London Ethnography

Field research conducted April 9-13, 2012 by a team from Southern Baptist Theological Seminary from Louisville, KY. Research consisted largely of observation and interviews with local shop owners, religious leaders, and residents. This ethnography is broken down by each of the four boroughs in which the research was carried out. The ethnography concludes with an analysis of the cultural dynamics discovered through the research and a brief strategy for church planting among ethnic groups found in London.

Research Team
Dr. David Sills – Supervisor
Anthony Casey
Hannah Joiner
Stacey Kandel
Jon Morgan
Cindy Scott
Sochanngam Shirik
Mary Sills
Grace Thornton

Table of Contents
Newham/Stratford Area................................................................. 2
Haringay/North London.............................................................17
Lambeth/Southwark.................................................................25
Brent.........................................................................................32
Cultural Analysis and Strategy..................................................45
Newham/Stratford Area

Introduction

This section presents a brief report of the ethnographic research conducted in Stratford, London, England from April 9-13. Though the findings are presented in a deductive format the writer had tried his best to obtain the information through an inductive approach. The paper also reflects the time limitation of the research conducted and the writer’s judgment and interpretation of the data. Some names of the people given on this paper have been changed. All interviews reported on this paper were conducted from April 9-13 at Stratford, London and therefore no specific date or time will be mentioned again in the footnotes.

Location and Geography

Stratford is located in the London borough of Newham, about 6 miles east northeast of Charing Cross, a location considered as the center of London. Stratford is not only a home to both native Englishmen and international communities but also is one of the fastest developing areas in London city. The Stratford Center, and the newly constructed London Olympic park and the Westfield shopping mall (both built in preparation for the upcoming 2012 Olympic Games) have attracted many tourists and business centers and have made Stratford one of the busiest places in the city. Stratford which comes under the “London Plan”—a plan that focusses on making London a better city to live in and promoting social inclusion and tackling deprivation and discrimination—also has made a better choice for many people. Cheaper cost of living and international friendly community, and easy transportation services (there are at least five significant transport hubs in this area) are others reasons for many to relocate to this area. Forest Gate, a home for many international communities, lies on the east of Stratford.

Brief History

Stratford has a long history behind its current status. It became a county borough in 1889. In 1965 with the establishment of what is called Greater London (division of London into
sub-county for better administrative purpose) Stratford became a part of it. Ever since then Stratford has grown and become an important part of London.

**Population**

Population of Stratford according to 2001 census is estimated over more 250,000 people. Out of which sixty percent are believed to be non-English ethnic origin. Nearly 70 percent of the total population are under the age of thirty five and therefore it is projected that within a decade there will be a considerable increase in population. People from various countries and backgrounds have made Stratford their home. There are about 200 languages spoken in public schools in this area. Stratford School Academy located at Forest Gate Stratford has 60 percent international communities from various countries. Many ethnic restaurants, shops and shopkeepers, and businessmen in that location also witness to the presence of diverse ethnic groups.

**Religious and Political Orientation of the People**

The increased flow of people from various countries has contributed to the increase in many religious belief and practices. The following categories arose from the research:

**Factory of religions**: Stratford is filled with many mosques, churches, temples and other worshipping places. One can also witness the presence of people in the extreme sides of the religious spectrum—people who are very “religious,” to people who claim to be an atheist or

---

1. The information about the number of international students is obtained from one of the students of that school.

2. Many of the Mosques and temples that I saw were in Forest Gate about two miles from Stratford.

3. I went to a Hindu temple (The Radha Krishna Hindu Temple, Cedar Road Stratford) and in my thirty minutes of observation of people who came there I saw four people come to pray earnestly. Upon my enquiry on one of the young guys who came to pray he responded “I had just finished my studies and now I am looking for a job.” I also talked to Mr. Nirandra one of the volunteers in the temple. He told me that every Monday about 20-30 people come to worship in the temple.
believe in God but have no religion.4

Decay of Christianity and Rise of Islamic community (Bengalis): Newham is believed to have 37% Islamic community and many of them are located in this area. Out of the ethnic groups in UK Islam is believed to have the largest proportion of people following a single religion. In London, Bangladeshi Muslims make up 24% of all London Muslims, more than any other single ethnic group in the capital. The mayor of hamlet (East London) is also a Muslim (a Bengali). Many of the shopkeepers in the Stratford Mall are Muslims too. Some church buildings are no longer a place of Christian gathering; they have become mosques. On the other hand there are only few churches and very few evangelical churches.5 There is also a rapid increase in Indian population which in turn will aid the rise of Hinduism as most Indian are Hindus.6

Religious and Ethnical Tension: At the outset people of one religion or nationality seems to be united but my interview with people made me reconsider my assumption.7 Animosity and racial tensions seem to be at higher rate among older folds who have migrated to

---

4I interviewed a person by name Avoon. He claims to have lived in Stratford for more than four decades and never been to any religious gathering. When I asked him whether he has any religion he answered “I have no religion at all.” This observation was substantiated by the witness of a thirty nine year old Brazilian when he responded “I believe in God but I have no religion, and I don’t go to church or temple.” The religious anomaly of Stratford is evidenced not only in the presence of many worshipping places side to side but also in the fact that people of different religions propagate their beliefs on the street side to side. Every day (for four days I was there) I witness a lady preaching the message of the Bible near the shopping mall and next to her was a man distributing pamphlets about spiritism that reads “pay when your problems get solved: spiritual answer to all your problems whether financial, marital, job searching, carrier development etc….” I also witness a Palmistry and Astrologer shop located in 179 Forest Lane. I also witness to an existence of different versions of Christianity: Nicholas Cambell who claims to have been born again and is actively involving in Church activities strongly believes that God shows him His will through dreams and visions. He claims to be having dreams and visions very often. Another man (a Chef from Italy) claims to be born again (even shared the gospel to me) told me does not go to church. He told me that having church or going to church is not important, what is important is to be born again.

5I saw three small evangelical churches and around them are more mosques and some temples.

6Mr. Nirandra in the Radha Khrisna Hindu temple told me that they are offering free Yoga classes every Sunday and free classes for Hinduism with an intend to educate people about Hinduism. They are also celebrating Indian festivals and throwing parties on a regular basis so as to keep people in tack.

7When asked about whether all Muslims get along Alias Abubekhar who had lived in the area for more than sixty years lean towards me and said “Indian Muslim shopkeepers and Bengali Muslim shopkeepers hate each other….” He also told me of some many other incidents of how people’s racial tension had made obvious in the Newham borough.
London at their later stage of life. There is, however, a loving and mutual co-existence among younger generation from various religions and backgrounds. I am also told of the tension that existed between Black Muslim and white Muslims. Religious tension is not the end. People also do suffer from discrimination related to their ethnic origin and language identity.

Socio-economic and cultural observation

Stratford, a decade ago, was marked by high unemployment rate, poverty and crimes. Today things are getting better. But many people are still unemployed and live on government schemes. Lack of job proficiency, laziness, and unskilled and inefficient training are some of the reasons that contributed to the impoverish state of the locality. The mall came as an answer for many but some fail to take advantage of the opportunity. On the other hand, presence of many

---

8Many of the older folks (people who had migrated to England either at their early youth or older) because of their bitter past experience seem to have greater difficulty getting along with others. When I asked Mr. Abubekhar who is a Muslim by religion, British by citizenship and a Singaporean by birth whether he feels more connected with Muslims or British he responded “oh definitely British though I don’t like them (British) much either.” Another person at his late 70’s had some nasty things to say about people of other religious backgrounds.

9I met Muzifa a twelve year old Indian boy hanging out with his Pakistani friend Saheed. When asked about whether they are aware of any religious animosity among their Indian and Pakistani friends they responded promptly “no, not at all, here everyone gets along happily….we have friends from different religions and background. Another young Pakistani student (Sayeed, twenty five years old) and two students from Bangladesh (Arif and Hussain) also affirmed that there is no racial or religious discrimination among their friends. They find London to be a happier place.

10One elderly Muslim man that I talked to was so unhappy about black Muslims enjoying the government benefit. He said though they follow the same religion he does not want to identify with them. This fact is substantiated by the testimonies of few people who express that some white Englishmen (Muslims) do not like the black.

11Mr. Abiaz (name changed) from Brazil who works as a chef said that working in London is hard and people are mean. He feels he is not treated fairly. Ms.Seela (name changed) said she went to gymnasium for the purpose of making friendship but people would seldom talk to her. She said “maybe they don’t like the way I look and the way I speak, I have been here for three years and have tried to make friends but not many want to be friend.” When asked whether there is equality Mr. Innocent Mokwugwo, a lawyer from Nigeria responded “No, not at all. One reason why I don’t have or keep many friends is because of the same reason, I will be held responsible for my friend’s crime. That’s not how they treat an Englishman.”

12This information was obtained from Mr.Edmund Modu, a forty nine year, a father of three, who had lived in the area ever since his childhood.

13One of the main reasons the Westfield Mall and the Olympic venue are built in that area was to develop the region. Edmund also told me that in spite of the fact that people who live in the area are given priority when they apply for jobs in the mall some chose not to, for getting a job would mean losing their government
international communities contributes to the good of the economy: skilled laborers are willing to work with less expectation, willingness to do manual labor for lesser wage etc.

**Ethnicities and Reasons for migration to Stratford London.**

All types of people groups are seen in Stratford. There are people from various nationalities, from various social and economic backgrounds, tourists, students, and even beggars and homeless. Many of them are residents and many are visitors as well.

**Economic stability:** Financial wellbeing triumphs when it comes to reason for migrating to London. That same financial reason compels people to relocate to Stratford area because rent is cheaper and the place is close to their work place. Many students also find the place student friendly for the same reason.

