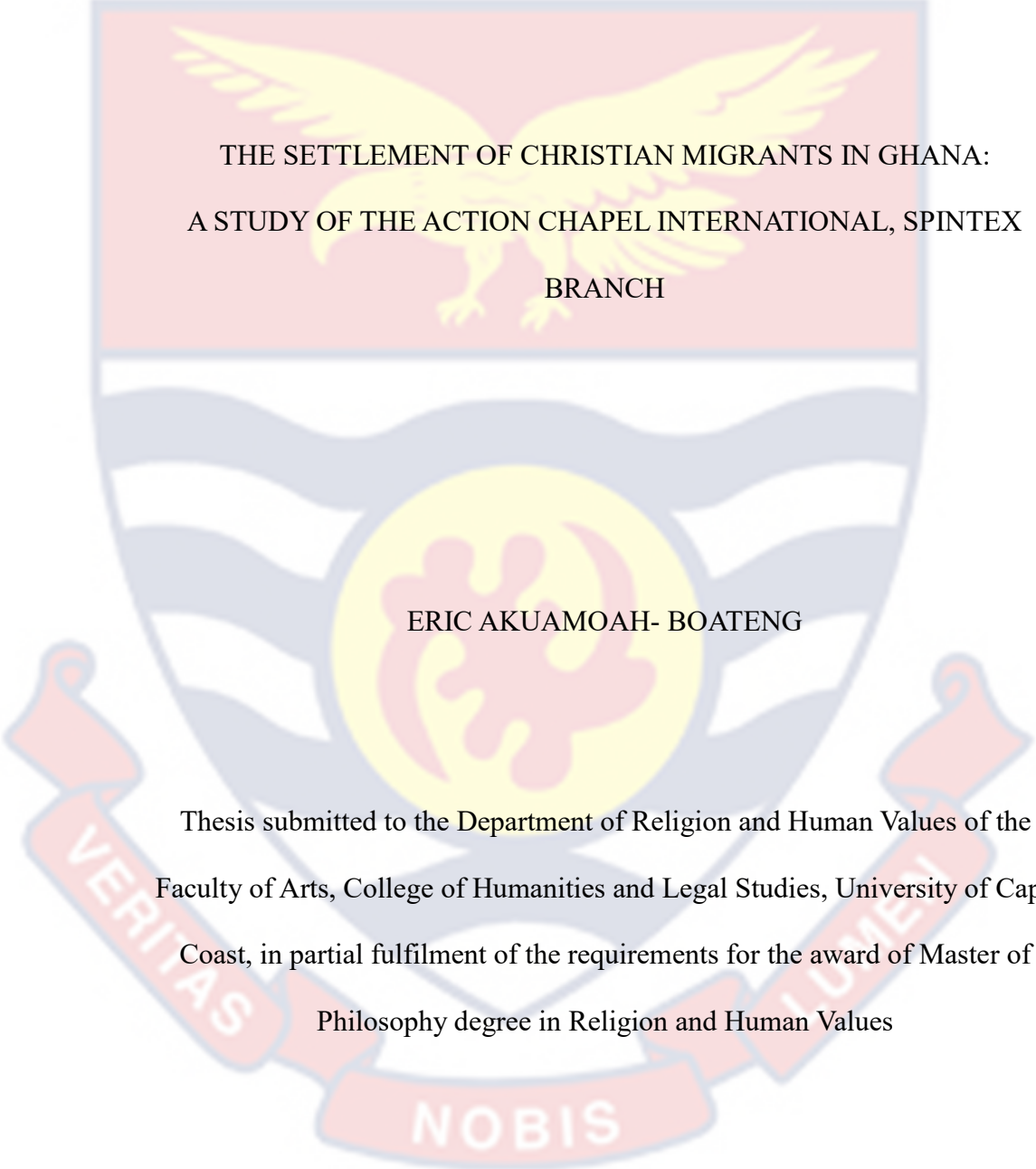UNIVERSITY OF CAPE COAST

THE SETTLEMENT OF CHRISTIAN MIGRANTS IN GHANA:

A STUDY OF THE ACTION CHAPEL INTERNATIONAL, SPINTEX

BRANCH

ERIC AKUAMOAH- BOATENG

Thesis submitted to the Department of Religion and Human Values of the

Faculty of Arts, College of Humanities and Legal Studies, University of Cape

Coast, in partial fulfilment of the requirements for the award of Master of

Philosophy degree in Religion and Human Values

DECEMBER ,2023

DECLARATION

Candidate's declaration

I hereby declare that this thesis is the result of my original research and that no part of it has been presented for another degree in this university or elsewhere.

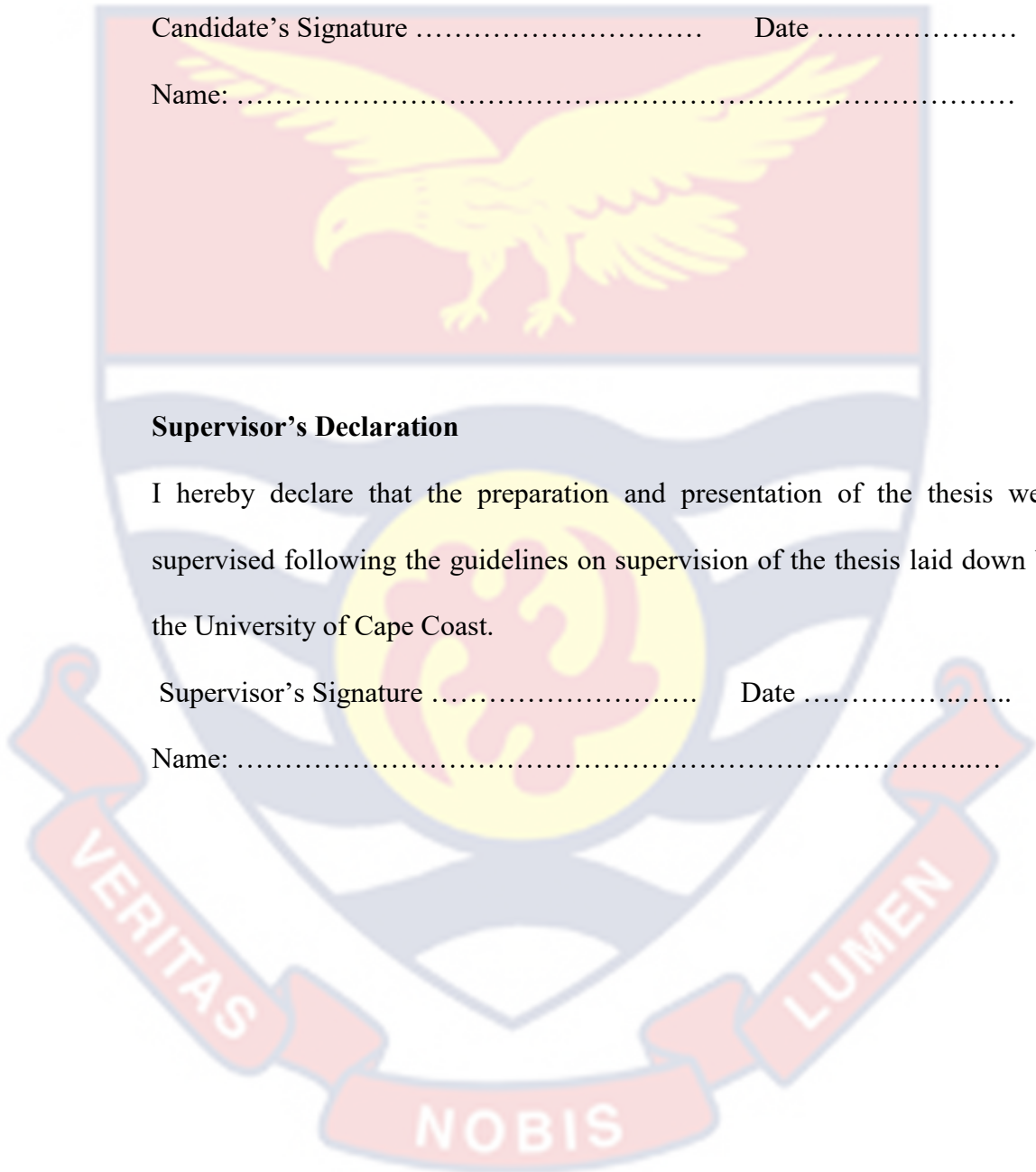Candidate's Signature ……………………………   Date ……………………

Name: ……………………………………………………………………………

Supervisor's Declaration

I hereby declare that the preparation and presentation of the thesis were supervised following the guidelines on supervision of the thesis laid down by the University of Cape Coast.

 Supervisor's Signature ……………………………….   Date ………………..…...

Name: ………………………………………………………………………...…

ABSTRACT

Marks-Williams (2016) contends that at any given time three percent of the world's population is moving from one geographical area to another. Ter Haar (2001) asserts that the migration of people across geographical boundaries is a permanent phenomenon within human history. These assertions do indicate that for academic purposes migration has received a lot of attention from various disciplines for years. However, Frederiks (2015) posits that studying migration from the discipline of religion was a late entry into academia. This late entry has caused a disparity in the geographical areas for the study. Much of the focus has been on the global north. Due to this apparent paucity of empirical research in migration and religion that focuses on global south countries, particularly as destination areas in the migration process, thus this study sought to find out how Ghanaian churches help immigrants to settle in Ghana. This study employed the qualitative method using both case study and phenomenological approaches to find out how churches in Ghana help migrants to settle in Ghana using Action Chapel International (ACI), Spintex branch as the study area. The study established that Action Chapel International provided the environment and opportunities for migrant Christians to settle and integrate well into the Ghanaian society, especially those in the urban areas due to ad-hoc policies, positive perception towards migrants and an equal status granted to both migrants and Ghanaian church members. The study recommends that the church moves from ad-hoc policies to instituinalised policies for migrants. Moreover, the study recommends a broader teaching by the church especially into mainstream society about how migrants should be treated since there is a positive perception about migrants at the church.

ACKNOWLEDGEMENTS

DEDICATION

This work is dedicated to the memory of my late grandmother, Mad. Ama

Serwaa.

"Nana" your boy is still making strides.

v

LIST OF ABBREVIATIONS

ACI	Action Chapel International
AfCFTA	African Continental Free Trade Agreement
CAFM	Christian Action Faith Ministries
ECOWAS	Economic Community of West African States
GIS	Ghana Immigration Service
GSS	Ghana Statistical Service
IOM	International Organiasation for Migration
MOI	Ministry of Interior
NIA	National Identification Authority
UNDESA	United Nations Department for Economic and Social Affairs
UNHCR	United Nations High Commissioner for Refugees

TABLE OF CONTENT

CHAPTER FIVE: SUMMARY, FINDINGS, CONCLUSION AND

RECOMMENDATIONS

CHAPTER ONE

INTRODUCTION

Background to the Study

Many individuals all around the world are constantly moving from one geographical region to another (Marks-Williams, 2016). According to Marks-Williams (2016), three percent of the world's population is on the move at any given time. Ter Haar (2001) contends that human migration has occurred at all times and in all ages. Migration, according to Awumbila et al. (2008), is a persistent motif in human history. Hughes et al. (2019) support this claim as well. Migration, Hughes et al., claim is as old as mankind itself. Therefore, human mobility is not a novel phenomenon; rather, it is a historical fact, migration is as old as humanity. People have been on the move from the beginning of time, often over long distances. According to Hanciles, human migration is impacted by a variety of causes such as trade, epidemics, economic opportunity, asylum-seeking, conflict, persecution, natural disasters, and adventure (Hanciles, 2003).

Since migration is such an important aspect of human life, several scholars from various eras have attempted to define what it entails. Hornby (1974) defines migration as "moving from one place to another with the intention of settling down." Hornby's definition implies that if a person moves but does not wish to reside in the new location, migration has not occurred. Only when there is a change of residence can migration occur. Shaw (1975) also defines migration as the long-term movement of people across a large distance. Horby's settlement tangent taking is akin to the permanency in this definition given by Shaw. What distinguishes Shaw's concept of migration is that it

considers the distance between the movement's sending and receiving locations. Before a movement may be deemed migratory, Shaw believes that it must cover a large distance. On the issue of distance being a crucial determinant in what defines migration, Kok (1999) appears to agree with Shaw. Migration, according to Kok, is the movement of people across a long distance and from one habitual habitation to another. Migration, according to Iwuamadi (2016), is the movement of persons across international borders or from one place of residency to another. We can see a clear description of the distance in this definition, which both Shaw and Kok have mentioned: the distance must be a crossing of an international border. Also, Iwuamadi's definition is consistent with Hornby's (1974) definition of habitat change as a permanent change.

It is clear from the definitions of migration given above that migration entails two crucial elements: a long-distance move and a long time of stay in the new location.

For this study, migration is defined as the movement of people from one location to another helped by a factor(s) aimed at providing the people with a better standard of living. As a result, a migrant is somebody who moves from one place to another intending to better their existing standard of living, be it security, economic, political, social or even environmental.

Since the reasons that impact migration and the distance travelled between sending and receiving areas varies for each migrant, migration is classified into distinct categories, and migrants are labelled accordingly. According to King and Skeldon (2010), migration is classified into two major groups based on the distance travelled and the national areas involved. They argue that internal migration occurs when people travel within the same national

territory, whereas international migration occurs when people migrate across national borders. International migration is defined by the International Organization for Migration as migration in which the sending and receiving countries are distinct (IOM 2003). Other subtypes of migration exist within the two main categories of migration outlined by King and Skeldon, and they are dependent on the motivation for movement. These varieties of migration, which stem from the motive for movement, are used to label migrants; in other circumstances, migrants are labelled based on their religious leanings, nationality or race (Frederiks, 2015).

Migration has been researched from a variety of angles, including religious ones. Some scholars, however, argue that scholarly investigation of migration from the perspective of religion was a late entry in scholarship. As per Frederiks (2015: 181), when the academic study of religion and migration began, it was pioneered by scholars from the social sciences, specifically anthropology and sociology. Later, scholars from religious studies, theology, and missiology joined in. Despite its late introduction into scholarship, religion and migration have been widely studied in various areas.

One of the most important themes in this area of study is how religious people and communities assist persons in need, particularly migrants who have recently arrived in a destination location. Scholars such as Stepick (2005), Hanciles (2008), Schreiter (2009), Simon (2010), and Adogame (2013) have all claimed that when migrants arrive in their destination area, they are in need, and these needs must be met. This task of catering for migrant needs and assisting them in settling in their destination area is usually performed by religious persons and communities. This assertion is supported by migration experts such

3

as Ferris (2005), Ager & Ager (2011), Pacitto and Fiddan-Qasmiyeh (2013), and the United Nations Refugee Agency (UNHCR) (2013), who conclude that religious individuals and communities have a long history of assisting those in need, particularly migrants.

Narrowing down religious individuals and communities to Christian individuals and groupings, their desire to assist migrants is thought to be inspired by biblical teachings. Phillip Scheepers claims that the Bible is interspersed with many verses that discuss human migration and how to treat outsiders. "You cannot read very far into the Bible without being aware that the biblical message is not solely geared to settled people, nor does the Bible address settled lifestyles," he claims (Scheepers, 2011: 72). Scheepers' claim is supported by Stenscheke (2018). According to Stenscheke, the Bible mentions numerous examples of forced or voluntary migration from one location to another. In his book, Stenscheke tells the stories of Abraham, Jacob, Joseph, Ruth, Moses, and John the Baptist, all of whom were forced to leave their inhabited areas at one point or another, according to Biblical narratives.

Furthermore, according to Kudee (2019), the Bible commands Christians to see everyone as a "neighbour," including those who do not live in their country. According to Kudee, embracing migrants is a significant part of Biblical history. Kudee, like Stenscheke, mentions numerous biblical examples of migrants. Kudee discusses Ruth's journey from Moab to Israel with her mother-in-law, Naomi, and Boaz's acceptance of her. He also considers Adam and Eve's exodus from the Garden of Eden to be a migratory event. According to Kudee (citing Bauman (2016)), Christians should embrace migrants because

4

they are their neighbours, and the Bible encourages believers to esteem migrants because they are all made in the image of Christ.

Since Christians are commanded in the Bible to be welcoming to migrants, the literature demonstrates that Christians have done so for ages. According to Goodall (2015), Christian religious orders and monasteries have provided places of safety to those in need, including migrants, from the beginning of time. Chung-Kim (2018) contends that Christians assisting migrants and accepting them is not a new phenomenon; the scholar offers a historical case for this. According to Chung-Kim, during the 16th century, while the church was undergoing reformation, some Christians were persecuted and forced to flee; he contends that the church in Geneva, Switzerland, provided a welcome haven for these Christians who had become migrants. Chung-Kim named John Calvin, a founding figure of the Protestant Reformation, as one of the migrants welcomed by the Christians in Geneva. Both Hollenbach (2020) and Heyer (2020) affirm the history of churches assisting migrants and accepting them. According to Hollenbach, religious communities, including Christians, play an essential role in assisting migrants in settling down over time. According to Hollenbach, Christians offer migrants with shelter, food, and socialization. Heyer restricted his Christian community to the Catholic Church, which, according to Heyer, has a long history of embracing migrants and assisting them in various ways to make settling down in their destination locations easier.

According to Boudou et al. (2021), who cite Jansen (2014) and Scholz (2019), churches have been housing and welcoming migrants since 1572. They mention Antoine Perrenot de Granvelle, the Archbishop of Mechelen in

Belgium, who welcomed persecuted Christians who fled to his city in the 16th century. Klaasen (2021) contributes to the historical study of Christians embracing migrants and assisting them in settling in. For Klaasen, it has long been the responsibility of Christians to assist migrants in "finding their feet" in their new environments. Klaasen goes on to say that one thing Christians do to assist migrants to settle is to help them identify or build an identity in their new place.

As a result, migration is biblically supported and found within Christian history, and Christians everywhere are required to help migrants.

Since migration is a universal phenomenon and every country is both a sending and receiving location depending on the factors and circumstances for migrating, it is critical to study the phenomenon from all geographical contexts and themes. Consequently, scholars such as Martha Frederiks and Dorottya Nagy are deeply concerned about how migration literature from the theme of religion is disproportionately skewed toward the geographical location of the global north (Frederiks and Nagy, 2016). They advocate for the intensification of empirical studies in the area of migration and religion in various geographical contexts, such as the global south, to gather data and theoretical insights that will improve synchronous and comparative studies of migration and religion (ibid). Furthermore, Saunders et al. (2016) argue that academia has been overly focused on migratory movements from the global south to the global north, ignoring south-south migration. "Scholarship, too, has tended to focus on migratory movements from the global south to the global north (south-north migration), even though migration within and across the global south

6

(southsouth migration) is perhaps more significant statistically" (Saunders et al. 2016: 8)

Against this backdrop, and in response to Frederiks and Nagy's clarion call to intensify studies on religion and migration in geographical contexts other than the global north, this work seeks to analyse how churches in Ghana assist Christian migrants in settling in their new environment, utilizing Action Chapel International (ACI), a leading charismatic church in the country and continent with interfaith connections as the area of study.

Statement of the Problem

According to Frederiks and Nagy (2016), a substantial amount of research has been conducted in the field of religion and migration by African scholars. Scholars such as Asamoah-Gyadu (2016), Adogame (2013), Ter Haar (1998), Van Dijk (1997) and Sackey-Ansah (2020) have all researched in religion and migration. However, despite the fact that they engaged migration and religion from the perspective of the global south, these works see the global south only as a departure setting rather than a receiving destination The assumption behind this one-dimensional migration perspective is that because the global north has more pull factors than push factors and the opposite is true for the global south, it is not necessary to treat the global south as a receiving setting (Castles, 2010). In her 2016 work *'African Migration: Trends, Patterns, and Drivers,'* Marie-Laurence Flahaux adds a different perspective to that provided by Castles, stating that media narratives and political commentary on African migration provide the platform for such ideas to exist, "the problem is that such is based on assumption, selective observation, or journalistic impressions rather than on sound empirical evidence" (Flahaux & De Hass 2016

7

p.34). Based on the opinions of both Castles and Flahaux and De Haas, there is a need to revise the narrative regarding migration from the global south, particularly from a scholarly perspective, because it was not only journalists and politicians whose perspectives on migration from the global south were suspect. According to Flahaux, "not only the media and politicians but also academics, fuel the image of a rising flood of poverty-driven African emigration" (ibid p.34). The foregoing show that there is an empirical research gap in literature on migration and religion in global south contexts, where the global south becomes the receiving context. Thus, the problem of the thesis is to find out how Christian migrants are received by their Christian host and helped to settle in the new home.

Objectives of the Study

1. To assess the socio-religious needs of Christian migrants in Ghana.

2. To analyse the policies and practices of the Action Chapel International towards the settlement and integration of Christian migrants into the Ghanaian society.

3. To evaluate the perceptions about migrants and their status in the Action Chapel International Spintex Branch

4. To assess the future of Christian migrants in Ghana and their relationship with the host Christian community.

Research Questions

1. What is the socio-religious needs of Christian migrants in Ghana?

2. What are the policies and practices of the ACI towards the settlement and integration of Christian migrants into the Ghanaian society.?

3. What are the perceptions about migrants (and their status/involvement) in the Action Chapel International Spintex Branch?

4. What is the future of Christian migrants in Ghana and their relationship with the host Christian community?

Scope and Purpose of the Study

The main purpose of this study was to show how churches have helped and continue to help Christian migrants to settle in Ghana.

Limitation of Study

Using Action Chapel International (ACI) as a study site, this study tried to discover how Ghanaian churches assist Christian migrants in settling in Ghana. The research concentrated on church leaders and international migrants who identify as Christians and attend Action Chapel International (ACI) as well as members of the church and the general public. On the field, a limitation of this research was the inability of the researcher to have a personal interview with the founder of the church, Action Chapel International (ACI), this prevented the researcher from getting important details from the founder himself regarding certain assertions and claims made by the respondents.

Significance of Study

The primary significance of any research is to add to the body of existing literature in that area of study, and this work will be no exception; however, this work will go a step further to serve as a reference point for future research in the area of religion and migration from a global south perspective due to the scarcity of existing literature. Furthermore, the findings and recommendations from this study will serve as a model for other churches, religious groups, government agencies, and the general public on how to assist migrants in

9

settling in Ghana or anywhere else in the global south. As a result, this work will have both academic and social importance.

Definition of Key Terms

For every study or research certain words are significant since those words form a basis for understanding the study or research. In this study, three keywords are pivotal these are migration, migrant and immigrant. The definitions of these keywords provide clarity in their usage in this work.

Migration: Migration is the movement of people from one location to another helped by a factor(s) aimed at providing the people with a better standard of living.

Migrant: A migrant is a person who moves from one location to another intending to better their standards of living.

Immigrant: An immigrant is a person who moves to stay permanently in a foreign country.

Methodology

The qualitative research method was used in this study. According to Bhandari, this sort of study entails gathering and analyzing non-numerical data to comprehend thoughts, opinions, or experiences. It can be utilized to gain in-depth insights into a topic or to generate fresh research ideas (Bhandari, 2020). When used for any subject, this method has both advantages and downsides. According to Bhandari (2020), some of the benefits of this method include flexibility in data collection and analysis, the naturalness of data collection, and the ability to generate new ideas. One of its disadvantages is the unreliability of the data provided, as well as the subjectivity of the outcome because the researcher must analyze and interpret the data gathered. Despite these

10

drawbacks, the approach is appropriate for this inquiry because the researcher is not concerned with numbers but with the operations of Action Chapel International with migrants. The case study method and the phenomenological method are proposed for use in this study as qualitative approaches.

The Case Study Method

Crowe et al. (2011) defines a case study as a research method used to provide in-depth, multifaceted examinations of complicated issues in real-life settings. This method is typically used when an in-depth understanding of the subject or phenomenon at hand is required. Because the issue of migration is so complex, especially when combined with the complications of religion, it is prudent that a study of migration takes this method, especially when the goal is to assess how migrants are assisted in settling into their new environment. According to Zainal (2007), a case study allows a researcher to closely evaluate their data in a specific setting. In essence, case studies, according to Zainal, study and investigate real-life phenomena through extensive contextual examination of events. As previously said, migration is a human phenomenon that has existed throughout history and continues to exist today; consequently, this method will be critical to the study.

Using the case study method has its own set of disadvantages. According to Zainal (2007), the case study approach is typically criticized for not being robust enough as a research instrument; however, this limitation can be overcome by creating single case studies, as Zainal (2007) suggests.

The Phenomenological Method

The phenomenological approach is a sort of qualitative research that seeks to understand how one or more persons see a situation (Husserl, 1931 as

cited in Cox 2006). This study's phenomenological method will be based on Husserl's phenomenological principles of Epoche and Eidetic reflections. Epoche encourages the suspension of early judgment and the letting of a phenomenon speaking for itself. The Eidetic reflections require the researcher to name objects depending on what he or she is informed by believers (Chryssides and Geaves, 2014), which in this case will be migrants and the Action Chapel International leadership. The Eidetic intuition also invites the researcher to empathize with the occurrence that the researcher is observing; that is, the observer must 'get into' or 'place oneself in the shoes' of believers. The phenomenological technique will be vital in this work because the migrants will be able to share their own stories about their migration experience and how Action Chapel International is assisting them in settling in Ghana.

There may be certain drawbacks to applying the phenomenological approach, notably Husserl's concepts. There is the issue of contradictions in the information provided; the researcher may wonder whether the information gained through the people adequately depicts the topic under study. The phenomenological technique will be used in this work primarily to gather personal experience and insight into the activities of Action Chapel International for assisting migrants to provide a full analysis of data collected from the field.

Sampling Procedure

The purposive sampling technique was used in this study. With this technique, samples were chosen in a non-random and deliberate manner to attain the research's stated objectives. In other words, the researcher creates a list of subjects that they believe have the most expertise and knowledge in the field of study (Babbie, 1992).

Sample Population

The Action Chapel International (ACI) leadership, notably the temple ministers' office, were the study's target group. International migrants in the church, Ghanaian church members, as well as some members of the general public were also counted as part of the population. The researcher believes that this chosen group provided the essential information that aids in the achievement of the study's aims.

Data Collection Methods and Instruments

The primary data-gathering method used for this study was interviews. The interview guide, as suggested by Cohen was used, this included a prolonged open-ended interaction between the researcher and interviewees (Cohen, 2006). This instrument was suitable for the study since it allowed the researcher to engage the respondents in a dialogue in a flexible manner.

The observation procedure was also used in this study. The recommended usage of this instrument of observation was influenced by one of the types of methodology approaches that the study employed, which was phenomenological methodology. The researcher used Edmund

Husserl's notions of epoche and eidetic intuition in this strategy. The concept of epoche will keep the researcher's potential prejudices in check, while eidetic intuition required the researcher to participate in church events, particularly those for migrants. According to Kumekpor (2002), these working tools assist the researcher in becoming acquainted with the topic under investigation.

