

**ROLE OF AFRO-CENTRIC COUNSELLING IN PENTEC OSTALCHURCHES: IN  
THE CASE STUDY OF NORTHMEAD ASSEMBLIES OF GOD IN LUSAKA  
DISTRICT, ZAMBIA**

By

CHIZONGWE ELIJAH CHIKWENI

A dissertation submitted to the University of Zambia in Collaboration with the Zimbabwe  
Open University in partial fulfilment of the requirements for the award of the degree of  
Master of Science in Counselling

Lusaka

2021

## **COPYRIGHT**

All rights reserved. No part of this dissertation may be reproduced, stored in retrieval system, transmitted in any form or by any means, electronically, recording and mechanical photocopying or otherwise without permission in writing from the author or the University of Zambia.

© 2021, Chizongwe Elijah Chikweni.

## **DECLARATION**

I, **CHIZONGWE ELIJAH CHIKWENI**, do hereby declare that this dissertation is my own original work which has not been submitted for a degree at this or another University for purposes of being awarded a degree or other academic qualification.

.....

**Student**

.....

**Signature**

.....

**Date**

## **APPROVAL**

This dissertation written by Chizongwe Elijah Chikweni has been approved as a partial fulfilment of the requirements for the award of the Degree of Master of Education in Guidance and Counselling by the University of Zambia

**Examiner 1**

**Signature**

**Date**

.....

.....

.....

## **DEDICATION**

Glory be to God Almighty; to whom I dedicate this work. He has not only guided me in the decision of conducting this research but also strengthened me from the inception and continued until now that I have completed my dissertation. Challenging and tiresome it was, but by the Grace of God the challenge is over. I also dedicate this dissertation to my beloved wife Nzala S. Chikweni, our two children Nsansa and Obadiah and my entire family, who have always stood, by my side, anxiously waiting for the completion of this work for my academic and professional progress.

## **ACKNOWLEDGEMENTS**

I wish to thank all who assisted me in the completion of this dissertation. I cannot refrain from mentioning a few individuals without whose support and contribution to this study would never have been accomplished.

Dr. Daniel Ndhlovu my supervisor, who diligently taught and guided me on how to write a commendable research dissertation with much enthusiasm and confidence. I thank him in a very special way for care, support and most importantly believing in me. Gratitude also goes to Dr. Rose Chikopela, and Dr. Joseph Mandyata, Mrs. Miyoba Ntabo and Mrs Nzima Moonga who also willingly and cheerfully taught me at the University of Zambia.

Many thanks go to Northmead Pentecostal Assemblies of God Church and the entire leadership.

I would also extend my gratitude to my entire family for understanding me when I was busy with the dissertation and failed to attend some of the family obligations.

Finally, I feel greatly indebted to all those people who have assisted me in the process of successfully completing my work in one way or the other and may God bless you all.

## ABSTRACT

The purpose of study was to explore the role of Afrocentric counselling plays in helping Africans at Northmead Pentecostal Church in Lusaka district of Zambia. Its objectives were to: (i) describe the role Afrocentric counselling plays in helping Africans at Northmead Pentecostal Assemblies of God Church, (ii) establish how afro-centric counselling is offered to Africans at Northmead Pentecostal Assemblies of God Church, (iii) describe how Africans at Northmead Pentecostal Assemblies of God church perceive Afrocentric counselling. It used a case study design. The sample size was 4 church leaders, 8 counsellors, and 8 general members. Participants were selected using purposively procedure. Data was collected using semi-structured interview and focused group discussion guides. It was analysed using thematic analysis which involved identification of emerging themes, coding and categorizing the emerging themes in relation to the study. Findings showed that Afrocentric counselling at Northmead Pentecostal Assemblies of God Church helped to bring families together, resolve culturally sensitive issues in families and helped to deal with cultural issues that affected the church. As regards to how it was offered those who had the skill were able to assist others overcome their challenges. Africans at Northmead Pentecostal Assemblies of God Church perceived Afrocentric counselling with suspicion, lack of knowledge, lack of trust and stigmatization. The negativity surrounding Afrocentric counselling in Northmead Pentecostal Church did not deter people from seeking the help as regards to their cultural challenges. However, this needs to be addressed. Based on the findings, study recommends that: the church should identify and train Afrocentric counsellors so that they may provide quality Afrocentric counselling to people who need it. In order to avoid suspicion and stigmatization, the church should invest more in educating its members that Afrocentric counselling is as good as Eurocentric counselling.

***Key words:*** *Afrocentric, Eurocentric, Spiritual, Pentecostal Church, Counselling.*

## TABLE OF CONTENTS

<b>COPYRIGHT .....</b>	<b>i</b>
<b>DECLARATION.....</b>	<b>ii</b>
<b>APPROVAL .....</b>	<b>iii</b>
<b>DEDICATION.....</b>	<b>iv</b>
<b>ACKNOWLEDGEMENTS.....</b>	<b>v</b>
<b>ABSTRACT.....</b>	<b>vi</b>
<b>TABLE OF CONTENTS.....</b>	<b>vii</b>
<b>LIST OF APPENDICES .....</b>	<b>x</b>
<b>ACRONYMS AND ABBREVIATIONS.....</b>	<b>xi</b>
<b>CHAPTER: INTRODUCTION.....</b>	<b>1</b>
1.0 Introduction.....	1
1.1 Background .....	1
1.2 Statement of the Problem.....	3
1.3 Purpose of the Study .....	3
1.4 Objectives of the Study .....	3
1.5 Research questions of the Study .....	3
1.6 Significance of the Study .....	4
1.7 Limitations of the Study.....	4
1.8 Delimitations of the Study .....	4
1.9 Theoretical framework.....	4
1.10 Conceptual frameworks .....	5
Figure 1: Elements of the traditional counselling process adapted from Chiboola (2020)....	5
1.11 Definition of Terms.....	6
1.12 Summary of the Chapter .....	7

<b>CHAPTER TWO: LITERATURE REVIEW .....</b>	<b>8</b>
2.0. Overview .....	8
2.1 Historical Overview of Area of Study .....	8
2.2 The role of afro-centric counselling in helping people in Pentecostal churches.....	9
2.3 How Afro-centric counselling is offered to people in Pentecostal Churches .....	14
2.4 How do people in Pentecostal churches perceive afro-centric counselling .....	23
2.5 The causes of distortion to Afrocentric counselling .....	27
2.5.1 Eurocentric ideologies.....	27
2.5.2 Pastors style of leadership.....	27
2.5.3 Biased toward towards Eurocentric Counselling .....	28
2.5.4 Lack of Knowledge of Afrocentric Counselling.....	28
2.5.5 Ignorance of the needs of the congregants.....	30
2.5.6 Failure to domesticate the gospel.....	31
2.5.7 Stigmatization by Others for Seeking Afrocentric counselling .....	31
2.5.8 Perception of Sickness in Afrocentric Perspective .....	32
2.5.9 Perceptions of Black Pentecostal Pastors towards Mental Health.....	34
2.6. Literature Gaps.....	34
2.7 Chapter Summary .....	34
<b>CHAPTER THREE: METHODOLOGY.....</b>	<b>35</b>
3.1 Overview .....	35
3.2 Research Design.....	35
3.3 Study Population .....	35
3.4 Study Sample Size .....	35
3.5 Sampling Techniques .....	36
3.6 Data Collection Instruments.....	36
3.7 Procedure for Data Collection.....	37
3.8 Data analysis .....	37

3.9 Ethical Considerations .....	37
<b>CHAPTER FOUR: RESEARCH FINDINGS.....</b>	<b>38</b>
4.1 Introduction.....	38
4.2 Role of Afrocentric Counselling at Northmead Church .....	38
4.3 How Afrocentric Counselling is Offered at Northmead Pentecostal Assemblies of God Church .....	39
4.4 How Africans Perceived Afro-Centric Counselling .....	40
4.5 Summary of Findings.....	41
5.0 Overview.....	42
5.1 Role of Afrocentric Counselling at Northmead Church .....	42
5.2 How Afrocentric Counselling was offered at Northmead Pentecostal Assemblies of God Church .....	42
5.3 How Africans Perceived Afro-Centric Counselling .....	43
5.4 Summary .....	43
<b>CHAPTER SIX: CONCLUSION AND RECOMMENDATIONS .....</b>	<b>45</b>
6.0 Overview .....	45
6.1 Conclusion .....	45
6.2 Recommendations .....	45
6.3 Future Research.....	46
<b>REFERENCES.....</b>	<b>47</b>
<b>APPENDICES .....</b>	<b>51</b>

## **LIST OF APPENDICES**

Appendix I: Focus Group Discussion Guide for Counsellors .....	51
Appendix II: Focus Group Discussion Members.....	52
Appendix III: Interview Guide For Church Leaders.....	53

## **ACRONYMS AND ABBREVIATIONS**

UWI: University of West Indies

SEMI: Short Explanatory Model Interview

MFTA: Marriage and Family Therapists of Afro- Caribbean

LGBTQ: Lesbian, Gay, Bisexual, Transgender or Question

IPA: Interpretative Phenomenological Analysis

MHP: Mental Health Professionals

ACC: African Caribbean Communities

GTA: Greater Toronto Area

PCM: Pastoral Care Methodologies

ABMTC: Anagkazo Bible and Ministry Training Centre

LCI: Lighthouse Chapel International

NGOs: Non- Governmental Organizations

ZAOGA FIF: Zimbabwe Assemblies of God Africa Forward in Faith Church

AICs: African Indigenous Churches

JMCN: Johane Masowe weChishanu inotungamirirwa neNyenyedzi

MHA: Mental Health Act

EGCR: European Guidance and Counselling Research

## **CHAPTER: INTRODUCTION**

### **1.0 Introduction**

This chapter presents background to the study, statement of the problem, purpose of the study, study objectives, study questions, significance of the study, the theoretical framework, delimitation of study, sites and operational definitions.

### **1.1 Background**

Afrocentric counselling has existed among the African people for ages though the formalized one has not been long due to very little literature to back it up. However, Afrocentric counselling has been in existence for centuries. African way of counselling is very different from the counselling that is offered in the west. (Goss, 2014) The practice of counselling and guidance in Africa may not be very comparable with the way these are practised in the Western world. Reasons for this range from: the nature and experiences of the clients, availability of facilities, differences in the facilitating environment and cultural influences to enabling regulations and government policies. Many of these delimiting factors may not be known to consumers of counselling and guidance services in the continent. Afrocentric counselling upholds the African principles which inform the African perspective of the universe. It is about the collective good which values the support from the family system and community (Rupande and Tapfumaneyi, 2013). The need to explore the role Afrocentric counselling plays in Pentecostal churches consisting of Africans but guided by spiritual counselling necessitated this study.

The Pentecostal church has been offering pastoral counselling services to its congregants. The church has been involved in the mental wellbeing of its members for a very long time.

LaMothe (2014) The term “pastoral counselling” is not found in Judeo-Christian scriptures, yet there are many examples of diverse forms of counsel. God, sometimes directly and other times through intermediaries, advised and admonished Moses (Exodus, 3:1-8) and David (2 Samuel 12). The prophets, like Isaiah (12:13-22), Ezekiel (7:2-25), and Amos (5:7), reproached and warned Jewish rulers and the Jewish people. Jesus, the wise counsellor (Gerkin, 1997), gave advice to his disciples (Mt 5:1-14), reprimanded the Pharisees and Sadducees (Mt 3:7), consoled the grieving (Jn 11:20-57), imparted wisdom to the crowds (Mk 1:22), and encouraged the wayward (Lk 24:13-35). St. Paul’s pastoral letters exhorted, praised, warned,

and advised Christians in Rome, Corinth and elsewhere. The desert mothers and fathers, such as Theodora of Alexandria, Melania the Elder, St. Simeon the New Theologian, St. John Climacus, and St. Gregory of Nyssa, proffered counsel to other monastics and to people of God. In the sixth century, Gregory the Great wrote the book, *Pastoral Care* that was used for centuries to train clergy. In this book, Gregory (1978) described a pastoral method for giving counsel to individuals in distress. Pastoral conversations were occasions for offering expert counsel; these ministers and others (e.g., Samuel Willard, William Ames, pp.41-51) published case studies demonstrating effective pastoral counselling methodologies and techniques. During this period, pastoral conversations or counselling clearly fell under the purview of pastors, which then meant that they had a theological and ecclesial responsibility to be experts in diagnosing maladies of the soul and in developing interventions that invited cure and, if not cure, solace. In brief, forms of pastoral counselling during early America were largely in continuity with Gregory the Great's view of attending, listening, and conducting theological assessment, all aimed toward cure of souls. The notion and practice of pastoral counselling have been around for centuries, but the idea of pastoral psychotherapy emerged after the mid-20th century.

