	0	0.0
Reading (PIWC)	52	49	94.2	0	0.0	3	5.8
Slough (PIWC)	25	24	96.0	0	0.0	1	4.0
Uxbridge (PIWC)	25	24	96.0	0	0.0	1	4.0
Whitley (Akan)	46	46	100.0	0	0.0	0	0.0
Total	461	450	(Ave) 97.6	1	(Ave) 0.2	10	(Ave) 2.2

TABLE 5. Reading District CoP-UK Nationality/Ethnicity Composition by Assembly as at 31.12.2020

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