Data Collection Procedure

The permission of the respondents was sought for the interview; once given, the researcher informed the respondents of the aim of the interview.

13

Following that, a time, date, and location for the interview were determined. The researcher conducted all interviews on the agreed-upon date and time. Again, with the respondents' consent, the researcher recorded all interviews, which aided in the transcribing of information at a later date. The researcher after transcribing the interviews, sent the information back to respondents to confirm that their original ideas were accurately transcribed. This was done to address the issue of reflexibility.

Data Analysis

This study relied only on qualitative data, which had an impact on the analysis. The study analysed data using descriptive and analytic approaches based on inference. In this regard, the researcher described, explained, and compared ideas as needed. The researcher conducted the analysis based on themes derived from data gathered in the field.

Literature Review

Every literature review seeks to situate the work within the context of existing scholarship. The researcher will demonstrate the trajectory of previous studies and how the current investigation is linked to such critical studies on issues relevant to the research. It will highlight regions where previous studies agree, areas where they vary, and big concerns remain. The following themes will be covered in the review: Factors Influencing Migration, Migration and Migrants Types, Migrant Needs and Problems, Migrant Aid, and Religion and Migration.

Factors Influencing Migration

The factors that drive migration are critical to this study because understanding the causes that 'push' or 'pull' people out of or into an area is

critical to any migration study, especially one that focuses on international migrants.

"The Laws of Migration" by Ravenstein (1885) a classical work is a pillar of information regarding elements influencing migration. His work focuses on the reasons why individuals move from one region to another. Within migratory literature, these motives are referred to as 'Push' and 'Pull' forces. The 'Push' variables are those that cause an individual to leave a given location, whereas the 'Pull' factors are those that draw an individual to a location. According to Ravenstein, all 'Push' and 'Pull' elements of migration centered around economic decisions. He claims that the main 'determinants' of migration were employment and salary prospects. "In most cases, they will be discovered to have left their homes in quest of more remunerative or appealing work than that provided by their places of birth" (Ravenstein 1885, p.181). Several other scholars agree with Ravenstein that migration is influenced by 'Pull' and 'Push' factors, but there is a point of disagreement about the centrality of these 'Pull' and 'Push' factors of migration, because, unlike Ravenstein, who makes economic decisions the centrality of these factors, other scholars either provide other reasons for these 'Push' and 'Pull' factors or provide a different perspective.

According to Lee's (1966) work "*A Theory of Migration*," the elements that drive migration vary from person to person, and these factors are either a major concern or have minimal consequences. According to him "It is difficult to analyse migration-related decisions. Some people must have compelling reasons to migrate, whilst others require only a small amount of provocation or promise," Lee (1966, p.51). Lee then goes on to reformulate Ravenstein's thesis, emphasizing the relevance of push factors in migration. By emphasizing the

15

economic importance of migration, Ravenstein demonstrated that in migration, the 'Pull' variables outnumbered the 'Push' elements because it was remuneration or a job opportunity in another area that drew the potential migrant. With Lee's perspective on the variables ranging from person to person, it can be determined that the motivations for moving are primarily driven by the 'Push' aspects. Lee considers two 'Push' variables to be important in migrating decisions: family circumstances and housing (Lee, 1966, p50-52).

Adams (1968) is another scholarly work that focuses on migration factors, and like the two prior researchers before him, Ravenstein and Lee, Adams agrees that migration factors fall into the broad categories of 'Push' and 'Pull' factors. Adams agrees with Lee on the tangent of variables other than economics impacting migration decisions, as suggested by Ravenstein. Adams, on the other hand, agrees with Ravenstein but disagrees with Lee. Adams, like Ravenstein, believes that of the two main types of influences, the 'Pull' factors drive migration more than the 'Push' factors, which contradicts Lee's theory. Kainth (2009) enters the debate about which of the two main groups has a greater influence on migration. Both broad categories, according to Kainth, are on the same wavelength and neither outperforms the other; he says that for every migration that occurs, both broad categories play an important part. According to Kainth, "those who are pushed towards migration are also tugged by the expectation of finding something better elsewhere" (Kainth, 2009, p.86).

Yet another expert, Oteiza (1968) adds a new dimension to the mix. Oteiza, like Kainth, does not take a position on which of the two broad groups has the most influence; the viewpoint advanced by Oteiza leaves that decision to the migrants themselves. According to Oteiza, "decisions to migrate have

always been influenced by comparative considerations; it is the comparison of the potential migrant's situation in their country of origin with the situation of persons with similar qualifications in the country of destination that enters into their decision" (Oteiza, 1968, p.126). According to what Oteiza explains, it is the migrant's comparative appraisal of their current condition and their projected situation that determines which of the broad categories of 'Push' and 'Pull' variables affected their movement.

Other academics have also weighed in on the issues that drive migration. Djafar (2012) and Thet (2014) are two such experts who have spoken out on the variables that drive migration. Djafar agrees with previous scholars that all migratory reasons are classified as 'push' or 'pull' forces. Thet, on the other hand, disagrees with Ravenstein's position that economic decisions are the centrality of all migration decisions. For Thet, aside from economic factors, other factors such as social, political, cultural, environmental, and health factors can be the centrality of migration depending on the situation the potential migrant finds themselves in.

With all of these conflicting perspectives and disagreements about the factors that influence migration, Thieme (2006) provides some clarity by stating, "There is no single, coherent theory of international migration, but rather a fragmented set of theories, sometimes segmented by disciplinary boundaries" (Thieme, 2006, p.1). All of these perspectives, from Ravenstein to Thieme, suggest that it is up to the potential migrant to determine what is 'pushing' them away from the sending place and what is 'pulling' them to the receiving location. As a result, the factor that prevails in the two major groups is determined by the type of migration and migrant.

Migration and Migrant Types

Since Ravenstein's (1885) argument that all migration was motivated by economic considerations was disputed, researchers have been able to demonstrate alternative reasons that impact migration. These causes for migration are used to distinguish migration and migrants; in other cases, migrants are classified based on their race, nationality, or religious preference (Castles, 2010).

The types of migration and migrants are classified in the same way that the variables that impact migration are divided into two major categories. Internal and foreign migrants are broadly classified, and all other sorts fall into one of these two categories. According to Fairchild (1925), there are two kinds of migration: internal movement and foreign migration. Fairchild utilized this typography, particularly for international migration, to distinguish movements motivated by a desire to change location rather than territorial control, thereby distinguishing colonialism from migration. Fairchild's typology of internal and foreign migration has been largely recognized in academic studies of migration as the two major categories, with researchers adding various subtypes beneath these two. According to Jannissen (2004), four types of migration occur under the broad types: labour migration, return migration, chain migration, and asylum migration.

According to Jannissen, labour migration refers to any migration driven by economic decisions. It could be for a new job, higher pay, or something related to trade. Return migration refers to any migration in which the person does not intend to stay in the receiving region for an extended period, often less than a year. Return migration refers to any form of temporary stay in a location.

Chain migration is the sort of movement done for familial purposes; it is the form of migration done for the sole purpose of family relationships. It could be for family reunification or to create a family. The fourth type of migration is asylum migration, which occurs when people seek safety in a new region due to conflict or political turmoil in their home country.

Aside Jannissen, Bell et al. (2010) provides their classification of migration, dividing it into three types: labour migration, forced migration, and retirement migration. These scholars' labour migration is similar to that of Jannissen (2004). According to these experts, any migration driven by the search for a new job, a better job than the one has, or a migration motivated by business is a labour migration. These movements take place solely for economic reasons. Forced migration occurs when individuals are forced to relocate owing to war, political upheaval, or natural disaster, but the people involved would not have relocated if none of these three conditions existed. Retirement migration is a type of migration in which persons shift their place of residence permanently after their active duty at employment ends.

Wickremesinghe and Wimalaratana (2016) also present their migration typology. They classify migration into four types: economic migration, political migration, familial migration, and nature-induced migration. As explained in the previous labour typography by Jannissen (2004) and Bell et al. (2010), economic migration by Wickremasinghe and Wimalaratana refers to any migration driven by employment and wage considerations. Their definition of political migration is similar to that of other researchers; they define it as any migration done to escape political unrest or war in a given location. Their familial migration is comparable to Jannissen's chain migration in that people

19

migrate primarily for family reasons, and they place a strong emphasis on family reunification. According to these two scholars, nature-induced migration is movement caused by a natural calamity. When nature takes its course and pushes people to relocate to a new area, these experts refer to this as nature induced migration since the person(s) involved would not have relocated if it had not been for the action of nature. This rationale is similar to that advanced by Bell et al. (2010) in their forced migration typology.

Lopez et al. (2019), add yet another layer to migratory typology. This work's typology and interpretations are similar to those of Jannissen (2004), Bell et al. (2010), and Wickremasinghe and Wimalaratana (2016). The types of migration are classified as social, political, economic, and environmental in the study. According to these scholars, a social migration is any migration that is done for or motivated by familial considerations. According to them, political migration is any migration that occurs as a result of wars, persecutions, or political turmoil in the potential migrant's existing place. Economic migration, like that of previous experts, is impacted by labour, employment, and wage considerations. They place a strong emphasis on acute unemployment and economic crises, which the others did not. Lopez et al. (2019) assert that any natural calamity that forces people to relocate from one region to another is an example of environmental migration.

Aside from Fairchild's (1925) study, which provided a broad categorization of migration typology, the other four publications examined have comparable or identical forms of migration. The only distinction is the nomenclature used by researchers and how some are explained. For example, Lopez et al. (2019) added acute unemployment to their explanation of economic

migration, just as Jannissen (2004) and Bell et al. (2010) have labour migration, Wickremesinghe and Wimalaratana (2016) and Lopez et al. (2019) have economic migration, but all of these works were given similar explanations for this typology of migration. Also, these works demonstrate a consistent pattern of themes that impact migration; while these patterns differ depending on how individuals see them, there is no doubting that the themes of economics, familial commitment, politics, and the environment influence practically every migration decision. With the typology of migration in mind, the typology of migrants themselves is next on the horizon, and as previously indicated, this typology is mostly dependent on the reason for migrating, which is related to the types of migration.

The National Geographic Society presented some basic classifications for the types of migrants that exist in a 2005 report, which were emigrant, immigrant, refugee, and internally displaced persons. In the report, an emigrant is defined as a person who leaves their home nation to live in another, whilst an immigrant is defined as a person who enters a country from another to take up new residency. The work went on to define a refugee as someone who lives outside their country of origin because they are afraid of persecution due to their ethnicity, religion, nationality, membership in a particular social group, political viewpoint, or conflict. Internally Displaced Persons (IDPs) were defined in the report as people who had to relocate due to a natural disaster or political instability in their area, but this relocation does not require crossing an international boundary. Aside the categories of refugee and internally displaced persons, the other two do not reveal the reasons for migration, which, as previously said, is frequently utilized to distinguish the sorts of migrants.

21

While studying immigrant groups in the United States, (Cortes, 2004) asserts that there are two sorts of immigrants: refugee immigrants and economic immigrants. The study defines refugee immigrants as people escaping persecution in their home country, and economic immigrants as people looking for better work and financial security. According to Cortes, the cause for moving is not the only method to differentiate these two categories of migrants, but also their ability to return home to their country of origin and the social networks they develop back at home through return migration. While an economic immigrant has the freedom to return home at any moment and establish social networks, a refugee immigrant does not have this option because their life may still be in danger in their home country. Cortes, like the National

Geographic Society report, places a high value on persons seeking sanctuary through migration, hence both works place a high value on refugee migrants as an important type of migration.

Scholars such as Hein (1993) and Joly (2002) have also contributed their viewpoints on migrant typology. Both, like the other scholarly works, save for the National Geographic Society, stress the typology's duality. According to Hein, there are migrants and refugees; according to Joly, there are two sorts of migrants: refugees and economic migrants. Hein defines a refugee as anyone fleeing targeted persecution, and a migrant as everyone who has the freedom and psychological capacity to relocate. Joly's definition of a refugee is identical to that of Hein and the other scholars; for economic migrants, Joly defines it as anyone who relocates for employment reasons.

Gomes' (2017) "*Transient migrants: A profile of transnational Adaptability*" is another work that discusses migrant typology. In this work, Gomes introduces us to a new type of migrant, the "transient" migrant. Gomes accepts that everybody who moves for whatever reason is a migrant; nevertheless, the designation "transient'" is given when a migrant does not intend to stay in their target area for an extended period or permanently. Vertovec (2007) also discusses the problem of migrant typology; in his work, we encounter transnational migrants, who are defined as migrants who have twin identities, one in their sending site and one in their receiving area. Both Gomes and Vertovec have provided us with new viewpoints on a migrant typology that have not previously been observed. Other typologies classified migrants depending on their motives for migrating. Gomes and Vertovec are categorised based on the period of their stay and their identities, respectively. A critical examination of the typology of migration and migrants as observed in the various literature reveals that the location of the scholar influences the typology they provide. Regardless of the type of migration or migrant, when there is a change in place, the persons participating in the migration will have some needs. That would be the topic of the following theme.

Migrant Needs

When people migrate, they enter a new world in which the majority of their lives must be restarted. All gains and networks from the sending place play no important part in the receiving location, which causes the problem of 'needs' for migrants, and researchers have investigated numerous 'needs' of migrants. According to Stepick (2005), the primordial need of migrants is the search for an identity. According to the work, a change in environment causes migrants to

experience an identity crisis; they (migrants) may relocate from a religious majority area to a religious minority area or vice versa. There are also cases where migrants go from being an ethnic majority in the sending area to being an ethnic minority in the receiving area, or from being an ethnic minority in the sending area to being an ethnic majority in the receiving area. These changes in religious and ethnic status make it difficult for migrants to fully establish their identity in their new environment.

According to Oucho and Williams (2019), the need for migrants in their receiving location is acceptance by host communities. Migrants face difficulties in gaining acceptance since host communities view migrants as competitors for limited or scarce resources such as land, water, housing, and natural and mineral resources. Because migrants struggle to be welcomed and adapt to their host societies, this undermines social cohesion and other societal norms. In a December 2014 article for *"Global Citizen,"* Christiana Nunez identified various migrant requirements. The writer enumerated the following as the most important needs of migrants: getting a job, securing housing, accessing services, and managing cultural hurdles. All of these migrant needs are the result of having to start over in their target place.

As per Dumon (1986), the requirements or issues of migrants fall into two major categories: social and economic assimilation problems. He bases this assertion on how migrants struggle to fit in socially in their new place and access social services such as housing, healthcare, and education, as mentioned by Nunez, and how the difficulties migrants face in getting a job are not the same as what citizens face.

Bempong et al. (2019) look into the needs of migrants, identifying four important categories of migrant demands or difficulties. These include social and economic stress, loss of status, threats and violence, and estrangement. The social and economic stress is related to the difficulties migrants encounter in gaining access to social services such as healthcare, housing, education, a job, or beginning a business. This is similar to Nunez's (2014) and Dumon's (1986) migration difficulties. Loss of status, as defined by Bempong et al. (2019), is comparable to Stepick's (2005) identity crisis problem, in which migrants, depending on the demographic makeup of their destination location, become either a majority or a minority in religious and ethnic categories. The third and fourth perspectives of the migrant dilemma, threats and violence, as well as alienation, are the result of the acceptance problem noted by Oucho and Williams (2019). For a variety of reasons, migrants struggle to be accepted in their destination location, putting them in danger of threats and violence from people.

According to Weeks (2017), one of the demands of migrants is psychological care. The argument he makes is that because of the change in location and loss of social capital, as well as the stress associated with the migration process and establishing in a new location, migrants are psychologically vulnerable and require assistance in coping with their new reality. Weeks' point of view differs significantly from the others seen thus far. This reflects the many perspectives on the migration problem as a whole.

The needs of migrants are not uniform since they differ from person to person; these needs emerge from any of the following factors: the purpose for migrating, the characteristics of the receiving setting, and the migration process.

25

Whatever the needs of migrants are, as previously mentioned, organisations have always been ready to provide a helping hand.

Migrant Aid

The previous issue discussed in summary emphasizes the idea that when people migrate, they must be assisted in various ways based on their needs. This assistance must come from people or organizations who are already established in the recipient area. Usually, humanitarian organizations and religious organisations take on the duty of supporting migrants. To date, the literature includes evidence of numerous supports provided to migrants by the state, religious groups, and humanitarian organisations. According to the 2013 UNHCR report, a variety of assistance is provided to migrants, notably those who fit into the refugee category. According to the research, numerous groups come together in their receiving nations to provide aid in legal policies and support, community empowerment and representation, vocational training, community-based protection, and community centres. All of these services are given to make life easier for migrants in their new homes. Since its provision reduces the problems that migrants encounter such as social isolation, a lack of community support, traumas, racial prejudice, unemployment, and other issues.

In her study on women migrants in Canada, Ohene-Bekoe (2017) claims that migrants are provided with resettlement help, which may include one or all of the following: accommodation, clothes, food, employment, and other resettlement-related assistance. These services are offered until the migrant is self-sufficient and functional in the host country. Aspinall and Watters (2010) dig into the question of migrant support as well. According to the scholars, migrants are supplied with health and social care, education and training,

26

financial assistance, legal assistance, and integration and cohesion training. Each of these forms of assistance is intended to play a specific role in the lives of migrants; for example, education and training are intended to prepare migrants for employment.

Martin et al. (2016), in their work "*From Refugees to Workers*," emphasize some of the help provided to migrants, the most prominent of which were social aid and specific skill-improvement programs. Social aid includes offering venues for integration as well as healthcare. While the specific skill improvement program is for work objectives, it is analogous to the education and training that is done for employment, as Aspinall and Watters suggested (2010).

According to Banulescu-Bogdan (2020), migrants are also provided with economic empowerment programs, volunteering opportunities, and nonwork activities to assist them in their destination location. The economic empowerment program prepares migrants for employment, the volunteering program serves as a stepping stone into mainstream employment, and the nonwork programs strengthen migrants' social bonds and connect them to locals.

As per the discussions, the reasons why people migrate vary depending on their needs and which region possesses the "pull" qualities they desire. These various reasons for migration let us understand that not all migrations and migrants are the same, and migration and migrants are classed based on certain characteristics.

The migrant faces a slew of issues as a result of the change of location and the process of transitioning; these issues are addressed by a variety of

organizations, including faith-based organizations such as churches. This work is dependent on church aid to Christian migrants, which will be explored in depth in subsequent chapters.

Religion and Migration

Ter Haar (2001) asserts in *Halfway to Paradise: African Christians in Europe* that migration has always been a part of human existence and that religion has a role in migration, either as a motivator or as a guide during the migration process. He also agrees that the function of religion does not cease with the "success" of the migration process, as migrants continue to rely on religious activities in their receiving country. Furthermore, Eppsteiner and Hagan (2016) suggest that migrants include religion for psychological, social, and spiritual support at all stages of the migration process. According to these scholars, the stages of migration include departure, the journey, arrival at the receiving area, and life in the receiving location and beyond. This is consistent with what Ter Haar outlines in his migration procedure, which includes not just the sending location but also the receiving location. Additionally, for these two academics, psychological support relates to how religion frequently offers strength and pushes migrants to cope with unknown and approaching risks; religion becomes the migrant's lived experience. The spiritual support dimension focuses on how migrants rely on their respective faith for personal support during the migration process, whereas the social support dimension refers to religious institutions and movements around the world that have supported migrants all over the world, and this dimension is the focus of this work.

Kim Knott asserts in her work *Living Religious Practices* that migration has an impact on how religion is practiced. According to Knott, religious traditions have an important part in the migration process. "Religious traditions provide people with resources as they prepare to move, travel, arrive and settle, and establish themselves in their new environments." (Knott, 2016: 71). According to Knott, the reliance on religion in the migratory process is anchored in history, the tradition of the said religious faith, just as Ter Haar (2001) believes religion and migration go back in time. Furthermore, Knott, like the previous scholars, agrees that the migration process entails settling in the receiving place as well as the sending location.

The relationship between religion and migration, according to Hanciles (2003), is related to the proliferation of faiths. According to the scholar, human migration was and continues to play a major role in the growth of world faiths, particularly Islam and Christianity. According to Hanciles, Islam achieved global presence through migration throughout its first five centuries of existence (from the seventh to the twelfth centuries). For Christianity, he contends that the sixteenth and seventeenth centuries saw European countries' military and imperial conquests, allowing Christianity to gain a global appeal similar to Islam. Hanciles bases his claim that migration influences the growth of religion on the fact that when migrants move, they bring with them not just their bodies but also their ideas, beliefs, and worldviews, which include religion. And, as previously stated by Ter Haar, Knott, Eppsteiner & Hagan, the migration process includes establishing in your receiving country, therefore promoting your religious faith in your receiving area as a migrant is part of the link religion has with migration.

The glaring difference between Hanciles' and other scholars' perspectives is that religion's influence on migration, according to Hanciles, transcends the migrants. Spreading your religion in your receiving nation entails practicing the faith and evangelizing to natives and other migrants who are not of the faith; for the other scholars, as previously stated, the role of religion has always been with what religion accomplishes for the migrant particularly.

According to Christine Goodall (2015), religious persons, groups, and organizations have a significant role in the migratory process. In her book "*Shouting Towards the Sky: The Role of Religious Individuals, Communities, and Institutions in Support for Refugees and Asylum Seekers*," Goodall argues that now, more than ever, these groups must come to the aid of migrants because most migrant-receiving countries, particularly those in the global north, are becoming increasingly unwelcoming of migrants, owing to the passage of laws and policies, as well as natives' attitudes. Citing Lippert (2009), Goodall discusses Canada's authoritarian posture toward migrants, particularly those fleeing conflict and deprivation in Central and South America. This, she believes, makes it even more important for religious individuals and communities to assist migrants. "The response of individuals of faith, civil society faith organizations, church organizations, and organized religious institutions appears to be becoming more visible and important," she says. Such organizations are becoming increasingly crucial in assisting persons attempting to enter or remain in Western Europe, the United States, Canada, and Australia. (Goodall, 2015, p. 2) According to Goodall, these religious persons and groups have no choice but to assist migrants; this opinion of Goodall is consistent with the social dimension function of religion in the migration process as stated by

Eppsteiner and Hagan (2016). Furthermore, her perspective aligns with the focus of this work, which examines the relief provided to migrants in Ghana, notably by Action Chapel International (ACI).

In his paper, *The Impact of Religious Involvement on Migration*, Myers (2000) presents two statements about how religion affects migration. To begin, Myers claims that people who are heavily involved in church activities and play key roles are less likely to migrate. He also claims that people who belong to strict or conservative religious groups are less likely to migrate than people who belong to less strict or less conservative religious groups. From what Myers posits it can be seen that just as religion can be a factor for individuals migrating to a new region and religion plays a role in the entire migration process, religion can also be a cause of why people do not migrate.

According to Henkel and Knippenberg (2005), as referenced by Frederiks (2015), the relationship between migration and religion is about how migration alters the religious landscape of a given geographical location as well as the religious worldview of migrants and even non-migrants. They argue that migrants' religious worldviews may shift as a result of their migration experiences. For non-migrants, the arrival of migrants from a given religious group may alter the religious landscape, affecting them. Using Europe as an example, they argue that forecasts that the subcontinent will stay secular for a long time are no longer valid because migration has pushed religion back to the forefront. "Migration has at times brought religions to a destination country that were not or only marginally existent in the environment before the occurrence of migration," Frederiks concludes (Frederiks, 2015: 22).

As a result, it can be seen that religion in migration affects not only the migrants involved but also non-migrants in the receiving context; this assertion deduced from Frederiks (2015) is consistent with what Hanciles (2003) contends when he claims that migration leads to the spread of world religions.

Gonzalez (2002) appears to agree with Frederiks (2015)'s assertion that migration can affect the religious landscape in a geographical environment; he refers to this as the *Trans nationalization of faith*. Gonzalez claims in his book *Trans nationalization of Faith: The Americanization of Christianity in the Philippines and the Fillipinization of Christianity in the United States* that when Americans first arrived in the Philippines in the early 1900s through their military, they changed the religious landscape from a largely catholic dominant area to a much more evangelical dominant area, and that when Filipinos began migrating to the United States, they did same.

Overall, from Ter Haar's (2001) claim to all of the experts discussed in this section, it is clear that religion has always been a part of the phenomenon of migration. It is the role it plays that differs; as has been stated, the role of religion is sometimes purely for the migrants, providing psychological, social, and spiritual support. In some circumstances, religious involvement in migration extends beyond the migrant to include non-migrants in the receiving site, affecting the entire religious landscape of a geographical area.

Ethical Consideration

Before conducting interviews, respondents' permission was sought. The researcher introduced himself to the respondents and explained the rationale and motivation for the study. There was no indiscriminate photographing, and

respondents' consent was requested before any recordings were made. The anonymity and confidentiality of responder identities were maintained.

Organisation of the Study

The research is divided into five chapters. The first chapter is an introduction to the work, including the background to the study, a statement of the problem, the purpose of the research, the objectives of the study, research questions, the significance of the study, definition of key term, the scope and limitation of the study, methodology, a literature review, and ethical considerations. The second chapter concentrated on Ghana as a migrant receiving country. The work in this section focused on the history of migration in Ghana and the numerous factors that have attracted individuals to Ghana over the years.

The third chapter focused on the study area Action Chapel International (ACI) by looking at its history and its relationship with migrants, also chapter brought to the fore the types of migrants that are in the country. The fourth chapter analysed the data, as well as the discussion and interpretation of outcomes.

Finally, the fifth chapter offered a summary of the work, the study's findings, the conclusions drawn from the research, and the necessary recommendations made as a result of the study.

CHAPTER TWO

GHANA: THE MIGRATION STORY IN CONTEXT

Introduction

This chapter examines Ghana's diverse migration trends. The chapter looks at these migration patterns, giving special emphasis to the variables that cause them. Since the work's main focus is on those migrating into the country, the chapter will place special emphasis on the immigration trend in Ghana. This chapter is important to the research since it gives a comprehensive picture of Ghana's migratory context.

Migration Forms in Ghana

Ghana has traditionally been an origin, transit, and destination country in the global migration process. This means that Ghana is a sending location, a transit point, and a final settlement area when it comes to migration. Peil (1974) confirms this by claiming that there is a long history of migration in Ghana. However, according to Awumbila et al. (2008), migration in Ghana and other African nations is generally informal and undocumented, making data scarce and difficult to come by. But as per Owusu (2020), historically, migration from, within, and into Ghana has been a prevalent phenomenon. According to Owusu, there are three types of migration trends in Ghana: emigration, internal migration and immigration. The Ghanaian migratory situation is defined by all three categories combined. This chapter's discussion will concentrate on these three categories of migration patterns.