Africans are always spiritual people who find strength in worshipping a higher being. For Christians who are of African origin are known to be religious. Chiboola (2017) Religion is another important institution in the cultural life of not only the African people, but also most people in almost all the continents worldwide. Religious gathering is at the centre of human creation and it is strongly connected with personal identity formation and group belongingness (Pretorius, 2011). Religious history reveals that human beings have defined their existence in consort with or relation to some supernatural, omniscient and omnipotent beings in the celestial realms (Bering, 2006). In expressing this interdependence, most people resort to religious gatherings as a form of maintaining communication and communion with the heavens above. It is also a cultural expression. Religious leaders are representative shepherds of God responsible for the caring of people on earth. In discharging this shepherding function, they play a dual role, namely, the ecumenical or spiritual function which involves caring for the people from a biblical context; and the pastoral counselling function which involves caring for the people from a human relations context. The epicentre of these functions is mostly the church and community; and religious gathering constitute a formidable social network that is perceived desirable and relevant to the peoples' social life. Rupande (2013) The type of counselling today is pro-western and runs contrary to the African counselling perspective, practice and or

expectations. Magezi (2007) Amid the provision of Pastoral counselling which has the Eurocentric counselling orientation to Africans whose needs may best be counselled using Afrocentric orientation, there is need to explore the role Afrocentric counselling plays in helping Africans in Pentecostal churches.

## **1.2 Statement of the Problem**

Afrocentric, Eurocentric and Pastoral/Spiritual counselling has existed as long as existence of humanity Magezi (2016). However, the role Afrocentric counselling plays in helping Africans in Pentecostal churches whose orientation is Eurocentric and Spiritual is not known. There was need therefore to conduct a study of this nature to explore the role that Afrocentric counselling plays in helping Africans.

## **1.3 Purpose of the Study**

The purpose of study is to establish the role of Afrocentric counselling in helping Africans at Northmead Pentecostal Church in Lusaka district of Zambia.

## **1.4 Objectives of the Study**

The objectives of the study are to:

- i. Describe the role Afrocentric counselling plays in helping Africans at Northmead Pentecostal Assemblies of God Church.
- ii. Establish how afro-centric counselling is offered to Africans at Northmead Pentecostal Assemblies of God Church.
- iii. Describe how Africans at Northmead Pentecostal Assemblies of God church perceive Afrocentric counselling.

## **1.5 Research questions of the Study**

- i. What role does afro-centric counselling plays in helping Africans at Northmead Pentecostal Assemblies of God Church?
- ii. How is Afro-centric counselling offered to Africans at Northmead Pentecostal Assemblies of God Churches?
- iii. How do Africans at Northmead Pentecostal Assemblies of God Church perceive afro-centric counselling?

## **1.6 Significance of the Study**

The study established the role that Afrocentric counselling plays in helping Africans at Northmead Pentecostal Assemblies of God Church. The findings of this study may also stimulate interest for further research on this topic.

## **1.7 Limitations of the Study**

The findings of this study shall not be generalized for the entire population because the research focuses only on Northmead Pentecostal Assemblies of God Church.

## **1.8 Delimitations of the Study**

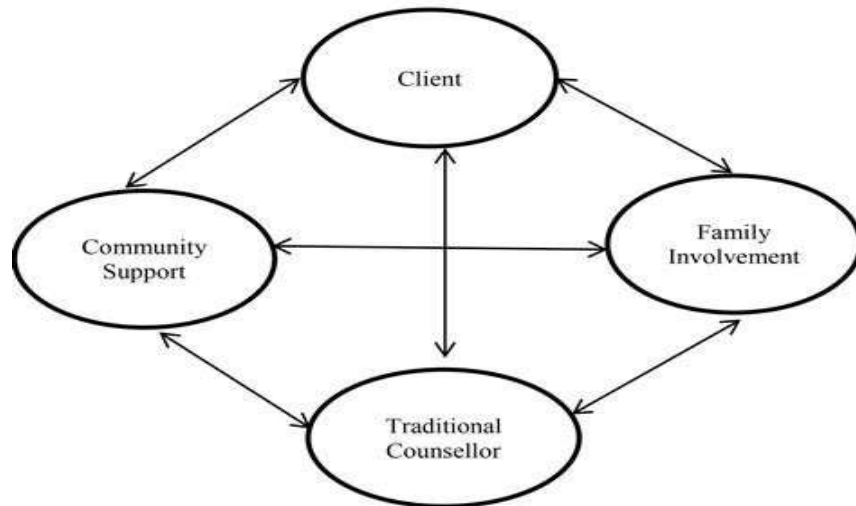
The study focused its scope only on Northmead Pentecostal Assemblies of God Church, which is located in Lusaka Central of Zambia. Easy access to the church that mainly uses Eurocentric counselling on people who may need Afrocentric counselling to help them influenced choice of the study site.

## **1.9 Theoretical framework**

This study will utilize Ubuntu, communalism in African philosophy and art theory. Bolden (2014), the concept of Ubuntu is an alternative to individualistic and utilitarian philosophies that tend to dominate in the west (p.1). Oyeshile (2008) It is worth noting that African philosophy according to Hountondji, bears a direct relation to history and culture and that the reflection of African intelligentsia upon our total historical being represents a significant moment in the intellectual response of Africans to the challenge of western civilization (3). An attempt to define African philosophy can help in understanding philosophy itself. Philosophy can be defined and at the same time be described as the critical examination of the ideas which men live by Staniland [4] such as the idea of justice, morality, political and religious ideas, even the idea of God, average men, perfect men and so forth. In this critical examination, the philosopher engages in conceptual analysis of the issues involved and in doing this, the philosopher has the tool of logic solidly at hand. Anthony (2014) It is in this regard that Busia (1963) avers that “The African has not offered learned and divergent disputations to the world in writing, but in his expression in conduct of awe, and reverence for nature, no less than in his use of natural resources, he demonstrates his own epistemology” (p. 148). Moreover, the

Pre Socratics did not write, the Upanishads and Vedas, which are Indian religious and philosophical classics were not written down for centuries and yet they are philosophies. Thus, the absence of writing does not mean the absence of philosophical thinking or ideas.

### 1.10 Conceptual frameworks



**Figure 1: Elements of the traditional counselling process adapted from Chiboola (2020)**

Depending on the scope of the problem, and its nature of representation, traditional counselling approaches promote the active involvement of the family and community in problem identification, resolution, and management. The emphasis is on collectivism over individualism, and collaborative relationships between the individual client, his family, and the community. The collective orientation ensures that the desired behavioural and attitudinal change not only benefits the affected individual, couple, or family, but also the community as a whole. From an African perspective, this collectivist orientation builds stronger sociocultural bonds, promotes more cohesive avenues of problem resolution, and enhances desirable behaviour change for the common good of the society.

#### Multicultural Theory

Multiculturalism is a concept that broadly acknowledges the importance of demographic variables, ethnographical status, social status, and sociocultural affiliations of the people in any human society worldwide.

The proponents of multicultural theory have advanced varying assumptions to complement the identified gaps, three of which are illustrated herein as advanced by Laungani, Repetto, and Sue and colleagues. According to Laungani, the fundamental assumptions of multiculturalism

are: that all human beings are products of their own culture; that each culture has a uniquely acquired way of construing its own worldview that gives meaning to life and living; that within each culture there exists a plurality of beliefs, values, norms and traditional practices; that each culture has something to offer and learn from another culture which assumes comparative meaning only in relation to other cultures; and that a mixture of cultures is more likely to lead to the enrichment of an individual's intellectual, emotional, spiritual, humanitarian, moral, and altruistic visions.

According to Repetto, the fundamental assumptions of multiculturalism are that it recognizes the existence of many points of view, none of which are considered good or bad, correct or incorrect, and involves social constructivism, in that people construct their worldviews through social processes (historical, cultural and experiential) which contain cultural symbols and metaphors. It is contextualistic in orientation, because personal conduct can only be understood in the context within which it takes place. It offers different approaches to the world, because each perspective captures a differently valid approach, and defends a rational sense for language rather than just a representational one, because language has a high correlation with culture and the perception of reality.

According to Sue, Ivey and Pedersen, the fundamental assumptions of multiculturalism are that it is a meta-theory of counselling, as it offers an organizational framework for understanding the numerous counselling approaches that people have developed. It recognizes that both counsellor and client identities are formed and embedded in multiple levels of experience (individual, group and universal) and context (individual, family and culture).

<https://www.intechopen.com/books/counseling-and-therapy/theoretical-perspective-of-traditional-counseling>

### **1.11 Definition of Terms**

**Afro-centric:** Black culture as surpassing all others.

**Eurocentric:** European culture as surpassing all others.

**Spiritual:** Relating to or affecting the human spirit as opposed to material or psychological problems.

**Pentecostal Church:** These are churches that emphasize the baptism of the Holy Spirit with the evidence of by the speaking in tongues, healing, prophecy and exorcism.

**Counselling:** as a process used to help people achieve greater levels of self-awareness and to actualize latent potential.

### **1.12 Summary of the Chapter**

The chapter has presented the introduction to the study proposal, by giving the background of the study, problem statement, and purpose of the study, research objectives and questions. The chapter has further presented the theoretical framework which guided the study. The next chapter presents the reviewed literatures on this study by different scholars.

## **CHAPTER TWO: LITERATURE REVIEW**

### **2.0. Overview**

This chapter basically covers literature focused on Afrocentric counselling in Pentecostal churches. The review will be discussed under the following study questions:

- i. What role does afro-centric counselling plays in helping Africans at Northmead Pentecostal Assemblies of God Church?
- ii. How afro-centric counselling is offered to Africans at Northmead Pentecostal Assemblies churches?
- iii. How do Africans at Northmead Pentecostal Assemblies of God Church perceive Afrocentric counselling?

### **2.1 Historical Overview of Area of Study**

Sibanda (2018) Naidoo (1996) states that the Eurocentric perspective entails the perpetuation of the dominance of power and control over the cultural patterns, behaviours and attendant values of one particular group by a western worldview. This is the kind of approach where the tendency is to perceive, construct, and understand phenomena such as reality, behaviour, and theory for instance from a predominantly Euro-American or white cultural perspective (Coker, 2004).

In our view, Eurocentric counselling is the social science of helping clients that is based on the western view since it encompasses the application of western crafted theories to solving clients' challenges. The Eurocentric approach brought formal ways of counselling where a chair and a table are employed. In the mains, it is in the milieu of western oriented practices of a table and chair or the Famous Freudian relaxing couch (Coker, 2002) applied to the science of helping. Eurocentric counselling is entrenched in white culture in the synthesis of ideas, values, norms, beliefs and behaviours coalesced from descendants of White European ethnic groups (Wright, 2013). It focuses on the problem and the now without regard for the African value systems and context of the African client. It is therefore individualistic in its approach, but has continued to dominate counselling practices in modern African societies in Zimbabwe and the continent as a whole save for a few highly conservative minority traditional groups.

The western world has continued with its supremacy ideologies in these regards and has used tactics that demean indigenous African practices of counselling as means of exterminating them so as to maintain Eurocentric dominance. As opposed to Eurocentric counselling, Afrocentric

counselling describes the Afrocentric idea as a model for an African view of the universe and thus the methodological approach to solving human emotional problems using African traditions, value systems and cultures (Manteiro-Ferreira, 2014). Asante (1998) defines the Afrocentric idea as conveying African peoples' sense of the world and of their existence and provides an epistemological tool to dealing with social and cultural manifestations either from a cultural/aesthetic, social/behavioural, or even a political/functional perspective. Afrocentric counselling is thus the help that is centred on African culture and traditions. It upholds the African principles which inform the African perspective of the universe. It is about the collective good which values the support from the family system and community (Rupande and Tapfumaneyi, 2013). 2. The practice and significance of the Afrocentric perspective of counselling The principles of Afrocentric counselling reflect on the view that all events and indeed all people are tied together with one another (Mikaye, 2012).

In that manner the highest value of life lies in interpersonal relationships between humans and therefore cooperation, collective responsibility and interdependence are the key values to which all should strive to achieve (Wright, 2013). Ndlovu and Hove (2015) further explain that in the context of Afrocentric counselling ones' self is complementary to others, 'I am, because we are and since we are, therefore I am', is of utmost importance to the survival of the group (Wright, 2013). On its own the social security that manifests from this collectivism is therapeutic. Thus, Afro-centric approaches in counselling are approaches in counselling that centre or focus on Africa or African peoples, especially in relation to historical, political, socioeconomic and cultural influences (Mkize, 2008) that are rooted in the philosophy of collectivism. The collectivistic approach to counselling emanates from the traditional African society's practices whereby character formation was achieved through an intense formal and informal programme of counselling (Mikaye, 2012; Rupande and Tapfumaneyi, 2013; Ndlovu and Hove, 2015). Witmer (1990) in Mikaye (2012) says that African traditions and cultures guided individuals in social roles, values, belief systems, sex, regimental roles and skills they would need to enhance their culture. Afrocentric counselling had and still has an essential part of conveying collective wisdom which controlled and regulated social interactions and intra -personal behaviour.

## **2.2 The role of afro-centric counselling in helping people in Pentecostal churches**

**Peltzer (2012)** The aim of this study was to investigate traditional and alternative therapy for mental illness in Jamaica: patients' conceptions and practitioners' attitudes. The sample

included 60 psychiatric patients selected from Ward 21 at the University of the West Indies, Kingston as well as Princess Margaret outpatient clinic, and 30 Afro-centric psychiatric nurses, psychiatrist and clinical psychologists from Kingston and St. Thomas, Jamaica. Patients were interviewed with the Short Explanatory Model Interview (SEMI) and practitioners completed a self-administered questionnaire on attitudes towards traditional and alternative medicine. Results indicate that among psychiatric patients more than a third expressed the belief that the overall cause of their mental illness was as a result of supernatural factors.