**International friendly due to high concentration of peoples from various nations:** People feel that they can better relate to their neighbors and others since many of them have come from various background. Students like Asif and Hussain feel they are less discriminated in that area. Some live here because their parents or siblings do.

**Refugees:** though most of the refugees are scattered around the city there is a considerable amount of them in this region.

**Business:** Westfield Mall, Stratford Mall, and many other business centers also contribute to the high concentration of people around this place.

**Tourist and casual visitors:** There is a high in flow of people daily just to visit this scheme.

---

14 About ninety percent of the people I interviewed said they came to London to make a better living. Many said if they have a choice to earn in their place as much as they do in London they wouldn’t be there. The observation that people come to London mainly because of financial reason is substantiated by the fact that when in 2009 due to the economic recession the country restrained many public funds, there was a considerable amount of people leaving the country. Gabriel, a Brazilian agrees that many of his countrymen either returned to his country or left England. Dan, a missionary substantiated with evidence: he mentions that many churches experience a large number of church attendance decline at the same period of time.

15 Mr. Kulvinder from Nepal told me that there are some refugees living in this area that he knows of.
My interview with many reveals that some of them who came as visitors were lured to stay back and thus become residents.

The People Groups of Newham

South Asians

Indians: In conversation with some of the residents of the area, when asked, “What do you see as the largest ethnic group of this area?,” all replied, “Indian.” A look around would confirm why they would think so — there is visibly a large South Asian presence in the area, as well as Indian restaurants, Hindu temples and religious stores. Stage of life varied from a Sikh storeowner who had lived in England for decades and raised his children here to a young Indian web designer, fluent in English and only recently migrated from India. (I will talk more about him later.)

We spoke with one Indian woman who had been in the UK for 36 years but still only cooked Indian food for herself and her family. She has five children and five grandchildren. The coming of the Olympics and the building of the new Westfield mall have actually made things more difficult for people in the area rather than easier, she said. The new mall is costing her business at the booth where she sells bikes on the side of the City Centre mall away from the railway station. “I have no needs but business,” she said when asked what her needs are. She, like every other person I talked to during the week, said the neighborhood she lived in was not an enclave of her people group but a population as diverse as the greater population of the area. Based on the 100 percent response people gave to that question, I would propose it might be that way in most of Stratford.

One night we were able to conduct an interview with Shendrew Balendran and his wife Anga. The newlyweds moved from India two years ago so that Anga would have better resources to live independently — she is deaf. The two are believers, and he works for an Iraqi web

---

16I met and talked to about 8-10 people who were visiting Stratford just to see the Mall and the Olympic venue.
company in addition to building a website that is the equivalent of match.com for deaf Indian people. As you can imagine, the couple’s needs are unique, but one thing they said that matched what others affirmed — they feel as if they have no community in the UK, especially not one of their own ethnicity.

Bengalis: I also was able to have conversations with some Bangladeshi people in this area, such as a young woman running the Rasmoni Café in the “In Shops” part of the old mall. She had only recently moved and could not speak much English. Conversely, a young Bangladeshi man making glasses in the Vision Comfort store in “In Shops” just across from Rasmoni Café had been born in the UK but wants to move to Bangladesh. Another Bangladeshi woman in the same area at a suitcase shop could not communicate well enough in English for me to ask her questions.

Pakistani: I had some conversations too with Pakistanis, such as a young girl at the dry cleaners and footwear store in the “In Shops” who had been in the UK for a decade (all of her teen years), lives with her family and is not sure how long she will stay in the UK.

Somalis. In my opinion, the most interesting find was how willing Somali women were to engage in conversation with me, perhaps because I was a young woman. Despite the fact that Somalis are listed at the very end of the population breakdown from the Adopt London website, I was able to engage multiple Somali women in conversation outside the old mall in Stratford. They were in various degrees of coverings but all had their heads covered.

One woman I spoke with (in full black covering) was highly educated and seemed grateful that I had stopped to have a chat with her. She was waiting on her mother to meet her when I bumped into her. She said that often she is looked down on, and when she shows up as the interpreter in the job she does, often people assume she is the client (who needs translation) and not the translator. It seemed to mean a lot to her to be treated with respect. At 42, she had been in the UK since age 16. Her mother brought her here after the Somalian war.

Another young lady, age 27, said she moved from Somalia when she was 8 years old and has only been back once to visit her grandparents (in 2003). Although her relatives still live
there, she does not remember anything from her childhood there. “This is home,” she said about Stratford, her accent very much a British one. Although she is living with a partner who is also Somali (he has been in the UK 15 years) and they have a small child together, she said she has no desire to live with or around other Somalis — she seemed to think that was a terrible idea. She said Somalis have a bad reputation and are not known for good things. “I would never want to live around other Somali people or back in Somalia. I’m thankful that it is as diverse as it is here,” she said. But at the same time, she is discontent — she does not want to raise her son here; she wants to raise him elsewhere. This attitude was shockingly common among the young women I talked with. I assumed they would all feel as though they had come to some sort of promised land for the sake of their children when in reality they would rather take their children somewhere else, or (in the case of others) back to their homeland.

Caribbean people. There was a large Caribbean presence in the area also, with multiple options for Caribbean restaurants and food from street vendors. The Caribbean people I chatted with were some of the friendliest but also some of the fieriest characters I met in Stratford. Each day between 4 p.m. and 6 p.m., a Caribbean woman (a different one each day) would come and stand in the entrance to the City Centre mall on the side away from the railway station and preach “hellfire and damnation” type sermons at the dozens of people groups that walked past her while she yelled. I watched the faces of some of the young covered women and children who perhaps as immigrants had not yet been introduced to Jesus. They watched her with fascination, and I wondered — does this give them an inaccurate first impression of who Jesus is? Does this solidify a bad opinion they might already have? Does it actually help anything at all? This is something I feel people reaching out to the people of Stratford may have to contend with — an impression of Jesus that has been shouted at them every day as they walk to the market and back home. At times, I also saw street preachers on the other side of the mall near the railway station. These would also hold crosses with messages written on them. I talked with one of the ladies, Hezekiah, who was Jamaican. She said that she’s done this for years but has not seen many direct results. “I am just sowing seeds into hard hearts,” she said. She indicated that she did the
same type of preaching on buses and had been thrown off the bus before. She said she and the others are affiliated with Grace Ministries off of East India Docklands Road.

One night we were able to conduct an in-depth interview with Nicholas Campbell, a black man of Caribbean descent. His parents are from Barbados, but he said he considers himself British, even though his sisters claim Barbados heritage. He does not have any ties to Caribbean culture, although he has a vivid memory of visiting his grandmother there and watching her kill a chicken in a bucket. He attends a Portuguese-speaking church at which someone translates for him. He came to Christ after being heavily involved in drugs and thievery. “I accepted Jesus while I was high,” he said. “It was the real deal — everything changed at that point. My mother had been praying for me.”

I also had a good talk with two Caribbean women at a street stand for Caribbean food. Marjorie, from Jamaica, said the main religion of her home country is Church of England, but here in England she has been attending a Pentecostal church. “All religions are the same, you just go where you feel comfortable, and I feel comfortable in a Pentecostal church,” she said. She is divorced, and her children grew up in England and consider themselves British. She has been here since the 1960s. Her coworker, Marie, is from St. Lucia and had a similar life.

**Lithuanians.** There were also two Lithuanian markets in the old mall, which appeared to both be filled with eastern Europeans each time I walked by.

**East and Southeast Asians.** There was also a population of people who had the classic traits of East Asians and Southeast Asians. I only attempted to initiate a few conversations with them (mainly in nail salons in the area), but the ones I did try to talk with seemed suspicious and did not even want to tell me where they were from.

**Russians.** I also spoke with one Russian man who has been in the UK for 10 years. He seemed eager to get out of the conversation also.

**Orthodox Jews.** I did not see or interact with any orthodox Jews near the City Centre mall, but near the new Westfield mall we saw a number of orthodox views coming and going with their families.
**Black Africans.** On the other side of the City Centre mall (away from the railway station), a Nigerian woman had praise music in English blaring out of the stand where she sold clothing and such. When I asked her about it, she said she had been here 20 years (she looked about 40) and said she had been a believer since age 16. Though one might think she was using that music as a way to start conversations with people, she did not ask me about my faith. I thought that was interesting.

**White Africans.** I spoke briefly with a young, white South African man who had come to the UK simply to run the South African store called Rand Saver in the “In Shops” section of the City Centre mall. He had been here five months and was planning to stay. The “In Shops” section was a small market-type section of the mall that, in a not-too-large area, held dozens of different ethnic stores and restaurants.

**Brazilians.** We were able to interact with a number of Brazilians while on the project, thanks to having Gabriel Paolinetti (a Brazilian) and Dan Hall (a Portuguese speaker) on our team. At a Brazilian restaurant called Cabana just outside the Westfield mall, we were able to talk with a Brazilian waiter who had been in the UK for 9 years. Gabriel and Dan were also able to build a relationship over the course of the week with the proprietors of a Brazilian café in the City Centre mall. Those people, much like the young Somali woman I chatted with, expressed the desire to stay away from living with other Brazilians, as they felt sometimes Brazilians were often thought of as trouble makers. They wished to distance themselves from that stereotype.