Emigration from Ghana

Ghana is well-known as a country of origin in the migration process, with the global north being a popular destination. When compared to their counterparts from other African countries, Ghanaians make up a sizable diaspora community in the West. (Koser, 2003). Ghana is one of the top ten countries involved in the establishment of a "new diaspora," according to (Van Hear and Crisp, 1998). Orozco and Rouse (2007), who estimate that there are roughly 500 Ghanaian Diaspora organizations around the world, provide validity to this argument regarding Ghanaians being present in the diaspora. The assertions made by these scholars demonstrate that Ghana's status as a country of origin in the migratory process is not exaggerated. According to the United Nations Department of Economic and Social Affairs (UN DESA), there were 970,625 Ghanaians living outside the country (UN, DESA 2019), and as per the Ghana Immigration Service (GIS), 914, 984 people left Ghana in 2018 (GIS 2019).

Emigration from Ghana has been marked by numerous trends throughout history. According to Anarfi et al. (2000), Ghana saw two waves of emigration in the 1960s and 1980s. The 1960s emigration was sparked by an economic crisis in 1965, which resulted in Ghanaians emigrating to other African countries to work. The Ghanaian economic crisis in this era is described as a "loss of innocence" (Rimmer, 1966). The economy of the young independent nation had been plagued by high inflation, growing unemployment, social malice, increasing government spending, and importation, according to Rimmer (this increased the prices of locally produced goods). As posited by

Anarfi et al. (2000), all of these factors combined to create challenges that deteriorated many Ghanaians' living conditions, resulting in mass departure in the 1960s since the country had become unattractive to both citizens and foreigners alike. Anarfi et al. (2000), assert that this emigration wave saw the departure of professionals such as teachers, attorneys, and administrators, some of whom had been expressly invited by the host nations to assist them in their post-independence national development. Uganda, Botswana, Nigeria, and Zambia were the destinations during this emigration surge. It may be argued from this that, even though the emigration wave was precipitated by the economic crisis, it was skilled labour in professional jobs who emigrated because their expertise was wanted. Indeed, Dzorgbo (1998) corroborates that professional workers such as middle-school teachers, doctors, and university faculty members all left their positions to work in other African countries, as well as Europe and North America.

Anarfi et al. (2000) attribute the 1980s emigration wave to two factors: economic crisis and labour shortages in neighbouring countries, the first factor is similar to the reason for the 1960s emigration wave. For the second reason, most of these Ghanaian emigrants' destinations were in the West African subregion. Rothchild & Gyimah Boadi (1983), in explaining the economic crisis of the 1980s in Ghana, claim that recession in the West, steady withdrawal of western concern (considering Ghana as an economic periphery), and cuts in aid and debt relief programs by the West were all factors in the economic crisis of the 1980s. The second element that caused the 1980s emigration surge, according to Anarfi et al. (2000), was the treaty signed by members of the Economic Community of West African States (ECOWAS) in 1975, which made

it feasible to migrate to West African countries for labour reasons. Through this accord, member states agreed to enable free movement, residence, and employment of people from other ECOWAS countries, giving Ghanaian immigrants a way to work in the West African subregion in the 1980s. On the other hand, within this same period, as some Ghanaians were migrating to other West African countries for labour reasons, some were being repatriated to Ghana, particularly from Nigeria. Adeku (1995), as cited by Anarfi et al. (2000), estimates that between 900,000 to 1.2 million Ghanaians were repatriated from Nigeria alone in the 1980s. According to Afolayan (1988), the number of Ghanaians repatriated from Nigeria is exactly one million. This repatriation also increased the burden on the Ghanaian economy since the people repatriated were not budgeted for within the fiscal year.

Both waves of emigration have been driven by the economic crisis and labour shortages, but the underlying causes of both issues differ. The 1960s economic crisis was caused by "homemade" acts, whereas the 1980s economic crisis was caused by "western influenced" measures. Also, in the 1960s, labour emigration was limited to certain skilled professionals, with the destination areas being every stretch of Sub-Saharan Africa, whereas in the 1980s, the skillset was not limited to professionals, but everyone, and with the passing of the ECOWAS pact, the destination areas were mostly within the West African sub-region.

Political instability, according to Fosu (1992) and Alderman (1994), as mentioned by Anarfi et al. (2000), was one of the reasons for Ghanaian emigration in the 1970s and 1980s. Between 1966 and 1981, when Ghana last suffered a coup, three civilian administrations were ousted, with additional

military governments in the interim. All of these coups, according to Fosu and Alderman, generated an atmosphere of dread and terror, leading to the emigration of most Ghanaians.

Thompson (1969) believes that there was an emigration surge in Ghana during the early post-independence era, which he claims was sparked by a desire for education. Many Ghanaians, largely supported by the government, attended American and European universities to pursue various degrees of education. According to Thompson (1969), those sponsored by the state ended up in eastern Europe, formerly the Soviet Union, as a result of Nkrumah's foreign policy of siding with the Soviet Union.

Furthermore, Asibir (2004), Dovlo & Nyonator (2004) and Quartey (2009) all claim that Ghana saw an emigration wave in the late 1990s and early 2000s, which they refer to as the "exodus of health workers." According to these scholars, Ghanaian health workers, predominantly doctors and nurses, left Ghana in search of employment, primarily in Europe and North America. The main reason for their departure was the poor quality of services and remuneration they were receiving in Ghana. According to Awumbila et al. (2014, citing IOM, 2009), 56 percent of doctors and 24 percent of nurses trained in Ghana were working outside the country in 2009. This is hardly surprising, given that according to Mensah et al. (2005), there were 293 doctors registered in the United Kingdom in 2004 who had their training in Ghana. Furthermore, studies by Anarfi et al. (2010) and Teye et al. (2015) show that health worker emigration from Ghana has increased significantly since the 1980s.

Causal Factors of Ghana's Emigration.

Any discussion of migration patterns is never complete without examining the factors that cause the various movements. As can be observed in the Ghanaian emigration story, each epoch of the migration wave was impacted by a different factor (s).

After Ghana gained independence in the late 1950s, a surge of emigration began. This wave of emigration, according to Thompson (1969), was sparked primarily by education, with Ghanaian students emigrating to Europe, mostly the former Soviet Union, to pursue various educational programs at various levels.

The emigration tsunami that reached Ghana in the 1960s, according to Anarfi et al. (2000), was motivated by economic turmoil and labour invites issued to Ghanaian professionals by some newly independent African countries. This assertion is corroborated by Peil (1995), who claims that Ghana's economy was the primary cause of mass emigration because the situation in Ghana gave little prospect for the country's rapidly rising population. When the economic and social conditions worsened, migration became a "tried and tested" strategy for survival, Manuh (2001: 19).

Accordingly, Fosu (1992) and Alderman (1994), referenced by Anarfi et al. (2000), posits that the emigration wave that hit Ghana in the 1970s was sparked by political instability that rendered the country insecure for both natives and foreigners. Between 1966 and 1981, according to Fosu and Alderman, the military overthrew three civilian governments. Between the toppling of the three civilian governments, several military leaders have been

39

deposed by their peers. This political instability further boosted the emigration of Ghanaians to other countries.

Anarfi et al. (2000), argue that the 1980s emigration wave was motivated by an economic crisis similar to that of the 1960s, as well as labour shortages in the West African subregion. The causes of the 1960s emigration wave are similar to those of the 1980s emigration wave, as both were caused by the economic crisis and labour concerns. The disparities between them can be found in their make-up. The economic crisis of the 1960s, according to the factors given by Rimmer (1966), was caused by 'homemade' 'forces while the economic crisis in the 1980s was caused by 'western neglect', Rotchild and Gyimah Boadi (1983). On the labour front, the 1960s saw the emigration of skilled professionals to other African countries; however, in the 1980s, labour emigration was not limited to skilled professionals, and the receiving location was the West African subregion, as opposed to the 1960s wave, which saw receiving locations outside the West African subregion.

Asibir (2004), Dovlo & Nyonator (2004), and Quartey (2009) all make assertions concerning Ghana's emigration in the late 1990s and early 2000s, however, this emigration wave was again centered on labour concerns for these scholars. Furthermore, because this labour emigration was restricted to healthcare professionals, it was labelled "exodus of health workers." The difference between current labour emigration and that of the 1960s and 1980s, according to the aforementioned scholars, is the type of labour and the receiving location for these emigrants.

In the 1960s, the emigration of professionals was the norm; in the 1980s, there was no such restriction; it was open to all; and in the 1990s and 2000s,

40

professional emigration was once again the norm, but this time limited to those working in the health sector. The distinction between the 1960s labour emigration wave and the 1990s and 2000s labour emigration wave is the sort of professionals who emigrated. Also, within these three epochs, the destination areas of labour emigrants generate a distinction in this labour emigration. As argued by Anarfi et al. (2000), the 1960s saw countries inside the African continent as the destination areas, whereas the 1980s regarded the West African subregion as the destination area. Asibir (2004), Nyonator and Dovlo (2004), and Quartey (2009) all suggest that Europe and North America were the primary destinations for emigrants throughout the 1990s and 2000s emigration waves. Asylum-seeking and refugee status are two of the routes Ghanaians use to emigrate, according to the Ministry of Interior's (MOI) migration report from 2019. According to the data, there were 5,635 Ghanaians seeking asylum in various countries in 2018, with 18,036 Ghanaians registered as refugees.

As we have seen, emigration from Ghana is pushed by a variety of factors such as education, economic crisis, labour reasons, political instability, and others. Nuro (1999) argues that emigration from Ghana to destinations in West Africa, Europe, and North America is not new, and it was for employment, education, and training. Nuro's claim affirms what Thompson (1969) and Anarfi et al (2000) state regarding the emigration waves.

Ghanaians travel outside the country for a variety of reasons, as espoused, but labour or economic considerations appear to be a persistent motive for emigration from Ghana. When Anarfi et al. (2000) discussed the 1960s and 1980s emigration waves, one of the variables they mentioned was labour. Also, it was within the remit of labour when Asibir (2004), Nyonator &

Dovlo (2004), Mensah et al. (2005), and Quartey (2009) discussed what they call "the exodus of health workers." Furthermore, some Ghanaians who move for reasons other than labour generally stay in their destination area for labour reasons. According to Thompson (1969), most Ghanaians who went to Europe to study stayed on after graduation to look for work. As a result, labour plays a crucial role in the emigration pattern of Ghana's overall migratory process. It is no surprise that Cohen (1997 and 2018) refers to Ghanaian emigrants as labour emigrants who stay in their destination area of work until retirement before returning home; he even claims that some stay on after retirement. Ghanaians who emigrate primarily for economic or labour reasons fall into the economic migrant typology developed by scholars such as Janissen (2004), Bell et al. (2010), and Wickremesinghe & Wilmilaratana (2016).

The report by the Ministry of Interior (MOI) also shows that emigration from Ghana is a continuous process, with people emigrating from the country for various reasons even today. According to Marks-Williams (2016), three percent of the world's population is on the move at any given time, which includes Ghanaian emigrants.

Destination Areas for Ghanaian Emigrants.

Ghanaian emigrants are dispersed throughout the world and do not all end up in the same destination. The reason for emigration has the most influence on an emigrant's destination, yet there are times when emigrants end up in areas that were not their intended destination areas owing to a variety of factors. Anarfi et al. (2000), state, countries in the West African sub-region and Africa as a whole have been preferred destination areas for Ghanaian emigrants. Nigeria, Ivory Coast, Sierra Leone, Kenya, Botswana, and South Africa are

42

among the most popular destinations for Ghanaians, according to Anarfi et al. (2003). The popularity of these locations may be traced back to the ECOWAS accord of 1975, which allows for the free movement of persons within the West African sub-region, as well as the 1960s labour invites made to Ghanaian professionals from other African countries. Bump (2006) also lists some prominent destinations for Ghanaian emigrants. According to Bump, the United Kingdom, the United States of America, Canada, Italy, Germany, and the Netherlands are among the most common destinations for Ghanaian emigrants. Bump's areas are all in the global north, in stark contrast to Anarfi et al (2000 & 2003) areas, which contained a large number of African countries. The UN DESA report of 2019 validates the areas identified by Anarfi et al. (2000, 2003) and Bump (2006). According to the report, the top three destinations for Ghanaian emigration has historically been Nigeria, the United States, and the United Kingdom. According to the research, one out of every four Ghanaian emigrants lived in Nigeria in 2019, making it the most popular destination for Ghanaian emigrants. A critical look at the various destination areas given by these scholars shows dominance by English-speaking nations, many Ghanaian emigrants, according to Owusu (2000) and Anarfi et al. (2000 & 2003), are drawn to English-speaking nations because of linguistic and colonial ties.

Ghanaian emigrants do not simply move to the places indicated above. Ghanaian emigrants are broadening their destination places in the migration process, according to anecdotal evidence and research. For Blackwell-Johnson (1998), the Middle East and China have been attractive destinations for Ghanaian emigrants. According to the researcher, these regions have grown appealing to Ghanaian emigrants for a variety of reasons. The scholar argues

43

that work prospects, business, and tourism are the reasons Ghanaian emigrants migrate to the Middle East, whereas education and business are the reasons they move to China. In addition, according to Freier (2018), Brazil and Latin America have recently been popular destinations for Ghanaian emigration. To Freier, these locations have grown attractive among Ghanaian immigrants because they perceive it as a way to get to North America through asylum seeking.

Ghanaian emigrants have a diverse range of destinations; initially, they were drawn to countries in the West African sub-region and Africa as a whole, with a few making the journey to Europe and North America. According to Owusu (2000) and Anarfi et al. (2000 & 2003), they were also interested in moving to English-speaking countries. However, due to globalization, Ghanaian emigrants have recently been migrating to areas such as China, Brazil, the Middle East, and Latin America, which were not traditionally destinations for Ghanaian emigrants. Overall, the typical destination locations for Ghanaian emigrants have not changed; instead, the destination areas have expanded and become more diverse.

Migratory Movements within Ghana.

Internal movement in Ghana, as identified by Owusu (2020), is a part of the migration patterns that exist in Ghana, which he refers to as "Internal Migration." Internal migration is defined by King and Skeldon (2010) as a movement that occurs within a country's geographical borders. According to the MOI, (2019) country report on migration, internal migration in Ghana is extensive. Census data from 2000 and 2010 cited in the report show that between 2000 and 2010, internal migration numbers increased by 73.02 percent.

44

This demonstrates how important internal migration is to the Ghanaian migration context as a whole. According to Ackah and Medvedev (2010), internal migration is influenced by a combination of individual (pull) and community-level (push) characteristics. According to the scholars, when individuals have access to basic social amenities, a high literacy level, and healthcare, the likelihood of them migrating internally is low; it is the absence of these that influences internal migration. In his study on what influences North-South migration in Ghana, Abudulai (2016) claims that the absence of community facilities such as electricity, healthcare centres, and pipe-borne water drives this internal migration pattern. He also claims that economic reasons and an existing migrant network in the south play a role.

Antwi-Bosiakoh (2008) agrees with Abudulai's claim that economic factors fuel internal migration; however, he was not as specific about the trend of internal migration being North-South as Abudulai was. After Ghana's independence, the prospect of finding work, the development of industry, and higher wages, particularly in urban areas, induced a high level of rural-urban migration in Ghana, according to Antwi- Bosiakoh.

All of these claims tend to place internal migration in Ghana in the modern era (post-independence), but according to Peil (1974), internal migration, like other types of migration, has a long history in Ghana. Anarfi et al. (2003) go on to claim that internal migration in Ghana predates colonialism. Given Peil's assertion and Anarfi et al.'s claim as well as the fact that internal migration is still occurring in Ghana, it is prudent to discuss this migration pattern in the context of the pre-colonial, colonial, and post-colonial periods.

The Pre-Colonial Setting

When discussing internal migration, particularly during these epochs, it is critical to remember that the nation of Ghana did not exist until 1957, and all movements during these epochs occurred within the geographical area of what is now Ghana. Migration has always been a part of people's lives in the geographical area of modern-day West Africa, which includes Ghana. Adepoju (2005) has this to say about migration in the sub-region, "Migration in the subregion has been a way of life and West Africans have always exhibited a high tendency to migrate" (Adepoju, 2005; 24).

According to Buah (1980), as cited by Agyei and Ofosu-Mensah (2009), early migration in Ghana took various forms and was associated with internecine warfare, trade, and colonization for new lands and slaves. Since there was no Ghana at the time, ethnic groups and towns fought amongst themselves for supremacy, which resulted in defeated groups migrating to new areas where they could find security. Buah goes on to say that these wars impacted every ethnic group in modern-day Ghana. Awumbila et al. (2008), citing Boahen (1975) and Wyllie (1977), confirm Buah's claim that early movement in Ghana was done by individuals and ethnic groups who moved due to internecine warfare and for new land safe for settlement and fertile for farming. Furthermore, Boahen (1966) and Buah (1980) emphasize that population growth, internal struggles, and the desire for independence drove several groups, particularly Akan units such as the Denkyira, Twifo, Asante, Fante, Akyem, and Akwamu, to migrate and establish new settlements.

46

According to Agyei and Ofosu-Mensah (2009), the migration movements caused by warfare consisted of military weaker states or groups who were at the mercy of more powerful and organised states or groups and were forced to flee from their agricultural or mineral-rich lands. Thus, it is possible to argue that warfare-induced migration in these times was heralded by weaker groups, though there were occasions when stronger groups moved simply to expand their territories by annexing the lands of weaker groups.

Furthermore, there were also movements during this period that were motivated by commerce or trade. According to Addo (1975), differences in environmental conditions necessitated the exchange of goods such as salt, livestock, and food. From what Addo posits, the trade that necessitated migration during these periods was due to unequal climatic conditions that existed, giving different parts of the land different resources that they had to barter amongst themselves for survival, causing migration. Perhaps if the climate was uniform or similar, and the resources were the same, trade-induced migration would not have occurred. Daaku (1970) confirms Addo's claim, confirming that some migration movements were influenced by trade reasons during these times. According to Daaku, indigenous groups in Ghana's forest areas traded salt and other commodities with groups along the coast. He insists that this trade caused migrations from the hinterlands to the coast. Daaku goes on to say that in the seventeenth century, at the height of trans-Saharan trade, people moved from Adanse, Asante, and Denkyira to areas like Banda and Bono to trade in gold, kola nuts, and other commodities because these were trade hubs. Some of the traders who went to Banda and Bono stayed.

47

Also, much of the migration movement in this era was influenced by agricultural reasons; the search for fertile lands suitable for farming pushed individuals and groups to move away from their original settlements in search of new settlements. "From the 1860s, a flood of land-hungry migrant farmers from Ga, Anum, Akwapim and Krobo flooded the vast expense of rich and empty agricultural lands of Akyem Abuakwa" (Agyei & Ofosu-Mensah, 2009; 12). This claim of agricultural influence on migration in this era is supported further by Addo-Fenning (1997), who asserts that unoccupied fertile agricultural lands were occupied by migrants seeking lands for farming purposes.

Overall, migration in this era was a result of the search for resources, which were either consumables like salt and kola nuts or non-consumables like gold or land that was needed for farming or settlement as a result of fleeing war or population expansion.

The Colonial Period

Similarly, to the pre-colonial era, trade played an important role in migration movements during this era. Agyei and Ofosu-Mensah (2009) assert, citing Sudarkasa (1974-1975), that migration for trade purposes gained traction during this period. The basis for this claim is that during this period, inter-tribal wars were put on hold, and proper communication channels were established. The presence of this relative peace between various groups, as well as proper communication channels that were previously unavailable, allowed people who wanted to migrate for trading purposes to do so without much difficulty. According to Nypan (1960), as cited by Anarfi et al. (2003), migration through trade during this period was primarily aimed at the southern part of the country,

48

where trading was at its high point. According to Nypan, markets in Accra at this time developed primarily as a result of traders who had migrated there and to other parts of the south.

Furthermore, the development of mines, particularly gold mines, and the expansion of cocoa farms increased internal migration in Ghana, specifically movement to the south. According to Ofosu-Mensah (1999), the agricultural sector, mainly the cocoa industry, required intensive labour and provided inducements in the form of high wages. He also claims that because this was a period of occupational inactivity in the Northern Territories, it was easier to attract migrant labour to the south, some on a seasonal basis and others permanently. According to Abudulai (1999), this migration began with approximately 46,000 migrants in 1945 and grew to more than 200,000 by 1954. Amin (1974:75), as cited by Agyei & Ofosu-Mensah (2009) says "of the regions which benefited from the contribution of the permanent migration, Southern Ghana is outstanding". This demonstrates how Southern Ghana became the holy grail of Ghanaian internal migration, with almost every migrant heading there. Amin goes on to say that the majority of these migrants were young males who were unmarried and worked in the agriculture and mining sectors. The demography of the dominant group in this migration demonstrates how vibrant these sectors were, even into the postcolonial era.

The Post-Colonial Era

Following Ghana's independence from Britain in 1957, internal migration in the country continued unabated and even increased, particularly migration to urban areas. According to Antwi-Bosiakoh (2008), migration to urban areas during these times, particularly right after independence, was

influenced by the prospect of finding work in urban areas. At the dawn of Ghana's independence, there was the development of industry, which brought with it higher wages in urban areas, attracting a large number of Ghanaians to urban areas. The urban migration that peaked in the postcolonial era was not limited to its earliest stages but has continued throughout the era. According to Agyei and Ofosu-Mensah (2009), in 1960, 23 percent of the Ghanaian population was urbanized, but by 2000, the proportion had risen to more than 43 percent. They also claim that migration from rural areas influenced much of this growth, particularly in the 1960s. According to Abudulai (2016), internal migration in Ghana has continued even after independence, particularly migration from

Northern Ghana to Southern Ghana. This migration trend occurs because the South is considered more urbanized and with more opportunities for migrants than the North.

As in the precolonial and colonial periods, certain factors, some of which are repeated, influence migration in the postcolonial period. According to Awumbila et al. (2008), the search for security and fertile lands influenced internal migration in the early stages of this era. "What is also certain is that initially, much of the migration in the 1960s was within the borders of the country and involved groups and individuals of different ethnicities moving into others in search of security during the period of internecine warfare, and for new land safe for settlement and fertile for farming" (Awumbila et al. 2008, p. 5&6). This claim by the scholars indicates that, by the 1960s, internal migration was the largest of the three migration trends that occur in Ghana, as identified by Owusu (2020). The claim also highlights the return of inter-ethnic wars as a

factor influencing internal migration. Furthermore, there is the issue of security and agriculture influencing internal migration movements during these times, as people migrated in search of security and fertile farming lands.

According to Awumbila et al. (2008), who cite Addo (1971) and Addae-Mensah (1983 & 1985), many farmers and farm employees relocated internally from their birthplaces to other regions. Accordingly, the high boom in cash crops, particularly cocoa, has had a significant impact on this internal migration trend. Again, Hill (1963) as cited by Awumbila et al., the introduction of cocoa in the late nineteenth century resulted in unprecedented farmer migration throughout Ghana. According to scholars, the cocoa boom-induced migration resulted in significant changes in the socioeconomic climate of the respective receiving areas. According to Addo (1968), migrants influence this socioeconomic change in receiving areas by making available skills that were previously unavailable, as well as by bringing new senses of values and new modes of economic behaviour into established enterprises. Consequently, migrants in receiving areas either start new businesses or expand existing ones, causing a shift in the socioeconomic fortunes of the area. This claim of migrants caused changes in the socioeconomic climate of their receiving areas in the postcolonial era is supported by Addae-Mensah (1983) and Adu (1984 & 2005). According to Addae-Mensah, in the Wassa-Amenfi district, migrant farmers commanded control over property, which was mostly large farms of cash crops and other foodstuffs. According to Adu's claim, migrants from Brong-Ahafo, Ashanti, Volta, as well as Ga, Akwapim, and Fanti in the Sefwi area were either farm owners or sharecroppers. The farm owners obtained their farmlands from

chiefs and family heads. The sharecroppers had no farmland of their own but worked on the farms of others for a living.

In this era, two migration patterns can be identified, and both patterns are dependent on the migrants' destination areas. Some migrants migrate to cities and others migrate to rural areas. According to Agyei and Ofosu-Mensah (2009), migration to urban areas in this era was for those with skills and an adequate level of education, while those without skills and less education continued to migrate to cocoa-growing and mining areas. The jobs available in the urban areas mostly required a level of literacy, making the urban areas a popular destination for those with an adequate level of education, whereas in the rural areas, because it was mostly farming, no level of literacy was required and it was open to all. This demonstrates that internal migration patterns are not uniform, as migrants move from different areas and settle in diverse areas. According to Twumasi-Ankrah (1995) and Simon et al. (2004), as cited by Awumbila et al. (2008), internal migration patterns in Ghana during the postindependence era include rural-urban, rural-rural, and urban-rural.

Prime Determinants of Internal Migration in Ghana

As established through literature, migration does not occur in a vacuum, and internal migration in Ghana is no exception. Throughout the three epochs, migration within Ghana has been influenced by a variety of factors. Internal migration in Ghana was influenced by factors such as trade and the search for land during the first part of the tripartite epoch, which was the pre-colonial period. The land was sought for farming, settlement due to expansion and population growth, and security due to numerous inter-tribal and ethnic wars.

The ecological differences that existed within the various geographical areas necessitated trade amongst themselves, as Daaku (1970) cite the example of indigenous groups in the forest area moving to the coast to trade in salt and other commodities with the coastal states. Due to the lack of a medium of exchange, trade in this era was strictly barter. This trading system resulted in migration movements all across the country; people moved to exchange commodities and stayed permanently; it was not unique to indigenous groups in the forest moving to the coast, as Daaku stated.

Land, on the other hand, was sought for three purposes in the migratory context of this era, as previously stated: farming, expansion, and security. On farming, since food reliance for survival was dependent on subsistence farming, individuals and groups were always on the lookout for lands that were fertile enough for farming. Addo -Fenning (1997) cites the example of migrant farmers moving from different places to Akyem-Abuakwa around the 1860s to secure the lands there for farming.

Concerning people migrating as a result of population growth Kwarteng and Adum- Kyeremeh (2019) discuss how people moved as a result of the expansion. The scholars cite two classic examples of such movements in their work, with the people of Ayomso and Kenyasi I in the Ahafo region of Ghana. According to them, the chief of Ayomso, Nana Appiah Kubi II, claims that his ancestors were indigenes of Kumase Antoa and moved to their current location due to population growth. The scholars claim that the Omanhene of Kenyasi I confirms his ancestors were from Denkyira in the report from the Omanhene. These are the words of Nana Kwadwo Acheampong, Omanhene of Kenyasi I, as reported by Kwarteng and Adum-Kyeremeh (2019; 29).

"My ancestors migrated from Denkyira and settled at Hiawu Besease in Asante. Asantehene Osei Kwadwo created the Hiawu stool and entrusted my ancestors to the care of Hiawuhene. Therefore, he brought my ancestors to Ahafo to hunt for the Asantehene"

Buah (1980) corroborates this claim of groups migrating due to population expansion, citing the example of some Akan units within the Bono kingdom migrating southwards to establish new settlements due to population expansion.