In general, the majority of patients felt that their perception of their problems did not concur with the western practitioner, which in turn caused distress for these patients. In case for those who also sought traditional medicine, they were more inclined to feel pleased about their interaction and the treatment they received. Results from western trained practitioners found that although they acknowledged that traditional medicine plays a major role in the treatment of mental illness among psychiatric patients the treatment was not advantageous. For the most part when all three traditional approaches were examined alternative medicine seemed more favourable than traditional healing and traditional herbal treatment. There is a need to develop models of collaboration that promote a workable relationship between the two healing systems in treating mental illness.

However, the study did not establish the role of Afrocentric counselling in Pentecostal churches but it focused on investigating traditional and alternative therapy for mental illness. It is, therefore, necessary to establish the role of Afrocentric counselling at Northmead Pentecostal Assemblies of God Church.

Campbell (2019) This study explored and highlighted the experiences of trained Marriage and Family Therapists of Afro-Caribbean descent in working with persons who identify as Lesbian, Gay, Bisexual, Transgender or Questioning (LGBTQ). The researcher utilized collected data to help to advance our understanding on the potential impact of the cultural experiences and how they may or may not contribute to institutionalized homophobia within the Caribbean, by Mental Health professionals, specifically Marriage and Family Therapists. The researcher conducted semi-structured interviews with 3 practicing Marriage and Family Therapists (MFTs) with strong Caribbean upbringing, values, and influences. For the purpose of this study, strong has been defined as having being born and/or raised in the Caribbean. This qualitative study employed the use of Interpretative Phenomenological Analysis (IPA) to aid in making sense of the data that was collected. Data gathered from the interviews of three participants

revealed two prominent superordinate themes: “Homophobia” and “Evolving Views” with emerging subthemes that explored culture, religion, “checking yourself at the door” and connecting with persons who identify as LGBTQ. The findings from the study helped to add to the limited research available on the lived experiences of Marriage and Family Therapists of Afro-Caribbean descent and their work with persons who identify as Lesbian, Gay, Bisexual, Transgender or Questioning (LGBTQ).

The study did not establish the role of Afrocentric counselling in Pentecostal churches but it focused on collecting data help to advance our understanding on the potential impact of the cultural experiences and how they may or may not contribute to institutionalized homophobia within the Caribbean, by Mental Health professionals, specifically Marriage and Family Therapists. It is, therefore, necessary to establish the role of Afrocentric counselling at Northmead Pentecostal Assemblies of God Church.

Barnes (2004) This study examines the relationship between priestly and prophetic functions and social services sponsored by the Black Church. Faith Factor 2000 Project data for seven African American denominations are used to study the role of the contemporary Black Church in addressing economic and social problems that affect the African American community. Results from bivariate and negative binomial analyses show varied denominational support of social services. The majority of sponsored programs are economic in nature or youth-oriented, rather than political or civic. Furthermore, financially stable churches with better educated, paid clergy positively influence social service sponsorship. And while variables associated with a prophetic function have a greater influence on social services, variables that reflect a priestlier function, specifically whether churches sponsor religious programs, are also important in motivating churches to provide such services. These findings add to the literature on the nuanced nature of the dialectical model used to describe the Black Church.

The study did not establish the role of Afrocentric counselling in Pentecostal churches, rather the study centred on examining the relationship between priestly and prophetic functions and social services sponsored by the Black Church. It is, therefore, necessary to establish the role of Afrocentric counselling at Northmead Pentecostal Assemblies of God Church.

Kaufman (2019) This article examines the relevance of religion for nongovernmental organizations that work with formerly incarcerated people. Despite the increased visibility of religious nongovernmental organizations working with criminalized people, research on the nongovernmental sector and criminal justice still largely focuses on secular organizations. This

article argues for the conceptual importance of religion and its role shaping work in this sector, and draws from the sociology of religion to theorize the importance of discourses and practices in organizational settings. I present a typology identifying nongovernmental organizations' religious approaches, which I developed using archival, interview, and observational data from 18 nongovernmental organizations in Wisconsin. I differentiate among nongovernmental organizations that I call secular, which stay away from religion, religious inspired, which operate based on religious principles, and reciprocally religious, which hold expectations of religious practices from program participants. Moving beyond single-case studies enables a comparative analysis of the ideas and practices among actors that serve and seek to shape people leaving prison, whose work varies in terms of predominant denominations, assumptions about morality and sin, and relationships with churches and the medical profession. The results encourage further inquiry into what religious nongovernmental organizations do, why, and how, given the distinctive discursive and material resources and practices that they bring into work with criminalized people.

The study did not establish the role of Afrocentric counselling in Pentecostal churches but on examining the relevance of religion for nongovernmental organizations that work with formerly incarcerated people. It is, therefore, necessary to establish the role of Afrocentric counselling at Northmead Pentecostal Assemblies of God Church.

Ojo (2019) This chapter draws on religions' narratives to illustrate how ethnic minorities create new entrepreneurial ventures at the margins of religion and cultural boundaries. Employed as boundary-setters are three mainstream Africans' individual religion identities, which allow religious norms and cultural values create space for entrepreneurship and interrogate the diaspora nostalgia of 'home'. Respondents' ascriptions are explored to illustrate enterprise in the informal and religion/faith contexts and demonstrate how socio-cultural engagements direct and shape ethnic entrepreneurship. Findings point to immigrants' entrepreneurial adaptation through traditional and dogmatic interpretations of religious beliefs in the informal sector.

The study did not establish the role of Afrocentric counselling in Pentecostal churches rather it focused on religions' narratives to illustrate how ethnic minorities create new entrepreneurial ventures at the margins of religion and cultural boundaries. Employed as boundary-setters are three mainstream Africans' individual religion identities, which allow religious norms and cultural values create space for entrepreneurship and interrogate the diaspora nostalgia of

'home'. It is, therefore, necessary to establish the role of Afrocentric counselling at Northmead Pentecostal Assemblies of God Church.

Moodley and Bertrand (2011) African Caribbean communities in the diaspora use a wide variety of traditional healing practices, such as Voodoo, Spiritism, Espiritismo, Santeria, Spiritual Baptist, Maat and Christian Pentecostal, and many others. Outside of the communities directly involved in these healing traditions, not much is known about many of these healers and the kinds of healing practices they engage in. This research explores and offers insights into African Caribbean traditional healers and their healing practices in the GTA (Greater Toronto Area), in Canada. Five individuals (three males and two females) who identified as African Caribbean traditional healers and practiced in the Greater Toronto Area were interviewed. The healers described their healing practices, shared issues related to the assessment and treatment of patients' presenting problems, and discussed collaboration between Western healthcare practitioners and themselves. Grounded theory was used to analyse the transcripts.

The study did not establish the role of Afrocentric counselling in Pentecostal churches. But it draws from outside of the communities directly involved in these healing traditions, not much is known about many of these healers and the kinds of healing practices they engage in. It is, therefore, necessary to establish the role of Afrocentric counselling at Northmead Pentecostal Assemblies of God Church.

Kubeka (2010) This article will attempt to critically analyse various aspects of the state of trauma. It will analyse the impact, consequences and effects of trauma resultant from excommunication of clergy and how the practice has been handed down through the ages. The ultimate aim of the authors is an understanding of how excommunication evolved throughout the ages and the nature of its impact on the victims or survivors thereof. The author's own firsthand encounter prompted him to research this subject. It is imperative to look at the scientific application of the ritual as it affects all the stakeholders and participants, active or passive. An overview of various biblical eras will be given, including the Old Testament prophets, Christ's own views as well as the period of St Paul in the New Testament.

The study did not establish the role of Afrocentric counselling in Pentecostal churches rather it attempted to critically analyse various aspects of the state of trauma. It is, therefore, necessary to establish the role of Afrocentric counselling at Northmead Pentecostal Assemblies of God Church.

Aminifu (1995) The author explores the significance of skin color in the psychology of African Americans, its contribution to the psychosocial dysfunctioning in some individuals, and techniques for dealing with issues of skin color in psychotherapy. A brief historical overview asserts that the dynamics of European oppression of Africans and their descendants has provided the foundation for skin-color concerns. Two case illustrations of psychotherapy with individuals for whom skin color is a significant psychodynamic issue are presented, and recommendations for therapeutic interventions with clients for whom skin color is a salient issue are provided.

The study did not establish the role of Afrocentric counselling in Pentecostal churches rather it explored the significance of skin color in the psychology of African Americans, its contribution to the psychosocial dysfunctioning in some individuals, and techniques for dealing with issues of skin color in psychotherapy. It is, therefore, necessary to establish the role of Afrocentric counselling at Northmead Pentecostal Assemblies of God Church.

### **2.3 How Afro-centric counselling is offered to people in Pentecostal Churches**

Kubeka (2011) The study was undertaken as a response to the need existing within the church. The author's observation of how one widow was going to board a taxi on a very cold day to attend the church service triggered the desire to research the care of the clergy widows within the Pentecostal Church. The research is undertaken as follows: Chapter one: This Chapter introduces the study and serves as a window into the research by providing a bird's eye view on what is fully entailed. It introduces the subject matter in the most probing and illuminating terms into the broader study which unfolds as alluded in the following subsequent chapters. Chapter two: The Chapter provides the significant meaning of what is entailed in the concept of caring as an envisaged theological tool towards addressing the needs of the clergy widows in general and the said Pentecostal clergy widow in particular, hence submitting the theology of caring. Various theologies such as the theology of brokenness, the theology of comfort and the theology of anointing the wounded are discussed in minute detail. Widows constituting various categories are presented as widows caused by God, caused by others and those caused by self. Chapter three: The methodology of caring is introduced with emphasis on how such a methodology can be practically employed as a way and means of averting the plight of the Pentecostal widows in particular. Gerkin's Shepherding methodology is discussed in a scholastic dialogue with Wimberly, who introduces the notion of privileging conversations with God. These two authorities are presented in a discourse with Pollard who diagnoses a theology

which he calls positive deconstruction. Chapter four: Three clergy widows were drawn from the Pentecostal Church and two from the Mainline Church as samples of narrated stories. Their stories managed to open a new well of information which surfaced both in their story-telling as well as in their responses to the questionnaires. The data collected both through the questionnaires as well as the stories they shared was analyzed intensely. Chapter five: The integration of the methodology of caring amongst other subjects unfolded matters related to the required healing of the surviving widow, dying patient's problems come to an end, family problems go on and the submission of a considerable theology for the care of widows. The Chapter is aimed at creating an integration of the methodology of pastoral caring. Chapter six: The following theologies were submitted as proposals in developing the caring theology for the Pentecostal clergy widows: 1. The theology of social responsibility. 2. The theology of power. 3. The theology of proclamation. 4. The theology of tending the flock Chapter seven: This last chapter provided findings and recommendations established throughout the entire research process. Findings discussed were as such informed by tradition, observation, literature and interviews. Recommendations were provided as a foundational layer of the new tool for the care of clergy widows, and the Pentecostal widows in particular, hence the creation of a caring model.

The study did not establish how Afro-centric counselling is offered to people in Pentecostal Churches rather the study was undertaken as a response to the need existing within the church. The author's observation of how one widow was going to board a taxi on a very cold day to attend the church service triggered the desire to research the care of the clergy widows within the Pentecostal Church. It is, therefore, necessary to establish the role of Afrocentric counselling at Northmead Pentecostal Assemblies of God Church.

Kubeka (2010) The study undertaken aims at establishing the relevance, importance as well as justification of the practice of excommunication. The practice is interrogated through the literature review. The main era in which this practice is investigated is the Reformation era under the period of Martin Luther. This is a critical era of a person who is said to have influenced more than 400 million Christians from his time to date. He was the victim of excommunication himself. The study employed a qualitative research method which augmented the literature review by interviewing the victim survivors of the same practice, who shared their ordeal encounters with the kind of brokenness that called for maximum empathy and identification. In the final analysis a comparison of the Pentecostal's constitution against

the mainline denomination's was done. This reflection revealed a deeper lack of consistency in the exercising of the ritual of excommunication. It is ultimately recommended that a conducive environment should be sought for where the victim survivor will appreciate the excommunication ritual so exercised on him/her. Furthermore, the procedures and processes are encouraged to be observed up to the letter of the word so as to finally bring about the desired healing to the offender when executing excommunication. Excommunication should not be seen as a wielded axe intending to terminate the existence of the weak or the offender. The study recommends a variety of Pastoral Care Methodologies ranging from authorities such as Charles Gerkin, Ann and Edward Wimberly and many other Pastoral Care scholars who advocate for a therapeutic approach when dealing with the wounded victim survivors. The Impact and Effects of Trauma were analysed in minute detail as a window into understanding a person who has undergone excommunication. This information led to the examination of the various behavioural patterns or characteristics resulting from excommunication. Stress resulting from trauma was analyzed as a means of helping with the understating of the desired approach when dealing with the victim survivor of excommunication. Finally, a method of Pastoral Care is recommended which is informed by the literature consulted as well as the interviews conducted. This method proposes an establishment of a sound, unbiased and balanced system of approaching the victim survivor from the first phase of inquiring about the admission of guilt to the last stage of the enquiring processes. The system culminates with the therapeutic role the church as community meant to care should embark upon.

The study did not establish how Afro-centric counselling is offered to people in Pentecostal Churches rather aimed at establishing the relevance, importance as well as justification of the practice of excommunication. The practice is interrogated through the literature review. It is, therefore, necessary to establish the role of Afrocentric counselling at Northmead Pentecostal Assemblies of God Church.