We were also able to hold a focus group with a house church of nine Brazilians that Dan Hall attends. Research teammate Shirik Sochanngam and I were able to ask them some questions specific to sharing their faith with other Brazilians and people of other ethnicities in the area. One of the men, Elis, said he feels that the freedom to “do anything they want to do” in the UK can cause people to be difficult to reach. “I feel privileged to be a Christian, because so many people come here where there is all freedom, and they don’t want to follow good things,” he said. “In Brazil, people take more pride in Christianity. When we share with people, we remember that we are offering them something of eternal value in a place where they think they
can already have everything they want.” The pastor of the house church agreed with what Elis said. “We do find a lot of difficulties in sharing our faith,” he said. “People come from poor countries, and they find the doors are very large here, and they lose themselves.” The house church is actively seeking to reach out not just to Brazilians but to other nationalities as well. The pastor said that when his family first arrived, they stuck to preparing Brazilian meals for themselves and staying in Brazilian culture, but they realized later that if they were going to get involved with other people (of other ethnicities) with a purpose, they were going to have to learn to like other types of food and culture as well. With the purpose of sharing the Gospel, they began to prepare other types of food for themselves and learn other languages. The three children of the family (ages 7, 11 and 16) speak multiple languages. Juliana, a young Brazilian woman who came to the UK to learn English, still lives and works in the UK despite being done with classwork, but she says she wants to return to Brazil before she has children to raise them there.

**Spanish-speaking groups.** At one point, I was given literature by a Spanish-speaking Jehovah’s Witness, but she did not know enough English for us to hold a conversation.

**British people.** Yes, there are British people in the area! I had a conversation one day on a park bench with Noel, an elderly Irish man who has lived in Stratford for 60 years. He chose his words carefully so as not to speak in a derogatory way about the diversity, but he admitted very emphatically that the most dramatic change in demographics had happened in the last eight years. “I’m not saying it’s bad,” he said. “They have to live somewhere.” He asked me if I lived alone, and I said I did — I think he took that to mean I lived in Stratford. “Be careful,” he said. “This isn’t a safe place.” I also was able to have conversations with some British residents and business owners in the area.

**Research Based Ministry Strategy for Stratford/Newham**

After spending a week chatting with people in Stratford, it seems that immigration to England is much more fragmented than I realized. I had the impression that ethnic groups stayed together in communities but it appears at least in this area that they are almost as fragmented as
they can get, except for their family units. Many seem to do this to disassociate themselves from negative stereotypes of their people group, or just simply to go to the housing they can afford rather than choosing their location based on who lives there.

If I were using this information to start a work in Stratford, I think the main takeaway from this research would be that, if I were trying to reach a specific people group, I would need to familiarize myself with how to identify them (ex. know their traits, what their country’s flag looks like so I could spot it in business windows, etc.) and then use the drill down idea of meeting one and letting them connect you to the next person and the next. Specifically if I could choose, I think I would start with Somali women, as they were incredibly open to talking and easily accessible, which they are not in their home country.

Do not speculate or impose categories. The first lesson is to be careful in sizing up people on the basis of observation or looks. My first reaction in meeting two young men, one an Indian and another a Pakistani was shock. Based on what I have heard and seen in the Indian television I would not have imagined them to be together, but I was wrong. Many Indians and Pakistanis lived next door. On the other hand do not negate the presence of animosity. I was surprised to learn that other Muslims shopkeepers do not get along with the Bengali Muslim. I would have imagined all Muslims to be one, especially if they are in the same country, and much more when they work together every day.

Recognize the uniqueness of the place and develop a working strategy on the go. Stratford (London) is a Melting pot. When one brings his/her religion or culture to this place, it adapts and takes a local nuance. Due to the constant influx of people in the place it is very hard to guess the culture, much less to determine the culture of Stratford. By the time we think we have figured out the culture and people they would have changed. Hinduism that we see in India is no more the same. So is true with someone’s culture. Many factors constrain one to maintain his/her traditional identity, be it culture, religion or worldview.\(^\text{17}\) Keeping in mind that the

---

\(^{17}\)There are few examples. First, Mr. Alias mentioned the cessation of the Singaporean Association in London few years ago. The older generation had tried so hard to keep the Association going but due to the lack of
society is acculturated developing a flexible strategy, rather than fixed strategy and leaving it open to change on the go will be more practical and beneficial. Attempt to present the gospel in the Stratford cup but since there is no one cup work on discerning what the cup is that will suit the individual.

**Recognize the tensions that exist within the system.** People try to adapt to new cultures yet are still tied to the old resulting in internal conflicts in their value system, identity crisis, and conflicts in their interest. They become neither “old” nor “new.” For others, language, culture, color, race, religion etc. always come in between creating a social conflict. We as missionaries must be keen to observe and recognize the unspoken conflict written within others’ lives and minister to those needs.

**Help build one’s identity.** Everyone faces identity crisis at one point or the other, some people face often. Many people I encounter have the same struggle: they are not certain of how to identify themselves. Most people will say they are from London but when probed deeper they reveal where they really are from. Some happily prefer to be identified with their native land, some do not. Some struggle to preserve their identity by whatever means possible. On the other hand people have conflicting desires as to be tied to a particular land or place or nationality. Therefore we should be aware of such struggle. We should also be careful not to force them to identify with particular nationality. On the other hand such uncertainty of where to belong can be advantageous for us. We can channel that emptiness to the living Hope found in and through Christ.

**Cater to people’s loneliness.** Based on the fact that people of larger group tend to interest from younger generation coupled by time constrain and difficulty to get together they had to defunct the society. Another example relates to the Indian Hindu temple in Stratford. In spite of the temple’s physical resemblance outside and inside I was surprised to discover that one of the leaders of the temple was well dressed in suits and tie (unlike the Brahmin Hindu priest) but had no sense of religiosity. I spoke to him (there were others near us) for about twenty minutes and within that time I heard him say F*** word as many as I could count. Taken for granted that he is a cultural or religious stereotype yet such actions would not be tolerated inside the temple in India. Over the period of time the traditional religion or culture is overtaken by the cultural norm of the place (London, Stratford). I also met a mother and a son from Philippine who told me that since there were no other Philippinos living near their area they could not get together. There are also few others who for wanting to assimilate with people from other countries and for some other reasons intentionally disassociate themselves from their countrymen.
congregate and people of lesser community tend to scatter we can conclude that ethnic group with fewer people are more isolated and lonely. But this isolation and loneliness at the same time drive them to make an effort to be closer to their fellow member. 18 Take advantage of people’s loneliness and minister them.

**Evangelize.** Most people I talked to in streets have no idea of what evangelical Christianity is. They have neither been shared the gospel nor been invited to church. It is good that we befriend them and invite them to our homes but nothing can substitute sharing the gospel.

a. Be careful to incorporate or not incorporate ethnic festivals in your church. If we are to celebrate all the festivals of all the cultures there will be no day left to do other things.
b. Keeping in mind that some may be illiterate be discerning about asking or not asking others to read Bible. Some refuges who have never been taught to read and write have been brought to London. 19 Remember that some have come from oral culture background.
c. The location of the place of worship is important too. Both the distance and the place of worship matter, the former due to time and cost constrain, the latter due to the fact that some do not feel free to go to certain place. 20
d. We should not allow racial difference to interfere ministry but at the same time we should recognize the reality of its existence. When preaching and interacting be sensitive to issues that relate to ethnic tensions.
e. Educate yourself with background and history of different people groups in your

---

18I observe that Indians, Pakistanis, and Bangladeshi tend to congregate as they have the people and resources to gather together. Most of these people I talked to are very happy and comfortable living in London. None (not one) of them wants to go back to their countries. On the other hand people from other nations with fewer friends are longing to return to their native place, and they feel lonelier. One of the main reasons that is keeping them in London is because of the prospect of making more money.

19I met a man who had come to London a decade ago from Bangladesh as a refuge. When I asked him to help me write the address of the place he was telling me he said he can’t write.

20Mr. Kala told me that he does not like to go to a particular place not because of fear but because there are too many White people.
congregation.

f. Decide on what language to use during worship.

g. Love your flock. Our gesture, words, and treatment matter. People seldom reject attention and acceptance even in the midst of busy and burdensome world.

h. Invite them to your house for meals and fellowships. A typical Western style of approach will not yield a strong friendship with many internationals.
Haringay, North London

Introduction

Haringey is in north London and appears to be primarily a working to lower class area socioeconomically. The neighborhoods we covered in Haringey were: Seven Sisters, Tottenham Hale, Wood Green, Finsbury Park, and Palmers Green/Tottenham. A few interesting facts about Haringay:

- Billy Graham’s first big evangelistic crusade to London was in Haringay.
- There is currently an inter-denominational group called “Pray Haringay” that meets on a monthly basis to pray for a movement of the Gospel in the area.
- There are 200+ language systems represented within the Haringay school system

Seven Sisters

Seven Sisters was the area in Haringay with a known and visible latin presence. At the Seven Sisters tube stop is an international market area with a fairly sizable number (10-15) of shops ran by latinos, primarily Colombians. In our brief time there that day I did observe that this restaurant stayed busy and there was only one other table of English speakers there in approximately an hour.

On return trips to the market we were able to visit other shops and restaurants. At one restaurant we were able to talk with Favian (Fabian?, early to mid 30’s). He had immigrated from Colombia to Panama, to Miami, to Spain, and finally to London. He stated that he had left Colombia more for political and security reasons - he had been in an area that was heavily immersed in the drug wars - rather than economic reasons. Favian had a fascinating story. He had been on the tube during the terrorist attacks and was injured. While recovering in the hospital, he had been visited by the Colombian president. He had later had to serve time in prison when it was discovered that drugs were being sold in the upstairs area of his restaurant.
He appeared to be somewhat of a leader in the local latino community, in that almost everyone who walked by as we were talking had to stop and say hello. He felt that the market area had become something of a hub for newly arriving Colombians. They would come there for help in finding work and lodging after arriving in London. Favian asserted that the market was something of a “Colombian corner”. However, he did say that he didn’t live nearby and that he did not know of any neighborhoods where latinos lived in more than others.