Again, Buah (1980), states, every ethnic group in Ghana has been forced to migrate because of security or warfare in a previous location. According to Kwarteng and Adum-Kyeremeh (2021), the Aowin people, who now live in Ghana's Western North Region, were forced to leave their indigenous lands at Ahafo due to warfare with the Asante in the Abirimoro war of 1820. The Aowin were forced to relocate across the Tano and Bia rivers to their current location due to constant conflict with the Asante. Beyond the Aowin example given by Kwarteng and Adum-Kyeremeh, there are other examples of groups migrating due to warfare. According to Boahene (1975), fighting in Northern Ghana, mostly initiated by Sumaila Ndewura Jakpa, resulted in the dispersal of the Guans to other areas in Ghana.

Internal migration continued to be influenced by agriculture and trade purposes during the colonial period, with a few modifications. In agriculture, for example, there was a shift from subsistence farming to commercial farming as a result of the introduction of cash crops, particularly cocoa, into the country. Ofosu-Mensah (1999) highlights how migrant labour was attracted to cocoa growing areas with high remuneration. Trade, on the other hand, transitioned

from a barter system to a monetary system in which items were priced based on a value assigned to them. According to Nypan (1960), this was the time for the growth of markets in southern Ghana, particularly Accra. Furthermore, internal migration during this period, particularly those with urban destinations, was influenced by the prospect of securing a job in growing industries, "white collar jobs" that were beginning to spring up in urban areas as a result of the colonial administration's presence. Antwi-Bosiakoh (2008) adds to this by claiming that there was the possibility of securing well-paying jobs in industries located in urban areas, which drew internal migrants.

The previously mentioned factors of trade, agriculture, and job opportunities in urban areas did not cease to be factors that influenced internal migration in Ghana in the post-independence era; in fact, these factors expanded. Agriculture has become mechanized, and trade frontiers were expanded. There are more industries and "white collar jobs" that continue to draw people to cities. According to Abudulai (2016), more internal migrants from Ghana's north are drawn to the south, which is considered more urbanized and offers greater economic and social opportunities than the north.

Generally, many factors have influenced and continue to influence Ghana's internal migration pattern over the three epochs delineated, but agriculture and economic reasons have been the two main drivers of internal migration in Ghana. There is a clear influence of these two factors dictating the migratory movements of people in Ghana throughout all epochs.

Immigration

Immigration is the third migration pattern identified by Owusu (2020), and it deals with people entering the geographical boundaries of Ghana. Like

55

the other two previously discussed, Peil (1974) asserts that immigration in Ghana has a long history. Ghana is known as the "Gateway to Africa" because it was the first country in Sub-Saharan Africa to gain independence, and thus seen as a pathway to Africa further implying that immigration into Ghana is not a new age thing.

The Historical Context and Numbers of Immigration

For Anarfi et al. (2000) and Antwi-Bosiakoh (2011), immigration in Ghana dates back to the caravan trade period, which historians place around the eighth century. This assertion is supported by Boahen (1966), who, as cited by Agyei and Ofosu-Mensah (2009), claims that the Trans-Saharan caravan routes are among the earliest evidence of significant interaction between West and North Africa. What Boahen proposes indicates that the earliest immigrants to Ghana came from North Africa, but Anarfi et al. (2000) and Antwi- Bosiakoh (2011) also claim that the caravan route brought immigrants from Niger and Nigeria rather, with both Niger and Nigeria being located in West Africa but further north of Ghana. The logical conclusion based on the scholars' assertion is that the earliest immigrants in Ghana came from a region further north of Ghana. Also, in the work "*Portuguese activities in West Africa before 1600,*" Ijoma

(1982) highlights a very important immigration trend that affected the Gold Coast, now Ghana, that is the arrival of the Portuguese to the West African coastline in the fifteenth century, in the case of Ghana, it was exactly 1471 when the Portuguese arrived. Their arrival will pave the way for other European countries to see Ghana as a destination area, a trend that has been going on for years un-end.

In terms of people migrating to Ghana, Cheaib (2015) claims that there has been a settlement of Lebanese immigrants in Ghana since the late 1800s. Quartey (2009) and the Ghana Statistical Service (2013) support this Lebanese settlement in Ghana assertion, adding that since colonial times, there has been a significant presence of Lebanese and Indians known as "Ghanaian Arabs" in Ghana. According to Amonoo (2013) and Adjavon (2013), Chinese immigrants have moved and settled in Ghana since the first decade of the twentieth century. Park (2009), as cited by Cook et al. (2016), also confirms the immigration of Chinese citizens into newly independent African states in the latter part of the twentieth century; with Ghana being the first Sub-Saharan African country to gain independence, the influx of Chinese immigrants during this epoch did not bypass them. Brydon (1985) asserts that after independence, Ghana was a popular destination for African freedom fighters and Pan-Africanists. According to Brydon, these people saw Ghana as a safe haven and moved here.

Migration with Ghana as the destination area is not only for people beyond the Mediterranean but also for those beneath and surrounding Ghana, as the first law of migration by Ravenstein (1885) states, that most migrants travel over short distances. Therefore, there are a lot of immigrants in Ghana who come from within the African continent, mostly the West African subregion and more specifically Ghana's neighbouring countries. According to Adepoju (2008), Ghana has traditionally been a destination area for citizens of many African descents, particularly from neighbouring West African countries such as Ivory Coast, Togo, Burkina Faso, Nigeria, and Liberia. This is corroborated by Mabogunje (1972) as well as Anarfi (1982), who posit that Ghana is a major attraction destination area for migrants in West Africa. The claim that Ghana is

a major destination for West African migrants is not exaggerated because it has occurred for centuries. According to Rouch (1959), as cited by Anarfi et al. (2003), migrants from Niger, Mali, and Nigeria have settled in Ghana.

As established by the literature Ghana has always been a popular destination for migrants of various religious, socio-cultural, political, and economic backgrounds. Ghana is a destination area that is open to all people, regardless of their background.

Since immigrants have been settling in Ghana for centuries, they have always been a part of the larger national population in Ghana. According to the Ghana Statistical Service (GSS) 2015 report, when Ghana's first official census was held in 1960, immigrants made up 12 percent of those counted. According to the same report, a governmental policy known as the Aliens Compliance Order, implemented by the Busia-led administration in 1969 as a means of reducing immigrants' control over the economy, resulted in a 3% decrease in the country's foreign-born population. This however has not affected immigrant flows in the country especially in recent years, as the United Nations Department for Social and Economic Affairs (UN DESA) in their 2019 report estimates that as of 2019 close to half a million immigrants were in Ghana, they place the figure of immigrants at 466,780 which is an increase on the 2010 figure of 337,017. These figures are a clear indication of Ghana's large immigrant population. When the 2019 figure is broken down by nationality, the top three sending countries to Ghana are Togo, Nigeria, and Cote d'Ivoire, with 101,677, 79,023 and 72,728 people, respectively.

The key point to note here is that the top three sending countries to Ghana are all West African countries, confirming Mabogunje's (1972) and Anarfi's (1982) claims that Ghana is a desirable destination area for migrants from West Africa. There are two reasons why Ghana is a desirable destination for migrants from West Africa. To begin, Ravenstein's (1885) first law of migration states that migrants prefer migrating within short distances, so since Ghana is not a faraway place to migrate to for migrants from other West African countries, it is a preferred destination. The 1975 ECOWAS charter on movement also plays a role. The protocol established by the subregional body allows for the free movement of people among member countries. Migrants from other ECOWAS countries take advantage of the existence and application of this protocol, making Ghana a destination area for their migratory movements. Apart from these two factors, one can attribute Nigerian immigrants' decision to settle in Ghana to colonial ties. Both countries are former British colonies, and as a result, immigrants from Nigeria, Ghana's second largest sending country, will be drawn to the country due to its colonial ties.

Aside the settled immigrants in Ghana, there is evidence of non-Ghanaians entering the country regularly. According to the Ghana Immigration Service (GIS) 2019 annual report, 956,372 people entered Ghana in 2018, coming from a variety of countries. Because the reasons that influence migration differ for each migrant, these people entered Ghana for a variety of reasons, some to work temporarily, others for tourism and recreational purposes, and others were transient migrants whose destination area was not Ghana but Ghana was a transit point in their migratory journey. The annual numbers of both settled immigrants and immigrants entering Ghana attest to the fact that

Ghana has been and continues to be an important destination for both settled immigrants and transients. As a result, it is necessary to know why they end up choosing Ghana.

Ghana: The Pull Factors

Pull factors in migration discourse refer to existing conditions in an area that attract potential migrants to that area. Various factors have pulled and continue to pull immigrants to Ghana since the eighth century, which Boahen (1966) posits is the earliest trace of immigration in Ghana. The eighth century was a high point in Trans-Saharan trade, so people were freely moving from one geographical area to another. Agyei and Ofosu-Mensah (2009), citing Ibn Batuta and Leo Africanus, fifteenth and sixteenth-century writers, respectively, indicate that during this period, there were peaceful movements of people across ethnic boundaries, and these movements included people who entered the geography of Ghana from the north. According to Boahen, immigration to Ghana during this period was for two reasons: trade and the exchange of scholars. Agyei and Ofosu-Mensah (2009) cite Wolfson (1958), who claims that traders from neighbouring territories brought items for sale such as ivory, kola nuts, cattle, sheep, hide, and clothing to the Salaga market for sale. They also cite Clapperton (1929), who confirms the presence of traders from outside Ghana's borders in Kiaama after trading in Gonja and Asante.

Hill (2009) confirms Boahen's claim that education was a pull factor for immigration to Ghana during the Trans-Saharan trade period. Hill claims that the scholars in Ghana were Islamic scholars who were also merchants and that they came to Ghana to serve as advisors and scribes.

60

"Muslim merchant- scholars also played an important role in the non-Muslim kingdom as advisors and scribes in Ghana. They had the crucial skill of written script, which helped in the administration of kingdoms" (Hill, 2009). From the position of Hill, it is conclusive that the concepts of documentation, correspondence between groups/kingdoms, and expert advice were introduced into Ghana by Muslim merchant- scholars, who also trained indigenous people in these skills. All of this suggests that trade and education were the initial pull factors for immigrants to Ghana.

Portuguese explorers arrived on Africa's west coast in the fifteenth century. In Ghana, they docked at Shama in 1471, according to the South African History Online (SAHO) in a 2019 publication. The Portuguese expansion to Africa was a result of King John I's quest to obtain access to the gold-producing areas of West Africa, so the reason for coming here was for trading purposes. This prompted them to construct forts at Cape Blanco in Sierra Leone and Elmina in Ghana to safeguard their trading stations from rival European traders.

In his work "West African Church History," Agebti (1986) adds another factor to trade as the pull factor that brought the Portuguese to Ghana, he asserts that evangelism or the propagation of the Christian message to Africa was also a reason why they came to Africa. However, Ogunrinade and Abu (2013) disagree with Agbeti on the importance of evangelism in attracting Europeans to Africa. According to the scholars, trade was the primary pull factor for the coming, with evangelism serving as a secondary factor.

"This period was marked by much trading and less evangelism. And Christianity was introduced like a rigid institution that had been moderated and

tailored according to the Western tradition and invested in the African people who had no opportunity to question its presence" Sanneh (1983) as cited by (Ogunrinade and Abu, 2013; 121).

The claim made by Ogunrinade and Abu that trade was the main reason for the arrival of Europeans is supported by evidence from Agyei and Ofosu-Mensah (2009), who claim that the presence of Europeans on the West Coast of Africa from the fifteenth century onwards disrupted Trans-Saharan trade. This indicates that the Europeans were ardent traders who did everything they could to be at the center of trading on Africa's West Coast. So, despite Agbeti's claim that evangelism was a pull factor for Europeans, it was not the main focus as trade was, and thus in this era, trade was the main pull factor of immigration to Ghana, with evangelism being a peripheral pull factor.

Cheiab (2015) mentions the presence of Lebanese immigrants in Ghana since the 1800s, but he believes that the migration to Ghana by Lebanese immigrants was not planned with Ghana as the destination. Poverty struck Ottoman Greater Syria, caused by communal rioting in the city of Aleppo and directed at the minority Christian community (Masters, 1990). Poverty, combined with violence, drove many Lebanese, particularly the Christian minority, to seek refuge in the Americas. Instead of ending up in the Americas, the majority of Lebanese ended up in Ghana and other areas along the West African coastline, from which some moved to the Americas and other areas. Despite Ghana initially being a stopover on their migration journey, some Lebanese stayed and engaged in trading activities, making trade a factor in settling in Ghana. As a result, the pull factors for the Lebanese presence in Ghana were transition and trade.

Following the completion of India's partition in 1947, Indian citizens settled in Ghana. According to Anarfi (2010), the Indians were drawn to Ghana by trade. Anarfi backs up this claim with a 1960 study in Accra, which claims that Indians played a critical role in trading in Accra, accounting for 15% of traders at the time; and today, there are traces of Indian-owned businesses throughout Ghana.

The presence of Chinese immigrants in Ghana dates back to the first decade of the twentieth century, according to Amonoo (2013) and Adjavon (2013), after a 1970 trade agreement between Ghana and China, Chinese immigrants began arriving in large numbers, either for temporal or permanent settlement. The pull factor in this migration movement of Chinese immigrants was and continues to be trading, but anecdotal evidence exists to show that Chinese immigrants in Ghana engage in other activities other than trade, with illegal mining being one activity they are known for in recent times.

According to Brydon (1985), Ghana was a destination area for many African freedom fighters and Pan-Africanists, with the motivation for these people or Ghana's pull being the country's political situation, as the first sub-Saharan country to gain independence. Ghana was seen as a beacon of hope for the political emancipation of all Africans and black people around the world, so the political situation was a pull factor in attracting these immigrants. In recent times, black freedom fighters and Pan-Africanists have continued to see Ghana as a destination area for their migration journey. In 2019, the government of Ghana launched "The Year of Return," a program to commemorate the end of 400 years of slavery. This initiative drew many black people and pan-Africanists to Ghana, some of whom stayed permanently.

According to Mabogunje (1972) and Anarfi (1982), Ghana is a major destination for migrants from Africa in general, and West Africa in particular. According to Akokpari (1998 & 2000), Africans migrate to Ghana for economic and asylum-seeking reasons. Antwi- Bosiakoh (2008), posits that after gaining independence, Ghana became a popular destination for other African migrants, particularly those from the West African subregion, due to the prospect of finding work, industrial development, and high wages. As per Adepoju (2008), the 1960s saw an influx of Nigerian migrants into Ghana, who worked as traders, farm labourers, farm contractors, factory workers, and menial workers on construction sites.

As far as asylum-seeking is a pull factor that draws migrants here, the cause can be attributed to Ghana's relative peace and political stability in comparison to other African countries. Though Ghana has had its share of political unrest in the past, which has resulted in the emigration of Ghanaians, the story has changed in the last three decades since the fourth republic, with several polls to elect national leadership and smooth transitions of power. This stands in stark contrast to other African countries where civil unrest and political crisis drive people away. According to Anarfi et al. (2003) and Bump (2006), there were 150,000 refugees in Ghana in 1993. The sending countries of these refugees were Liberia, Sierra Leone, Togo and Ivory Coast. As of 2018, Ghana had 11,891 new refugees, with the sending countries being Ivory Coast, Togo, and Liberia (UNHCR, 2018). According to the United Nations High Commissioner for Refugees (UNHCR) 2019 report, there were over 20,000 asylum seekers in Ghana as of 2011.

The main drivers of immigration to Ghana over the years and even today are the economic factors, which deal with the exploitation of natural resources such as oil, cocoa, minerals, and others and create employment opportunities for these immigrants. Another driver has been the country's liberal economic environment; Ghana has long been a trading hub for all immigrants who choose it as their destination area, and this is expected to continue in the coming years, especially now that the secretariat office of the African Continental Free Trade Agreement (AfCFTA) has been established in Ghana's capital, Accra.

Furthermore, Ghana's political stability has been and continues to be a major draw factor in attracting immigrants to the country. In the West African sub-region, Ghana is seen as an oasis of peace, and with recent political instability in the subregion, the country's current run of three decades of political stability will continue to be a good pull factor for immigrants.

Education, particularly at the tertiary level, remains a major draw factor for immigrants who choose Ghana as a destination country. According to Anarfi (2010), the Ghana Immigration Service (GIS) granted resident permits to 2,992 foreign students in Ghana in 2007. According to a 2018 report by Ghana's National Identification Authority (NIA), they registered 12,220 foreign students in 2017. The nearly 10,000 differences between 2007 and 2017 figures demonstrate that education is a pull factor that makes Ghana a destination area for immigrants, and with Ghanaian universities receiving international recognition for their exploits, education as a pull factor will continue.

Thus, as a destination area, these four factors are the main pull factors Ghana has to attract immigrants, though there are other peripheral factors too. Familial issues make people migrate to various destinations and Ghana is no

different. In 2017, the National Identification Authority (NIA) registered 4,576 foreigners who were in Ghana purposely because they had partners in Ghana. The same body registered 3,743 religious workers and 1,313 retirees within the same period. The religious workers as well as the retiree's presence in Ghana can be attributed to the proverbial Ghanaian hospitality as being the pull factor. It can be seen that the main pull factors to Ghana as a destination area are factors of national characteristics and the peripheral pull factors are subjective and based on the individual immigrants' own needs, perceptions and judgement.

Summary

This chapter has examined Ghana's migration story within a historical context; bringing out the patterns of immigration; emigration and internal migration. Ghana like any other country has three migration patterns; emigration, internal migration, and immigration, with each pattern having an impact on Ghana's overall migration context. The overall pattern is that in the migration context, Ghana is a country of origin, transit and destination. Each of these patterns is influenced by different factors, but it has been established that Ghana, as a destination area, is open to all people regardless of background, and five key factors influence potential immigrants to choose Ghana as their destination area adding up to these five factors are peripheral factors as well.

CHAPTER THREE

ACTION CHAPEL INTERNATIONAL

Introduction

This chapter focuses on the research's study area, Action Chapel International (ACI). The chapter provides a bird's-eye view of the church's history and origins, its organisational structure, the church's growth and development, and, most importantly, the church's relationship with (im)migrants. Some of the details provided by the aforementioned thematic areas in this chapter include the church's initial membership number, vision, and mission. Also, the chapter discusses the church's leadership, roles, and teachings. The chapter will additionally provide information on the church's current membership as well as the branches in Ghana and the rest of the world. Most importantly, the chapter will reveal information about the history, numbers as well as classification of immigrants at Action Chapel International (ACI), which is critical to the study.

Action Chapel International: History and Origin

The European exploration of Africa's west coast in the 15th century, which led them to Ghana, formerly the Gold Coast, altered many socio-cultural trajectories in the African country. One of the trajectories that changed as a result of European exploration was the religious demography of the people because the explorers brought Christianity with them to supplement the existing Indigenous religious beliefs and Islam, which had been present in Ghana's hinterlands as early as the seventh century. Bin Yusuf (2021) asserts that Islam preceded Christianity in entering the shores of Ghana, the scholar traces the presence of Islam in Ghana to Mande-Dyula traders at Begho in Ghana's Bono

and Ahafo areas in present times.   Indeed, the presence and impact of the Christian faith were immediately felt, as Agbeti (1986) asserts that the first ever Christian service held anywhere along Africa's west coast occurred on January 20, 1482, at Elmina, formerly Edina.

The strand of Christianity introduced in the 15th century was Roman Catholicism, but years later, specifically, after the 16th-century Protestant reformation that hit Christianity, several other Christian manifestations emerged, as the revolution brought with it other manifestations of Christianity. One of the manifestations of Christianity that emerged after the Protestant Reformation is charismatic Christianity, and it is into this strand or manifestation of Christianity that the research area Action Chapel International (ACI) fits. Charismatics are Christians who value divine inspirations, pneumatic experiences, and gifts of the spirit. This emphasis on the divine in charismatic Christianity is reflected in Action Chapel International's (ACI) motto, "A place where Divinity meets Humanity." This motto indicates that as a charismatic church, Action Chapel International (ACI) places a great premium on the working of the divine, which is a hallmark of all global charismatic movements.

Founder of ACI, Nicholas Duncan-Williams founded Action Chapel International (ACI) in 1979. The church is headquartered in Accra, Ghana. Gifford (1994), as cited by Quenin (2016), describes Action Chapel International (ACI) as one of Accra's largest mega-churches. Gifford (2004) asserts that the founder, Nicholas Duncan-Williams, converted to Christianity in 1976 after being hospitalized as a result of his wild lifestyle as a youth, which included stowing away twice to Europe. Gifford goes on to say that the same year he converted, Nicholas Duncan- Williams went to Nigeria to study at the

68

Bible school established by the renowned Benson Idahosa, where he spent two years. Quenin (2016) corroborates this by referring to Nicholas Duncan-Williams as a disciple of Benson Idahosa.

Larbi (2001) asserts that Nicholas Duncan-Williams failed in an attempt to establish a working relationship with the Church of Pentecost upon his return to Ghana in 1978 after learning under Benson Idahosa's tutelage. "Duncan-Williams returned to Ghana from Nigeria in 1978 and made some initial effort to work with the Church of Pentecost. When this failed, he started meetings with a small group at his father's residence, at the Airport Residential area, Accra" (Larbi, 2001, p300).

This statement from Larbi demonstrates that establishing a church independently was not Duncan-Williams' initial goal, and his church's early establishment was undeniably an "act of God" because it would not have happened that early upon his return from Nigeria if the Church of Pentecost had agreed to collaborate with him. Both Larbi and Gifford confirm that Duncan-Williams founded Christian Action Faith Ministries International (CAFM), which later became Action Chapel International (ACI), in 1979. Larbi (2001) adds that when Duncan-Williams began his ministry, it was not effectively established until meetings in Ghana in late 1979 with Rev. J.S.B. Coker, Bishop Idahosa's assistant.

The Action Chapel International (ACI), Ghana's first charismatic church, was thus founded as a result of the Church of Pentecost's rejection of its founder Duncan-Williams, as well as the apostolic blessings given by Bishop Idahosa through his assistant. It was Rev. Coker who gave the green light for the group to become a church.

From the aforesaid, it is clear that the movement founded by Nicholas Duncan-Williams was not a church but rather a fellowship in its early stages. As a fellowship meeting in his father's house, as indicated by Larbi (2001), the name of the movement was Christian Action Faith Ministry (CAFM), a name the movement retained for some time even after it transitioned from a fellowship to a church. Action Chapel International (ACI) now goes by the umbrella name United Denominations of Action Chapel International. This name represents all denominations of the church worldwide.

Moreover, in asserting that what Duncan-Williams started in 1979 was a fellowship which later evolved into a church, Larbi (2001) stated that it was a "small group". Indeed, the initial membership of the fellowship and even the church is unknown. This is because as a fellowship, people from already established churches joined them. A temple minister provides a lot of clarity on this subject.

"When Archbishop started it was a fellowship and the number was not known but since it was not a church it was not a huge number, the numbers increased when the church was established especially when we moved to the prayer cathedral". (Personal Conversation on 26th June, 2022).

This statement from the temple minister suggests that the current church attendance was a later development of the Duncan-Williams movement. The minister's claim that attendance and membership increased when the church relocated to the prayer cathedral backs up Quenin's (2016) claim that Action Chapel International (ACI) is a mega church because membership and attendance are high. According to Asamoah-Gyadu (2019), mega churches are churches with international, global, and worldwide appeal and membership.

70

These classifications apply to Action Chapel International (ACI). This is because, according to Gifford (2004), all of these categories have been manifested within the church since the church moved to the Prayer Cathedral in 1992.

Mission and Vision

A mission and vision are immutable for any institution in this world, religious or not. Without these two key motives, the institution is likely to fail. The mission determines the institution's assignment or task, and for religious groups, the mission also refers to their vocation, which is what they were established or given the divine calling to do. For example, Asamoah-Gyadu (2019) claims that Living Faith Church Worldwide, also known as "Winners Chapel" was formed by David Oyedepo with the mission of making people rich. The theology of any religious group is thus driven by their mission, Asamoah-Gyadu goes further to say that the theology of Oyedepo's ministry is a prosperity theology which entrenches the mission of his ministry.

While the mission is concerned with the task that an institution is established to perform, the vision is concerned with what the institution aspires to be or achieve within a specific time frame, which may be long-term or short-term depending on the mission of the institution. Thus, the vision of any institution is linked directly to the mission since it is the mission that shapes the vision and vice-versa. All in all, both mission and vision move in tandem.

At Action Chapel International (ACI) the mission of the church is to train, equip and develop Christ-like disciples through prayer, the word of God, prophetic and spiritual warfare, deliverance, and soul-winning for the end-time harvest. On the other hand, the vision of Action Chapel International (ACI) is

71

to make Christ known throughout the world through the multiplication of churches and denominations. When the mission and vision of Action Chapel International (ACI) are juxtaposed with the earlier claim that both mission and vision move in tandem, the mission and vision of Action Chapel International (ACI) validate this claim. As a church with the mission of equipping and developing Christ-like disciples through various means such as prayer, soulwinning, and the word of God, it is not surprising that the church's vision is to make Christ known throughout the world through the multiple establishments of churches and denominations.

The church's main mission is to gather Christians for the 'last days,' also known as the end-time harvest. This mission thus calls for evangelism to win souls as well as keep them in the faith through constant fellowship with other believers. With this mission, the vision of making Christ known throughout the world through the multiplication of churches and denominations is appropriate because it captures the tenets of their mission. Speaking about the church's mission and vision a temple minister in a personal conversation said

"The church was founded to save souls and prepare them for end of-the-world living on earth as well as in heaven, Ghana and the rest of the world were in turmoil when archbishop founded the church, and the mission was to save them." (Personal Conversation 28th June, 2022)

According to the temple minister's statement, the location and timing of establishing or starting an institution are important in determining the mission. The fact that Action Chapel International (ACI) was founded in Ghana in 1979 lends credence to this. According to the statement, the church was established to save people, particularly in Ghana. The year 1979 remains pivotal in the

history of post-independence Ghana because it was the year that Ghana's longest-serving head of state first burst onto the scene through a military uprising on June 4, 1979. As per Hambali (2019), the plotters of the 1979 military coup sought to save Ghana and Ghanaians from social ills such as bribery, corruption, hoarding, and economic hardship. On a global scale, the world was experiencing both the Cold War and the repercussions of the Vietnam War, which ended in 1975. These factors for the coup, as stated by Hambali, put Ghana and Ghanaians in a state of despair, and there was a need for some salvation. As a result, the mission of Action Chapel International (ACI), to bring salvation to the people, as stated in their mission statement and explained by the temple minister, was perfectly suited to the time and location.