Pattillo-McCoy (1998) Culture consists of rhetorical, interactional, and material tools that are organized into strategies of action. Social movement theory is beginning to recognize the role of culture in facilitating or frustrating collective organizing. I use social constructionism as an analytical approach to bridge social movement and cultural theory. Social constructionists ask how social action is constructed, rather than what issues or ideas are being constructed. Using data from more than three years of ethnographic research in Groveland, an African American neighbourhood in Chicago, I find that the black church provides a cultural blueprint for civic

life in the neighbourhood. Prayer, call-and-response interaction, and Christian imagery are important parts of the cultural "tool kit" of Groveland's black residents, and these cultural practices invigorate activism. Particular theological foundations of black Christianity especially its collective ethos and the notion of God as active in earthly affairs-support the content of secular activism. Black church culture constitutes the taken-for-granted practices that put civic efforts into action.

The study did not establish how Afro-centric counselling is offered to people in Pentecostal Churches rather it focused on using data from more than three years of ethnographic research in Groveland, an African American neighbourhood in Chicago, I find that the black church provides a cultural blueprint for civic life in the neighbourhood. It is, therefore, necessary to establish the role of Afrocentric counselling at Northmead Pentecostal Assemblies of God Church.

Mangayisi (2013) This study investigated the state of leadership mentoring and succession planning in the Charismatic Churches in Bushbuckridge. In order to gain a full understanding of the Charismatic Movement which emerged in Bushbuckridge only four decades ago, it was necessary to trace its origin from the Azusa Street Revival which gave birth to Pentecostalism almost a century ago. The Charismatic Movement emerged as a distinct movement only five decades later following the birth of the Pentecostal Movement. The reviewed literature revealed that the Charismatic Movement is a child of the marriage between the Pentecostal Movement and traditional denominations. The main watermark distinction between the theologies of the two movements is based on the fact that the Pentecostal Movement emphasises speaking in tongues while the Charismatic Movement places emphasis on the manifestation of the gifts of the Holy Spirit. By virtue of their one-man-founder, Charismatic Churches are likely to experience the same leadership mentoring and succession problems that are common to family businesses. An assessment of leadership mentoring and succession practices in the business world proved that the concept has been researched, practiced, and perfected more in the secular world than in the world of religious and biblical studies. Although this study uncovered some exceptionally successful mentoring relationships in both the New and the Old Testaments, they do not provide details of what those who were involved in the mentoring relationships did for them to be successful. It is in the secular world that mentoring relationships, stages and models have been researched and practiced. It is when mentors and protégés are paired correctly and their relationships managed properly throughout all the mentoring stages that organisations can

be assured of smooth leadership transitions. A triangulation of the qualitative and the quantitative methods was used to collect data in this study. On the qualitative side of the research, data was collected by means of interviews and focus group studies. Interviews with the apostolic fathers of the Charismatic Movement in South Africa raised a concern over the lack of leadership mentoring and succession programmes, especially amongst the younger generation of churches. The concern was confirmed in all the focus group studies which were conducted in Bushbuckridge. The data which was collected from the qualitative side of the study provided a basis for the content of the questionnaire the researcher drew up for the quantitative side of the study. This side of the study contradicted the views of the participants in interviews and focus groups in that it reported that many Charismatic Churches in Bushbuckridge do in fact have leadership mentoring and succession programmes (85% and 72% respectively). The quantitative side of the study further revealed that education levels and gender have a statistically significant effect in leadership mentoring, while location does not. The researcher suggests that the contradiction in the outcomes of the two research methods deserve a follow-up study. This study presents to Charismatic Church leaders in Bushbuckridge lessons drawn from the leadership mentoring and succession practices of both the biblical and secular worlds. This study would be incomplete without the bringing to the fore of an illustrative text in the 2 Timothy 2:1-3. Generally speaking, adherents in the Charismatic Churches read and interpret the bible as authoritative for faith and life. The participants' call for the introduction or/and enhancement of leadership mentoring and succession is therefore harnessed by the biblical message in 2 Timothy 2:1-3. Such model of leadership could serve as an important and significant form of discourse in Africa in the context of leadership.

The study did not establish how Afro-centric counselling is offered to people in Pentecostal Churches but rather the study investigated the state of leadership mentoring and succession planning in the Charismatic Churches in Bushbuckridge. It is, therefore, necessary to establish the role of Afrocentric counselling at Northmead Pentecostal Assemblies of God Church.

Blash (2010) This qualitative study explored the integration of religion and spirituality in counselling among six African American Christian college students ranging from age 26-48. Specifically, attention was given to the circumstances that either facilitated or discouraged the student's willingness to include their faith system in counselling. Thematic analysis was used with in depth semi-structured interview transcripts to determine the expectations and in-office counselling experiences of African American college students and to assist others in delineating

ethical, professional, and culturally sensitive counselling practice and in related education and training contexts. Religion and spirituality played a key role in the lives of the study participants. The participants in this study used their religious and spiritual beliefs to navigate the various challenges of college life. Most participants in this study preferred to have religion and spirituality integrated into their counselling sessions. However, those same participants did not expect the counsellors to recognize or place value on those preferences. This study found a striking disparity between the students' preferences and their expectations. Participants viewed their faith as their primary source of hope during times of distress. Results of this study potentially can be used to guide on-campus services for African American college students as counselling effectiveness may be enhanced by therapists' respectful incorporation of clients' religious and spiritual beliefs into treatment. This study suggested that future research might examine the challenges faced by counsellors who attempt to integrate their clients' faith without violating their own profession's ethical guidelines. Additionally, this study suggested more research is needed to clarify the relationship between help seeking behaviours among African American college students and the integration of religion and spirituality.

The study did not establish how Afro-centric counselling is offered to people in Pentecostal Churches rather the study explored the integration of religion and spirituality in counselling among six African American Christian college students ranging from age 26-48. It is, therefore, necessary to establish the role of Afrocentric counselling at Northmead Pentecostal Assemblies of God Church.

Reinhardt (2013) Pentecostal-charismatic Christianity has grown vigorously in sub-Saharan Africa especially since the 1980s. Ghana is no exception. Pentecostal churches' ecclesiastical, mediatic, and welfare networks have secured a strategic public role to these organizations in the country by filling part of the material and moral gaps left by the Ghanaian state in its post-structural adjustment moment. A new generation of influential charismatic leaders has emerged as the local faces of this global movement. Those are women, but mostly men who embody a Christian ethos that coordinates intense piety with self-achievement, inviting the youth to follow their ways. But this history is not only one of successful expansion, as observed in widespread public anxieties about the authenticity of "men of god" in the country. Concerned with the methods of authoritative reproduction of charismatic leadership, my research is based on 14 months of ethnographic fieldwork centred on the transmission of Pentecostalism in

Ghana through both formal and informal methods of “discipleship”, the process of ushering new converts into the Christian life.

Chapter one situates the problem of Christian conversion in history, whereas chapter two builds an ethnographic model based on how converts move from “spiritual rebirth” to “spiritual maturation” and how their faith grows. Chapters three to five explore the discipleship structures of Lighthouse Chapel International, focusing especially on the Anagkazo Bible and Ministry Training Center, where the denomination’s future full-time ministers are nurtured to recognize and attend to the call of God. Some of my guiding questions are: What is the role of human relations in Pentecostal piety? How is charisma transferred or transmitted? How learning unfolds in charismatic spirituality without jeopardizing the givenness of grace and the sovereign agency of the Holy Spirit? What is the role of pedagogy in the social reproduction of pastoral norms? How charisma finds different strategies of distribution, according to specific ecclesiastical forms? I mobilize conceptual tools provided by the anthropology of Christianity, linguistic anthropology, and the anthropology of ethics in order to develop a theoretical framework that allows me to think the pedagogical dissemination of charismatic discourse in Ghana, focusing especially on how religious empowerment becomes predicated on specific forms of willing obedience.

The study did not establish how Afro-centric counselling is offered to people in Pentecostal Churches rather focusing especially on how religious empowerment becomes predicated on specific forms of willing obedience. It is, therefore, necessary to establish the role of Afrocentric counselling at Northmead Pentecostal Assemblies of God Church.

Parker (2020) In this paper, we seek to advance theoretical understanding of how religion, spirituality, and spiritual capital serve as key sources for community cultural wealth (Yosso in *Race Ethn Educ* 8(1):69–91, 2005), influencing educational opportunity for many students of color. We synthesize existing research to show how religion and spirituality are key sources of the six forms of community cultural wealth originally identified by Yosso, and also function as a seventh form of CCW, “spiritual capital” (Pérez Huber in *Harv Educ Rev* 79(4):704– 730, 2009). We conclude by commenting on the limitations of existing studies, as well as suggestions for future research.

The study did not establish how Afro-centric counselling is offered to people in Pentecostal Churches rather seeking to advance theoretical understanding of how religion, spirituality, and

spiritual capital serve as key sources for community cultural wealth. It is, therefore, necessary to establish the role of Afrocentric counselling at Northmead Pentecostal Assemblies of God Church.

Tendai (2018) On one hand African traditionalists regard lobola as part of Africanness and strongly seek its perpetuation. On the other hand, reformists consider it primitive and oppressive and seek its abolition. Both acknowledge the lobola struggle that is prevalent in Zimbabwe. Stories abound in the Pentecostal church and Zimbabwean media about lobola abuse. The Lobola struggle exposes the suffering inflicted on the poor among the Shona people of Zimbabwe by their in-laws. This is bound to prompt the Pentecostal Church to confront the injustice and provide healing and wholeness to the victims of the struggle. This research seeks ways to assist the Pentecostal church in Zimbabwe to pastorally care for the victims. The study unpacked the beliefs, ideas, implications and experiences of lobola struggle by co-researchers, using qualitative approaches, to better understand the conceptions and misconceptions that society has, and produce literature to guide the Pentecostal Church on lobola issues. The study empowers pastoral care givers to enter the space of the people affected by the lobola struggle and journey with them towards healing and wholeness.

The study did not establish how Afro-centric counselling is offered to people in Pentecostal Churches rather it focused on implications and experiences of lobola struggle by core-researchers, using qualitative approaches, to better understand the conceptions and misconceptions that society has, and produce literature to guide the Pentecostal Church on lobola issues. The study empowers pastoral care givers to enter the space of the people affected by the lobola struggle and journey with them towards healing and wholeness. It is, therefore, necessary to establish the role of Afrocentric counselling at Northmead Pentecostal Assemblies of God Church.

Lumax (2018) This study is an African symbolic hermeneutical critique of the penal substitution theory, a theological concept that constitutes one of the ecclesial doctrines of the atonement as understood and practiced by the Church of Christ in Nations in Jos, Plateau State, Nigeria. The leaders and members live and practice this doctrine within Jos, a context plagued with systemic and symbolic violence. African symbolic hermeneutics is an ongoing broader perspective used in inculturating Euro-centric Christian doctrines within Africa. This perspective offers an afro-centric nuance in transmitting European cultured Christianity in Africa. Through the African symbolic hermeneutical perspective, this study interrogated the

penal substitution theory as a missio-cultural tool that the church can utilise to respond to the violence-prone context. The study also examines the extent to which the leaders and laity are equipped with the African symbolic approaches that can adequately respond to the systemic and symbolic violence. The focus on the clergy leaders is because theologically they are trained to communicate the church's doctrines and disciplines to its members. The penal substitution theory of the doctrine of atonement asserts that Christ took the legal responsibility of human sin and through his death paid the debt in order to satisfy the compulsory justice of God. In light of this, contemporary scholars have argued that this core teaching of the church has the potential for its followers to embrace violence as a method of demonstrating their allegiance to Christ and the church. Consequent to the retributive nuance contained within the doctrine, this study calls into question the context in which the doctrine was constructed and how this it was transplanted by the Western missionaries following the founding of the Church of Christ in Nations. Contemporary scholars have proposed a shift from the traditional Penal substitution theory of the doctrine of atonement which presents Christ as one who was violently punished for the sake of fallen humankind to a perspective that presents him as one who identifies with God's love of creation. This assertion was made possible through an empirical research conducted within the Church of Christ in Nations in Jos, Plateau State where it was presented, analysed and interpreted. The symbolic hermeneutical perspective used in this study therefore seeks to appropriate the retributive understanding of the substitutionary work of Christ through the symbolic African viii cultural experience of Pyem people, one of the ethnic groups within Jos, Plateau State, which can better serve as a medium through which the penal substitution theory can be expressed within the violence-prone context of Jos. This serves as an alternative model of the doctrine under consideration that can equip the missional identity of the Church of Christ in Nations to positively respond to the religio-cultural, socio-political and violent context of Jos so as to bring about a just peace among its religiously diverse population.

The study did not establish how Afro-centric counselling is offered to people in Pentecostal Churches. Instead, it focused on African symbolic hermeneutical critique of the penal substitution theory, a theological concept that constitutes one of the ecclesial doctrines of the atonement as understood and practiced by the Church of Christ in Nations in Jos, Plateau State, Nigeria. It is, therefore, necessary to establish the role of Afrocentric counselling at Northmead Pentecostal Assemblies of God Church.