Also in the market, I was able to speak with another Colombian immigrant, Luis (50’s). Luis had immigrated to London with his brothers and had raised his family in England. He also asserted that this market area was the Colombian area and confirmed that there was no apparent cohesion among latinos in where they lived. Economic factors were his primary reason for moving to England. Luis could understand my English fairly well but spoke only in Spanish. He stated that in his home, Spanish was still the dominant language but that his children, having gone to school in the UK could speak fluent English. Luis expressed an appreciation for the English and felt they were very accepting of Colombian immigrants. His reasons for thinking this though, revealed a national bias. He believed that the Colombians fit in well in England because they were very well groomed and presentable, unlike the Ecuadorians and Peruvians, to whom he expressed a strong negative bias. Luis stated that the Colombians greatly desired to be outdoors and spent most of their free time in the parks. He thought that the lack of green space and openness outdoors was one of the major adjustments to living in England. Also, he, and almost every other latino we talked with thought that England’s weather was one of the hardest adjustments to make.

Adjacent to the Colombian/international market we spoke with Medi, an Iranian who owned a luggage store. He stated that despite the Colombians assertions, this area was not really a Colombian area. He felt that they had only arrived within the last ten years and had only recently established a presence on this corner. He also told us that in the next week he would be opening a new (and larger) international market next door to the Colombians. Buddy was going to follow up with him and the new market in the coming weeks. Medi also felt that prior to
recent influxes of immigrants, that this area had been mostly Jamaican.

After this we began to notice many Caribbean restaurants and shops in the area. We also spoke with Eddie, a Jamaican restaurant owner nearby. He had lived in the area for most of his adult life and his feelings on the area were similar to Medi’s - that Jamaicans had been the primary immigrant group until 10-15 years ago when there became a great variety of new immigrants into the area.

There was also a Brazilian presence in this neighborhood. We visited a Brazilian restaurant and grocery store. Our waitress in the restaurant was a pastor’s wife in a Brazilian church. She had been in London for eight years and had no plans on returning to Brazil. She enjoyed her life in England but spoke and understood very little English. This was also the case with the clerk at the Brazilian grocery, Armando. He and his wife had moved to London to join his daughter. However, he stated that he wanted to return to Brazil after a few years.

On our first day of research, we went to a Colombian corner for coffee and Bolivian empanadas at “El Parador Rojo.” We seemed to hit a hot spot for internationals at the Seven Sisters Market outside of the Seven Sisters underground station. After lunch we walked to a Brazilian store and talked with the owner there via visiting seminary student from Word of Life Hungary (Daniel) who is from Brazil and therefore knows Portuguese quite well. Armando, who has been in London for a year and a half, sold us "pao de queijo" (cheese bread). We also visited the Tesco grocery store near the Seven Sisters underground to observe the people who were shopping. The schools were out all week and Monday was a bank holiday, so a lot of people were out but several places were closed. We ran into two people Buddy knew at the store, and I got to speak Spanish with them. The first man we saw was a Cuban immigrant named Luis who has been here for 17 years. He is still receiving government support and does not have a job. He told us that he was awaiting some form of approval concerning his paperwork. As we were leaving, we had a conversation with a Colombian family who owns a restaurant we planned on visiting later in the week. The father’s name was Juan, and he and his wife and son have been in London for 10-11 years. They were friendly and eager to talk which is common among Latin
Americans but not so much so among Londoners. It was both unusual and totally awesome to get to talk to a Cuban and some Colombians in England.

We got on a bus and rode to Tottenham Hale area of town where we went Halford’s bike shop in the shopping center to meet a young Italian named Dan who is attending one of the cell groups on Wednesday nights. From there we walked around the area some and went to a man's house Buddy knows. He's from Ghana, and his area has a lot of African immigrants. His mother laughingly told us about his younger "boisterous" days before the Lord's grace. He's working with teenagers and finishing his university program on theology now.

The next day, we spoke to people from Morocco, Algeria, Turkey, Burma, N. Africa, India, Mauritius, Jamaica, Colombia, Ecuador, and Cyprus. We went back to Seven Sisters where I met a woman in a clothes shop and began speaking to her in Spanish. I soon found out she was from Romania and had married a Colombian man after moving to London. She told me she knows four languages because when she moved to the UK she began working in an Italian restaurant where she quickly needed to acquire new vocabulary to be able to understand the orders from her boss and her customers. She speaks Romanian, Spanish, Italian and English. We switched back and forth between English and Spanish while talking, and three others entered her shop before I left: a Romanian man, a Brazilian girl, and Portuguese girl. We also revisited one of the shopping malls in Wood Green where there is an international market, and we talked to people from China, Scotland, Jamaica, Romania, Colombia, Guyana, N. Africa, and Sri Lanka.

Tottenham Hale

Tottenham Hale appeared to be a little higher in socioeconomic standing than Seven Sisters. There was a fairly new and modern shopping center that seemed to cater to middle class patrons. Also in this area there were new, expensive apartment high rises under construction indicating that this might be an area on the rise.

In Tottenham Hale we were able to speak with Algernon (early 20’s and a recent university graduate). He had been born in the UK but his family was from Ghana. Algernon had
lived in the Tottenham area for most of his life and was able to provide some insights into the neighborhood. He reported that this was a predominately international neighborhood but couldn’t relate any sort of overarching pattern of living amongst the different ethnicities. He did feel that Poles might be the largest single ethnicity in the area and that there was a small neighborhood in the area of orthodox Jews. He also stated that there were large numbers of Africans and Middle Easterners. He was unaware of any latinos in the area. Algernon stated that people in this community, and most Londoners, were very closed and not open to talking to strangers. He also reported that this area had a significant crime and gang problem. It was very near to where the recent riots started. Algernon felt it was not safe to be out there after dark and that he rarely left home at night.

**Wood Green**

Wood Green was primarily a commercial rather than residential neighborhood in Haringey. At its center was a very large and busy shopping center surrounded by smaller businesses, most of which were international.

At Wood Green we spoke to numerous North Africans (Algerians and Moroccans) who said that there were large numbers in this area. I also spoke with an older man from Cyprus who was there visiting family and he stated that there was a sizable Cypriot community in the area.

From walking the area, observing the people, and visiting international stores, I think eastern Europeans (Poles, Russians), Greeks/Cypriots, Turks, and North Africans were the primary ethnicities represented in Wood Green.

Our most substantial interview in this neighborhood was with Arnie at the UK Cancer Charity store. Arnie is a Colombian but had lived abroad for most of his adult life. He was fluent in English and unlike most latinos we spoke with, had no plans for returning to Colombia. He felt that the language barrier was the largest hurdle for latino immigrants in the UK, but also noted that weather and food were difficult adjustments. He felt that there was no pattern in
where latinos in London lived - mostly they would move to wherever they could afford housing. Arnie reported that most new latino immigrants primarily found work as cleaners or as general laborers. He stated that many knew someone in the UK before immigrating and that many also move to another country (such as Spain) before settling in the UK.

**Wood Green Road, Edgemore Estate.** We walked Wood Green Road with a friend of Buddy’s named Algernon. Algernon was born in the UK, but his mother is from Ghana. He took us to an “estate” (a government apartment-style housing project with basketball court and playground secured for the children). It was pretty dumpy. Access is restricted to the estate, but he has a friend with access, so they are able to do youth ministry there. On the way to the estate, we passed a variety of ethnic shops, and after leaving the estate, we went to the Seven Sisters Market for coffee at a Colombian restaurant. From there, we went back to Buddy’s house to pick up Mrs. Lois so we could head downtown to St. Martin’s-in-the-Field to meet up with Roger Williamson (a part-time ESL teacher at South Thames College) for dinner in the crypt. We had a great dinner with him, and he gave us a lot of information about the immigrant community and how it has changed over the years. Roger told us that about 61% of the babies born in London last year were born to foreign parents.

Roger Williamson Phone: 0207-370-3855

**Finnsbury Park.** Finnsbury Park is a large park and the largest open green area in Harringey. We were told numerous times that this is where latinos liked to congregate on weekends to be outside and play soccer. Buddy was able to visit the park on the Saturday before we left and reported that even though it was a relatively warm, sunny day, he could not find any latinos in the entire park.

**Palmers Green/Tottenham.** This was an area that Buddy was largely unfamiliar with and we spent one morning walking through this neighborhood. Based on appearances, it was probably the lowest socioeconomically level neighborhood that we visited. This was the
neighborhood where the recent London riots began. We observed some Eastern European, African, and Middle Eastern shops and restaurants in this area, but it did appear to be more English in its people and stores than most of the other areas we visited. It also appeared to be the least densely populated/trafficked area that we visited in Harringey.

Summary and Ministry Ideas

There is a definite latino presence in Harringey - the Seven Sisters market, the Brazilian grocery and restaurant, and a Salvation Army church that Buddy is involved in - they do not appear to have any cohesion in where they live and are not the dominant ethnicities in the area. From our observations and conversations the major groups appear to be: eastern European (Polish, Russian, Romanian), Middle Eastern/North African, Greek/Cyprus, African (western/sub-saharan), and Jamaican (Caribbean). One thing we were unable to do that I think could be helpful is to talk to a native Englishman who had lived for an extended period in this area. I think the insights they could provide into how the area has changed through immigration, especially within the last 15-20 years, could be very useful.