Furthermore, given that the vision moves in tandem with the mission and that the vision occurs within a timeframe, it is necessary to determine whether the vision of Action Chapel International (ACI), which is to make Christ known throughout the world through the multiplication of churches and denominations, has been fulfilled in their forty-three (43) years of existence. As previously stated, the church began as a "small group" fellowship in 1979, but by 1992, Gifford (2004) asserts that the church was worshipping in their current auditorium, known as the Prayer Cathedral, and their numbers had increased, as Gifford further suggests that the church at that time had twenty-eight branches in Ghana and abroad. Today, the United Denominations of Action Chapel International (UDACI) website claims to have over 500 branches and affiliate ministries worldwide, and their slogan "one Church in many locations worldwide" confirms this. As a church with the vision of making Christ known throughout the world by establishing churches with over 500 branches and

affiliate ministries worldwide, as well as having worshipped in the prayer cathedral, which holds approximately 4,000 people per session, it can be concluded that Action Chapel International (ACI) has stayed and continues to stay true to both its mission and vision since its inception.

Core Teachings of Action Chapel International (ACI)

Smart (1969) provides six dimensions that can be used to identify a group or movement as a religious entity, one of which is the doctrinal dimension. According to Smart, this dimension indicates that the group must have teachings or theology. Action Chapel International (ACI) as a church has its teachings or theology. However, as previously stated by Asamoah-Gyadu (2019), the teachings or theology of any church are heavily influenced by its mission. Thus, with Action Chapel International (ACI) having the mission of training, equipping, and developing Christ-like disciples through various means for the end-time harvest, their theology is expected to revolve around this, based on Asamoah-Gyadu's assertion.

Action Chapel International (ACI) summaries its entire theology in what they call statements of beliefs which is duly provided on the church's official website. There are ten (10) statements of beliefs, each of which captures exactly what the church teaches and its theology. The following are Action Chapel International's (ACI) beliefs statements:

- We believe that to live the holy and fruitful lives that God intends for us, we need to be baptised in water and be filled with the power of the Holy Spirit the Holy Spirit enables us to use spiritual gifts. including speaking in tongues.

74

- We believe in the power and significance of the Church and the necessity of believers to meet regularly together for fellowship. prayer and the breaking of bread.

- We believe that God has individually equipped us so that we can successfully achieve His purpose for our Lives which is to worship God, fulfil our role in the Church and serve the community in which we live.

- We believe that God wants to heal and transform us so that we can live healthy and blessed lives to help others more effectively We believe that our eternal destination of either Heaven or hell is determined by our response to the Lord Jesus Christ.

- We believe that to receive forgiveness and the 'new birth' we must repent of our sins. belief in the Lord Jesus Christ. and submit to His will for our lives

- We believe that the Lord Jesus Christ as both God and man is the only One who can reconcile us to God. He lived a sinless and exemplary life, died on the cross in our place, and rose again to prove His victory and empower us for life.

- We believe that sin has separated each of us from God and His purpose for our lives.

- We believe that the Bible is God's Word. It is accurate, authoritative and applicable to our everyday lives.

- We believe in one eternal God who is the Creator of all things He exists in three Persons: God the Father, God the Son and God the Holy Spirit.
He is totally loving and completely holy.

- We believe that the Lord Jesus Christ is coming back again as He promised.

    According to these statements, Action Chapel International (ACI) is a church that teaches about baptism both in water and by the Holy Spirit, as well

as its theology focusing on the coming of Christ, prosperity, and Christian fellowship. This church's theology also confirms the earlier cited claim by Asamoah-Gyadu (2019) that a church's theology is influenced by its mission. It is clear from the church's theology that the church believes in and teaches about the second coming of Christ, the salvation and prosperity of all humanity. These central aspects of their theology are strongly related to their mission.

ORGANISATIONAL STRUCTURE of ACTION CHAPEL INTERNATIONAL (ACI)

For any organisation or institution to function properly and to be able to execute both its mission and vision, the organisation or institution must have a structure, and this structure produces the chain of command, where there is leadership who makes decisions and followers who follow those decisions. This results in the formation of a social bond, which Smart (1969) refers to as the social dimension in religious circles.

The organisational structure of Action Chapel International (ACI) is divided into two parts: leadership and members. The leadership division is further subdivided into four strata, whereas the member's division is undivided. The archbishop's office, the college of bishops, pastors, and heads of departments, ministries, and cell leaders are the four strata of the leadership division.

The Archbishop's Office

The archbishop's office is the highest in the leadership hierarchy, and it is held by Nicholas Duncan-Williams (Archbishop), the church's founder and leader. It is this office that routinely makes unilateral decisions about the church's directions and tangents. As a result, most major decisions about and

for the church concerning any issue are made by this office. In a personal conversation, a temple minister said

"The archbishop makes the majority of decisions because he is the head of the church, founded the church, and knows the exact mission God has placed on his heart." (Personal conversation 26th June, 2022)

The minister's statement clearly shows that the primal office within the church's leadership strata, the office of the archbishop, is one of great paramountcy because all major decisions come from that office. After all, the occupant of that office is the founder. Perhaps the church would struggle to make major decisions if that office and its occupant did not exist. Furthermore, the primacy of this office supports Halliburton's (1987) argument that in most Christian churches, bishops and, by extension, archbishops have almost unlimited authority.

The College of Bishops

The college of bishops is the next level of leadership at Action Chapel International (ACI), and it is made up of various Bishops from the church. The resident Bishop at the church's main branch is at the top of this stratum. The stratum of Bishops serves as both counsel and council to the archbishop and the entire church. This is the group on which the archbishop seeks advice on major decisions. This level of leadership is the consultancy bureau to the office of the archbishop. Beyond the unilateral decisions that may come from the office of the archbishop, all other decisions for and about the church are done in consultation with this leadership stratum.

To summarise, the college of bishops is the group that assists the archbishop, the church's founder and leader, in running the church.

The Pastors

The pastors are the church's next level of leadership after the college of bishops. Most heads of Action Chapel International (ACI) branches around the world fall into this stratum; some branches are led by bishops. The Adenta, Accra branch of the church, led by Bishop James Saah, is an example of a branch led by a bishop. This stratum of leadership also includes temple ministers who serve at the church's headquarters, the prayer cathedral. The primary responsibility of this leadership stratum is to serve as pastors to the congregation.

Oates and Oates (1982), and Armstrong (1984) provide clarity on what it means to pastor a congregation. Pastoring, according to Oates and Oates, is about being a shepherd to God's flock, so it is the pastor's responsibility to guide the congregation. The scholars go on to say that guidance comes from taking care of the souls and their relationships with individuals, families, and small groups. Pastoring, according to Armstrong, is about providing leadership. According to the scholar, by providing leadership, the pastor becomes the church's organiser, trainer, and director. As a result, the pastor becomes the church's pivot, and everything revolves around them, and all members look up to them. A critical examination of the scholars' arguments reveals that the role of a pastor in any church or denomination is critical because they are the people the congregation looks to for direction and guidance. This was stated by a temple minister regarding their role at Action Chapel International (ACI)

"We ministers are the congregation's shepherds; we interact with them regularly, and it is our responsibility to help them grow in the faith and succeed in whatever they do." (Personal conversation on June 28, 2022).

The temple minister's statement accurately corroborates the claims made by scholars Oates (1982) and Armstrong (1984). From the statement and the claims, it is clear that the role of a pastor, regardless of church or denomination, is about shepherding the congregation.

Departmental Heads

The final level of leadership consists of the heads of various sectors. This includes department heads, ministry heads, and cell leaders. For any institution, including a church, to function properly and efficiently, there must be a division of labour in which different groups take responsibility for different tasks. As observed by the researcher in the field, there is this concept of division of labour at Action Chapel International (ACI), as different groups exist to take on various tasks. The researcher observed the following departments and ministries at the church: music ministry, outreach ministry, women's ministry called (Action women), youth ministry, media department, welfare department, cooperate office, and counselling department. Aside from these ministries and departments, there are also home cells, which are the church's avenue for member Bible studies.

There are leaders in these ministries, departments, and home cells. These leaders are in charge of the departments, ministries, or cells that they oversee. The welfare department, for example, is led by tribe leaders. The church models the biblical narrative of the twelve tribes of Israel, for their own they use the twelve months to create the tribes and the leaders of the various tribes take care of the welfare issues of members. In a personal conversation, a temple minister stated this about these leaders

"These leaders assist the church leadership in running the church's affairs; they get their various departments to ensure everything is in order; if the music is good at church, it means the head of the music department did a good job, and that is what all the leaders do." (Personal conversation 28th June, 2022).

Besides the Archbishop, the college of Bishops and the pastors, other leaders at Action Chapel International (ACI) contribute to the smooth operation and administration of the church.

Generally, there are four levels of leadership at Action Chapel International (ACI). These four levels are not on the same wavelength in terms of authority; the chain of authority begins with the archbishop's office and works its way down to the heads of various ministries, departments, and cell leaders.

Growth and Development of Action Chapel International (ACI)

Nicholas Duncan-Williams and the church he founded and leads, Action Chapel International (ACI), are household names in both the global and Ghanaian Christian landscapes. The growth and development of a church that began in 1979 as a fellowship of a small group, as described by Larbi (2001), and now has over 500 affiliate ministries and branches worldwide, as well as worshipping in a cathedral that holds approximately 4,000 people in two different services on Sundays, is worth exploring.

The current size and global presence of the church led Quenin (2016) to label Action Chapel International (ACI) as a megachurch. According to Asamoah-Gyadu (2019), mega-churches exhibit physical characteristics such as large auditoriums. He also emphasises that one important trait of mega-churches

is the numbers, so large crowds attending various church activities are used as a measure. The Action Chapel exhibits all of the characteristics mentioned by Asamoah-Gyadu. They have the motto "one church in many nations" because of their global presence. Furthermore, their large auditorium and numbers have already been mentioned. So, in exploring the church's growth from a fellowship group meeting in the founder's father's house to what it is today, the strategies used by the church to achieve its current status will be critically evaluated. The evaluation will be primarily based on Paul Gifford's work and some field observations by the researcher.

In the work *Ghana's New Christianity,* Gifford enumerates some strategies employed by Action Chapel International (ACI) which turned the church into a global household name within the Christian landscape. Some of these strategies according to Gifford (2004) are preaching style, membership demography, special service and activities, media presence, and the message preached.

Gifford asserts that the preaching of Action Chapel International (ACI) founder Nicholas Duncan-Williams is influenced by African American preachers, stating categorically that the way Nicholas Duncan-Williams dresses, his diction, and his stage strides are all clear depictions of the famous preacher T.D. Jakes. On the field, the researcher noticed that the archbishop speaks with the diction of an African American. According to Gifford, this style of preaching and stage strides opens the church up to non-indigenous people and is thus a strategy used by the church to grow.

According to Gifford, the church's demographics are primarily youth and the Ghanaian middle class, which the researcher confirmed through

81

observation. At all Action Chapel International (ACI) services, one can expect to see a young congregation as well as older Ghanaians from the middle class. Gifford's explanation for this demography being the most prevalent in the church is that the church's message is best suited for them. Previously, it was established that the church's mission focused on saving the people of Ghana and the entire world, and the mission influences the theology, so the church's theology, which was previously established to be salvation and prosperity for all humanity, endears to this specific demography, thus their presence at the church.

A relationship or bond between the congregation is required for a church to grow, and this relationship is created at Action Chapel International (ACI) through special services and activities, according to Gifford (2004). The special activities and services mentioned by Gifford are weekday services that are mostly run by temple ministers. The researcher observed some of these services at Action Chapel International (ACI) which includes Dominion Hour, Friday Night Prayer, and Saturday Morning Rain service. Gifford claims that these services are used to keep members active within the church as well as to open the church's doors to new members.

Additionally, Gifford attributed the church's growth to the shrewd use of media. Gifford defines media as both electronic and print. In terms of electronic media, Gifford claims that Action Chapel International (ACI) employs a television and radio presence where the archbishop's sermons are broadcast. At the time Gifford's work was released, the most notable television station to find the archbishop's message was the national broadcaster GTV, which aired the archbishop's message every Sunday morning. Today, the church

has its television station, Dominion TV, where the message is broadcast daily, including live broadcasts of Sunday church services. In addition, the church uses social media platforms such as Facebook, Twitter, and YouTube to spread its message. Daily messages from the archbishop and other bishops are shared on these platforms, as well as live streaming of regular church services. These social media platforms, along with television and radio, provide the church with adequate global reach and traction.

Gifford stresses that the archbishop has written and published a wide range of books that cover a wide range of issues and that through these books, the church can extend its reach and thus grow. Among the books written by the archbishop is *Prayer moves God, Enforcing Prophetic Decrees 1&2, Binding the Strongman, Providence and Destiny, Powers Behind the Scenes, and The Price of Greatness*.

There is a bookshop in the basement of the prayer cathedral that sells these books as well as other Christian literature, confirming that print media is an important tool in the factors responsible for the church's growth and development.

As previously stated, the prosperity for all message is at the heart of the church's theology, and Gifford (2004) asserts that the message preached is what draws the younger and middle-class demographics to the church. Much of the message at Action Chapel International (ACI), according to Gifford, focuses on finances, career development, and prosperity. He cites the example of the church's 2000 national convention, which focused on 'Economic Empowerment.' In addition, for nearly a decade, the church has held an annual event called IMPACT, with the goal of teaching, praying, and leading members

into prosperity. As posited by Gifford and confirmed by the researcher through observation, sermons of prosperity, breakthrough and other career advancement messages are recurring emphases at Action Chapel International (ACI). Because they appeal to the youth and the Ghanaian middle class, these messages are used to grow the church.

Notwithstanding the strategies presented by Gifford and some observed by the researcher, there is a core duty for Christian denominations that is a biblical directive, to which all Christians respond. This is the "great commission," which requires Christians to preach the gospel and win souls. Responding to this duty requires all churches to evangelise to win souls, and Action Chapel International (ACI) also engages in evangelism, which allows the church to grow in membership.

The evidence of evangelism within Action Chapel International (ACI) is taken from Gifford (2004), who claims that before founding his church Global Revival Ministries, Robert Ampiah-Kwofie was the evangelism director at Action Chapel International (ACI). Ampiah-Kwofie founded his church in 1983, four years after Duncan-Williams founded Action Chapel International (ACI), and if he (Ampiah-Kwofie) was an evangelism director before starting his church, it means that Duncan-Williams incorporated and used evangelism, which is a globally known church growth strategy, in the very early years of founding Action Chapel International (ACI).

Moreover, looking at both the mission and vision of the church which mandates them to make Jesus known to the entire world and also starts churches globally, evangelism had to be a non-negotiable tool and strategy for the church. It is clear that the group, which began as a fellowship that Larbi (2001) referred

to as "a small group," has used various strategies over its four decades of existence to become a global household name within the Christian landscape.

Action Chapel International and Immigrants

A Biblical View of Migrants

Stories of migration fundamentally permeate the entire Bible and Action Chapel International's ministry to migrants is tenable as it has antecedents in the Bible. Abraham for example was commanded by God to go and settle in a foreign land and subsequently becoming an immigrant (Gen. 12). Similarly, Ruth was a Moabite woman who became a migrant worker (Ruth 2). Joseph nonetheless was trafficked across borders and that fundamentally shaped his experience as an immigrant (Gene. 37). Perhaps the most significant immigrant in the Bible was Jesus (Matt. 2). So, we established that ACI's hospitality to migrants is biblically induced, and more so, as the call to show hospitality to migrants abound in Scripture (Heb. 13).

The History of Migrants at ACI

There is no exact figure for the number of immigrants in the church because the figure is unknown. "The number of immigrants in the church is not known because we do not differentiate between them (immigrants) and us," says one temple minister. (Personal conversation 26th June, 2022). Another temple minister confirms this, saying,

"Since we do not run a migrant ministry, we do not keep track of the number of immigrants, but we do have a lot of them around, some who are permanent and some who come and go." (Personal conversation 28th June**, 2022).**

The response of the second temple minister, combined with the fact that the church offers both Filipino and French services, gives the impression that the Action Chapel International (ACI) has a sizable immigrant population. According to observations made by the researcher at the Filipino and French services, as well as two regular services held at the Prayer Cathedral on Sunday, the immigrant population at the Church is estimated to be around one hundred people (100). On two separate counts, the Filipino service totaled eighty-three (83) and ninety-six (96). The French service, on the other hand, had one hundred and seven (107) and one hundred and eighteen (118) on two counts, respectively. From the researcher's perspective, the approximately one hundred (100) immigrant population at Action Chapel International (ACI) comes from the Filipino service, which has an average of ninety (90) people, and the French service, which also has an average of one hundred and ten (110) people, based on the two respective counts. The projected figure includes these figures, as well as the immigrants who attend either of the two regular services held at the prayer cathedral. This projected figure is for immigrants who are regulars at the church and excludes those who only come sparingly. The projected figure, in addition to those who are not mainstays, attests to the claim made by scholars such as Ferris (2005) and Ager (2011) that religious organizations, including churches, are popular integration centres for immigrants. Based on this assertion and the projected figure, it is evident that in Ghana, immigrants consider Action Chapel International (ACI) as a viable option for integration.

Regarding when the church began receiving immigrants, there is no exact date for it, as a temple minister puts it,

"It has been very long since we started having immigrants either as members or as visitors, it started even before I became a temple minister." (Personal conversation 26th June, 2022)

This problem of not knowing exact dates is not novel to information obtained orally. According to Prempeh (2021) citing Boakye (2015), one of the issues with oral sources is the concept of absolute dating. As a result, Prempeh proposes the concept of relative dating as a solution to this problem. A series of events are analysed with this concept of relative dating to arrive at a tentative date for an event.

The visit of Rev. J.S.B. Coker and the appointment of Dr Muyiwa Adekoya as a pastor will be examined using this concept to solve the dating issue of when Action Chapel International (ACI) began receiving immigrants. Rev. Coker, Bishop Idahosa's assistant, visited in 1979 to officially kickstart the church, and Dr Muyiwa Adekoya, a Nigerian, was made a pastor in 1984 according to one temple minister. Based on these two events and dates, Action Chapel International (ACI) started receiving immigrants at least by 1980. This date was determined by the fact that Rev. Coker's visit occurred in late 1979, Larbi (2001) claims it occurred in December 1979. Also, Dr Muyiwa Adekoya may have been a member of the church for some time before his ordination as a pastor. Therefore, considering all perspectives and placing receiving immigrants as members or visitors by at least 1980 makes Action Chapel International (ACI) one of the first indigenously founded churches in Ghana to be involved in that venture very early.

Classification of Immigrants at Action Chapel International

According to Merriam-Webster dictionary, classification is the systematic arrangement of objects into groups or categories based on predetermined criteria. According to this definition, classification refers to categorizing items into types based on their similarities. Moving from this broad definition and narrowing classification to migration discourse, King and Skeldon (2010) argue that migrants are broadly classified into two strands: internal migrants and international migrants, this classification is based on the two main types of migration, internal migration and international migration. Furthermore, Frederiks (2015) contends that, in addition to the two broad classifications provided by King and Skeldon, migrant classification or labelling is based on the migrant's nationality, race, religious beliefs, and reason for migrating. Castles (2010) agrees with Frederiks, claiming that migrants are classified based on their race, nationality, or religious inclination. What the scholars argue does not imply that migrants are always classified under a single label. In some cases, a migrant's nationality or race, religious beliefs, and reason for migration are all labelled at the same time. For example, a Ghanaian who is a Christian and has emigrated for asylum purposes can bear the labels of nationality, which is Ghanaian, religious inclination, which is Christian, and motive for migrating, which is asylum seeking. Thus, in one case, the person is a Ghanaian Christian asylum-seeking immigrant in their destination area, while in another case, the same person can simply be a Ghanaian immigrant, a Christian immigrant, or an asylum-seeking immigrant.

As scholars, Frederiks (2015) and Castles (2010) have asserted, migrants are sometimes labelled based on the reason for their migration, resulting in a

plethora of classifications for migrants. Scholars such as Jannissen (2004), Bell et al. (2010), Wickremesinghe & Wimalaratana (2016), and Lopez et al. (2019) have provided some of these plethora of classifications of migrants. These scholars categorize immigrants as labour or economic migrants, political or asylum migrants, familial or chain migrants, return migrants, social migrants, and environmental migrants. In terms of what each of these types of migrants represents, labour or economic migrants are those who migrate for work, trade, or business reasons. Political or asylum migrants are those who migrate to escape wars or politically motivated persecutions, whereas familial or chain migrants are those who migrate for family reasons, usually to join family members who have already settled in the destination area.

Social migrants are people who migrate for social reasons, such as seeking education, and healthcare, or avoiding cultural practices such as "forced marriage." Finally, environmental migrants are those who migrate as a result of natural factors such as earthquakes, volcanos, and drought amongst others.

Almost all of these classifications of immigrants are represented among (im)migrants at Action Chapel International (ACI). Though the two broad classifications of migrants identified by King and Skeldon (2010) are both present at Action Chapel International (ACI), the other classifications will focus on the projected figure of three hundred (300) international migrants.

Beyond the classification proposed by King and Skeldon (2010), Frederiks (2015) and Castles (2010) argued that religious inclination, in addition to nationality and race, is used to classify migrants. On the religious inclination classification, all international immigrants in the projected number of three hundred (300) at Action Chapel International (ACI) will be classified as

Christians. The justification for this is that religious inclination labelling is only given when the immigrants either confirm their affiliation or are seen worshipping with the said religious group. And since Action Chapel International (ACI) is a Christian church, it is appropriate to classify them as Christian migrants.

At Action Chapel International (ACI), immigrants come from a variety of countries and racial backgrounds. As a temple minister puts it,

"Over here, we have people from various countries who worship with us when they settle in Ghana; some come from Europe, Africa, and other parts of the world." (Personal conversation 26th June, 2022**)**

Another temple minister adds**, "Action is open to people from all over the world who want to worship with us, we have Filipinos, Chinese, Americans, our African brethren, and even Indians here." (Personal conversation 28th June, 2022)**

These claims by temple ministers, combined with the researcher's observations at various church services and conversations, confirm that the immigrants at Action Chapel International (ACI) are of various races and national backgrounds. Nigeria, Liberia, Ivory Coast, the Netherlands, Togo, the Philippines, and United Kingdom, and China are among the countries represented among the immigrants. This demonstrates that, in terms of immigrant racial classification, races such as Blacks, Asians, Latinos, Europeans, and Afro-Americans can all be found at Action Chapel International (ACI). This diversity of nationality and racial background of immigrants at Action Chapel International (ACI) reinforces the researcher's claim in the

previous chapter that Ghana, as a destination area in the migration process, is open to all people of diverse backgrounds, not just a specific nationality or race.

As previously stated, the immigrant population at Action Chapel International (ACI) is diverse in terms of nationality and racial background, as are their reasons for migrating. Hanciles (2003) correctly asserts that human migration is influenced by a variety of factors and that each migrant has a unique reason for migrating. As a result, even within the same receiving area, migrants will have different causal factors, as is the case at Action Chapel International (ACI). Though it has been stated that the factors that influence migration differ from migrant to migrant, the researcher established in the previous chapter based on literature from scholars such as Brydon (1985), Akokpari (1998,2000), Adepoju (2008), Bosiakoh (2008), Anarfi (2010), Amonoo (2013), and Adjavon (2013) that as a destination area, the pull factors to Ghana are classified into two broad areas, which are the national characteristics factors and the peripheral factors. Economic or labour reasons, political reasons, and education fall under the former broad category, while familial reasons, retirement, and Ghanaian hospitality fall under the latter broad category.

To ascertain the researcher's pull factor to Ghana establishment and classify the immigrants at Action Chapel International (ACI) based on their pull factor to Ghana, the researcher sampled twenty (20) out of the projected immigrant figure of three hundred (300) and interviewed them on what made them choose Ghana as a destination area. Six (6) of the twenty (20) immigrants interviewed cited labour or economic reasons for choosing Ghana as their destination area, four (4) cited education, and four (4) cited political reasons. In

91

addition, four (4) cited family-related issues and two (2) cited retirement as the reason.

Some of the interviewed immigrants had the following to say about their reasons. The first interviewee, who came to Ghana for economic reasons, stated, **"My company opened an office here (Ghana) and since I had already worked in some African countries, I was an obvious choice to be sent here. So, work brought me to Ghana" (Personal conversation 3rd July, 2022).** So, for this immigrant, settling in Ghana as a destination area was the result of an employer decision; if the company had not opened an office in Ghana and sent him here because of his prior experience working in Africa, Ghana would not have become his destination area.

The next economic immigrant also said this **"I came to Ghana some seven (7) years ago when my employers (name withheld) sent me here, so in the last seven (7) years my family and I have been living in Ghana" (Personal Conversation 3rd July,2022).**

This response is similar to the first interviewees in that, like the first respondent, the choice of Ghana as a destination area was influenced by their company rather than their own free will. Another economic immigrant explained her path to Ghana, saying,

"Growing up, I had family members who had been to Ghana and shared very good stories, so when I was looking for a place to start my business after graduating, I settled on Ghana." even though her reason was economic, as with the first two, settling in Ghana was a personal decision rather than an employer decision, as with the other two. This demonstrates that among

92

economic immigrants, some settle in Ghana as a destination area of their own volition and those settle as a result of an employment decision.

Those who came to Ghana for education gave their reasons as well, with one saying,

"My family wanted me to come to school in Ghana because my father said Ghana was a better option than my home country." (Personal conversation 3rd July, 2022).

The next respondent, who also cited education as a reason, stated, **"My family decided that I had to come to school in Ghana and follow in the footsteps of my older siblings who all had their tertiary education in Ghana." (Personal conversation 3rd July, 2022).**

Since these two respondents are from West African countries, it is possible to conclude that Ghana's education system, particularly at the tertiary level, is highly regarded within the sub-region.

As previously stated, some immigrants settled in Ghana for political reasons, two of which are as follows:

"When civil war broke out in my country in 2010, my family decided to move to Ghana because Ghana is a very peaceful country."(Personal conversation 26th June, 2022).

"Ghana has been my home since the Liberian civil war, I came here through the U.N. and ECOMOG joint evacuation project and from that time Ghana has been home," (Personal conversation 26th June, 2022)

said another respondent. Looking at the countries of origin of the two respondents, Ivory Coast and Liberia, respectively, these responses confirm Akokpari's (1998, 2000) claim that many Africans who settle in Ghana as their

destination area do so for political reasons. And, as the researcher correctly stated in the previous chapter, Ghana is considered much more politically stable than most other countries in the sub-region and the continent at large, making Ghana a preferred destination area for political immigrants from all over the continent.

When Ravenstein's (1885) economic reason-only theory of migration was eventually challenged by scholars such as Lee (1966) and Adams (1968), one of the reasons they gave for migration was family-related issues; at Action Chapel International (ACI), some immigrants settled in Ghana as a result of their family being here. One of these interviewees indicated,

"I came to Ghana because my husband was sent here to work and I had to come with him." (Personal conversation 28th June, 2022).

Another respondent stated**, "My family (mum and dad) were already settled in Ghana for business reasons, so when I finished school, I joined them here." (Personal conversation 28th June, 2022).**

For these two respondents and others, settling in Ghana as a destination area was solely influenced by the presence of their family.