## **2.4 How do people in Pentecostal churches perceive afro-centric counselling**

Musoni (2013) The African continent continues to be at the spotlight of international relations. The study observes that a number of western nations, alongside some faith based Non-Governmental Organisations (NGOs), seldom off-load, for instance certain of their, weapons, clothes, food stuff and drugs as machinations to control and weaken the dynamics of African politics and economies. This is a process of globalisation and neo-colonialism. The study contends that these external machinations are done under the auspices of rendering humanitarian assistance. The paper posits that this gloomy picture that Africa continues to experiences can be equated to the Old Testament narratives, specifically that of Jacob and Esau (Genesis 25 vs.27.34). This is the story concerning the theft of a birth right which may explain the contemporary African context. The study argues that much of the external help usually rendered by the west and mostly through the NGOs has faltered to bring durable solutions to Africa's problems. The study challenges the NGOs and Churches in Africa to revisit their mandate to function as voice of the voiceless so that they become part of the solutions rather than part of the problems in Africa. The study draws its case study from the experiences of Zimbabwe Assemblies of God Africa Forward in Faith Church (ZAOGA FIF) in relation to its commitment to developmental engagement that empowers the marginalised people in Zimbabwe. An analysis focuses on ZAOGA FIF's Founder, Archbishop Ezekiel Guti's Pentecostal theology and teachings which have been influential in the establishment of Church related schools, hospitals, orphanages centre and the university in Zimbabwe. These institutions reflect a unique missiological vision as part of transformative packages guided by reconstruction theology. In this study, the writer is convinced that a theology of reconstruction is making ZAOGA FIF relevant and vibrant in the context of Pentecostal Christianity in Zimbabwe.

The study did not discover how Africans in Pentecostal churches perceive afro-centric counselling. Rather, the study observes that a number of western nations, alongside some faith based Non-Governmental Organisations (NGOs), seldom off-load, for instance certain of their, weapons, clothes, food stuff and drugs as machinations to control and weaken the dynamics of African politics and economies. It is, therefore, necessary to establish the role of Afrocentric counselling at Northmead Pentecostal Assemblies of God Church.

Bebe (2016) This study investigated the perception of the Zimbabwean people on homosexuality. Homosexuals have suffered from a range of stigma and discrimination

especially from the Executive. The study utilised a case study research design with a sample of 98 participants drawn from varied respondents that included prison officers, police officers, pastors, university students and the general populace. Convenience sampling and purposive sampling were used to select the respondents by the researcher. Data was collected using interviews and focus group discussions and results were analysed thematically. The results obtained shows that homosexuality issues are perceived as inhuman and they are attached with heavy stigma and discrimination. However, there are a substantial number of people who view the practice as modern and are actually willing to embrace the sexuality. The results obtained indicated that both men and women were willing to accept people of a different sexual orientation. Furthermore, the research findings were that homosexuality is rampant in Zimbabwe especially in rehabilitation centres and these need to be issued with condoms so as to curb the spread of sexually transmitted diseases. The findings from the pastors indicated that they were hard on the issue of homosexuals whilst pastors from mainline churches indicated some measure of tolerance to homosexual practices. Generally, the response highlighted that the ordinary people had mixed feelings towards homosexuality practices. It can be safely concluded from the findings that the generality of the people in Zimbabwe are as homophobic as the Executive. The researcher recommends that the church as a strong agent of socialisation which condition how congregations view and receive homosexuality should discard a judgemental attitude towards homosexuals.

The study did not discover how Africans in Pentecostal churches perceive afro-centric counselling. Rather, the study investigated the perception of the Zimbabwean people on homosexuality. It is, therefore, necessary to establish the role of Afrocentric counselling at Northmead Pentecostal Assemblies of God Church.

Musoni (2017) This study is in the domain of Church History under a sub theme 'Africanisation of Christianity'. Though Africanisation of Christianity is not a modern-day topic in Church History, this study posits that the theme should continue enjoying attention. The reason to this proposal is that it seems there is again a problem today on how African Indigenous Churches (AICs) interface with local traditional spiritualities in communities in which they are planted. Thus, this current study deals with the blurred interface and religious boundaries between African spiritual elements of faith and traditional Christian spiritual elements of faith as depicted in the Johane Masowe we Chishanu inotungamirirwa ne Nyenyedzi (led by the star) (JMCN) Church in Zimbabwe. The hypothesis of this study is that the traditional African

spiritual elements of faith dominate in JMCN Church spirituality at the expense of traditional Christian spiritual elements of faith. It is this unconscious adapting and adopting of 'incompatible' African spiritual elements of faith by the JMCN Church that has whet the appetite to examine whether JMCN Church spirituality can be described as a genuinely Christian. In an attempt to understand the genuineness of JMCN Church spirituality this study grouped AICs into two categories those that are said to be 'undisputed' and those that are said to be 'disputed'. While both groups have inculturated African spiritual elements of faith, this study argues that the undisputed AICs consciously selected compatible African spiritual elements of faith against the disputed AICs who unconsciously selected incompatible African spiritual elements of faith. Accordingly, the spirituality of JMCN (hereafter referred to as the Church) identified by its appropriation of African/Karanga spiritual elements of faith such as praying in traditional sacred caves and baptizing church members in traditional sacred pools and dams. Critical to JMCN spirituality is the removal of faith in Jesus Christ's death, resurrection and faith in the Bible as the word of God for human salvation. These are replaced by belief in the power of water spirits and tsanangudzo dzeMweya, (the sayings of the spirit) respectively. This study uses phenomenological and Theological Reflective approaches for data collection and interpreting of the data. Phenomenological method was used because it has two essential strands; the descriptive and the hermeneutical strands. The descriptive aspect helps the researcher to describe the spirituality of the Church accurately, while hermeneutic phenomenological and Theological Reflective approaches give the researcher the ability to evaluate the spirituality of the Church in light of Biblical Christian spirituality. The research study concludes that the JMCN church moved way from being a Christian Church to another syncretic religious denomination due to its inculturation of incompatible African spiritual elements of faith. This study argues that AICs have the liberty to inculturate local religious spiritual elements to shape their Church spiritualities, but the selection criteria should be carefully chosen to avoid obfuscating central Biblical spiritual elements of faith in the process. The study did not discover how Africans in Pentecostal churches perceive afro-centric counselling. Rather the hypothesis of this study is that the traditional African spiritual elements of faith dominate in JMCN Church spirituality at the expense of traditional Christian spiritual elements of faith. It is, therefore, necessary to establish the role of Afrocentric counselling at Northmead Pentecostal Assemblies of God Church.

Raditoaneng (2011) The Government of Botswana and Botswana as a nation have long realized that the preservation, development and promotion of the nation's culture through religious education and freedom are prerequisites for the creation of a stable social environment. Botswana promotes freedom of religion, worship, spirituality, morality, and tolerance where people can enjoy the freedoms to engage in any type of religious associations and doctrines as written in the national constitution of 1966. Based on a qualitative case study of 100 Primary School teachers and 100 students conducted in October 2007 to January 2008 in selected areas of Botswana, this paper argues that the proliferation of religions other than Christianity makes it difficult for teachers, in practice, to effectively and efficiently impart knowledge, positive attitudes, skills and best practice in the teaching of religious education as an examinable subject in Botswana's primary schools. However, despite hiccups in practice, legally Botswana's national constitution accords different types of freedom, and the national vision 2016 encourages tolerance and religious freedom as cornerstones of democratic governance. Teachers therefore experience a multiplicity of problems, (partly due to the gaps between theory and practice). These problems also have implications for teacher preparation and training in the teaching of Religious Education.

The study did not discover how African in Pentecostal churches perceives afro-centric counselling. Rather, the study is based on a qualitative case study of 100 Primary School teachers and 100 students conducted in October 2007 to January 2008 in selected areas of Botswana, this paper argues that the proliferation of religions other than Christianity makes it difficult for teachers, in practice, to effectively and efficiently impart knowledge, positive attitudes, skills and best practice in the teaching of religious education as an examinable subject in Botswana's primary schools. It is, therefore, necessary to establish the role of Afrocentric counselling at Northmead Pentecostal Assemblies of God Church.

Qunessa (2012) South Africa has a growing rate of mental health care users. Because of the lack of health resources and personal beliefs many of these mental health care users consult with their church leaders. The treatment of mental illness by clergy in South Africa is largely undocumented. The aim of the study was to explore and describe the treatment of mental illness by Afrikaans speaking church leaders in Polokwane, Limpopo Province. To gain a deeper understanding of the views held by the Afrikaans-speaking church leaders, a qualitative approach was utilized. Ten participants agreed to participate in the study. The results tend to suggest that most of the respondents use a combination of supportive therapy and teachings

from scripture to treat some mental illnesses, and that they feel positive towards collaboration with other mental health care professionals. Lastly the results indicated that most respondents emphasized the importance of homophily in referral criteria. Key Concepts Mental illness; Christian church; Afrikaans speaking; church leader; treatment.

The study did not discover how Africans in Pentecostal churches perceive afro-centric counselling. Rather, the aim of the study was to explore and describe the treatment of mental illness by Afrikaans speaking church leaders in Polokwane, Limpopo Province. It is, therefore, necessary to establish the role of Afrocentric counselling at Northmead Pentecostal Assemblies of God Church.

## **2.5 The causes of distortion to Afrocentric counselling**

### **2.5.1 Eurocentric ideologies**

Sibanda 2018, The perpetuation of Eurocentric ideologies has left a trail of extreme distortion of most, if not all, the cultural values of the African people to the advantage of the West. This has left Africa confused and uncertain culturally, philosophically and religiously as to which counselling perspective to follow between the Afrocentric and Eurocentric perspective. Thus the invasion and colonisation of Africa has polarised even the counselling systems employed by its people leaving them distorted and in a state of confusion. The effects of this colonisation and invasion have permeated the Afrocentric perspectives and approaches to counselling to the extent of undermining the cultural and spiritual significances in these regards. the supremacy agenda of the West has permeated the counselling domain and, like in the case of missionary religion, used as an excuse to exterminate the traditional forms of counselling in the name of formality and professionalism. The value of Afrocentric counselling is overwhelmingly exposed in the paper and as a way forward the paper admits to the fact of globalisation and plurality of culture and therefore concludes in favour of the multicultural perspective to counselling which is hitherto not biased toward Euro centrism.

### **2.5.2 Pastors style of leadership**

French (2017) Pastors and preachers are people with personality strengths and weaknesses just like everybody else. They're anointed and God called, but that doesn't mean they lose their distinctiveness. Pastors are not monolithic. This diversity of personalities and leadership styles is helpful and necessary for the overall health of the Church.

### **2.5.3 Biased toward towards Eurocentric Counselling**

Arowosegbe (2014) Animating Africa within the field of African studies is presently deeply problematic. This is mainly because the power undergirding the construction of Africa within the field is wielded within the epistemic modes of Western intellectual thought. Consequently, unless Africanism is decolonised from that epistemological mode, African studies not only remains a colonised field of enquiry, but also continues to legitimise and validate the theses on Afro-pessimism. Its utilitarian value for the continent also remains ineffectual. Actualising the decolonisation of knowledge in this regard is no doubt an epistemological project. It is also a matter of intellectual and political struggles. This is mainly because the actual histories of the various disciplinary practices around which knowledge production takes place – on Africa – have a profoundly colonial genealogy. The task of working Africa's destiny out of that heritage is therefore a compelling task for postcolonial studies.

### **2.5.4 Lack of Knowledge of Afrocentric Counselling**

UKsays (2018), throughout time the African community prides itself on traditional morals and values in which can determine how they begin to perceive their surroundings. This notion can become problematic in many areas of an individual's well-being. As mental illness is common in Africans it raises the question on how they are able to put their beliefs aside and accept help. According to Mind (2010) "black people were more likely to be detained under the section 136 of the Mental Health Act (1983), section 136 allows individuals who are believed to be suffering from mental illness be placed under safety. As more and more Africans begin to immigrate to the United Kingdom, it brings to light on the services that are available in ensuring that the needs of black Africans are met.

Africans avoid seeking help because of the fear of being seen as unstable by other members of the African community. Many Africans would rather "handle their own business," than seek the necessary help needed to overcome their own personal complex situations.

In addition to the concern on stigmatisation, it has been argued that western models of counselling are culturally inappropriate for ethnic minority clients. For example, the European Guidance and Counselling Research (2008) has shown that clients from "ethnic minority groups are least likely to make use of counselling services". As the statement recognises the lack of Africans interacting with counselling services provided many researchers such as Ridley, (1995), Lago & Thompson (1996) and Sue & Sue, (1999) looked into a possible reason

why this may be. These references have argued that “mainstream approaches are white, middle class activities that operate with many distinctive values and assumptions”, and had coined the phrase “ethnocentric activity”. This term was centred on the one sided views and principles of the white middle class individuals which has led to the separation with other cultures in the UK. Many cultures may view the Western system as unsuitable, as the needs of other ethnic minorities may not to be taken into consideration.

Failure to highlighting and recognise the needs of Black Africans being counselled by white counsellors can hinder the progress of black clients. By looking into countries which are predominantly black and comparing it to western countries, brings to light the vast amount of difference in the approaches in which both are able to accept. Many African countries base their health on their faith as according to Wheeler, Ampadu, & Wangari, (2002) who had suggested that “religion and spirituality are deeply rooted in the African culture”. Africans tend to rely on those who share the same faith or who have a greater social position as they are seen as more knowledgeable and wiser and therefore were allowed to criticise an individual’s wellbeing. Within African communities an individual’s religion and faith is seen to help them in finding a sense of self. Chatters, Taylor, & Lincoln, (1999) indicate that religion and spirituality are very important to them. Having their religion and spirituality questioned on how to handle their own mental state may be a reason for the reluctance as to Africans not attending help seeking services can bring some understanding into the common problem. Studies into religion in relation to counselling lead to the fact that Africans tend to rely on the strength and direction of their spirituality and by involving counselling strategies gives the idea of weakness, as combining both counselling and religion can be seen as unacceptable when addressing problems within Africans. Young, Griffith and Williams (2003) found that Africans who have a faulty relationship with a spiritual being could be regarded as the cause of someone’s mental illness. This statement brings forward the notion as to why Africans may not accept that they have a mental illness and therefore may feel that they are mentally stable.