If I were to move to the Haringay area to begin mission work or church planting in the Hispanic community, my first step would be to identify national partners. Because the area is so large and so ethnically diverse, the task can seem very overwhelming. I would want to spend some time getting to know the area (streets, restaurants, shops, churches, schools, transportation system, etc.) and learning from the locals. I would also try to speak with other religious leaders in the community and get connected with a strong, Gospel-centered church. I would try to attend a meeting of the Pray Haringay group to meet and interact with area pastors, and I would try to find information on the Hispanic churches pastors meeting that takes place at Elephant and Castle every three months. Finding like-hearted national partners would be crucial in this environment for several reasons, specifically for help with getting around the area and dealing with language barriers. Also, given that Hispanics are very relationally minded, it would be helpful to initially connect with them through a friend or acquaintance.
The home group in Wood Green was very encouraging, and I would likely begin a new ministry around a similar structure that provides for members to bring friends into a comfortable home environment to introduce them to the Gospel. Finsbury Park would likely be a good place to advertise the groups, because many Hispanics gather there to play soccer—particularly on the weekends. The Seven Sisters Market would also be a good place to make contacts.

Since many of the people we spoke to identified language learning as a major challenge, I also think offering free English classes would be a fantastic way to get connected with and practically serve the Hispanic community. I would try to find a space that could serve as a classroom that would be easily accessible on the public transportation system. Once established, these classes could be advertised the same way as the home groups and also in some of the free Spanish publications. At the English classes, students would also be invited to the home groups and Bible studies.

Free Spanish Publications to put ads in, find businesses, ect:

ExpressNEWS Weekly: Latin American News
www.expressnews.uk.com

Latino Times (Bilingual)
www.latinotimesuk.com

Extra International
www.extrainternational.com
www.extraradio1.com
LAMBETH AND SOUTHWARK

SOUTHWARK – ELEPHANT AND CASTLE

Elephant and Castle seems to be a low-income area. There appeared to be some renovation type construction going on in the residential buildings in the area. There is a large shopping mall across from the Metropolitan Tabernacle that is very international. There are various shops run by Russians, Latinos, Turks, Persians, etc. I noticed women walking in burkas. There was a Bolivian restaurant and many Latinos in the area.

Individuals Representing People Groups Interviewed

Nepal. In a Columbian restaurant located inside of the Elephant and Castle Shopping Center there was a Nepali male approximately 25 years old working as a waiter. He had been in London for approximately one and one half years. He commutes a substantial distance to get to work.

Turkey. A young Turkish boy about 14 years old was working at his family’s kiosk. They import and sell nuts from Turkey. He has grown up in London, but visits Turkey with his family.

Iran. In the mall there was a Persian man in his late 20’s working as a rug seller. He has close ties with the Latino community.

LAMBETH – BRIXTON VILLAGE SHOPPING CENTER

Brixton is a busy area. When venturing off of the beaten path it seems very international. Behind the Tube there are mostly markets selling food such as fresh fish, meat, fruits, and vegetables. The majority of these shops are managed by men of Middle Eastern heritage. The restaurants and accessory shops are run by keepers from a variety of backgrounds.

Jamaica. Kat is a Jamaican; she was born in the UK in the 1970’s to parents who immigrated from Jamaica. Her grandparents immigrated separately as well. She is very
connected to her Jamaican culture and resonates with the spiritual tradition of her ancestors. She runs an import business in Brixton Village. Her shop carries bags, blankets, accessories, jewelry, textiles, etc. She finds that the Jamaican culture is founded on respect of diversity. She respects and values all different cultures and backgrounds. She claims to be very connected to her spirituality and talked about the importance of a personal journey. She associates with a diverse group of people, but is closely connected to the art community because she was a dancer for a while.

**Columbia.** El Rancho de Lalo Latin American Cuisine (No 94-95 Brixton Village Coldharbour Lane London SW9 8PS – Tel: 07877872171 – open Monday to Friday 9am-5pm and Saturday 9am-6pm). We spoke to a Columbian female named Claudia, she is in her mid 20’s and was working as a waitress at El Rancho. She is in London to learn English and intends to return to Columbia after one year. She is taking English classes and spends most of her time with her Columbian friends (many of which she knew prior to traveling to the UK) and her fellow classmates who are from a variety of cultures. She has a law background and is a lawyer in Columbia. She has noticed that the Spaniards she encounters tend to demean and ostracize Latin Americans. They will even speak other languages so as to not interact with someone using “inferior” Spanish. From the three months she has been in the city she has found that she does not particularly like London. She said that the majority of the Latinos in the area are either Catholic, as she is, or Jehovah’s Witnesses.

A Colombian male in his mid 40’s. He has lived in London for ten years and has visited Colombia once during that time. He has no desire to return to Columbia because his wife, two sons, sisters, and brothers all live in London. His parents remain in Columbia, he doesn’t like to fly so he is hesitant to visit again. He doesn’t miss his Brazilian community because he interacts with a lot of Colombians and Ecuadorians in London. He claims there is a large community of Hispanics. He has no desire to learn English because he does not need to. His children call themselves British, but they have kept their Spanish language because their parents only speak Spanish. The boys’ peers are all English speaking. They kept very little of the culture
because they left Colombia when they were very young. His children are studying in school (age unknown).

**Australia.** Daniel is in his mid 30’s. He is a native from Australian and owns his own business. He has a Toast Shop in Brixton. He and his wife, who is a native of the UK, live in Brixton as well. They have no kids. Daniel plans to move to New York to expand his business in Brooklyn. He views the large immigrant population in London as a way of creating diversity in the community and creating solid business for him.

**Brazil.** Christiano is a Brazilian male in his mid 30’s to early 40’s. He works as butcher. He has been in London for nine years and is married to a Portuguese lady; they have two kids. He has no desire to return to Brazil. He doesn’t like to associate with Brazilians in London because they have a bad reputation and he doesn’t want them to taint his own reputation. He is open to conversation. He is not spiritual, but once a year he visits a Catholic church.

Michelle is a Brazilian male probably in his late 20’s. He works at a small café with a mini grocery store. He has been in the UK for five years and emigrated from Guyana, Brazil (North East). His family is in Brazil. He has some uncles, aunts, and cousins living in the UK. His sister is still living in Brazil. His brother was killed in Brazil, because of this he has bad memories and doesn’t want to go home. He enjoys the UK. His network is primarily made up of Ecuadorians, Polish, and Brazilians. He commutes about ten minutes walking to work each day. He is an atheist. He is married to a woman from Poland. He says there are many Brazilians in the area of Brixton.

Rodrigo and Alana are in their early 20’s; they have lived in the UK for about three and one half years. They moved to London together from Brazil. They live in an apartment complex with three or four other Brazilians. They don’t have time to socialize very much because he works at night and she works during the day as a nanny. Alana used to work at a restaurant as a waitress, there Polish woman who worked in the kitchen taught her English. Her English is very good. They primarily miss the food from Brazil, secondly they miss their families. They have not been home since they came to England. They both like London very
much. They relate well with most Brazilians and other internationals. They are nominally Catholic.

**Italy.** Roberto is an Italian male from Turin working at a gelato shop across from a Columbian restaurant. He is approximately 18 years old. He has been in London for approximately six months for the purpose of learning English. He wants to go home and is finding that he is not getting used to England. His entire family is working in Italy. He is open to conversation.

**Focus Group Interview:**
**Three Latin American Women at a Latin Church.**

The people in the congregation are mainly Columbian and Ecuadorians, there are also families from Venezuela, Peru, Chile, Brazil, Paraguay, Spain, and Bolivia. About 80% of the members of the congregation live in the area the church is located in. The services are in Spanish but one is a bilingual service. The youth group is conducted in English.

Most of the families are made up of both the mother and the father, but some families are lead by a single mother. There are a couple of families in the church who live with their extended families. The majority of the people have their family in their home countries.

Within the church, the relationship between the different nationalities as they interact with each other is positive. One of the women living in Camberwell has a lot of interaction with Muslim populations. Her son, who is a Christian, identifies himself with the Pakistani youth. He is bold about his Christian beliefs and is still accepted by his Muslim friends, they even respect his boldness. Another woman finds that there is a great level of mutual respect among all of the nationalities she interacts with, including the English people.

Traditionally the father and mother share authority in the family, but most commonly the wife is able to find work before the husband. Because of this the women sometimes develop a little bit more authority than the man. Generally after some time things equalize again, regardless there is a lot of tension because of this trend. One of the women stated that her
children go to her for decision-making and authority, but for the last few months they have been making changes to try to give her husband the right authority. Women generally attend church more often than the men because the wife feels the responsibility to care for the children; however, in this particular church the majority of families attend together. There is a group of couples where the women are Latin and the men are English. They have formed a group and meet for worship together on their own with the support of the church.

Generally people initially say they intend to return to their home country, but they end up staying in London. Often when people don’t have legal papers they have to stay in London because they have established a life in London. Their children, families, community and life are all in London. Very few who come to study return home, they say they want to go back but never do. Sometimes those who do go back to their home country return to the UK again because they can no longer adapt to life in Latin America.

The people who have an intention to stay in London work harder to integrate and learn the language, but the ones that intend to return home after a few years don’t integrate and get involved. Language is the most difficult barrier for integration; the cultural difference is not the big hurdle because Latinos continue to enjoy their home culture in community with other Latin families. The English see the Latin culture as very beautiful because of the sense of community.

Those who have no interest in integrating can have a hard time living in a Latin cultural bubble. Language is what puts walls in front of the success of the Latinos. For those who have a good grasp of the language it is easier to find successful careers, but those who don’t know English tend to miss opportunities to move forward and succeed professionally, even in areas they have expertise in. These women have not felt any discrimination based on their ethnicity or culture.