When Bell et al. (2010) did their classification of migrants, there was one classification that was very new in migration discourse, and that is the retirement migrants' classification. Not many migration studies have mooted the idea of people migrating to new areas as their working years are over, but Bell et al. proved through meticulous research that there are instances where people migrate to new areas just to retire. Some immigrants have settled in Ghana as retirees and worship at Action Chapel International (ACI). Two of

94

these immigrants spoke with the researcher about why they chose Ghana as their destination.

"I was here in 2019 for the year of return, and that was when I decided to settle in Ghana after retirement," (Personal conversation 3ʳᵈ July,2022) said the first respondent**.**

"My family had always had ties with Ghana, my grandfather was a civil rights activist and part of many civil rights movements, he visited Ghana a couple of times and so did my father, settling in Ghana as my retirement home was an easy choice," (Personal conversation 3ʳᵈ July,2022) the other respondent said. Though these two respondents have settled in Ghana for retirement, an examination of their responses reveals political undertones.

The first interviewee mentioned the "year of return' as what convinced her to choose Ghana as a retirement home; the "year of return" was a Ghanaian government program commemorating four hundred (400) years to the end of slavery. The second respondent mentioned how his grandfather's involvement with civil rights organizations influenced his decision to retire to Ghana. These responses support Brydon's (1985) claim that Ghana is appealing to pan-Africanists and civil rights activists as a destination area. Furthermore, choosing Ghana as a retirement destination demonstrates that the proverbial Ghanaian hospitality, as Anarfi (2010) indicates, is a very strong pull factor in the immigration sphere of the entire Ghanaian migration process.

Based on these responses and others from the twenty (20) as well as extra conversations, it is clear that the pull factors to Ghana as a receiving area in the migration process are primarily economic or labour reasons, political reasons, education, and family reasons. This confirms what the literature

95

asserted in the previous chapter. Furthermore, based on these responses, it can be argued that settling in Ghana as a destination area is either deliberate or a result of external influences which could be coming from family or employer. This confirms the assertion by Van Engen (2010) who states that many immigrants have left their homes voluntarily whilst others have left due to certain influences beyond them.

Consequently, there are economic or labour immigrants, political or asylum immigrants, chain or familial immigrants, retirement immigrants, and social immigrants in Ghana, which corresponds to the classifications provided by scholars such as Jannissen (2004), Bell et al. (2010), and Lopez et al (2019).

Chapter Summary

This chapter has revealed the early beginnings of Action Chapel International (ACI), as well as the church's mission of salvation and the vision of planting churches all over the world. In addition, the four strata of the church's leadership and their roles have been clearly defined. Furthermore, the various strategies used by the church to grow have been revealed. The chapter also highlighted the church's history with (im)migrants, and it was known that contacts with (im)migrants began very early in the church's existence. Moreover, the chapter classified the (im)migrants at Action Chapel International (ACI) based on the reason for migration and saw different classifications.

CHAPTER FOUR

SETTLEMENT OF CHRISTIAN MIGRANTS

Introduction

This chapter of the study presents and analyses data gathered through fieldwork. It is however heralded by a review of what the study set out to do in chapter one. This study was driven by the fact that there is a paucity of information in the literature on the area of religion and migration in the global south particularly where the global south becomes the receiving area. What the study sought was to shore up the paucity of information by studying how Action Chapel International (ACI) helped immigrants settle in Ghana.

Data Production Procedure

The case study and phenomenological approaches in qualitative studies as explained in the opening chapter were used. While the case study approach helped generate an in-depth understanding of the phenomenon under study in a real-life context, the phenomenological approach as a scientific approach to the study of immigrant settlement at Action Chapel International (ACI) allowed the researcher to study the observable aspects of what happens at the church with regards to immigrants.

The technique used for sampling was the purposive sampling method. In using the purposive sampling technique, the researcher intentionally selected the respondents to achieve the required data. The researcher preferentially enlisted respondents with indispensable knowledge regarding the subject matter to contribute to the study. At Action Chapel International (ACI) two ministers, four church members who are Ghanaians as well as twenty members who are

immigrants were selected, moreover, four Ghanaians who are not members of the church were also selected to participate in the research.

The instruments used in the data collection were unstructured interviews as well as observation. The interview enabled interactions which allowed the researcher to collect data from the respondents without restrictions. As a result, there was sufficient flexibility on the part of the researcher in the questions as well as follow-up questions used to collect data. The observation provided ample opportunity for the researcher to conduct a critical examination of what occurs at Action Chapel International (ACI) in terms of immigrant issues. A thorough examination of the raw data resulted in the following categories under the themes that emerged.

A. Immigrant status within the church

B. The perceptions about immigrants

C. Immigrants' needs and challenges

D. Church's involvement in immigrants' affairs

Immigrant Status within the Church

The Oxford Dictionary defines status concerning people as "the official classification given to a person that determines their rights and responsibilities." The rights and responsibilities which are determined by the status assigned to individuals are either social or professional. Where social refers to the person's standing in the societal strata and professional refers to their standing in a work ecosystem.

When it comes to migration discourse, the status that remains paramount among the two is social status. This occurs because when people change

locations, their status changes as well; the status they held in the sending location is not the same as the status they will have in the receiving location. This is referred to as "loss of social capital" by Weeks (2017) and "loss of status" by Bempong et al. (2019). For Weeks (2017), people build social capital through socialization, which helps them maintain their status; however, a location change disrupts the built social capital because the (Im)migrant must build new social capital in their receiving area. The term "loss of status" as given by Bempong et al. (2019) refers to the fact that when an individual migrates, whatever level they were in the social strata of their sending location will not be present in their receiving area; their status has been lost.

In the context of this work, social status is the focal point, and it will be viewed through the lens of religion. As a result, the status of immigrants at Action Chapel International (ACI) will be the centre piece. The reasons for looking at social status from a religious perspective rather than any other are that the focus of this work is to see immigrants and migration in general from a religious perspective, and the study area where migrants were sampled is a church, which is a religious organization. Though these reasons are practical and understandable, clarity on how religion and/or religious organizations fit into the social status dimension of this entire discourse is required. Scholars have studied various intersections between religion and migration since the beginning of the academic study of the two phenomena. Some of the intersections have included the role of religion in the migration process, migrants' religious leanings, and how religious groups provide aid to migrants, among other things.

The social dimension of religion in migration discourse emerged between these intersections. Scholars like Ter Haar and Eppsteiner & Hagan have been at the forefront of discussing religion's social dimension in the migration discourse. Ter Haar (2001) asserts that religion takes on a social dimension in the migration discourse when migrants rely on religious activities in their receiving areas. Ter Haar's proposition is best explained by the fact that migrants' reliance on religious activities in the receiving area creates a social dimension for them. This is because most religious activities are communal, involving others, such as a church service. Through communality, migrants bond with one another and with the settled population, creating a sense of community for them, which is essentially a social activity. Thus, for Ter Haar, the social dimension of religion evolves from the community it creates for (im)migrants.

According to Eppsteiner and Hagan (2016), the inclusion of religion in migration stems from migrants seeking psychological, social, and spiritual support from religion at all stages of the migration process. The scholars articulate two types of social support for migrants. The first type is community religious organizations or associations, which work in tandem with Ter Haar's social dimension (2001). The second type is aid given to migrants by religious organizations or associations. It was stated at the outset that status is the classification that determines an individual's rights and responsibilities, rights and responsibilities are often within a group or community like a church which is a religious organization. Thus, the social status of immigrants at the Action Chapel International (ACI) will be based on Ter Haar's explanation of community and Eppsteiner & Hagan's first type of society which is also about

community, this is because within a community comes rights and responsibilities. Therefore, the rights and responsibilities of the immigrants in the church will be discussed to conclude on their status in the church.

RIGHTS AND RESPONSIBILITIES OF THE IMMIGRANTS

From various dictionary definitions, rights are the liberties that individuals enjoy that are protected by law within a communal group, whereas responsibilities are the duties that individuals are expected to carry out or execute within the same group. As a church, Action Chapel International (ACI) does not have any laws. So, how are individual rights protected in the church? Individual rights in the church are protected by the church's core values, which are a critical component of its tenets. According to a temple minister,

"The core values are the soul of the church it is what binds all of us together" (Personal conversation 26ᵗʰ June, 2022).

The temple minister goes on to explain that core values are the principles and standardised attitude that every church member is expected to live by. Accordingly, it is not out of place to assert that the 'core values' at Action Chapel International (ACI) are very important to their continued growth as a community and, consequently, a church.

The core values are twelve (12) individual guidelines that direct the Christian Walk of Action Chapel International (ACI) members. There are some precise core values among the twelve (12) core values that fully encapsulate the social interaction and bonding that should exist between members. The following values describe how members interact and bond with one another.

1. Respect each other and celebrate our diversity.

2. Practice hospitality.

3. Respect personal differences and values.

4. Have a sense of community.

Members of Action Chapel International (ACI) are expected to interact socially and bond based on these four values. Though each of these provides a unique perspective on how social interaction and bonding should take place, all four work together to achieve cohesiveness among members regardless of their backgrounds.

The first of the four values encourages members to respect one another and celebrate diversity; this shows that the church values the differences in backgrounds that exist among its members. Despite the members' diversity, this value fosters solidarity among them. The second value emphasizes hospitality, with members expected to welcome everyone with a friendly and generous reception. Members are expected to provide equal hospitality regardless of where the person is coming from; there should be no instances where some people are welcomed better than others. The third value emphasises the importance of respecting personal differences and values. With this value, the church recognises that diversity of background leads to a diversity of personality, perspective on issues, and values because each person was socialised differently. To promote cohesion and sociability among members, there must be respect for personal differences and values, which is what Action Chapel International (ACI) teaches. The fourth and final value discusses having a sense of community. With this value, the church teaches that members should strive to live together regardless of their differences. Living together here represents the church having common interests and exploring them together.

Another aspect of having a sense of community is being there for one another as Action Chapel International members (ACI). A temple minister explains it this way

"Having a sense of community as a value makes us aware that we are a brother or sister to each person so far as they are a member of this church, it does not matter where the person is coming from or whether you know them personally." (Personal conversation 28th June,2022).

From these values, the church forges a path for all members to be treated equally, with natives not being separated or treated differently than immigrants. This confirms the temple minister's earlier statement that the church sees no distinction between natives and immigrants. On the field, the researcher observed that there was mutual respect between Ghanaians who were church members and immigrants. Speaking with members who were Ghanaians, they confirmed that they had mutual respect and friendship with the immigrants. On this issue, a member made this remark

"The relationship differs, but it is calm and 'normal'. Certainly not an apprehensive one." (Personal conversation 3rd July, 2022).

According to the native church member's statement, the relationship he has with all of the immigrants is cordial, but there are differences on personal levels, which may be due to the level of friendship he has with each of the immigrants. This demonstrates the existence of individual friendships within the church, which influences the relationship that native congregants have with the immigrants. Some immigrant church members also shared their experiences about their relationships with Ghanaian congregants. One immigrant said,

"The people are very welcoming; they sometimes make you forget you are not even from here." (Personal Conversation 3rd July, 2022).

Another immigrant reiterated the same sentiment but differently

"With the way I and my family have been welcomed, we feel very much at home anytime we are in church". (Personal Conversation 3rd July,2022).

It is clear from these two responses that the church goes to great lengths to ensure that everyone who joins the church feels welcome. On the field, the researcher observed that when people first join the church, they are assigned a temple minister who will be in charge of making sure the person feels settled in the church for a while. This practice applies to everyone, including immigrants. On this, a temple minister says

"As temple ministers, it is part of our duties to make everyone who comes here feel at home." (Personal conversation, 26th June, 2022).

The core values, as stated and explained, as well as the responses from immigrants, church members, and temple ministers, vividly demonstrate that at Action Chapel International (ACI), immigrants' rights are very much secured, because the values that provide the framework for the rights, when combined, create a community for all, which aligns with the community as espoused by scholars Ter Haar (2001) and Eppsteiner and Hagan (2016).

Beyond rights, responsibilities are another aspect of assessing immigrants' status at Action Chapel International (ACI).

It was stated at the outset that the status of immigrants at Action Chapel International (ACI) would be discussed from two perspectives: rights and responsibilities. After the former has been thoroughly discussed, the latter is the next topic to be addressed within the context of Action Chapel International

104

(ACI). In this context, the responsibility primarily refers to the duties performed by the immigrants at Action Chapel International (ACI). These duties could include those performed as members, leaders, or others as assigned within the church's organizational structure. With this framework, it is critical to determine whether immigrants have specific leadership roles or any leadership roles at all. It will be essential to understand what responsibilities they have in those positions of leadership.

Leadership at Action Chapel International (ACI) is open to all members, regardless of their country of origin. Dr Muyiwa Adekoya, a Nigerian, was ordained as a priest in the 1980s, as previously stated. In addition to Dr Adekoya, many other immigrants have held positions of leadership in the church over the years. A temple minister opines

"Here at Action, we do not discriminate on who can be a leader or not, if the church leadership through prayer are certain that someone is fit for a position, they give it out whether Ghanaian or not." (Personal conversation 26ᵗʰ June, 2022).

Another temple minister corroborates this assertion with this statement "**When it comes to leadership positions the church is open and fair**

to all members, where you come from does not matter." (Personal Conversation 28ᵗʰ June, 2022).

Furthermore, some Ghanaian church members and immigrants shared their knowledge of the situation. A Ghanaian church member had this to say

"Leaders in this church come from various countries, I know that our head of security is from Liberia." (Personal conversation 3ʳᵈ July, 2022).

An immigrant church member also said this,

"Since I have been here, I have encountered different leaders in different positions and some of them are not Ghanaians". (Personal conversation 3rd July, 2022).

The responses from both indigenous church members and immigrants indicate that leadership positions at Action Chapel International (ACI) are not limited to pastoral service but encompass a wide range of other portfolios. One temple minister confirms this by saying

"Leadership in this church is not only related to ministry, there are other positions where people occupy that are not related to ministry, our cooperate office and counselling units all have leaders but they are not ministers and some of them are not Ghanaians." (Personal conversation 28th June, 2022).

This further demonstrates that the role of migrant leaders is determined by the type of leadership position they hold. The head of security, who, according to one Ghanaian congregant, is from Liberia, will have a different role than a temple minister, even though they are all leaders in the church. The statement of a temple minister on the roles of leaders in the church confirms this

"Every leader has their role. We as temple ministers our duty is different from the church counsellors or tribe leaders so is their duty also different from ours." (Personal conversation 28th June, 2022).

Aside leadership roles, immigrants play a role in the church as members or as assigned by church leadership. They are expected to participate in all church activities and services as members. On the role of immigrants as church members, a temple minister had this to say

"As members of the church they must engage in church activities and do things as directed by leadership". (Personal Conversation 28th June, 2022)

Another temple minister also said

"Our non-Ghanaian members just like the Ghanaian members have to engage in all church activities, it is their duty as members to do so." (Personal conversation 26th June, 2022).

Immigrant members are expected to participate in activities such as weekly prayer services, home cell meetings, and tithe payment, among others. These expectations as members are duly met by the immigrants at Action Chapel International (ACI). The researcher observed Immigrant members engaging in and fully participating in church activities outside of the regular Sunday services held. The researcher observed a handful of immigrants at one Saturday "Glory Morning" prayer meeting, as well as two separate "Dominion Hour" services held on Thursdays and one "Friday Night" prayer meeting. Furthermore, it was discovered that during each of these weekday services, in addition to the regular Sunday services, immigrant members contributed in a variety of ways; some served as ushers, others were part of the choir and instrumentalists, and still, others worked with the church's media team during service. This demonstrates that at Action Chapel International (ACI), immigrant members who are not in positions of leadership not only attend church as members but also play an active role in other areas of the church. A temple minister says

107

"As members, they (immigrants) help a lot in so many ways to make sure service and the church runs smoothly." (Personal conversation 3rd July, 2022).

On the part of the immigrants, they had these to say, the first immigrant said

"As members of the church we have to act as one and be involved in church activities." (Personal conversation 3rd July,2022).

Another immigrant also said this

"I am a member of the church I have to play my role and make the church grows." (Personal Conversation 3rd July, 2022).

Overall, these responses and the researcher's observations on the role of immigrants as members, as well as certain leadership positions occupied by some of them, such as temple ministers, and tribe leaders, and the duties they discharge, which have already been espoused through statements previously mentioned, do indicate that at Action Chapel International (ACI), Immigrant members are more than just church going members, but members who contribute meaningfully through various means.

Consequently, these responsibilities that immigrant members of Action Chapel International (ACI) bear, either through leadership positions or as members, and the rights that they enjoy that are provided for by the church's core values, the status of these immigrant members is no less than that of indigenous members, because responses and observations have revealed that these two groups of people enjoy the same rights and bear the same responsibilities.

The Perceptions

The term "perception" generally refers to how something is regarded, understood, or interpreted. This means that perception is based on personal opinions or points of view. These personal opinions or points of view influence people's perceptions of something. The perception exists for all things, including phenomena such as migration, and thus perceptions about immigrants exist. According to Oucho and Williams (2019), indigenous people in receiving areas frequently perceive migrants as competitors. This perception of immigrants as competitors stems from indigenous peoples' belief that when immigrants arrive, they compete with them for scarce natural resources, housing, and employment, which can lead to tensions between the two groups in some cases. Perceptions of immigrants in the context of this work will be limited to church leadership, church members, and members of society who have had contact with some of the immigrants. The collective responses will determine whether immigrants in Ghana are perceived as competitors, as Oucho and Williams (2019) assert, or whether there are other perceptions about immigrants.

Voice from within Church Leadership and Members

As previously stated, personal opinions and points of view influence people's perceptions. These personal opinions and points of view are further shaped by experiences, how people are socialised, and what they are taught; thus, experiences and socialisation shape perception. Socialisation is the process of internalising a society's norms, mores, and ideologies. Socialisation includes both learning and teaching and is thus the means of achieving social and cultural continuity. As a result, for a society's ideologies to transcend generations,

socialisation is required. In this context, society refers to any organised group, such as a school, association, or church. Schoeman (2010) confirms that socialisation occurs in churches and that churches socialise their members based on biblical teachings. According to Schoeman's assertion, Christian perceptions of any phenomenon, including migrants, are influenced by the Bible, which serves as the foundation for their Christian socialisation. Furthermore, this confirms Scheepers' (2011) claim, which was espoused in the first chapter, that the Bible is interspersed with many migration stories, and that these stories do influence Christian attitudes toward migrants.

It has been established that biblical teachings shape Christian perception through socialisation; therefore, what does the Bible teach about the Christian perception of migrants? According to Scheepers (2011), Christian perception of migrants is determined by their treatment of migrants. The scholar goes on to say that when Christians see migrants as visitors, they treat them with hospitality, but when they see them as strangers, they treat them with indifference. According to the scholar, the Bible teaches Christians to treat migrants right and as visitors in a variety of Biblical stories and teachings. Furthermore, Bauman (2016) contends that Christians should welcome migrants because they are all neighbours. According to the scholar, the Bible contains stories and texts that encourage Christians to do so. Kudee (2019) backs up this claim by positing that the Bible teaches Christians to "see everyone as a neighbour." The scholars agree that Christians must regard migrants as visitors and treat them as such. All scholars agree that, according to Biblical teachings, Christians are obligated to treat migrants with dignity, respect, and kindness. At Action Chapel International, these attitudes towards

migrants as espoused by the scholars are evident through the data gathered using the interview guide and observation.

However, as Scheepers (2011) contends, Christians' attitudes toward migrants differ depending on whether they perceive them as visitors or strangers. This assertion implies that it is not always the case that Christians, whether as an organised group like a church or as individuals, have positive perceptions of migrants, and this could be due to a variety of factors, including personal experiences, as previously stated. Another reason may be that the Biblical teachings that shape this perception are not shared by all Christians, either as churches or as individuals. Until the 16th century Protestant revolution, which established Biblical authority in Christianity known as "sola scriptura," Christians did not place much emphasis on Biblical teachings, and that perspective still exists in some Christian traditions today, claiming that all Christian perceptions, including perceptions of migrants, are influenced by their socialisation, which comes from the Bible, not universal.

This stance makes determining the perception of migrants at Action Chapel International (ACI) pivotal, as it must be determined whether the church as a whole and individual members perceive migrants as visitors or strangers. It will be impossible to gauge the church's overall perception of migrants at Action Chapel International (ACI) because there are no migrant-specific policies, as previously indicated by a temple minister's response. However, the church's core values, particularly the four that have already been espoused, give us a good idea of how the church perceives migrants. Those four core values, as previously stated, demonstrate a church that is welcoming and accommodating to migrants, as well as creating a community that is welcoming to all people

111

regardless of their background. Based solely on the four core values, it is possible to conclude that the church views migrants as neighbours or visitors, as stated by Scheepers (2011), Bauman (2016), and Kudee (2019).

However, these core values cannot fully espouse the perception held by the church in general, as well as individual members; thus, to fully encapsulate the perception the church holds about migrants, the perception the core values have espoused, in addition to the opinions of church leadership, and members, will be enough information to conclude the perception the church holds about migrants.

To start with two temple ministers expressed their views on immigrants, demonstrating how they are perceived by the church leadership. The first temple minister argued that immigrants are as important as anyone else in the church and the country at large; they contribute to the church and the nation, so they are important to the temple minister and must be treated as such. The minister states

"Migrants are very important they play a major role in our church and country and for that, they deserve to be respected. Also, as Christians, we are urged by the Bible to be good to all people, especially strangers." (Personal conversation 26th June, 2022).

The other temple minister supported the the former minister's claim, saying that immigrants are necessary for the general development of any country and also help the church; their importance is enormous, and migrants must be accommodated. The minister said

"For any country to develop they need people from other nations to do so, even in the Bible the Egyptians needed the Israelites so foreigners

112

are necessary for any country including our country Ghana and they must be accepted. Moreover, we as Christians have a charge to be welcoming to strangers and treat them well it is a Biblical teaching." (Personal conversation 28th June, 2022).

Feedbacks from temple ministers reveal that Action Chapel International incorporates a positive perception of immigrants. This aligns with the church's four core values which are centered on welcoming people. Furthermore, their responses demonstrate the influence of the Bible on their attitudes toward immigrants, as both ministers mentioned the Bible admonishing Christians to be hospitable to strangers. This demonstrates that Scheepers (2011), Bauham (2016), and Kudee (2019) are right in their argument.

The opinions expressed by church members, which were used to gauge their perception of immigrants, were not significantly different from the opinions expressed by temple ministers, who represent church leadership. Church members expressed views that were consistent with those expressed by church leadership. In their views, you could sense members who were open and receptive to immigrants and saw them as important stakeholders in the church. The first church member to be interviewed said that

"They (immigrants) play an integral part in the church and as Christians, we are supposed to welcome everyone. The Bible tells us so and the church teaches us to be welcoming too." (Personal conversation 3rd July,2022).

The next church member in expressing an opinion on this issue opined

113

"Migrants are welcome here because the Bible teaches us that we are all created in God's image and nationality should not separate us. So, in our church, we are taught to treat everyone including them (migrants) with respect and treat them well." (Personal conversation 3ʳᵈ July, 2022).

Another church member also expressed this opinion,

"At this church, we are taught to welcome all people without questioning where they come from and also the Bible commands us. So, we the members try to be welcoming, it is part of being here we are Action not just in words but also deeds." (Personal Conversation 3ʳᵈ July, 2022).

These opinions expressed by church members clearly show that, like their leaders, they (members) are open and receptive to immigrants and thus have a positive perception of them (immigrants).

Furthermore, the members' perceptions of immigrants are consistent with those of the leaders, indicating that at Action Chapel International (ACI), the overall perception of immigrants is positive, with both leaders and members viewing them as neighbours who deserve to be welcomed and treated fairly, as scholars Scheepers (2011), Bauman (2016), and Kudee (2019) assert. Additionally, their perception is heavily influenced by both the Bible and the core values of the church. Based on the opinions expressed, this demonstrates that the church's socialisation, which influences their perceptions on all matters, is Bible-based, confirming Schoeman's (2010) assertion that Christian socialisation is influenced by Biblical teachings.

Voice From Outside

The Ghanaian Public

The perception of immigrants at Action Chapel International (ACI) is positive, and it is attributed to Christian socialisation, which is heavily influenced by biblical teachings, as asserted by scholars such as Schoeman (2010). Since immigrants do not live and interact solely at the church but also within a larger society, it is important to know how they (immigrants) are perceived outside of the church, where people's perceptions will not be based on biblical teachings but rather secular socialisation and personal experiences. Anarfi (2010) and the researcher based on responses of some immigrants assert that the proverbial

Ghanaian hospitality is a pull factor for some immigrants who come to Ghana. Also, in a 2016 Afrobarometer report as cited by the International Labour Organization (ILO) in 2018, 57 percent of Ghanaians were in support of immigrants moving to Ghana, particularly for labour reasons. Based on the assertions of Anarfi and the researcher, as well as the findings of the Afrobarometer, one can conclude that the general perception of Ghanaians outside of the church toward immigrants is positive, as is the perception of those within the church. However, Anarfi and the researcher's assertion, along with the Afrobarometer report which assert that some Ghanaians are open to immigrant settlement in Ghana, do not capture the entire perception people have about immigrants out there, particularly the immigrants at Action Chapel International (ACI), because both do not capture the opinions of people who have had direct contact with these immigrants, whether as colleagues at work or neighbours. Furthermore, they do not capture the migrants' own experiences

of how they have been treated or perceived by people outside the church; thus, it is critical to capture the unknown opinions to gauge the perception outside the church and see if it is consistent with the perception inside the church and the assertion by Anarfi, the researcher and also the Afrobarometer report.

Perceptions of Non-Members

As previously stated, people outside the church's perception of immigrants will be influenced by secular socialization and personal experiences rather than biblical teachings because their encounters with immigrants occur outside of the church, and the opinions expressed by people outside the church confirmed this claim. The perception of immigrants outside of the church is not as constant as it is within the church, because what shapes their perception is not uniform as it is within the church.

The first interviewed person opined

"People from outside Ghana deserve respect and have to be treated as good people as they come because for me as a Ghanaian if I travel outside, I would like to be seen as a good person and treated as such, so I try to relate very well with the non-Ghanaians I encounter." (Personal Conversation 8th July, 2022).

For the next person who spoke the perception held towards immigrants was summed up in these words

"Every human being anywhere in the world has to be seen as a good person until they prove otherwise and this how humanity must work whether the person is from your country or not." (8th July, 2022).

The third person to express their opinion which was used to gauge their perception also said:

116

"More often than not these immigrants are self-centered and have a superiority complex, they do not respect us Ghanaians, especially in the workplace, I do not see them as good people." (Personal Conversation 10th July, 2022).