Hawkins (2020) Growing up in a household with Afro-Caribbean parents, I was brought up to neither share confidences nor admit emotional pain to outsiders. The personal disclosure and behavioural changes that therapists typically suggest were often embarrassing and totally unimaginable to me even from a cultural point of view. Most women from my background would rather “handle their own business” than seek outside help from a stranger. It was

considered an embarrassment to one's family and upbringing to admit that any issue is so severe that only a "head doctor" could help.

Culture and ethnicity have been well documented as key factors in the psychotherapeutic process. Even if therapists are aware of the variations of African diasporic cultures, they can mistakenly think that individuals from those cultures prefer to be called "African American." The term "African American" is commonly used to refer to individuals who share historical ties to the west coast of Africa, and to experiences of slavery.

Cultural consideration must be part of the therapy; as cultural issues will emerge under pressure of the process. The lack of knowledge of a particular client's culture and family dynamics could delay or harm the therapeutic process. A client's behavior that is labeled resistant may simply be a lack of recognition of the client's world view. Part of our job as social workers is to understand the client's world to the degree that we see their behavior for what it is.

Many standard therapeutic paradigms discourage developing a personal relationship with a client, because of the possibility of transference of feelings from the therapist to the client and vice versa (NASW Code of Ethics, Sec. 1.06c). This approach to therapy appears to be based on an assumption that all people, regardless of race, ethnicity, or culture, develop along uniform psychological dimensions and respond in similar ways to interactions. This assumes that there are no cultural biases in outcome between dissimilar analysts and clients.

The lack of understanding of a culturally different client's values and motivations, or the assumption that they are the same as one's own, can be a chief cause of resistance in the client (Comas-Diaz & Jacobsen, 1991). Studies of treatment outcomes seem to substantiate an assumption that therapy is often ineffective with black clients because their self-identified view is crisis-oriented and non-introspective, valuing environmental change rather than personal change, independence, and self-actualization (Liggan & Kay, 1999).

### **2.5.5 Ignorance of the needs of the congregants**

Musonda E. (2017) The Bible in Matthew 7:15 says, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. It is saddening that despite God's numerous warnings of false prophets in the scriptures, many people, especially women, have continued to fall prey to these wolves in sheep's clothing. Now more than ever, it is common to hear of women being abused in the name of deliverance or receiving a miracle. We've also had people sacrificing all their hard-earned incomes and

even retirement benefits at the feet of ‘prophets’, with a promise of getting a miracle. Unfortunately, such people have been relegated to destitution as they continue hoping for their miracle. We’ve also heard of how congregants have been made to eat snakes, grass and rats, among other strange things. What is worrying is that in all these acts congregants do not see anything wrong and therefore do not question. Pastors should also ensure that their teachings are not only tilted towards financial prosperity but should be balanced to cover all aspects of Christianity, especially repentance and salvation. Pastors should also come up with strategies to help develop a culture of studying the Bible on a daily basis among their followers away from church. It is commendable that some pastors have devotional books which members can use to study the Bible on a daily basis. This makes it easy for those who do not know where to start from to study the word of God. When members of the church are deeply rooted in the word of God, they will be better placed to test

#### **2.5.6 Failure to domesticate the gospel**

Prom (2013) The philosophy, traditional and cultural religion of the African laid the foundation for a people that had the structural requirements for assimilating the content of the gospel, not as uneducated natives but as people with a distorted content of the gospel message and distorted application of it within their social and customary realities. Understanding the content of the gospel and its relevance for the African sets the tone for considering the various models of application that have been employed in mission in Africa. A similar quest is seen in Asian Christianity, where Western dualism and enlightenment thought governed the ‘heart’, while authentic Asian Christianity can only emerge when there is a dual recovery of confidence, in culture and in the gospel, within Asian Christianity.

#### **2.5.7 Stigmatization by Others for Seeking Afrocentric counselling**

David (2009), why do people decide not to seek psychological services when they are experiencing a mental health concern? The most cited reason is stigma (Corrigan, 2004). The stigma associated with seeking psychological services is the view that a person who seeks treatment is less socially acceptable (Vogel, Wade, & Haake, 2006). Researchers have shown that people have less favourable opinions of (i.e., stigma toward) clients than non-clients. For example, in one study an individual described as having sought treatment was regarded less favourably, and reacted to more negatively, than was an individual who was described as not seeking treatment (Sibicky & Dovidio, 1986). Similarly, a person described as seeking

treatment for depression was regarded as more emotionally unstable, less interesting, and less confident than was an individual described as seeking treatment for back pain and then an individual described as having depression but not seeking treatment (Ben-Porath, 2002). Therefore, the public seems to stigmatize the act of seeking psychological services. As a result, an individual may avoid treatment in order to reduce the consequences associated with stigma (Corrigan, 2004). Not surprisingly, people report fewer intentions to seek help for a problem stigmatized by others (Overbeck, 1977), and perceptions of stigma predict attitudes toward seeking counselling (Komiya, Good, & Sherrod, 2000)

Afrocentric spirituality and other-perceived stigma, demonstrating that increased Afrocentric spirituality predicted increased perceived stigma from others about seeking counselling services. Contrary to expectations, there was a positive correlation between Afrocentric spirituality and intentions to seek counselling. Implications for counselling practice and theory are presented.

### **2.5.8 Perception of Sickness in Afrocentric Perspective**

Benedict (2014) The central theme of this paper is that all societies have health-care systems which consist of beliefs, customs, specialist and techniques aimed at ensuring health and diagnosing, preventing and curing illness. African indigenous medicine which was neglected for a long time is brought into focus as its demand for the treatment of diseases has become so high in contemporary times. The shortcoming of western medical practices, the incidence of fake drugs and quacks has spurred a resurgence of interest in African traditional medicine and practice. Apart from the reorientation of the social value system of the African society from the prevalent interest in foreign products and technology, the author suggested a reorganization of the curriculum of our medical schools to incorporate the positive elements of traditional medicine and practice. Cross-cultural research showed that perception of good and bad health, along with health threats and problems are culturally constructed. Different ethnic groups and cultures recognize different illnesses, symptoms and causes and have developed different health-care systems and treatment strategies. According to Cohen and Armeagos (1984); Inhorn and Brown (1990) diseases also varies among cultures. Because of the small numbers of traditional and ancient foragers, mobility and relative isolation from other groups, our ancestors lacked most of the epidemic infectious diseases that affected agrarian and urban societies. The Africans recognized that the air we breathe, the water we drink and the food we eat, are all swarming with millions of micro-organisms called germs but contended that if germs

cause diseases in relation to their population, the whole human race together with the animal and vegetable kingdoms would have been exterminated long before now (Aja, 1999). In addition, Aja stated that since the germ theory has failed to account for some diseases, some of the factors that can cause diseases are sorcery, breach of taboo, spirit intrusion, diseased objects, ghosts of the dead and acts of the gods. In fact, the causes of diseases are due mainly to transgression of natural laws as expounded in traditional African metaphysics. These laws are constantly violated in ignorance and sometime deliberately. The African believes that there is inherent ontological harmony in the created universe and any attempt to upset the harmony, constitutes a diseased state. The attempt could be human or non-human, hence a disease could be physical or metaphysical. In traditional medicine, attempt is therefore made to look for both the physical and metaphysical causes of disease, hence the traditional healers appealed to both scientific and metaphysical means in an attempt to achieve a comprehensive cure of any malady.

Jackson (2017) Counselling and mental health treatment has been in existence for decades. This progressing profession continues to meet the needs of our diverse society. Despite the professions progression, the African American population remains undeserved; therefore, the Black Church and religious leaders have become a resource addressing spiritual, religious, emotional and psychological needs. Although, pastors are often the primary and only source of support for addressing mental health and spiritual needs, pastors are confronted with issues beyond their scope of practice, specifically knowledge surrounding severe pathology and DSM diagnoses (Farrell & Goebert, 2008; Weaver, 1995). Regardless of limited knowledge and skills in mental health, options for a referral by Black pastors for external mental health services are slim and in some cases, non-existent. As a solution, pastors have implemented their own methods, such as casting out demons and divine healing to address mental health issues in the Pentecostal Church (Belcher & Hall, 2001). Mental health counsellors are beginning to view the Black Pentecostal Church as a gateway to reach an undeserved population through the means of fostering collaboration. However, literature suggests reluctance in Black Pentecostal pastors collaborating with mental health counsellors (Mollica et al., 1986). Mental health, and can contribute to their reluctance in referring their parishioners for external mental health services, especially if the presented issue of the parishioner is perceived as a spiritual matter (Petty & Krosnick, 2014).

### **2.5.9 Perceptions of Black Pentecostal Pastors towards Mental Health**

Payne (2009) Multinomial logistic regression revealed a statistically significant difference in how depression is perceived based on race. Caucasian American pastors more readily agreed with the statement that depression was a biological mood disorder, while African American pastors more readily agreed that depression was a moment of weakness when dealing with trials and tribulations. Also, mainline Protestants more frequently disagreed with statements about spiritual causes of depression than Pentecostals and non-denominational pastors. The findings suggest that racial and religious affiliational influences shape how pastors view, and ultimately intervene, in the area of depression.

### **2.6. Literature Gaps**

This literature review has conclusively established that there are serious research gaps on the subject the role of afrocentric counselling in Pentecostal Churches. Hence, this study will help fill up the gaps.

### **2.7 Chapter Summary**

The summary of this chapter captured other researchers that have done similar or works related to this research. The researcher is taking note of other valuable work done in relation to the role of Afrocentric counselling in helping Africans. However, there was still knowledge gap in terms of role of afro-centric counselling in helping people in Pentecostal churches and in particular North mead Assemblies of God Church, How Afro-centric counselling is offered to people in Pentecostal Churches and how people in Pentecostal churches especially North mead Assemblies of God Church perceive afro-centric counselling.

## **CHAPTER THREE: METHODOLOGY**

### **3.1 Overview**

This chapter discussed the research design, target population, sample size and sampling procedures and research instruments. In addition, the data collection procedure, trustworthiness of data, data analysis, ethical consideration and a summary of the chapter are equally discussed. Sileyew (2019) Research methodology is the path through which researchers need to conduct their research.

### **3.2 Research Design**

According to Creswell (2003), research design is a basic plan that guides the data collection and analysis phases of the research project. It provides the framework that specifies the type of information to be collected, its sources and collection procedure. Thus, a case study was used for this study as this research aimed at having in-depth understanding on the role of Afrocentric counselling in helping Africans at Northmead Assemblies Church.

### **3.3 Study Population**

The population of the study comprised members of a known church. The composition of the study had church leaders, counsellors, and general membership. These had been chosen on the basis that church leaders would provide pastoral care to the church while counsellors would be the ones to carry out the work under supervision to help fellow congregants. The general membership had been included in the study because they were either beneficiaries or involved in actual counselling.

### **3.4 Study Sample Size**

The sample size of twenty participants consisting of four (4) church leaders, eight (8) counsellors and eight (8) general membership of the church. These numbers were chosen based on the principle of saturation.

Saunders (2017) explains that saturation is used in qualitative research as a criterion for discontinuing data collection and/or analysis. Its origins lie in grounded theory (Glaser and Strauss 1967), but in one form or another it now commands acceptance across a range of

approaches to qualitative research. Indeed, saturation is often proposed as an essential methodological element within such work.

There is an old saying in research, “the more data points the better.” However, for practical reasons Crouch & McKenzie (2006) propose that less than 20 participants in a qualitative study helps a researcher build and maintain a close relationship and thus improve the “open” and “frank” exchange of information. This can help mitigate some of the bias and validity threats inherent in qualitative research. Consequently, the “sweet spot” sample size for many qualitative research studies is 15 to 20 homogeneous interview participants. Now, determining the number of cases to include in a multiple case study project is another issue and I will put forth a post on that in the next few weeks (Latham, 2020).

### **3.5 Sampling Techniques**

The researcher used purposive sampling when choosing church leaders, counsellors and general members as participants. This was to ensure that, participants were both male and female, trained and not, those involved in counselling, and those who have an idea about afrocentric counselling and those who are in the church register. In this case, the researcher’s goal was to find participants who had very specific experiences to afro-centric counselling rather than finding those that don’t have any idea. Taherdoost (2016) Purposive or judgmental sampling is a strategy in which particular settings persons or events are selected deliberately in order to provide important information that cannot be obtained from other choices (Maxwell, 1996). It is where the researcher includes cases or participants in the sample because they believe that they warrant inclusion. This sampling technique relies on the judgment of the researcher when choosing who to ask to participate. The researcher chose a representative sample to suit their needs, or specifically approach individuals with certain characteristics this approach is often used by the media when canvassing the public for opinions and in qualitative research.