They have a difficult time watching their children leave behind their Latin culture. Their children consider themselves English and that is very sad for them. The greatest fear within the Latino community is fear of issues relating to legal immigration. The majority of the Latinos that immigrate to London are Evangelical Christians and Catholics.
SOUTHWARK – CAMBERWELL AND PECKHAM

Church Street and Wilson Road. The area was full of Indian and Chinese restaurants; there was one Brazilian restaurant. Camberwell seemed to be a low-income area. There was a Church of England building as well as a Methodist church. We stopped at Denmark Place Baptist Church (47a Coldharbour Lane Camberwell SE5 9NR) and spoke to a lady setting up for a sewing class; she had little to say about the demographics of the area. The area seemed to be very diverse and international. Peckham seems to have high crime and low income.

Brazil. Brazil Tropical Mercearia (304 Walworth Road SE17 2AL 0207 701 55 66). The Brazilian female in her early to mid 20’s was not talkative. She did not know of any population pockets in the area.

Carolina is a Brazilian female. She has been in London for eight years. She is married to a Brazilian man who she met in London; they have a baby girl. Carolina’s father is Italian so she has Italian documentation; her mother is Brazilian. Her family is still in Brazil, but she has no desire to leave London, she feels well established in London. She feels comfortable and confident because she has access to health care, her rent is 100% paid, and her taxes are discounted because she has proven that she has a child, and that she doesn’t have the means to pay for her bills. Carolina does well and doesn’t want to return to Brazil.

She is Catholic; her husband is Christian, as is his family. She struggles with this difference because his family tells her that because she was baptized a certain way she is not able to go to heaven. She believes in saints and carries her saint with her everywhere. Her father and her mother do likewise. She was a baker, and then she was an Italian chef in a kitchen. She is not currently working because she wants to stay home with her baby. She cleans a lady’s house once a week. Her husband works as a kitchen chef and they live in the area of Camberwell. She used to live in Wimbledon. When living there she used to interact with a lot of English, now the majority of her friends are Brazilians. According to Carolina most of the people in Camberwell are Chinese or Nigerian/Africans.

West Africans. Isaac is a 27-year-old black man from the Ivory Coast. He says there
are mostly Africans and Nigerians in the Camberwell area. He attends a large French speaking Catholic church. The church is mainly comprised of African. He has been in London since 1999; he was 13 years old when he came to the UK. He has a job and was spending his day off at a Ghanaian restaurant.

A Nigerian female in her mid twenties recently graduated with a degree in accounting. She was working at a job giving away flyers on the street for a cell phone company. She really wants to leave London; she doesn’t like London and would go anywhere. She is applying for jobs everywhere. She is stressed out by the city. She said there are no Spanish people in the Camberwell area, but there are lots of Africans and Chinese.

**Lambeth**

A large concentration of Portuguese shops and restaurants; approximately six or seven shops exist on the long street.

**Brazil.** We met a Brazilian female working as a bar tender and waitress at a Brazilian Restaurant & Music Bar. She is in London to learn English. She previously lived in Spain. She has her Master’s degree in marine biology and hopes to pursue her Ph.D.
Brent/Harlesden

The neighborhood was full of a multitude of ethnicities. The buildings looked English but the people filling the streets and the languages filling the air were not. Brazilians, Spanish speakers from South America, Ethiopians and Pakistanis were to be seen at every turn. The shops were everything from Brazilian cafés to Muslim clothing stores and Portuguese butchers. The farther we walked from the Brazilian café the stronger the Muslim influence seemed to be in the neighborhood. I did not see any mosques but shop after shop was either displaying the Koran, had Muslim head coverings and clothes or advertised that they were halel. The women wore head coverings or burkas and the men wore strange shirts that went down to their ankles with large slits that went up to their knees or thighs. Their heads were covered with brimless hats and they had long trimmed beards. There was even a Muslim community center but it was closed so we couldn’t go in.

Café Mineiro

Owned by Roger, who is the main importer in London for Brazilian goods. Roger owns several stores both in London and in Brazil. He has lived in London for 10 years and is planning to return to Brazil in 2 years. Roger has a lot of power in the Brazilian community because of his wealth and influence over the Brazilian shops through his importing business. Interview in the shop:

Elizalute (a cook for Café Mineiro downstairs from the coffee shop)

- Came to London 2 years ago.
- Moved here from Brazil
- She moved at first with her sister but her sister ended up moving back to Brazil
- She decided to stay despite her sister leaving
- Came originally for a better chance at a good life and for a job
- Economy in Brazil was bad so she came hoping to improve her English and to get a good job.
- All of her family is back in Brazil.
- She is very lonely and thinks about going back to Brazil because she is lonely but her boyfriend is also in London.
- She doesn’t have many friends or contacts in London.
- She took some tests to try to get placed in an English college but they told her they couldn’t help her.
- Elizalute cannot speak English but she can read it and write it.
- There are not very many Brazilians in the neighborhood but there are a lot of English and Indians.
- Her boyfriend came to London before she did (with her sister) and is also from Brazil.
- Both of them have Italian citizenship. Their grandparents or great grandparents were originally from Italy.
- She doesn’t really like her job. She said over and over that she hates going home smelling like food, garlic, onions and such.
- The Catholic church does a little to try to help immigrants learn English but there are not many other options or opportunity.
- She said it’s hard because of the language difference, to get things done, like going to the doctor and such.

Interview with Vanderli Szeletzki who frequents Café Mineiro. He lives in South London but works in West London. His wife is currently pregnant. Vanderli is the manager of BBC Construction:

info@bbcconstruction.co.uk/ 44 77 0318 5884/ 53 Godley Rd, SW18 3HB Wandsworth,, London UK

Vanderli has no family in London and came with one friend. He had only went to church once in his life prior to coming to London. He know goes somewhat regularly to Community Christian
of London because he was lonely and wanted to find community. He’s been in London 5 years.

Fabio- butcher shop

Contact info- 07960337686

- young man from Portugal
- works as a butcher in London
- came here with his girlfriend
- works long hours and only has one day off a week
- has been in London for 2 months
- his family is back in Portugal but it’s only a 2 hour flight from London
- According to him the people in London are very accepting of different religions. Everyone abides by the rules. Not so in Portugal, they judge you before they know you. I’m not sure what rules Fabio was referring to but he made reference to them on more than one occasion.
- Fabio has a rough time with the language barrier and a difficult time dealing with some issues that the language barrier causes.
- In Portugal he spent his free time surfing and diving but in London he uses his off time to rest.
- He only plans on staying in England for a little while. Later he may go back to Portugal and open up a butcher shop.
- He said he was very happy in England but he is very proud of his country.
- Goes to church if he has a chance.
Wembly Central

Large population of South Asian Indians here, the majority arriving 25 years ago. Fewer Indians are immigrating today. UK schooling is too expensive so more Indians are going to the U.S. or Australia. More than 100,000 Indians live in London, however. The neighborhood was like being in another country. The buildings were traditionally English but the shops were Indian. Everywhere you looked was either an Indian shop or selling Indian food. It was as if we had walked out of London and into a city in India. The shop windows were full of gold jewelry with Indian designs, saris, Punjabi styled clothes and Pashmina scarves. There were 3 Hindu temples, at least one mosque and 2 churches that we saw in the neighborhood. All the temples, except one, and the mosque had bought empty church buildings.

Interviews

Fabric store

I talked to a middle aged man from India who was co-owner of the fabric store. It seemed to be a family affair. His father or uncle as well as his children all worked in the store along side him. I talked to him about the different fabrics (types of dress and color) and asked if the colors have any specific meaning or special significance?

- The man’s grandfather immigrated from India to Africa and then to England.
- Most of his family (his mother’s father) is still in India and he goes back there a few times a year to visit family and to get fabric to bring back to England.
- He has 5 children (3 boys and 2 girls)
- He has no plans on ever going back to India to live. His children laughed at the idea of going to live in India. All of his children were born in England.
- No except for weddings.
- A bride wears pink or red
- She is given a green outfit by her mother’s brother
- There are 2 weddings
- 1 ceremony is ceremonial- a hindu ceremony
- 1 ceremony is the legal ceremony
- The wedding celebration and ceremonies can last from 1 day to a week
- The wedding is traditionally paid for by the bride’s family

Stall owner
- asked about the Pashmina scarves
- takes 15 days to make them
- doesn’t matter if men or women make them. It is not a job that is gender specific
- asked if people were still coming from India and he said no

Indian community center
- talked to an older Indian man
- has 2 kids- 1 boy and 1 girl
- We asked him about esl classes and found out that unless you go to one of the local colleges then there a few places to learn English.
- I think at one point he thought we were prejudiced. He told me I shouldn’t and can’t judge people by the color of their skin. He completely misunderstood my question.
- We asked if people were still coming from India to England and he said yes.
- He became animated when we said a guy up the road said Indians were no longer coming to England. “Who said so??”
- He wanted his kids to assimilate, his children no longer speak their mother tongue

Places of Worship

Hindu Temples

We went into two hindu temples in this borough. The first was still under construction but it was open to the public. The building itself was beautiful but it was full
of idols who could neither speak, nor see, nor understand. Most of the idols were large and shiny. They were dressed in reds, greens and golds. Their “skin” was usually white except for a few of the idols had shiny black “skin”. The tiles on the floor were heated and the ceilings were full of intricate carvings, carved idols and designs. Carvings ran throughout the building. Even the steps and the staircases were covered with carvings. The building was made out of soapstone or sandstone.