The final sampled perception dwelled on humanity, the respondent said **"As people of this world we must let our humanity lead us all the time and respect all people regardless of their background and where they come from." (10th July,2022).**

The earlier four gathered feedbacks show diverse perceptions towards immigrants outside of the four walls of the church; whilst the first two respondents and the last respondent have favourable perceptions toward immigrants, the third respondent has the exact opposite perception; this indicates that each respondent has had a different experience with immigrants, which has shaped their perception, and this confirms the earlier claim that experiences do indeed shape perceptions. Furthermore, none of the four responses had their perception backed by biblical or religious teachings, demonstrating that perceptions about immigrants that are backed by biblical teachings remain mostly within the church, as Bauman (2016) and Kudee (2019) assert.

Also, the four responses demonstrate three distinct ideas and experiences that shape their perception of immigrants. The first respondent's perception is shaped by the concept of reciprocation; the respondent expects immigrants to be treated fairly and respected by all, and this is because the respondent expects the same courtesy extended to them when they are outside of Ghana. The basic idea of humanity shapes the perceptions of the second and

fourth respondents, who believe that all people, regardless of background or nationality, deserve to be treated humanely, which they argue should be natural for all. The third respondent's perception is shaped by a negative work experience, as stated in the response. If the respondent had a positive working experience with immigrants, the perception held would most likely have been different to reflect the exact experience they had when working with the immigrants.

To conclude on the perception of immigrants held outside of the church, it is critical to hear from immigrants about their experiences and relationships in larger society outside of the church. There is a mixed bag of perceptions in the experiences shared by immigrants, just as there are in the views expressed by people outside the church. The first immigrant discusses the mutual respect that exists between the immigrant and people outside of the church. The immigrant says

"For all the people I have encountered here the relationship has been cordial and we mutually respect each other."(Personal conversation 3rd July, 2022).

The second and third immigrants used for this, their shared experiences were in sharp contrast to the experience shared by the first immigrant. The second immigrant said,

"My experience in Ghana with the locals has not always been smooth there have been times people have disrespected me because I am not from here." (Personal conversation 3rd July,2022).

The third immigrant also opined

"Sometimes because I am not Ghanaian people see that as an advantage to disrespect and discriminate against you and this has happened to me and some friends." (Personal conversation 3rd July, 2022).

One   immigrant's final sample   opinion was   similar   to the first immigrant's opinion, said the immigrant:

"I have had very cordial and calm encounters with the people here, anytime I have encountered people it has been very respectful." (3rd July,2022).

As previously stated, the experiences shared by immigrants show a mixed bag in terms of the perception people have about them; this mixed bag, as seen in the experiences shared, can be attributed to the perception held by Ghanaians about immigrants; a Ghanaian who holds a positive perception about immigrants is likely to be respectful towards all immigrants, whereas a Ghanaian who holds a negative perception about immigrants is likely to exhibit negative attitudes toward the immigrants. Furthermore, while the perception of immigrants outside of the church is mixed, the proverbial Ghanaian hospitality, as cited by Anarfi (2010) and the researcher alongside the Afrobarometer report, is evident in the positive perceptions some Ghanaians hold about immigrants. The negative perceptions that some Ghanaians have of immigrants' stem from personal experiences these Ghanaians have had as well as their socialisation about immigrants.

As a result, there is a stark contrast between the perception of immigrants in the church and the perception of them outside of the church. While the perception within the church is consistent and positive, the perception outside the church is inconsistent and dual, with both positive and negative

perceptions. The only difference is the socialisation that shapes these perceptions both within and outside of the church. As previously stated, the socialisation that shapes their perception of immigrants in the church is based on biblical teachings; however, outside of the church, the perception is shaped by secular ideas such as humanitarian reasons, reciprocation, and personal experiences. Outside of the church, secular ideas shape perceptions of immigrants so strongly that even those who have positive perceptions of immigrants do not have these perceptions because of religious teachings or religious inclusion.

Overall, perceptions of immigrants in Ghana are divided into two broad categories: positive perceptions and negative perceptions. Positive perceptions are associated with biblical teachings that characterise Christian socialisation and, by extension, other religious socialization, as well as with some secular ideas and personal experiences. As a result, positive perceptions can be seen from both a religious and a secular standpoint. Since the negative perception is based on personal experiences and other secular ideas, it can only be seen from a secular perspective.

Needs and Challenges of Immigrants

Many scholars have stated at various epochs that immigrant needs are evident within the migration process when it comes to the needs of immigrants in their destination areas. Stepick (2005), Hanciles (2008), Schreiter (2009), and Simon (2010) are all scholars who have contributed to the discourse on immigrant needs and challenges in their destination area. These scholars assert a wide range of immigrant challenges and needs, ranging from general needs and challenges that affect all immigrants in a given area to specific needs or

120

challenges that affect individual or specific immigrants. Stepick (2005), for example, identifies a search for identity in the receiving area as a challenge for all migrants. This challenge Stepick mention resonates with the loss of status claim made by Weeks (2017) and Bempong et al (2019). Immigrants face difficulties when they move from a religious or ethnic majority to a minority, or from a minority to a majority, according to Stepick.

According to King and Skeldon (2010), the reasons why people migrate are a challenge or a need for them. According to what the scholars posit, if an individual migrates to seek a job, their need will be economic, and the challenges will be the obstacles preventing them from getting a job or difficulties at their workplace; if an individual migrates due to political instability or persecution in their settled area, their need will be political stability in their receiving area, and whatever prevents them from obtaining political stability is their challenge. Based on the scholars' assertions and limiting it to the study area Action Chapel International (ACI), four main reasons were used to categorise the immigrants there being economic or labour, political or asylum, familial or social will be the needs of the immigrants and factors impeding these needs will become the challenges. However, the four issues do not fully encapsulate the needs and challenges of the immigrants at Action Chapel International (ACI), because there are other reasons why some immigrants chose to settle in Ghana, and beyond whatever reason people migrated, they face other challenges as they settle here. Consequently, the needs and challenges of immigrants at Action Chapel International (ACI) are as varied as the immigrants' backgrounds, because each individual has their own needs and or challenges. Nonetheless, there may be some needs or challenges that are

very common and shared by all or most immigrants. Some typical examples are the four needs that were used to categorise them (immigrants).

The Needs and Challenges: The Immigrants Speak

While the four reasons used to categorise immigrants at Action Chapel International (ACI) represent their needs, they do not fully represent all of their needs and challenges as immigrants in Ghana. So, aside from these four needs, what other needs and challenges do these immigrants face?

Speaking with some of the immigrants, they mentioned a variety of other needs and challenges, some of which exist within the church and others which exist outside the church. With the knowledge that these needs and challenges exist both within and outside of the church, the needs and challenges of immigrants at Action Chapel International (ACI) will be classified as church related and non-church-related, where church related represents the needs and challenges of immigrants within the church and non-church related represents the needs and challenges found outside of the church.

Church-Related Needs and Challenges

Within the church, the immigrants' needs and challenges were mostly related to the style and order of worship or service, because most of them came from non-charismatic backgrounds and find the charismatic way of worship and service very challenging, so the first challenge identified within the church is worship adaptation due to liturgical differences that exist between their former churches and Action Chapel International (ACI).

The first immigrant to weigh in on the issue of liturgical differences stated

122

"The service is very fast-paced for me; everything happens soo fast and it is done with so much vigor. As someone who grew up an evangelical, it is difficult to adapt." (Personal conversation 3rd July, 2022).

The next immigrant had this to say

"As a former catholic I must say that I find it very challenging adapting to the way of service. There is a huge difference between how service is done here and how it is done in the catholic church."(Personal conversation 10th July, 2022).

Another immigrant also opined

"Over here the service is very fast-paced and everything happens spontaneously so for me keeping up is very difficult because this is my first time being a member of a charismatic church." (Personal conversation 10th July, 2022).

On the ground and after attending some church services at Action Chapel International (ACI), the researcher is inclined to agree with the Immigrants' claims, as Action Chapel International (ACI) as a charismatic church adheres to the very tenets of charismatics to the latter. The pneumatic experience that characterises charismatic Christianity is very evident at Action Chapel International (ACI). Everything that happened in all of the services observed by the researcher was spontaneous, and members were told that it happened as directed by the spirit. Furthermore, the church's motto "Where Humanity Meets Divinity" hints at how the pneumatic experience directs church service. In the motto, we see a church that is fixated on being in constant touch and alignment with the divine, which solidifies their reliance on spiritual experience. With this reliance on divinity and pneumatic experience at the heart of all services, it is

123

not surprising that immigrant members from other Christian backgrounds find it difficult to adapt. This is because they are not predisposed to charismatic Christianity.

Aside the liturgical differences being a challenge for some of the immigrants, other immigrants at Action Chapel International mentioned linguistic barriers as one of their challenges (ACI). The main language of service at Action Chapel International (ACI) is English, and it has been established that there are both French and Filipino services held at the church, which means that both the French and Filipino languages are used at the church for services. However, because the immigrants' linguistic backgrounds are so diverse, these three languages are only available to a small number of them. Though most immigrants can understand English, which is the primary language of service, they admit that they will feel more at ease if the service is held in their primal language.

One of the immigrants had this to say

"I would love to have services held in German, it will be easier to follow and feel okay, English is not my first language." (Personal conversation 3rd July, 2022).

Another immigrant opined

"The English language is okay for me but if services were held in my language, German, it will be very nice." (Personal Conversation 3rd July, 2022).

This is a result of reviews voiced out by the immigrants on the language barrier, it is evident that they do not object to services being   held in English, but they would prefer a service held in their native language. The researcher

observes their responses and concludes that they would like to be in the same category as those who speak French or Filipino as their first language and receive services in their native language.

Overall, the challenges and needs of immigrants at Action Chapel International (ACI) that occur within the church, which the researcher refers to as religious needs and challenges, are classified into two parts: liturgical and linguistic needs and challenges.

Non-Church-Related Needs and Challenges

As previously stated, there are needs and challenges of immigrants that occur outside of the church, and because most immigrants interact and spend the majority of their time in larger society rather than the church, their needs and challenges outside of the church are much more of daily struggles than the needs and challenges within the church. Furthermore, because the spaces and people with whom immigrants interact in the larger society are diverse, as are the immigrants' reasons for settling here, their needs and challenges are diverse and vary from person to person, though some do fall into certain broad categories.

Outside of the church, immigrants expressed a variety of issues ranging from discrimination to cultural shocks, identity crises, homesickness, and work relationships, among others. As previously stated, these needs and challenges are dependent on the spaces and people with whom the immigrants interact, as well as their reasons for moving here.

Beginning with the issue of discrimination, one immigrant stated

125

"Most times people look down on me because they know I am not from Ghana some even make fun of my accent." (Personal conversation 3rd July, 2022).

Another immigrant expressed their challenge to discrimination and had this to say

"People have shown discriminatory attitudes to me a lot of times and it is because I am not Ghanaian." (Personal conversation 3rd July, 2022). These two responses demonstrate that the immigrants were discriminated against solely based on their nationality. Some immigrants have also expressed their views about the cultural shift they have experienced since settling in Ghana, and this cultural shift has made settling and assimilating into the larger Ghanaian society stressful for them. An immigrant opined

"I find it hard to cope with some of the cultural differences between my home country and here, for instance in Ghana anytime you get food you have to invite the next person and also greeting everyone is almost mandatory it is not like that back home." (Personal Conversation 10th July, 2022)

Further, some immigrants also expressed facing some challenges that had to do with an identity crisis, one immigrant stated

"Sometimes I do not know what I am because back in my country I was in the minority as a Christian but it is very different here, so how I expressed my faith in public has changed and sometimes it confuses me." (Personal conversation 10th July, 2022).

On this same challenge of an identity crisis, another immigrant opined

"When you switch from a society where you were in the upper class to one where you are not due to some circumstances, adapting and settling becomes difficult since everything becomes new to you including how people treat you." (Personal conversation 10th July,2022).

Moreover, some immigrants face challenges such as being homesick or missing family members who are not with them, which makes settling here difficult for them. On this, an immigrant stated,

"My family is not here with me and it makes settling difficult because you need family around you all the time." (Personal conversation 3rd July, 2022).

Another immigrant opined

"I miss home, I miss my family and everything back home I am eager to go back." (Personal conversation 10th July,2022).

These two responses reveal one immigrant who is content to settle in Ghana but wishes to be near their family and another who wishes to return home to their family. Consequently, both want to be with their families, but in different contexts.

Aside these expressed needs and challenges, some other needs and challenges expressed by immigrants focused on work-related challenges, system failures, and communication issues. On work-related challenges, an immigrant expressed this challenge

"As a superior at work anytime I reprimand or query a subordinate they tend to think I am being racist towards them and that is a challenge because it becomes difficult calling them to order when things are not done properly." (Personal conversation 10th July, 2022).

127

On the system failure challenge, an opinion expressed by an immigrant was

"I went to a public hospital with one of my workers and it took a lot of time before anyone attended to him and this was an emergency, I was not very happy he could have died." (Personal conversation 12ᵗʰ July, 2022).

Some of the immigrants voiced out that since the English language is not their mother tongue, it is very confusing having to interact with people sometimes since they are either misunderstood or they cannot express exactly what they want to put across. An immigrant said,

"It is hard talking with people it is either I cannot say what I want or they cannot understand me." (Personal conversation 12ᵗʰ July, 2022)

In summary, the needs and challenges of immigrants outside of the church are very much dependent on who and where they (immigrants) interact and how they are perceived, and because who and where are different for immigrants, so are the needs and challenges, though some fall into broad categories as previously stated.

The Involvement of the Church in Immigrant Affairs

If immigrants have needs and challenges in their new communities, how do they address those needs and challenges? Scholars have claimed that the needs and challenges of immigrants are met by people who have already settled in the area, who are mostly natives. Scholars such as Ferris (2005), Ager (2011), and Pacitto and Fiddan-Qasmiyeh (2013) asserted that religious communities and religious persons play a leading role in providing aid to immigrants in mitigating their needs and challenges. When religious communities are

128

narrowed down to Christian communities, scholars stress that they also play a role in helping migrants mitigate their needs and challenges by providing them with the necessary aid. Scholars such as Chung-Kim (2018), Hollenbach & Heyer (2020), Boadu et al. (2021), and Klaasen (2021) have all provided assertions to support this claim, as previously discussed in the first chapter. Based on the assertions of numerous scholars, it is reasonable to conclude that Action Chapel International (ACI) as a church assists its immigrant members. But, as previously established by a temple minister's response, the church does not run a migrant ministry, so how does the church assist immigrants? According to a temple minister

"We are aware of the needs and challenges of all our members and not only the immigrants that are if they approach us and tell us and depending on the type of the need or challenge the church tries to help." (Personal conversation 26th June, 2022).

Another temple minister also said,

"When you come to church for the first time you fill a form on the form there is a space where you state your needs and the church follows up on it this is done for everyone." (Personal conversation 28th June, 2022).

The researcher on the field observed this happening and even filled out such a form at the church for the first time while observing a main service of the church.

As it has been established that the church is aware of its members' needs and challenges, including immigrants, how does the church assist them in mitigating these needs and challenges, particularly the immigrants, given that the church does not run an immigrant ministry? A temple minister opines

"It is true that we do not run a migrant ministry but since they are members here any challenge, they face the church is duty-bound to assist them, we the temple ministers welcome new members so we are mostly the first people they speak to." (Personal conversation 26ᵗʰ June, 2022).

Another temple minister had this to say

"As a church, we are obliged to help all our members and that includes the immigrants and for them (immigrants) some of our core values as a church make it even imperative that we do not neglect them and their needs." (Personal Conversation 28ᵗʰ June, 2022).

The temple ministers go on to explain how assistance is provided to members, including immigrants. The first temple minister had this to say

"The need or challenge determines the assistance which is provided if it is a welfare need or challenge it is taken care of by their tribe leaders, if the need has to do with their religious or church life, we the temple ministers handle it and provide the necessary help." (Personal conversation 3ʳᵈ July, 2022).

Another temple minister corroborated this by saying

"We provide assistance to all our members and that includes the immigrants but it is not a one-size-fits-all, if it is a welfare issue it is handled by tribe leaders, if it is a social issue mostly involving the state it is handled by the cooperate office." (Personal Conversation 3ʳᵈ July, 2022).

Generally, there are no migrant-specific policies at Action Chapel International (ACI) to provide aid or assistance to their immigrant members, but the church recognises that they are obligated and duty bound to assist their immigrant members, so all avenues that are used to assist the Ghanaian

members are also made available to the immigrant members. There are some specific values in the church's core values that indicate that the church has put itself in a position to help its immigrant members. This chapter has already espoused the core values that bear witness to this claim. Furthermore, some of the immigrant members confirmed that the church did, at some point, provide them with assistance.

Summary

This chapter addressed fundamental issues which are key to the study based on data gathered in the field and analysed using existing literature. Four thematic areas emerged based on the raw data studied and all these areas centered around immigrants at Action Chapel International (ACI). These immigrants have the same status as Ghanaian members in the church where neither group is given preferential treatment, and the church has a positive perception of them, but the perception of them outside of the church is mixed. Furthermore, this chapter has established that immigrants have needs and challenges that are classified into two broad categories, which are church-related and non-church- related needs. And the church, to the greatest extent possible, provides them with the necessary assistance.

CHAPTER FIVE

SUMMARY, FINDINGS, CONCLUSION AND RECOMMENDATIONS

This chapter summarises the research process and the conclusions from main findings and provide recommendations based on the findings and conclusions.

Summary

The research sought to discover how Action Chapel International (ACI), Ghana's first charismatic church, assisted immigrants in settling in Ghana. The purpose of the study was to determine which specific policies the church has in place to assist immigrants in settling in. The study discovered that, even though there are immigrants in the church, there is no institutionalised migrant-specific policy in place, and any policy(ies) which affect immigrants only are ad hoc. The qualitative research strategy was employed in the study. The case study and phenomenological methods were used because the study required an in-depth and multi-faceted understanding of immigrant issues. The phenomenological method was also used to understand how the immigrants at Action Chapel International (ACI) interpret their stay in Ghana. The study's target population included church leaders, church members, immigrants, and some Ghanaian indigenes. The respondents for the study were chosen using a purposive sampling procedure. Data was gathered using research tools such as interviews and observation. The collected data was analysed using themes.

Summary of Chapters

The first chapter provided an overview of the research. In the background, the study established that migration is a long-standing phenomenon in human history that crosses all geographical boundaries, and

religious organisations and individuals, such as churches and Christians, have played critical roles in assisting migrants across generations and geographical boundaries. Despite this, academic discourse on the subject is disproportionately skewed in favour of the global north, leaving gaps in research for the global south. The study outlined four objectives and relied on four guiding questions to achieve these objectives. The purpose of the study was also highlighted.

The study proceeded to discuss the methodology that was used to start the study. In this section, the study relied on scholars such as Kumekpor (2002) and Bhandari (2022) to use qualitative design since it is appropriate for this study. The respondents were chosen using the purposive sampling method from a population of temple ministers, immigrants, church members, and Ghanaians who have had some contact with immigrants. Data was gathered using interviews and observation. The chapter concluded with a review of relevant literature. In the review of the literature, the research looked at studies on migration factors, migration and migrant types, migrant needs, and religion and migration. The chapter ended with the organisation of the study.

The second chapter discussed Ghana's migration context. The chapter focused on Ghana's three migration patterns: emigration, internal migration, and immigration. This chapter revealed that Ghana is a point of origin, transit, and destination in the global migration process. Furthermore, the chapter revealed that Ghana, as a destination area, is open to all people regardless of their background. The chapter went on to discuss the various pull factors that make Ghana a destination area in the migration process, categorising them as general and peripheral factors.

The third chapter concentrated on Action Chapel International (ACI). At Action Chapel International (ACI), the focus was on the church's origins and history, and it was established that the church was the first charismatic church to be established in Ghana. Furthermore, the chapter revealed the church's organisational structure, demonstrating the chain of command within the church's leadership. Furthermore, the chapter explained the church's history with immigrants, stating that the church was one of the first Ghanaian churches to receive immigrants. The chapter also revealed the different types of immigrants at the church, with the typology based on their reasons for migrating to Ghana.

In the fourth chapter, the study concentrated on data analysis and discussion. The analysis was organised around themes derived from the research questions. As a result, the questions were grouped, and the responses provided by respondents were transcribed. The questions focused on the following themes: immigrants' status within the church, perceptions about immigrants, immigrants' needs and challenges, and the church's involvement in immigrants' affairs. The responses had been analysed and summarised with clear discussions of the results. One significant finding from the analysis is that, while Action Chapel International (ACI) is not a church that operates a migrant ministry, the church plays an important role in the lives of the immigrants who worship there because they regard them as members and provide them with any assistance that they require.

Findings

The findings of the study were categorised into four main themes as follows:

A. Immigrant status within the church

B. The perceptions about immigrants

C. Immigrants' needs and challenges

D. Church's involvement in immigrants' affairs

Immigrant status within the church

According to the responses gathered, the status of the immigrants at Action Chapel International (ACI) is the same as the status of the indigenous Ghanaians who worship there. The status of the immigrants and indigenous members was determined through an assessment of their rights and responsibilities at the church. The assessment demonstrated that both groups have the same rights and responsibilities as members, with neither group receiving preferential treatment. This equality of both groups in the church is based on the fact that the church does not distinguish between indigenous and immigrant members; they regard all of them as one people and members of the church. Furthermore, one of the church's core values teaches teamwork; with this core value, it will be difficult to create a "us" and "them" division at the church.

The perceptions about immigrants

Data collected on immigrants' perceptions revealed that they are not uniform across the board. The data was gathered both within and outside of the church; within the church, leadership and members provided information indicating a positive perception of the immigrants; however, outside of the church, while some Ghanaians provided responses indicating a positive

135

perception of the immigrants, other respondents provided responses indicating a negative perception of the immigrants. The perception within the church was positive, owing to their core values and teachings, which are biblically based and encourage them to be kind to strangers. Outside of the church, people's attitudes toward immigrants, whether positive or negative, are formed by personal encounters and experiences they have had with immigrants.

Immigrants' needs and challenges

It was discovered that the needs and challenges of immigrants have two dimensions. These dimensions are church-related needs and non-church-related needs. The church-related needs are the needs of immigrants that occur within the church and are related to church activities; based on the responses gathered, this dimension of need was centered on linguistic problems and liturgical activities within the church. On the other hand, because the immigrants do not spend their entire time in the church but also outside of the church, which is where they spend the majority of their time, there was no doubt that they had needs and challenges outside of the church. Outside of the church, the needs and challenges of immigrants in areas such as language, cultural shocks, system failures, and relationships with indigenous peoples were highlighted.

Church's involvement in immigrants' affairs

According to responses from both church leadership and immigrants, the church, Action Chapel International (ACI), has no established migrant specific policies; instead, the church attends to the needs of its Immigrant members as they arise and the church is made aware. As a result, the church's responses are ad-hoc, and they are based on the specific need or challenges of the immigrant member. The church lacks a migrant-specific policy or policies because it does

not have a migrant ministry and does not distinguish between immigrant and Ghanaian members, resulting in the lack of migrant-specific policies.

Conclusion

The study has shown that immigrant needs and challenges are not considered to be a pressing issue within the church. The absence of migrant specific policies at Action Chapel International (ACI) proves this and this stems from the church's failure to regard immigrants as special or as people with needs and challenges that require special attention, thus viewing them as one with their Ghanaian members. This absence of migrant specific policies at Action Chapel International contributes to the larger national picture and migration discourse in general, in which the global south is viewed as a starting point in the migration process rather than a destination point. Furthermore, the study found that people's perceptions of immigrants are shaped by either their personal experiences or how they are socialised. Thus, there is a positive perception of immigrants within the church, where their socialisation is based on biblical teachings, but outside of the church, the perception is either negative or positive, and this is due to the personal experiences of the individuals.

Immigrant church members have both church-related and non-church related needs because their stay in the country is not limited to the church. Most of the immigrants at the church spend the majority of their time outside the church and its activities, which brings them into contact with the general public. This means that they have needs and challenges both inside and outside of the church.

Recommendations

Since Action Chapel International (ACI) attracts immigrants, it is recommended that the church change from ad hoc migrant interventions to institutional established migrant policies. Furthermore, the church should establish a migrant ministry or an office solely dedicated to serving immigrants.

Moreover, because the entire church, from leadership to members, had a positive perception of immigrants that stems from their core values and biblical teachings, the study suggests that the church extends these teachings beyond its walls to mainstream society to get people to recognise the importance of hospitality to immigrants.

Also, the study recommends that Action Chapel International (ACI) must herald a non-denominational campaign amongst Ghanaian churches on the need to help immigrants to feel at home, since the church through its ad-hoc policies already does that.

The most important recommendation of the study is that more research on migration and religion be conducted from a global south perspective. A conceited and integrative approach can help broaden the scope of the subject matter and its relevance to church and society.

REFERENCES

Abdulai, A. (1999). Internal migration and agricultural development in Ghana.

Abdulai, A. M. (2016). Internal migration determinants: Evidence from northern region of Ghana. *Ghana Journal of Development Studies*, *13*(1), 1-17.

Ackah, Charles, and Denis Medvedev (2012). "Internal migration in Ghana: Determinants and welfare impacts." *International Journal of Social Economics* 39, no. 10: 764-784.

Acosta, D., & Freier, L. F. (2018). Regional governance of migration in South America. *Handbook of migration and globalisation*, 69-85.

Adams, W. Y. (1968). Invasion, diffusion, evolution? *Antiquity*, *42*(167), 194-215.

Addae-Mensah, J. (1983). Labour Force Migration in Ghana: The Case of Migrant Farmers in the Western Region (with special reference to farmers in Wassa-Amenfi district). *Unpublished thesis submitted to the University of Ghana, Legon*.

Addo-Fening, R. (Ed.). (1975). *Akyem Abuakwa and the Politics of the Interwar Period in Ghana* (Vol. 12). Basler Afrika Bibliographien.

Addo, N. O. (1968). Spatial distribution and ecological patterns among the foreign-origin population in Ghana. *Ghana Journal of Sociology*, *4*(1), 19-35.

Adeku, J. (1995). Ghanaians outside the country. *Migration research study in Ghana*, *2*, 1-18.

Adepoju A. 2005. Migration in West Africa. A paper prepared for the Policy Analysis and Research Programme of the Global Commission on

International Migration (GCIM)

Adepoju, A. (2008). *Migration in sub-saharan Africa*. Nordiska

Afrikainstitutet.

Adjavon, J. (2013) Trading activities of Chinese migrants in the central business

district of Accra [Master's thesis]. University of Ghana, Accra.

Adogame, A. (2013). 'Insiders' and 'Outsiders' in African

Christianities. *Studies in World Christianity*, *19*(1), 1-4.

Adu, K. (2005). Dedication to Diversity; IBM's new global supplier diversity

chief. *Network Journal*, *13*(1), 28.

Adu, V. S. (1984). Kumasi Series. *Soil Research Institute, Kumasi, Ghana*.