### **3.6 Data Collection Instruments**

In this research only the qualitative method of data collection was used. Data Collection tools such as semi-structured interview guide and focused group discussions were used for primary data collection. According to (Nyumba, 2018) Focus group discussion is perceived to be a “cost-effective” and “promising alternative” in participatory research (Morgan, 1996) offering a platform for differing paradigms or worldviews (Guba & Lincoln, 1994; Orr, 1992).

### **3.7 Procedure for Data Collection**

Interviews were used to collect data from the participants. In addition, focus group discussions were also held with the general membership in order to verify what was collected by interviews. Permission to conduct the study was also obtained from the Church leadership and the participants.

### **3.8 Data analysis**

Data was analyzed thematically. There are various approaches to conducting thematic analysis, but the most common form follows a six-step process: (i) familiarization, (ii) Coding of data, (iii) Generating themes (iv) Reviewing themes (v) Defining and naming themes (vi) Writing up.

Thematic analysis is a good approach to research where you are one seeks to find out something about people's views, opinions, knowledge, experiences or values from a set of qualitative data. In this study, thematic analysis has been chosen to help analyse data on the role of Afrocentric counselling in helping Africans at Northmead Pentecostal Assemblies of God Church, how Afrocentric counselling was offered to Africans at Northmead Assemblies of God Church and how Africans at Northmead Pentecostal Assemblies Church perceive Afrocentric counselling.

### **3.9 Ethical Considerations**

For ethical reasons, permission will be sort from the respondents if they could be investigated and will be further made aware that they are free to withdraw at any time during the interviews and also the respondents would also be assured that the interviews are going to be purely for academic purposes hence their names are not going to be disclosed as a such they were advised not indicate their names on research instruments and that the findings would be presented in a generalized format for confidentiality purposes.

## CHAPTER FOUR: RESEARCH FINDINGS

### 4.1 Introduction

The purpose of this chapter is to present the major research findings. By presentation of the themes and sub-themes that emerged from the process of data analysis. All the findings in this chapter are based on the interviews that were conducted on the 24 participants in line with the research questions.

### 4.2 Role of Afrocentric Counselling at Northmead Church

In line with first research question on the role Afrocentric counselling plays in helping Africans at Northmead Pentecostal Assemblies of God Church, all the respondents indicated it plays a significant role in their lives. It was found that it helped to bring families together, resolve culturally sensitive issues in families and helped to deal with cultural issues that affected the church.

To this effect, counsellor (C01) “Afrocentric counselling is mostly critical during pre-marital counselling”. He added that, “preparation of couples intending to get married is important in the life of an African.”. In addition, one of the counsellors (C02) said that,

*“Afrocentric counselling helps in reconciling couples with marital issues especially, those arguments which usually arise from cultural differences or preferences in marriage. Afrocentric counselling appreciates those dynamics of dealing with not only individuals but collectively as a family”.*

It was further found that Afrocentric counselling helped families to come together when issues arise in a marriage. When counsellors were preparing young couples intending to get married they emphasized on following African tradition. Issues taken into consideration were things like: guiding the young man intending to marry to involve church leaders, counsellors at church and family members rather than just pursuing the issue alone; look for a go between in case he wants to move the process of marriage on a serious level; pre-marital counselling is offered in church but it's strictly biblical/spiritual counselling; some families will usually encourage their children to get premarital counselling from church and traditional counsel from outside church; the church is not usually involved in the outside arrangement which is famous among

church members; marriage ceremony is couple preference which means that the couple can choose to have a traditional wedding or church /Christian wedding or even both if one can afford it. The counsellor(s) helping prepare the couple is usually aware of the counsee's cultural background so that there is no conflict as the process proceeds. One respondent pointed out that, "Afrocentric counselling identifies them with their traditional norms and values".

"When people become Christians they get preoccupied with trying to get rid of anything or everything that is African tradition so that one does not get compromised or backslid in their faith", said one respondent. The respondent further went onto say, "The church has not really taken time to cipher good from bad traditional practices or bad from good traditional practices", said one church leader (CL01).

"As Africans we must try to hold on to good African traditions or practices that are not an impediment to our faith" said one responded. We should not get carried away with throwing everything from our African culture". We would rather exclude everything African but embrace everything Western or from the western culture".

Afrocentric counselling pursues the preservation of culture that is dear to an African to promote social interactions by exchanging information through communication. One respondent said that, "when a member of the church brings an issue that is related to their family for counselling sometimes we involve the whole family for therapy so that the issue can be resolved." "People want to feel part of the church when they are allowed to celebrate their culture even in church", one respondent said. To help all church members to feel included or accommodated.

One of the responded said that, "Afrocentric counselling acts as a bridge gap between the people in the past and present". Such should not be lost because one is a Christian. We should not forget our roots. In relation to our parents upbringing and ours at present. Afrocentric counselling helps Africans in the church to keep their roots.

#### **4.3 How Afrocentric Counselling is Offered at Northmead Pentecostal Assemblies of God Church**

In line with second research question, respondents were asked if at all Afrocentric counselling was offered in church. The responses on this question on two divergent views; some felt it was not offered directly in church and while others felt it was offered though in a canning way. Those who supported that it was offered in church they meant counsellors who have the skill were able to slot it in their counselling sessions. Sometimes they requested to meet members

who had negative attitude towards retirement or if at any time in their life experienced negative attitudes towards retirement.

“One the church leaders (CL01) said, *“Afrocentric counselling is offered to Africans at Northmead Pentecostal Assemblies of God Church through, giving simple history on how our parents lived their lives, pre-marital marriage counselling, birth of a child, death and marital dispute between couples”*.

While another church leader (CL02) echoed how it is Afrocentric counselling was presented at social gatherings such as cell meetings, various church ministries and marriage counselling. She said, “It was the social gatherings that become an avenue to counsel people who presented different pressing issues.”

Another church leader (CL03) added that, “when women meet for their fellowship that was when they counselled each other on best ways to keep their marriages and solve their issues”.

Church leader number four had this to say “people were asked during the church service to pay attention to the preaching and then those who needed counselling to meet either the pastor or counsellors for a private session after the church service.” (CLO4)

Church leader number three also mentioned that, “Afro-centric counselling was mostly offered out of church because people were shy to address cultural issues at church”.

#### **4.4 How Africans Perceived Afro-Centric Counselling**

In line with third research question, respondents were asked how Africans at Northmead Pentecostal Assemblies of God Church perceived Afrocentric counselling. This question got a stirring from the respondents as they were able to say how they felt about it. There were mixed feelings about this. One of the members (M01) said, “It is perceived as evil knowledge, oppressive to families or couples, oppressive knowledge and from ancestry spirits”.

One of the church leaders (CL03) said, “a lot of people think that Afrocentric counselling is evil knowledge, oppressive to families or couples and it was knowledge from ancestry spirits but it is not”.

When church counsellors were asked on how they perceive Afrocentric counselling one of them (C02) said, “Many people have little knowledge about their African culture that is why

they conclude it as being evil when they really do not know it. You can only appreciate something when you have the information to make judgment”.

One of the counsellors (C05) felt, “the church had not just invested in training counsellors in matters relating to Afrocentric counselling and try to demystify it

One of the church members (M6) said “we might have a mixed reaction to Afrocentric counselling but see us after church services how we embrace Africanism in groups that we belong to.”

The negativity surrounding Afrocentric counselling in church is just cosmetic, said a one of the members” (M7). Another church member (M08) said “perceptions about Afrocentric counselling might not make it attractive to the people in the church because we perceive Afrocentric counselling as demonic, worldly and full of just things of the world, non-Christian, it is too traditional and not compatible with the bible”. Another member (M7) said, “It is offensive to Christianity.”

On this theme, Africans at Northmead Pentecostal Assemblies of God Church had mixed feelings about Afrocentric counselling. Some thought that Afrocentric counselling was not compatible with Christianity as such; they had their reservations about it. However, another group of respondents thought that people were just not aware of Afrocentric counselling. So they perceived and spoke from a point of limited knowledge about it.

#### **4.5 Summary of Findings**

In summary, it was found that Afrocentric counselling plays a significant role in the lives of the Africans at Northmead Pentecostal Assemblies of God Church. It helped to bring families together, resolve culturally sensitive issues in families and helped to deal with cultural issues that affected the church.

However, the views about how it was offered varied. Some of the participants felt it was not offered directly in church and while others felt it was offered though in a canning way. Those who supported that it was offered in church pointed out that counsellors who had the skill were able to slot it in during counselling sessions. Others felt Afrocentric counselling was mostly offered out of church because people were shy to address cultural issues at church.

Afrocentric counselling was perceived as evil knowledge, oppressive to families or couples, oppressive knowledge and from ancestry spirits. Others perceived that people in the church had little knowledge about their African culture and that was why they concluded that it was evil.

## **CHAPTER FIVE: DISCUSSION OF FINDINGS**

### **5.0 Overview**

This chapter discusses the study findings. The discussion is guided by the study objectives which were to: (i) describe the role Afrocentric counselling plays in helping Africans at Northmead Pentecostal Assemblies of God Church. (ii) establish how afro-centric counselling is offered to Africans at Northmead Pentecostal Assemblies of God Church. (iii) describe how Africans at Northmead Pentecostal Assemblies of God church perceive Afrocentric counselling.

### **5.1 Role of Afrocentric Counselling at Northmead Church**

The study found that Afrocentric counselling contributed in several ways to Northmead Pentecostal Assemblies of God Church. It contributed to help to bring families together, resolve culturally sensitive issues in families and helped to deal with cultural issues that affected the church. Similarly, Van Dijk (2013), Within the broad spectrum of Christianity, Pentecostal churches are very active. They emphasise the refashioning of relationships by mediating moral imperatives and by engaging with psychological knowledge on personal behaviour and on techniques of counselling in a changing context of sexuality. The significance of religious counselling in terms of the disciplining effects concerning personal behaviour and the ways in which this form of communication is generating a wider interest in this society. This is particularly attractive to members of the educated classes who are engaging with Pentecostal counselling as a way of refashioning their domain of intimate relations. Yet, it does not only provide informed ideas on intimate relations – being often one of the proclaimed objectives of counselling – it also produces a communication about intimate matters that is intended to inform a critique of socio-cultural conventions. This is a counter-cultural dynamic of counselling, which has been little noticed in the academic study of counselling practices in Africa.

### **5.2 How Afrocentric Counselling was offered at Northmead Pentecostal Assemblies of God Church**

It was established that Afrocentric counselling was offered at Northmead Pentecostal Assemblies of God Church. Those who supported that it was offered in church they meant counsellors who have the skill were able to slot it in their counselling sessions. Sometimes they

requested to meet members who had negative attitude towards retirement or if at any time in their life experienced negative attitudes towards retirement. Similarly, Musoni (2013), In trying to address to the ambiguity of human sickness and disease, the ZAOGA FIF built a unique hospital that caters for both medical treatment (practical) and non- medical treatment (spiritual). The non-medical therapy is where sicknesses that are characterised to be a result of mashave or madhimoni (evil spirits) are dealt with. In the sphere of non-medical therapy, the spiritual problems of the patient are normally dealt with through exorcism thus, iwe mweya wakaipa, iwe shave buda ne zita ra Jesu,( literally, you evil spirit, come out in the name of Jesus). This therapy is prominently engaged at Mbuya Dorcas Hospital and many patients have attested being healed through this therapeutic process. The counselling sessions are then conducted to restore the emotional and psychological make-up of the healed patient. Evidently, this kind of therapy is done at a modern conventional hospital in Zimbabwe. The understanding is premised on the fact that there are some diseases which need medical treatment and whilst others require spiritual therapy or both. Accordingly, the ZAOGA FIF is particularly conscious that a healthy mind must be inside a healthy body.

### **5.3 How Africans Perceived Afro-Centric Counselling**

The study discovered that Africans perceived Afrocentric counselling with a doubtful eye because of many factors. The way Africans perceived afro centric counselling was that of suspicion, lack of knowledge, lack of trust and stigmatization. Thompson (2004) points out, The attitudes and beliefs of 201 African Americans regarding psychotherapists, psychotherapy, and barriers to treatment were explored by means of focus groups. Key barriers to service utilization included stigma, lack of knowledge, lack of affordability, lack of trust, impersonal service, and lack of cultural understanding. Participants reported that race should not matter in therapy, but they often believed that psychologists were insensitive to the African American experience. The implications of participants' reports for meeting African American mental health and therapy needs are considered.

### **5.4 Summary**

The study sought to establish the role of afro-centric counselling at Northmead Pentecostal Assemblies of God Church in Lusaka District. It was discovered that Afrocentric counselling helped to bring families together, resolve culturally sensitive issues in families and helped to deal with cultural issues that affected the church. And counsellors were able to use their skills

in Afrocentric counselling to bring awareness and help African people overcome their challenges.

Afrocentric counselling plays a significant role in the lives of the Africans at Northmead Pentecostal Assemblies of God Church. It helped to bring families together, resolve culturally sensitive issues in families and helped to deal with cultural issues that affected the church.

The responses were mixed in that some felt it was not offered directly in church and while others felt it was offered though in a canning way. Those who supported that it was offered in church meant those counsellors who had the skill were able to slot it in their counselling sessions. Others felt Afrocentric counselling was mostly offered out of church because people were shy to address cultural issues at church.

Afrocentric counselling was perceived as evil knowledge, oppressive to families or couples, oppressive knowledge and from ancestry spirits. Others perceived that people in the church had little knowledge about their African culture and that is why they concluded it as being evil when they really do not know it.