Before we went in we watched one of the workers chase out pigeons. A thought struck me while watching him repeatedly chase out the pigeons. This is more appropriately a roost for pigeons then a place for people. All of the idols were behind glass were you could see them but not touch. I watched as a young woman walked around the path and stopped at every idol to offer up a short prayer. A family sat on a large red carpet looking lost, hurt, small and helpless. I’m not sure what they were doing, they were not praying but they did not speak to one another or anyone else.

The second hindu temple was dedicated to Shiva. It was housed in a small block building that was apparently at one time the fellowship hall of the church turned mosque next to it. We were uncertain at first if we were even allowed to go in. The shoes that lined the shelves standing outside were mostly men’s and through the door we could only see men. Finally a woman came out and we asked if would be allowed to go in and observe. The moment we walked in, I wanted to walk right back out. There was such a strong, dark, and oppressive feeling in the room that I could hardly breathe. The idols were in the middle of the room and in the back of the room lining the wall. On one side an old lady was sleeping on a mat and on the other side the guru was sitting on the corner of a large mat. They were preparing to do a ceremony of one sort or another. They were cutting the heads off of the flowers, disposing of the stems. All of the idols were black or looked to be made of something that resembled coal or some other black colored stone. On one of the altars there was a clear sack of coins. The people were not openly hostile to us but, unlike the first hindu temple we went in, it was very clear we were not welcome
there. We did not feel at liberty to talk to anyone or ask questions. Once we left it was as if we had all been holding our breath for there was an audible intake of air.

**Mosque**

Down the street from the Hindu temples was a mosque that had taken over an old church. The inside of the church had been stripped down and was largely white and plain. The old stained glass windows had been taken out and replaced but the UK government had ordered the mosque to restore the original look of the windows because of the English bent to preserve their history and architecture. Ironically, the mosque was raising 2 million dollars to restore the church to its former look.

A man in the mosque said that Muslims from many cultures come to the mosque to pray but they don’t interact with each other. The man was adamant that nothing political was discussed in the mosque and seemed defensive of many of my questions about the role of the mosque in the community life of Muslims. Another informant later told me that there may be a Muslim take over of London in the works as key Muslims assume political leadership in London government.

**Interviews**

We stopped at a Brazilian butcher shop where I met a Pilipino lady and asked her a few questions. Unfortunately I did not get her name.

- She has lived in London for several years
- She came to England with a few members of her family.
- She is fluent with the English language but that is not her mother tongue, Maranao is her heart language.
- She said there was no rhyme or reason for why you live one place or another, other than rent
- The cost of a flat or house was why she chose to live in that particular borough.
- According to her, people do not clump together in boroughs like in other countries. You just live where you can afford.
- She has one son who is 2 yrs old
- She is teaching him her peoples mother tongue but he is also learning English. She said she was encouraged by his preschool teacher to teach him both English and Maranao.
- She speaks to him in their mother tongue but he only wants to answer in English.
- She told us that more Filipinos are coming to England because they are being offered nursing jobs. The nursing levels are very high in the Philippines.
- She works as a cook for an English style restaurant.

**Somolis**

We met a Somali family in a Burger King. The women were fully covered. The father had been born in Somalia but became a refugee in Norway after a war. He has family in London so he spends half the year in London and half in Norway. His daughter is studying urban planning in London, focusing on how Somoli women use public space in London compared to Somalia. There are give main groups of Somalis in London but they do not interact because of linguistic difficulties. Somalis as a whole have much more community than other people groups, according to the Somali woman. She said that East Africans are very friendly so they easily form community in London. She didn’t attribute the community to the influence of Islam, but I suspect the Islamic cultural expectations allow for more close-knit community than with non-Muslim peoples.
Willesden Green

There were gang signs and tagging throughout the area. Willesden Green seemed to be a somewhat run down area. It seemed a strange mix of a few clean looking shops mixed with stores and other buildings that were old and in disrepair. The houses were in a similar state of disrepair. The brick and concrete were dingy and chipped. The apartments we walked passed were a bit rundown and dingy, mostly made of brick. The bricks looked aged and weary. The bridges had a bit of rust on them and wire stretched on part of the underbelly of the bridge to help keep pigeons off of the beams.

Chinese

We stopped in a Chinese Health Clinic (101 High Rd. Willesden Green). It turned out to be an acupuncturist shop. We talked to a receptionist. She looked to be between 23 and 27. At first we were just trying to find the Chinese Market but she told us that there was no Chinese market in that area.

- She came to England from China to study but had just graduated with her accountant degree.
- She moved to London from Cambridge
- She was very proud to tell us that she lived in her own place, she didn’t share it with anyone else.
- She doesn’t really like London, she liked Cambridge much more. The people in Cambridge were really nice to her.
- She plans on going back to China in about 2 years
- She said that there wasn’t a high concentration of Chinese in the area
- Told us that Brazilians, Somali and Indians made up the majority of the community.
- Seemed strange she would say that when there seemed to be a few different Chinese shops in the area, a Buddhist temple and I saw more Chinese in this area of Brent then in
the other areas that we had been in up until this point.

- She didn’t think there was any kind of import king for Chinese goods, unlike with the Brazilian shops.
- She found her job through a Chinese website. It is only for the Chinese.
- She went to the Buddhist temple downtown once. She didn’t know of any Chinese Christian churches in London but she thought that there must be some somewhere.
- She was here by herself. Her family is all back in China.
- She thought that most Chinese went down to the Buddhist temple down in Chinatown (Soho).
- Only lived in London for a couple of weeks.
- She really disliked British teens. They are allowed to run wild and received no discipline.

As a Chinese in Willsden Green, this girl definitely felt the area was dominated by Brazilian culture.

**Blue Orchid/China Rose Restaurant**

The owner of the restaurant is Mack Chang. Mack came to London from Shanghai 25 years ago. Mack says that not many Chinese live in Brent but there are a lot in London. Mack is also a senior accountant with Blue Orchid accounting solutions. The contact info is [accts.bocltd@hotmail.co.uk](mailto:accts.bocltd@hotmail.co.uk)

Kirkland House

Peterborough Road

Harrow HA1 2AX

020 8459 7333

Mack buys his ingredients from the Park Royal Chinese Supermarket – 020 8838 3388

**Wing Yip Chinese Market**

We caught a bus to Wing Yip, the Chinese Market. It was a rather large two story
store with two restaurants in it as well as a grocery and some type of accountants or other professional businesses. The shoppers were predominantly Asian and Indian. The workers were a strange mixture of English speakers and non English speakers. There were a few times that we stopped a worker to ask a question but they did not speak English. This market is the place to go to find large numbers of Chinese in Wilsden Green.

**Buddhist Temple**

The sad reality in Britain seems to be that not only are churches closing but other religions are then buying the empty buildings and turning them into places of false worship. Like so many other temples, the Buddhist temple was in what was once a church. The sanctuary was under renovation so we were not allowed to go in there. We had to remove our shoes before entering a side room which at one time might have been a large Sunday school classroom. We were allowed to ask questions but to point at any of the Buddha statues was offensive to the man. He showed us one of the Tibetan prayers but we were not allowed to hold the books or to attempt any of the words written on the page. He told us that Jesus was considered a Buddha. There were Buddha statues positioned on a table in one corner with a silver colored tile in front of the table. Oriental rugs covered the floor. At the front of the room on a stage stood musical instruments, tables with offerings on them and flower necklaces. This temple follows the Mahayana strand of Buddhism that mixes several paths of Buddhism together, including Tibetan Buddhism. The monk is from Macau and has been in London 25 years. 75 people gather at the temple on Sunday mornings for prayer and fellowship, including Indian and Thai Buddhists.

Contact info:

True Buddha Temple
On Willsden Lane. 020 8451 9118
South Hall

Slightly run down area, gang tagging, tall fences around apartment buildings and the playground, a few run down looking area, paint chipping off of window sills and doors, dirty shop windows, bridges with paint chipping off of them. There was road construction through out the area. This neighborhood like many others was a strange mix of a few nicer buildings amongst run down ones. South Hall has a large Indian population as well as large numbers of North Africans like Moroccans. There is a large Moroccan and Afghan community near 341 Ladbroke Grove.

Interviews

Pakistani

We met Hanuck who is a Pakistani Christian.

- He has lived in London since 2008.
- His marriage was arranged by his parents.
- His family is Christian and his father is a pastor in Pakistan as well as one of his brothers.
- His wife has been in England since 2003.
- She works with Operation Mobilization.
- He was very informed lot about the Pakistani and Indian population in London.
- He is very active in evangelism, street preaching and preaching in general.
- He wants and is seeking a ministry that he can do with his wife.
- Very passionate about ministry and the Lord.
- He told me that the names of children reflect whether their parents are Muslim or Christian.
- His family is in Pakistan but part of his wife’s family is in northern England.
- He is from northern Pakistan.
- He and his wife are in their 20’s or 30’s.
Afghani

Ackmed is a Muslim from Afghanistan. Hanuck has been building a relationship with him for several months. Ackmed owns a dry cleaning business on Ladbroke Grove:

Ladbroke Grove Laundrette
341 Ladbroke Grove
London, W10

- He has been in London for 15 years
- He fled Afghanistan by night to escape the Taliban
- He lives with his wife and son
- He knows 4 languages (English and Urdu along with 2 others)
- His family in Afghanistan can never tell anyone where he lives. He is afraid that someone might kidnap them in the hopes of getting money. According to Ackmed it is not unusual to have someone kidnap someone in hopes that their family in another country will pay their ransom.
- He has an amulet hanging in his shop for good luck, to ward off the evil eye and above that was a necklace of ivory colored beads that have the 99 names of Allah on them. (one name for each bead)
- The writing on the beads was almost rubbed off.
- He says he misses his family in Afghanistan and everything else about home.
- He doesn’t really like London. As far as Ackmed was concerned the only good thing about London is making money

Ackmed said that Afghan and Pakistani people prefer to spend time with their own people, speak their own local dialect and eat their own foods. They only mix together if they have to or if there are not many of their own people to relate to. In that case, they expand out one cultural circle and associate with those next closest to their home culture.