Adum-Kyeremeh, K. (2019). Political action in sports development during the

national liberation council era in Ghana. In *Sports in African history,*

politics, and identity formation (pp. 59-72). Routledge.

Afolayan, A. A. (1988). Immigration and expulsion of ECOWAS aliens in

Nigeria. *International Migration Review*, *22*(1), 4-27.

Agbeti, J. K. (1986). *West African church history* (Vol. 1). Brill Archive.

Ager, A., & Ager, J. (2011). Faith and the discourse of secular

humanitarianism. *Journal of Refugee Studies*, *24*(3), 456-472.

Agyei, J. and Ofosu-Mensah, A. (2009), Historical Overview of Internal

Migration in Ghana, in Independent Migration of Children in Ghana,

edited by Anarfi, J. K. and Kwankye, S. O.

Akokpari, J. K. (1998). The state, refugees and migration in Sub-Saharan

Africa. *International Migration*, *36*(2), 211-234.

Akokpari, J. K. (2000). Globalisation and migration in Africa. *African*

Sociological Review/Revue Africaine de Sociologie, *4*(2), 72-92.

Alderman, C. L. (1994). The economics and the role of privately-owned lands used for nature tourism, education and conservation. *Protected area economics and policy: linking conservation and sustainable development.*, 273-317.

Amoono, W.N.S. (2013) Dynamics of small-scale mining activities in some selected communities in the Amansie West District [Master's thesis]. University of Ghana, Accra.

Anarfi, J. K. (1982). International labour migration in West Africa: a case study of the Ghanaian migrants in Lagos, Nigeria. *Accra: Regional Institute for Population Studies*.

Anarfi, J. K., K. Awusabo-Asare, et al. 2000. 'Push and Pull Factors of International Migration. Country report: Ghana. Eurostat Working Papers 2000/E (10).

Anarfi, J., Kwankye, S., Ababio, O. M., & Tiemoko, R. (2003). Migration from and to Ghana: A background paper. *University of Sussex: DRC on Migration, Globalisation and Poverty*.

Anarfi, J., Quartey, P., & Agyei, J. (2010). Key determinants of migration among health professionals in Ghana. *Development Research Centre on Migration, Globalisation and Poverty*.

Amin, S. (1974). Accumulation and development: a theoretical model. *Review of African Political Economy*, *1*(1), 9-26.

Antwi- Bosiakoh, T. (2008). Understanding Ghana's Migrants: A Study of Nigerian Migrant Associations in Accra, Ghana'. *Unpublished MPhil Thesis, Department of Sociology, University of Ghana, Legon*.

Armstrong-Whitehouse, I. K. (1984). *Canadian Baptist Women in Ministry:*

Pastoral Care Givers and Receivers (Doctoral dissertation, Acadia University).

Asabir, K. (2004) Migration of health professionals in Ghana. In: *Migration in a Globalizing World: Perspectives from Ghana* (M. Awumbila, D.M. Badasu and J. Teye, eds.). Sub-Saharan Publishers, Accra.

Asamoah-Gyadu, J. K. (2016). Faith, an alien and narrow path of Christian ethics in migration. In *Religion, Migration and Identity* (pp. 152-170). Brill.

Asamoah-Gyadu, J. K. (2019). God is big in Africa: Pentecostal mega churches and a changing religious landscape. *Material Religion*, *15*(3), 390392.

Aspinal, P. and Watters, C. (2010) Refugees and Asylum Seekers: A Review from an Equality and Human Rights Perspective, Manchester, Equality and Human Rights Commission

Awumbila, M., Manuh, T., Quartey, P., Tagoe, C. A., & Bosiakoh, T. A. (2008). Migration country paper (Ghana). *Centre for Migration Studies, University of Ghana, Legon*.

Awumbila, M., Owusu, G., & Teye, J. K. (2014). Can rural-urban migration into slums reduce poverty? Evidence from Ghana.

Babbie, E. (1992). The Practice of Social Research. Belmont, CA: Wadsworth Publishing Company.

Banulescu-Bogdan, N. (2020). *Beyond work: Reducing social isolation for refugee women and other marginalized newcomers*. Transatlantic Council on Migration.

Bauman, Z. (2016). *Strangers at our door*. John Wiley & Sons.

Bell, S., Alves, S., de Oliveira, E. S., & Zuin, A. (2010). Migration and land use

change in Europe: a review. *Living Reviews in Landscape Research*, *4*(2), 1-49.

Bempong, N. E., Sheath, D., Seybold, J., Flahault, A., Depoux, A., & Saso, L. (2019). Critical reflections, challenges and solutions for migrant and refugee health: 2nd M8 Alliance Expert Meeting. *Public Health Reviews*, *40*(1), 1-12.

Bhandari, P. (2022). An introduction to qualitative research. *Retrieved October*, *25*, 2021

Bin Yusuf, J. (2021). Dupuis' discourse on Asante in the 19th century: An evaluation of the Islamic themes in Journal of a Residence in Ashantee (1824). In *The Asante World* (pp. 129-150). Routledge.

Blackwell-Johnson, J. (1998). African American Activists in the Women's International League for Peace and Freedom, 1920s–1950s. *Peace & Change*, *23*(4), 466-482.

Boahen, A. A. 1966. Topics in West African History. London: Longman.

Boahen, A. A. (1975). When Did Osei Tutu Die? *Transactions of the Historical Society of Ghana*, *16*(1), 87-92.

Boudou, B., Leaman, H., & Scholz, M. M. (2021). Sacred Welcomes: How Religious Reasons, Structures, and Interactions Shape Refugee Advocacy and Settlement. *Migration and Society*, *4*(1), 99-109.

Brydon, L. (1985). Ghanaian responses to the Nigerian expulsions of 1983. *African Affairs*, *84*(337), 561-585.

Bump M. 2006. Ghana: Searching for Opportunities at Home and Abroad. *Migration Information Source*

Castles, S. (2010). Key issues in global migration. *Migration*, *2*.

Cheaib, S. (2015) From Lebanon to Africa. *Al Jazeera*, 28 October. Available at www.aljazeera.com/programmes/aljazeeraworld/2015/10

Chryssides, G. D., & Geaves, R. (2013). *The study of religion: An introduction to key ideas and methods*. A&C Black.

Chung-Kim, E. (2018). Aid for Refugees: Religion, Migration, and Poor Relief in Sixteenth-Century Geneva. *Reformation &Renaissance Review*, *20*(1), 4-17.

Clapperman, P. (1929). Movements in Africa. Dumberton Oaks Papers, 13, 5-32

Cohen, D. (2006): Qualitative Research Guidelines Project. Semi-structured interviews. New Jersey: Robert Wood Johnson Foundation URL [Accessed: 10.09.2021]

Cohen, J. H. (2008). Approaching migration: the dynamic nature of human mobility. *Migration Letters*, *15*(3), 301-302.

Cohen, R. (1997) 1 Cultural diaspora.

Cook, J., Oreskes, N., Doran, P. T., Anderegg, W. R., Verheggen, B., Maibach, E. W., ... & Rice, K. (2016). Consensus on consensus: a synthesis of consensus estimates on human-caused global warming. *Environmental research letters*, *11*(4), 048002.

Cortes, K. E. (2004). Are refugees different from economic immigrants? Some empirical evidence on the heterogeneity of immigrant groups in the United States. *Review of Economics and Statistics*, *86*(2), 465-480.

Cox, J. (2006). *A guide to the phenomenology of religion: Key figures, formative influences and subsequent debates*. A&C Black.

Crowe, S., Cresswell, K., Robertson, A., Huby, G., Avery, A., & Sheikh, A. (2011). The case study approach. *BMC medical research methodology*, *11*(1), 1-9.

Daaku, K. Y. (1970). *Trade and politics on the Gold Coast, 1600-1720: a study of the African reaction to European trade*. Oxford University Press.

Hughes, D., Akkök, F., Arulmani, G., Zelloth, H (2019)Migration: theory, research and practice in guidance and counselling, British Journal of Guidance & Counselling, 47:1, 1-5, DOI: 10.1080/0306988 5.2018.1564898

Djafar, F. (2012). Dynamics of push and pull factors of migrant workers in developing countries: The case of Indonesian workers in Malaysia. *Journal of Economics and Behavioral Studies*, *4*(12), 703711.

Dovlo, D., & Nyonator, F. (2004). Migration by graduates of the University of Ghana Medical School: a preliminary appraisal. *Human Resources Development Journal*.

Dumon, W. (1986). Problems faced by migrants and their family members, particularly second-generation migrants, in returning to and reintegrating into their countries of origin. *International migration (Geneva, Switzerland)*, *24*(1), 113-128.

Dzorgbo, D. B. S. (1998). *Ghana in search of development: The challenge of governance, economic management and institution building* (Doctoral dissertation, Acta Universitatis Upsaliensis).

Eppsteiner, H. S., & Hagan, J. (2016). Religion as psychological, spiritual, and social support in the migration undertaking. In *Intersections of religion and migration* (pp. 49-70). Palgrave Macmillan, New York.

Fairchild, H. P. (1925). *Immigration: A world movement and its American significance*. Macmillan.

Ferris, E. (2005). Faith-based and secular humanitarian organizations. *International review of the Red Cross*, *87*(858), 311-325.

Flahaux, M. L., & De Haas, H. (2016). African migration: trends, patterns, drivers. *Comparative migration studies*, *4*(1), 1-25.

Fosu, A. K. (1992). Political instability and economic growth: evidence from Sub-Saharan Africa. *Economic Development and cultural change*, *40*(4), 829-841.

Frederiks, M. T. (2015). Religion, Migration and Identity: A conceptual and theoretical exploration. *Mission Studies*, *32*(2), 181-202.

Frederiks, M., & Nagy, D. (2016). *Religion, migration and identity: Methodological and theological explorations* (p. 204). Brill.

Gifford, P. (2004). *Ghana's new Christianity: Pentecostalism in a globalizing African economy*. Indiana University Press.

GIS (2019). Annual Report: Accra. Retrived on 12th March, 2022

Gomes, C. (2017). Disconnections with the host nation and the significance of international student communities: A case study of Asian international students in Australia and Singapore. In *International Student Connectedness and Identity* (pp. 93-111). Springer, Singapore.

Gonzaley, A (2002). Collective action in networks: Evidence from the Chilean student movement. *Journal of Public Economics*, *188*, 104220.2)

Goodall, C. (2015). Working with difficult to reach groups: A 'building blocks' approach to researching trust in communities. *Handbook of research methods on trust*, 118-126.

GSS (2013). Annual Report: Accra.Retrieved on 12th March, 2022. GSS (2015). Annual Report: Accra. Retrived on 17th March, 2022

Halliburton, J. (1987). *The Authority of a Bishop*. SPCK.

Hanciles, J. (2008). *Beyond Christendom: Globalization, African migration, and the transformation of the West*. Orbis Books.

Hanciles, J. J. (2003). Migration and mission: some implications for the twentyfirst-century church. *International Bulletin of Missionary Research*, *27*(4), 146-153.

Hein, J. (1993). Refugees, immigrants, and the state. *Annual review of Sociology*, 43-59.

Heyer, K. E. (2020). Migrants Feared and Forsaken: A Catholic Ethic of Social Responsibility, *Interdisciplinary Journal for Religion and Transformation in Contemporary Society*, *6*(1), 158-170.

doi: https://doi.org/10.30965/23642807-00601010

Hill, J. H. (2009). *The everyday language of white racism*. John Wiley & So

Hollenbach, D. (2020). Welcoming Refugees and Migrants: Catholic Narratives and the Challenge of Inclusion. *The ANNALS of the American Academy of Political and Social Science*, *690*(1), 153-167.

Hornby, D. (1974). *Draft Regional Plan for the South Coast*. Town and Regional Planning Commission.

International Organization for Migration. (2003). World migration report 2003: Managing Migration-Challenges and Responses for People on the Move. UN.

IOM (2003). Global Report: Geneva. Retrieved on 7TH January 2022

Iwuamadi, F. L. (2016). The Unsettled Debates about Mark 1: 1 and the Central Role of the Verse in Understanding the Gospel. *Catholic Theology and Thought*, *77*.

Jennissen, R. (2004). Economic determinants of net international migration in Western Europe. *European Journal of Population/Revue Européenne de Démographie*, *19*, 171-198.

Johnson, P. C. & Blackwell, D (2011). Religion and diaspora. *Religion and Society*, *3*(1), 95-114.

Joly, D. (2002). Odyssean and rubicon refugees: Toward a typology of refugees in the land of exile. *International Migration*, *40*(6), 3-23.

Kainth, G. S. (2009). Push and pull factors of migration: a case of brick kiln industry of Punjab State. *Asia-Pacific Journal of Social Sciences*, *1*(1), 82-116.

King, R., & Skeldon, R. (2010). 'Mind the gap!'Integrating approaches to internal and international migration. *Journal of Ethnic and Migration Studies*, *36*(10), 1619-1646.

Klaasen, J. S. (2021). Church's response to migrants' quest for identity formation. *HTS Teologiese Studies/Theological Studies*, *77*(3).

Knott, K. (2016). Living religious practices. In *Intersections of religion and migration* (pp. 71-90). Palgrave Macmillan, New York.

Kok, P. 1999. "The definition of migration and its application: Making sense of recent South African census and survey data". Southern African Journal of Demography, 7(1):19–30.

Koser, K. (2003). New African diasporas: an introduction. In *New African Diasporas* (pp. 21-36). Routledge.

148

Kudee, R. (2019). Ministering to Immigrant and Refugee Families: A Case Study on Liberian Refugees in Minnesota. *Word & World*, *39*(2).

Kumekpor, T. K. (2002). *Research methods and techniques of social research*. SonLife Press & Services.

Kwarteng, K. O., & Adum-Kyeremeh, K. (2021). Ahafo–Asante relations, 1712–1935. In *The Asante World* (pp. 25-56). Routledge.

Larbi, E. K. (2001). *Pentecostalism: the eddies of Ghanaian Christianity* (Vol. 1). CPCS.

Lee, E. S. (1966). A theory of migration. *Demography*, *3*(1), 47-57.

Lippert, R. K. (2009). Wither sanctuary?. *Refuge*, *26*, 57.

López Reyes, E. A., Juárez Hernández, L. G., & Veytia Bucheli, M. G. (2019). Typological scheme of migration and forced displacements. *Estudios fronterizos*, *20*.

López-Larrosa, S., Barrós-Pérez, C., Amigó, M. F., & Dubra, M. (2019). Immigrant students in Spain compared to Spanish students: Perceived relationships and academic results. *Revista iberoamericana de psicología y salud*, *10*(2), 64-74.

M. Hambali, Gazali. (2019). To What Extend Can the June 4th Revolution be Considered a Deviance?: Accra

Mabogunje, A. L. 1972. Regional Mobility and Research Development in West Africa. Montreal and London: McGill - Queen's University Press.

Manuh, T. (2001). Ghanaian migrants in Toronto, Canada: Care of kin and gender relations. *Institute of African Studies Research Review*, *17*(2), 17-26.

Marks-Williams, S. (2016). Globalization and its Effects on the Expansion of the Church: Doing and Being Church Among Immigrant in the USA. *The Asbury Journal*, *71*(1), 11.

Martín, B., Onrubia, A., & Ferrer, M. (2016). Migration timing responses to climate change differ between adult and juvenile white storks across Western Europe. *Climate Research*, *69*(1), 9-23.

Masters, A. M. (1990). Changes in forest fire frequency in Kootenay National Park, Canadian Rockies. *Canadian Journal of Botany*, *68*(8), 1763-1767

Mensah, K., Mackintosh, M., & Henry, L. (2005). The 'skills drain' of health professionals from the developing world: a framework for policy formulation.

Ministry of Interior (2019). Country Report: Accra, Ghana.

Myers, S. M. (2000). The impact of religious involvement on migration. *Social Forces*, *79*(2), 755-783.

NIA (2018) Annual Report: Accra. Retrived on 3rd April, 2022.

Núñez, A. M. (2014). Employing multilevel intersectionality in educational research: Latino identities, contexts, and college access. *Educational Researcher*, *43*(2), 85-92.

Nuro, E. A. (1999). Brain drain from Ghana: Case of university lecturers. *Department of Geography and Tourism, University of Cape Coast*, 41-70.

Nypan, A. (1960). Market trade in Accra. *The Economic Bulletin*, *4*(3), 7-16.

Oates, W. E., & Oates, W. E. (1982). *The christian pastor*. Westminster John Knox Press.

Ofosu-Mensah, E. A. Mining (ASM) in Ghana: From Pre-Colonial.

Ogunrinde, E. D., & Abu O. M. (2013). A Pragmatic Analysis of Selected Pentecostal Gospel Print Advertise. Amamihe *Journal of Applied Philosophy*, *18*(9).

Ohene-Bekoe, S. (2017). *Exploring refugee women's access to health care services: The first year* (Doctoral dissertation, University of Saskatchewan).

Orozco, M., & Rouse, R. (2007). Migrant Hometown Associations and opportunities for development: A global perspective. Migration Policy Institute.

Oteiza, E. (1968). A differential push-pull approach. *The brain drain*, 120-134.

Oucho, L. A., & Williams, M. D. A. (2019). Challenges and solutions to migrant integration, diversity and social cohesion in Africa. *UNU-WIDER Available: https://www. wider. unu. edu/sites/default/files/OUCHO,% 20Linda% 20Adhiambo_paper. pdf*.

Owusu, K. G. (2020). *Migration and Development: Ghanaian Hometown Associations (HTAs) as Drivers of Welfare Development Back Home* (Doctoral dissertation, University of Sheffield).

Pacitto, J., & Fiddian-Qasmiyeh, E. (2013). Writing the'other'into humanitarian discourse: framing theory and practice in South-South responses to forced displacement

Park, Y. J. (2009). *Chinese migration in Africa* (Vol. 24, pp. 1-17). Johannesburg: South African Institute of International Affairs.

Peil, M. (1974). Ghana's aliens. *International Migration Review*, *8*(3), 367-381.

Peil, M. (1995). Ghanaians abroad. *African affairs*, *94*(376), 345-367.

Prempeh, E. O. (2021). Historical reconstruction of an Asante ancillary state: Origin, migration, and settlement of Sekyere Kwamang. In *The Asante World* (pp. 111-128). Routledge.

Quartey, P. (2009). *Migration in Ghana: A country profile 2009*. International Organization for Migration.

Quenin, S. O. (2016). *Advertising and Religious Publicity: A Study of Action Chapel International and International Central Gospel Church* (Doctoral dissertation, University of Ghana).

Ravenstein, E. G. (1885). The laws of migration. *Journal of the statistical society of London*, *48*(2), 167-235.

Rimmer, D. (1966). The crisis in the Ghana economy. *The Journal of Modern African Studies*, *4*(1), 17-32.

Rothchild, D., & Gyimah-Boadi, E. (1986). Ghana's economic decline and development strategies. In *Africa in economic crisis* (pp. 254-285). Palgrave Macmillan, London.

Rouch, J. (1959). Variations in Sea Level at Monaco.: Note on Computation of Ratio Factor. *The International Hydrographic Review*.

Sackey-Ansah, A. (2020). African Christian Immigrants. *Transformation*, *37*(1), 66-82.

Saunders, J. B., Snyder, S., & Fiddian-Qasmiyeh, E. (2016). Introduction: Articulating intersections at the global crossroads of religion and migration. In *Intersections of Religion and Migration* (pp. 1-46). Palgrave Macmillan, New York.

Scheepers, P. (2011). Migration: An Opportunity for the Gospel. *Vox Reformata*, *77*, 71-85.

Schoeman, W. J. (2010). The racial discourse and the Dutch Reformed Church: Looking through a descriptive-empirical lens… towards a normative task1. *Acta Theologica*, *30*(2).

Scholz, U. (2019). It's time to think about time in health psychology. *Applied Psychology: Health and Well-Being*, *11*(2), 173-186.

Schreiter, R. (2009). Mission and Human Identity in the Light of Edinburgh 2010: A Response to Brian Stanley. *Mission Studies*, *26*(1), 98-101.

Shaw, R.P. (1975) Migration Theory and Fact. Regional Science Research Institute, University of Pennsylvania, Philadelphia.

Simon, B. (2010). *From migrants to missionaries: Christians of African origin in Germany* (Vol. 151). Peter Lang.

Smart, N. (1969). The religious experience of mankind.

South African History Online (2019). Global Edition: Cape Town. Retrieved on 17th March, 2022

Stenscheke, C. W. (2018). Issues of Power, Authority, and Interdependence from a New Testament Perspective. *American Baptist quarterly*, *38*(1), 54-84.

Stepick, A. (2005). God is apparently not dead: The obvious, the emergent, and the still unknown in immigration and religion. *Immigrant faiths: Transforming religious life in America*, 11-38.

Sudarkasa, N. 1974-75. 'Commercial Migration in West Africa with Special Reference to the Yomba in Ghana'. African Urban Notes Series B (1): 61-103.

Ter Haar, G. (1998). The African Diaspora in the. *New trends and developments in african religions*, (186), 245.

Ter Haar, G. (2001). *African Christians in Europe*. Action Publishers.

Teye, J. K., Awumbila, M., & Benneh, Y. (2015). Intra-regional migration in the ECOWAS region: Trends and emerging challenges. *Migration and Civil Society as Development Drivers-a Regional Perspective*, 97.

Thet, K. K. (2014). Pull and push factors of migration: A case study in the urban Area of Monywa Township, Myanmar. *News from the World of Statistics*, *1*(24), 1-14.

Thieme, S. (2006). *Social networks and migration: Far West Nepalese labour migrants in Delhi* (Vol. 7). LIT Verlag Münster.

Thompson, M. (1969). Causes and Circumstances of the Du Pont Family's Emigration. *French Historical Studies*, *6*(1), 59-77.

Twumasi-Ankrah, K. (1995). Rural-urban migration and socioeconomic development in Ghana: some discussions. *Journal of social development in Africa*, *10*, 13-22.

UN DESA (2019). Annual Report: New York City. Retrieved on 12th March 2022

UNHCR (2013). Annual Report: Geneva. Retrieved on 12th March 2022.

UNHCR (2018) Global Report: Geneva. Retrieved on 17th March, 2022.

UNHCR (2019) Global Report: Geneva. Retrieved on 17th March, 2022.

Van Dijk, R. A. (1997). From camp to encompassment: discourses of trans-subjectivity in the Ghanaian Pentecostal diaspora. *Journal of religion in Africa*, *27*(Fasc. 2), 135-159.

Van Engen, A. (2010). *The sentimental Puritan: Sympathy, sincerity, and community in early New England* (Doctoral dissertation, Northwestern University).

Van Hear, N., & Crisp, J. (1998). Refugee protection and immigration control: addressing the asylum dilemma. *Refugee Survey Quarterly*, *17*(3), 1-27.

Vertovec, S. (2007). Introduction: New directions in the anthropology of migration and multiculturalism. *Ethnic and racial studies*, *30*(6), 961-978.

Weeks, J. (2017). *Sex, politics and society: The regulation of sexuality since 1800*. Routledge.

Wickramasinghe, A.I.I.N. and Wimalaratana, W (2016). Vol. 1, no. 5 pp. 13 – 32 Published in *Social Affairs:* Journal for Social Sciences.

Wolfson, H. A. (1958). Philosophical implications of Arianism and Apollinarianism. *Dumbarton Oaks Papers*, *12*, 3-28.

World Migration Report 2003: Managing Migration

Wylie, T. V. (1977). The first Mongol conquest of Tibet reinterpreted. *Harvard Journal of Asiatic Studies*, *37*(1), 103-133.

Zainal, Z. (2017). Case Study as a Research Method. *Jurnal Kemanusiaan*, *5*(1). Retrieved from https://jurnalkemanusiaan.utm.my/index.php/kemanusiaan/article/view/165

.

155

APPENDIX

Temple Minister 1.

Question: Can you tell me the number of immigrants you have here at ACI?

Answer: The number of immigrants in the church is not known because we do not differentiate between them (immigrants) and us. We are one people.

Question: When did the church start receiving immigrants ?

Answer: It has been very very long since we started having immigrants either as members or visitors.

Question: Does the church have a specific office that caters for the needs of immigrant members?

Answer: No, we do not run a migrant ministry so we do not have a section that attends to migrant issues.

Question: Does this imply that the church is not aware of the needs of its immigrant members?

Answer: As a church we are aware of the needs and challenges of all our members and not only the immigrants, that is if they approach us and tell us and depending on the type of need or challenge, the church tries to help.

Question: Is there any special integration program for immigrants at ACI?

Answer: There is no special integration program for immigrants,they are a part of us, we are all Christians.

Temple Minister 2

Question: Can you tell me the number of immigrants you have here at ACI?

Answer: Since we do not run a migrant ministry, we do not keep track of the number of immigrants, but we do have a lot of them around, some who are permanent and some who come and go.

Question: When did the church start receiving immigrants?

Answer: I am not too certain about the exact time but as a church our doors have always been open to anyone who wants to worship with us here, so I will say it goes back to when the church was started.

Question: Does the church have a specific office that caters for the needs of immigrant members?

Answer: There is no specific section that attends solely to immigrant issues, over here all members are the same whether Ghanaian or not. Question: Does this imply that the church is not aware of the needs of its immigrant members?

Answer: We are aware, when you come to church for the first time you fill a form, on the form there is a space where you state your needs, and the church follows up on it, this is done for everyone.

Question: Is there any special integration program for immigrants at ACI?

Answer: There isn't a specific program or avenue for immigrants but as a church we always have to create the avenue for members to corroborate and integrate and we do that through our core values.

Church Member 1

Question: Are you aware of the presence of immigrants in your church?

Answer: Yes, I am aware that there are immigrants here, I know a couple of them.

157

Question: Do you know of any church policy geared towards helping immigrant members?

Answer: For that I am not certain but I know the church helps all members if need be.

Question: Are you satisfied with how the church relates to the immigrant members here?

Answer: From the few immigrants I know, the church tries to make them feel at home, so I will say I am satisfied.

Question: Do you think immigrant members play significant roles in the church ?

Answer: Of course they do,they are members so they play a role just like we the Ghanaians also do, and I will say they have made their own contributions to the church.

Church Member 2

Question: Question: Are you aware of the presence of immigrants in your church?

Answer: Of course I know there are immigrants here, the church is an international one and I have seen foreigners here.

Question: Do you know of any church policy geared towards helping immigrant members?

Answer: Specifically I do not know anything done specially for them but the church teaches us to be good to all people so I am confident that the church assists them when they are in need.

Question: Are you satisfied with how the church relates to the immigrant members here?

158

Answer: One thing I lknow about this church is that we are very welcoming to

all people so I am sure immigrants here are treated well, for instance I

know the Filipinos here have their own service so I will say I am

satisfied.

Question: Do you think immigrant members play significant roles in the church

?

Answer: All members play a role, it is not about Ghanaians or immigrants and

like all members their contributions have been very impactful on the

church.

159