## **CHAPTER SIX: CONCLUSION AND RECOMMENDATIONS**

### **6.0 Overview**

This chapter presents the conclusion and recommendations of the study whose purpose was to establish the role of Afrocentric counselling in Northmead Pentecostal Assemblies of God Church in Lusaka District. It first presents the conclusion and then recommendations.

### **6.1 Conclusion**

Based on the findings though people were skeptical about Afrocentric counselling people still sought for it from skilled counsellors. It was therefore, concluded that the role of Afrocentric counselling played an important part in Northmead Pentecostal Assemblies of God Church in Lusaka District.

It was found that it helped to bring families together, resolve culturally sensitive issues in families and helped to deal with cultural issues that affected the church. As regards to how it was offered those who had the skill were able to assist others overcome their challenges. And another important issue was how Africans perceived Afrocentric counselling. The way Africans perceived afro centric counselling was that of suspicion, lack of knowledge, lack of trust and stigmatization. The negativity surrounding Afrocentric counselling in Northmead Pentecostal Church did not deter people from seeking the help as regards to their cultural challenges.

Having interacted with the participants and hear their views on the subject matter, Afrocentric counselling in Pentecostal churches in the case of Northmead Assemblies of God Church of is of dire need. Africans can better be help using the counselling methods they are familiar with.

### **6.2 Recommendations**

Based on the findings, the study recommends that

- The church should identify and train multicultural counsellors so that they may acquire counselling skills and henceforth give quality counselling to all people of all races.
- The church should invest more in the counselling personnel so that issues can be resolved.

- The church should seek to incorporate contextual counselling and materials within the framework of the local church.

### **6.3 Future Research**

In future the research shall endeavour to conduct a study on a large scale and use a descriptive design so that both qualitative and quantitative methods are used to ascertain contributions of the role of Afrocentric counselling in the Pentecostal churches in Zambia.

## REFERENCES

- Musoni, P. (2017) Inculturated African spiritual elements in the Johane Masowe weChishanu ye Nyenyedzi church in Zimbabwe. <http://hdl.handle.net/2263/61196>.
- Tendai C. J. (2018). Lobola in Zimbabwe: a pastoral challenge. <http://hdl.handle.net/2263/71050>.
- Raditoaneng, W. N. (2011) Problems Encountered in the Teaching of Religious Education: A Case Study in Botswana. *Western Journal of Black Studies*. Vol. 35 Issue 1, p22-38.
- Blash, D. L. (2010) Faith in Counselling: A Qualitative Examination of the Experiences of African American College Students with the Integration of Religion and Spirituality into Counselling. University of Missouri - Saint Louis, ProQuest Dissertations Publishing, 3432857.
- Reinhardt B. M. N. (2013) Tapping into the Anointing: Pentecostal Pedagogy, Connectivity, and Power in Contemporary Ghana. <https://escholarship.org/uc/item/34x4716w>
- Mangayisi N. R. (2013). Leadership mentoring and succession in the Charismatic churches in Bushbuckridge: a critical assessment in the light of 2 Timothy 2 :1 – 3. <http://hdl.handle.net/2263/40194>.
- Campbell R.Y. (2019). *Exploring the Lived Experiences of Afro-Caribbean Marriage and Family Therapists working with Persons who identify as Lesbian, Gay, Bisexual, Transgender and/or Questioning: An Interpretive Phenomenological Study*. Doctoral dissertation. Nova South-eastern University. Retrieved from NSU Works, College of Arts, Humanities and Social Sciences – Department of Family Therapy. [https://nsuworks.nova.edu/shss\\_dft\\_etd/47](https://nsuworks.nova.edu/shss_dft_etd/47).
- Barnes S. L. (2004), Priestly and Prophetic Influences on Black Church Social Services, *Social Problems*, Volume 51, Issue 2, Pages 202–221, <https://doi.org/10.1525/sp.2004.51.2.202>.
- Kaufman, N. (2019). Nongovernmental organizations and post-prison life: Examining the role of religion. *Punishment & Society*, 21(4), 393–416. <https://doi.org/10.1177/1462474518782470>.

- Bebe, B. S. (2016) The Zimbabwean people's perception on homosexuality: A case of Bindura urban. <http://liboasis.buse.ac.zw:8080/xmlui/handle/123456789/4382>.
- Ojo S. (2019) The Confluence of Religion and Ethnic Entrepreneurship in the Informal Economy. In: Ramadani V., Dana LP., Ratten V., Bexheti A. (eds) Informal Ethnic Entrepreneurship. Springer, Cham. [https://doi.org/10.1007/978-3319-99064-4\\_4](https://doi.org/10.1007/978-3319-99064-4_4).
- Luxman, Y. J. (2018). An African Symbolic Hermeneutical critique of the theory and practice of penal substitution theory of the Doctrine of Atonement in Church of Christ in Nations (COCIN) within the context of Jos, Nigeria. <https://researchspace.ukzn.ac.za/handle/10413/16977>.
- Park, J.J., Dizon, J.P.M. & Malcolm, M. (2020) Spiritual Capital in Communities of Color: Religion and Spirituality as Sources of Community Cultural Wealth. *Urban Rev* 52, 127–150. <https://doi.org/10.1007/s11256-019-00515-4>.
- Moodley R & Bertrand M (2011) Spirits of a Drum Beat: African Caribbean Traditional Healers and their Healing Practices in Toronto, *International Journal of Health Promotion and Education*, 49:3, 79-89, DOI: [10.1080/14635240.2011.10708214](https://doi.org/10.1080/14635240.2011.10708214).
- Aminifu R. Harvey (1995) .The Issue of Skin Color in Psychotherapy with African Americans Research Article. <https://doi.org/10.1177/104438949507600101>.
- Kubeka M. J. and Masango M. J (2010). The impact and effects of trauma resulting from excommunication. *HTS Theological Studies On-line version* ISSN 2072-8050, *Print version* ISSN 0259-9422 *Herv. teol. stud.* vol.66 n.1 [http://www.scielo.org.za/scielo.php?script=sci\\_arttext&pid=S0259-94222010000100036](http://www.scielo.org.za/scielo.php?script=sci_arttext&pid=S0259-94222010000100036)
- Qunessa Kruger, [2012] Treatment of mental health illness by Afrikaans speaking church leaders in Polokwane Limpopo Province. <http://hdl.handle.net/10386/1016>
- Pattillo-McCoy, M. (1998). Church Culture as a Strategy of Action in the Black Community. *American Sociological Review*, 63(6), 767-784. Retrieved November 7, 2020, from <http://www.jstor.org/stable/2657500>
- Musoni .P (2013) African Pentecostalism and Sustainable Development: A Study on the Zimbabwe Assemblies of God Africa, Forward In Faith Church. International

Journal of Humanities and Social Science Invention. Vol. 2. pp.75-82. ISSN (Online): 2319 – 7722, ISSN (Print): 2319 – 7714 [www.ijhssi.org](http://www.ijhssi.org) [www.ijhssi.org](http://www.ijhssi.org) 75.

Chiboola, H (2020). Theoretical Perspective of Traditional Counselling.

<https://www.intechopen.com/books/counseling-and-therapy/theoreticalperspective-of-traditional-counseling>.

Payne J.S. (2009) Variations in Pastors' Perceptions of the Etiology of Depression by Race and Religious Affiliation. *Community Mental Health Journal*. Vol.45, pp 355-365. DOI: 10.1007/s10597-009-9210-y. PMID: PMC2758213, PMID: 19533347.

Hawkins Janice Why Develop a Culturally Sensitive Approach to Social Work with African American Clients? <https://www.socialworker.com/feature-articles/practice/why-develop-a-culturally-sensitive-approach/>. Accessed 5/11/2020

Prom R. L. (2013) The Inculturation of the Gospel: Implications for The Methodist Church The Gambia's Quest For Church Leadership. <https://www.escholar.manchester.ac.uk/api/datastream?publicationPid=uk-ac-man-scw:218516&datastreamId=FULL-TEXT.PDF>

Nowell, L. S., Norris, J. M., White, D. E., & Moules, N. J. (2017). Thematic Analysis: Striving to Meet the Trustworthiness Criteria. *International Journal of Qualitative Methods*. <https://doi.org/10.1177/1609406917733847>

Benedict A.O. (2014) The Perception of Illness in Traditional Africa and the Development of Traditional Medical Practice. *International Journal of Nursing* Vol. 1, No. 1. [http://ijnnet.com/journals/ijn/Vol\\_1\\_No\\_1\\_June\\_2014/5.pdf](http://ijnnet.com/journals/ijn/Vol_1_No_1_June_2014/5.pdf).

Vogel D. L., Wade N. G., and Ascherman P.L. (2009) Measuring Perceptions of Stigmatization by Others for Seeking Psychological Help: Reliability and Validity of a New Stigma Scale with College Students. *Journal of Counselling Psychology*. Vol. 56, No. 2, pp. 301–308 DOI: 10.1037/a0014903. <https://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.657.1055&rep=rep1&type=pdf>

Musonda E. (2017) False prophets thriving on ignorance. *Zambia Daily Mail*. Newspaper. <http://www.daily-mail.co.zm/false-prophets-thriving-on-ignorance/>

- UK Essays. (2018). Why African people are reluctant to attend Counselling. Retrieved from <https://www.ukessays.com/essays/sociology/why-african-people-are-reluctant-to-attend-counselling-sociology-essay.php?vref=1>
- Arowosegbe J.O. (2014) African studies and the bias of Eurocentricism, *Social Dynamics*, 40:2, pp. 308-321, DOI: [10.1080/02533952.2014.942074](https://doi.org/10.1080/02533952.2014.942074)
- French R. A. (2017). 14 Pastoral Leadership Styles & Personalities – Part 1. <https://ryanafrench.com/14-pastoral-leadership-styles-personalities-part-1/>.
- Allen, M. (2017). *The sage encyclopedia of communication research methods* (Vols. 1-4). Thousand Oaks, CA: SAGE Publications, Inc doi: 10.4135/9781483381411
- van Dijk R. (2013) Counselling and Pentecostal modalities of social engineering of relationships in Botswana, *Culture, Health & Sexuality*, 15:sup4, S509S522, DOI: [10.1080/13691058.2013.825927](https://doi.org/10.1080/13691058.2013.825927)
- Thompson, V. L. S., Bazile, A., & Akbar, M. (2004). African Americans' Perceptions of Psychotherapy and Psychotherapists. *Professional Psychology: Research and Practice* Vol.35, pp. 19-26., 35(1), 19–26. <https://doi.org/10.1037/07357028.35.1.19>.
- Sibanda P. Hlongwane A. (2018). The degradation of the Afrocentric counselling perspective as a function of the perpetuations of engendered Eurocentric hegemonic practices in Zimbabwe. *Scientific Journal of Pure and Applied Sciences* Vol.7, pp.735-742. DOI: 10.14196/sjpas.v7i3.2502

## **APPENDICES**

### **Appendix I: Focus Group Discussion Guide for Counsellors**

1. Is it necessary to know Afrocentric counselling? Explain your response
2. Is it necessary for Christians to apply/use Afrocentric counselling in their lives? Explain your response
3. Are people free to talk about Afrocentric counselling? Explain your response
4. What role does Afrocentric counselling play in helping Africans at Northmead Pentecostal Assemblies of God Church?
5. How is Afrocentric counselling offered to Africans at Northmead Pentecostal Assemblies of God Church?
6. How do Africans at Northmead Pentecostal Assemblies church perceive Afrocentric counselling?
7. Do you think Afrocentric counselling is useful in the church? Explain your response
8. In your view what are the pros and cons in using Afrocentric counselling in a Pentecostal church?

***THANK YOU FOR YOUR PARTICIPATION***

***END OF INTERVIEW***

## **Appendix II: Focus Group Discussion Members**

1. Is it necessary to know Afrocentric counselling? Explain your response
2. Is it necessary for Christians to apply/use Afrocentric counselling in their lives? Explain your response
3. Are people free to talk about Afrocentric counselling? Explain your response
4. What role does Afrocentric counselling plays in helping Africans at Northmead Pentecostal Assemblies of God Church?
5. How is Afrocentric counselling offered to Africans at Northmead Pentecostal Assemblies of God Church?
6. How do Africans at Northmead Pentecostal Assemblies church perceive Afrocentric counselling?
7. Do you think Afrocentric counselling is useful in the church? Explain your response
8. In your view what are the pros and cons in using Afrocentric counselling in church

***THANK YOU FOR YOUR PARTICIPATION***

***END OF INTERVIEW***

### **Appendix III: Interview Guide for Church Leaders**

1. Is it necessary to know Afrocentric counselling? Explain your response
2. Is it necessary for Christians to apply/use Afrocentric counselling in their lives? Explain your response
3. Are people free to talk about Afrocentric counselling? Explain your response
4. What role does Afrocentric counselling play in helping Africans at Northmead Pentecostal Assemblies of God Church?
5. How is Afrocentric counselling offered to Africans at Northmead Pentecostal Assemblies of God Church?
6. How do Africans at Northmead Pentecostal Assemblies church perceive Afrocentric counselling?
7. Do you think Afrocentric counselling is useful in the church? Explain your response
8. In your view what are the pros and cons in using Afrocentric counselling in church

***THANK YOU FOR YOUR PARTICIPATION***

***END OF INTERVIEW***