Interesting notes on this conversation with Ackmed and Hanuch – Both spoke great English and we had been talking for a while. Ackmed all of a sudden switched to Urdu to ask
Hanuch if we were safe and ok to talk to even though we had already been speaking in English. Having someone with us who spoke a local language was a great help even though most people could speak English fairly well.

Cultural Analysis based on our Research

Why the Lack of Ethnic Enclaves?

London is on par with a select few cities that play a major role in the world economy, politics, and fashion. Culturally speaking, London is as diverse as any city in the world. The way immigration and culture plays out in London is unique, however. London is very different than say, New York. New York also has a large number of immigrants but in NYC, the immigrants are able to group together in ethnic enclaves. Such enclaves shape and control the dynamics of the neighborhoods. London is different. Immigrant groups are not able to dominate a geographic area as tightly as in NYC. Based on our research, several theories have arisen as to why ethnic groups are so intermingled in London.

The “British Way.” England has so much history and like other countries such as China that share thousands of years of history, change comes slowly. Time and again in London we heard people speak of “the British way.” This “way” refers to a certain kind of order that is imposed on the people. The subway runs smoothly because of the imposed order of where to walk, how to use the escalator and stairs, and so on. The British way also influences immigration. It is very difficult to secure long term housing so many people or small families live in a house split into several apartments or flats. When a space becomes available, you take it. Difficulty in finding housing means that living space is more opportunistic rather than planned. Immigrants live wherever they can find a room. Such a situation makes it difficult for large numbers of the same people group to congregate in one geographic area.

Aside from housing, the visa situation plays a role in the lack of ethnic enclaves in
London. For one, work visas are difficult to come by and are often not renewed beyond a few years. Such short term opportunity to come to London and make a lot of money means that immigrants are less concerned with building community and staying long term. They find housing wherever they can, work long hours, and return to their home country in 3-5 years. Some immigrant groups have not been coming to London for more than ten years or so. It takes a long time for an ethnic group to displace other groups and take over a neighborhood. The fact that there is so much immigration to London means that when one flat opens up, someone is there to take it right away. It is difficult for one ethnic group to hold a spot, so to speak, for their fellow ethnic immigrants.

Additionally, while England appears to be very immigrant friendly, below the surface they are not. Most of the immigrants we talked to did not have a high opinion of British people. They did not mix. For example, the subway was dominated by immigrants. When asking why, we found that most white Brits prefer to drive rather than ride the subway with the immigrants. Driving is a symbol of high status and being distinct in a diverse country. The English do not want to become a country of immigrants. They want to keep their British history and live by the British way. So, based on the visas given and the way housing is structured, ethnic groups cannot take over neighborhoods, band together, and pressure the British. Complete neighborhood diversity complicates any formation of immigrant power that might otherwise be achieved.

**Community Ethnic Dynamics**

How do individual ethnic groups relate to their own and other ethnic groups if everyone is intermingled in London? Our research revealed that individual people groups are more connected than we first realized. It is true that Latin Americans live next door to Somalis, Indians, Pakistanis, Chinese, and Portuguese. In some cases, they all live in the same building. At the same time, individuals from the same people group are in touch with each other. I liken the relationship to a ball of yarn composed of different colored strands of yarn. Each colored
strand represents a people group. Individuals from that people group all have a finger on their colored yarn but when you step back and look, all the strands are jumbled together. The ball looks like a disconnected mess but when you sort through it, you see that each people group has a relational network with their own. We could find one Chinese person in the midst of dozens of other peoples but that one individual could tell us where other Chinese lived, where the Chinese grocery stores were, where Chinese businesses were, churches, temples, and so on.

We realized that people from the same ethnic group prefer to hang out with their own people, eat their own food, and speak their own local dialects. They would do so when they had time because they felt the most affinity with their own. If several of their own were not available, they would move out one cultural level. For example, those from Northern Pakistan preferred to spend time with other Northern Pakistanis. If there weren’t enough others to do so, they would move out a level and relate to other Pakistanis and perhaps speak Urdu rather than Pashtun. Pakistanis would even relate to those from India when doing business. We found a similar dynamic with Latin Americans. Those from traditionally unfriendly countries would spend time together in more general settings. I will address some of these dynamics related to church planting in the next section.

**Dominant/Minority Tensions.** One important finding was that while communities were highly diverse, there always seemed to be one ethnic group that was dominant. The dominance may not always relate to numbers of people. It can come from who owns the businesses or even which group has a more bold personality. We found again and again that as Americans, you don’t see the dominant/minority perspective because we come from a dominant culture. However, when we would interview individual Chinese, for example, and ask about which group seemed to be dominant, they would often say the Brazilians (in the borough of Brent, anyway). If you asked a Brazilian who was dominant, they would say no one. That’s because they are the dominant group and don’t have to face the issues that a minority group does so they don’t even realize they are dominant. Every time we asked someone from another group, however, they saw themselves as minority and the Brazilians as dominant.
A good example of this dynamic was found in the Seven Sisters market. The resident missionaries had always thought the market and neighborhood was considered Latin American. The reason is because these missionaries were mainly focused on reach and working with Latin Americans. Dominant groups don’t often realize how they are seen by others. One day, one of the missionaries, with our team, talked to a girl from another ethnic group who had a shop in Seven Sisters. The missionary commented that he had thought this was a Latin American market. The girl responded, “No! This is the Seven Sisters market, not a Latin American market!” This girl knew she was in the minority and reclassified the market space in a way that gave her a “right” to be there even though she was not Latin American.

**Church Planting Strategies**

Our research has shaped how we would go about planting churches in these communities in London. The first concept to be addressed is that of the urban tribe. Those purporting the existence of the urban tribe think that immigrants living in a new cultural setting will find more in common with each other than with their cultural homelands. A new “tribe” will form that exists in multi-ethnic urban settings. It seems there is some validity to the urban tribe concept in London as many cultures are mixed together geographically. People from diverse cultures are forced to relate to each other as they share housing and market space. A one-size fits all approach to ministering to the urban tribe is not appropriate, however.

**Students**

It seems that students form a more closely knit urban tribe than do the uneducated or those simply trying to subsist in their meager business. Students are more alike socially, as they are all pursuing the same goal of higher education. They are required to know and use English to communicate in class. They already seem to have an affinity for differences because of their choice to come to London for education. A church planting strategy that focuses on clusters of students, from whatever background, may be appropriate.
Non-Students

Non-student immigrants seem entirely different with regards to the urban tribe concept. These immigrants often do not have strong English skills. They do not share in common a goal of education. They came to London out of economic necessity. They relate to other ethnic groups only as much as they need to in order to do business. At the end of the day, however, they prefer to retreat to their own cultural space with people of their own culture. Most are not in London to try new things. They come to work and go back. In this case, if there is a vestige of the urban tribe, it is only surface level. These immigrants retain their cultural and linguistic background much more than students do. In this case, church planting should be adapted to their individual ethnic groups, using native language if possible. Finding interested individuals and then tracing their social networks will connect the church planter to others from that ethnic group. A church focused on one ethnic group at a time will feel the most comfortable for these immigrants and will, perhaps, be more effective than a multi-ethnic approach.

Dominant/Minority Ethnic Tensions

As shown above, the dominant/minority ethnic tensions make it difficult to use a multi-ethnic approach to church planting. Minority peoples are not at home in an intimate setting with the dominate culture. In the areas we researched, the dominant culture often seemed to be the Latin Americans. It is also these Latin Americans that seemed to be Christians and would be seemingly good candidates to start new churches. It may be so, but you must consider the impression the minority peoples will have if the churches are all run by the dominant group in the community. Minorities may not be as likely to investigate a home group if most there are from the dominant culture.

A solution might be having just one or two Latin Americans start a home group and populate it with a majority of people from the minority groups in the area. If there are 10 people at the home group and 8 are from the dominant culture, a minority person will not feel welcome. If there are 10 people and 8 are from the minority group, then they might feel welcome.
Local Languages

Local languages are important in London. If we entered a shop without someone with us who could speak the local language, the interview suffered. There was a suspicion of us because we were outsiders. However, if someone came in with us who could introduce us in the local language, everything changed. Even though most of the shop owners knew English, they were much more comfortable in their own language, or at least the guard was down when we had someone with us who knew the local language. I assume the same dynamic would be true in a home group/church plant setting. There are many websites and local newspapers produced in local languages. These are good venues for advertising English Clubs, driving helps, churches, etc. Many shops owned by an immigrant will have a poster board filled with valuable information about local needs and opportunities with those associate with that people group.

Local Needs

Many people want to learn English better so they can do better business. Having some kind of English club could be effective. Posting ads in local papers, websites, and on the boards in the shops is a good way to advertise for English Club. Additionally, many immigrants we talked to are lonely. They work long hours and have little community. Providing recreational opportunities at local parks and community centers could be effective. Being a frequent friendly face in the shops is also helpful to provide encouragement to those working long hours. Several people said they had never or rarely went to church before they came to London. Now they are lonely and attend church primarily for the community aspect. The body of Christ is indeed a community and can meet a legitimate need caring for immigrants.