

ARTICLE

A Multidirectional Mission Approach, in Contrast to Reverse Mission in African Diaspora Pentecostalism

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Abstract

Reverse mission is a notion that describes the current resurgence of faith from the global South to the global North. This notion suggests that the mission itself is one-directional (global North to South); hence, efforts to spread the word from the global South into the global North are described in the reverse direction. Contrary to the popular notion of “reverse mission”, this article proposes a multidirectional mission within the context of the African diaspora mission. This approach, which is closely related to the polycentric mission approach, is a mission that reaches everyone at any particular place. The multidirectional approach specifically suggests a mission paradigm that not only moves from south to north but also the south-to-south movement. This approach is biblical and supports the spread of the gospel to different parts of the world, hence the phrase “to the ends of the world”. This is achieved by describing reverse mission in the current definition and identifying the research gaps within this paradigm. The multi-directional approach is introduced and applied to the African diaspora Pentecostalism. The objective of the article is to demonstrate that the African diaspora Pentecostalism can spread the gospel to the different parts of the world, hence it cannot be described as “reverse mission” when describing its South-to-North impact. Reverse mission inadequately captures South-to-South mission dynamics and the historically multidirectional expansion of Christianity.

Keywords: Reverse mission, African diaspora Pentecostalism, Multidirectional mission, Missiology, *Missio Dei*

Introduction

African Pentecostalism is a movement that has shown growth not only in the African continent but also in the global South and the rest of the world. However, the reviewed literature demonstrates that the impact of African Pentecostalism in

the global North is mainly described as a “reverse mission”. This suggests that true mission only moves from the global North into the global South, including Africa, and any movement to the contrary is in “reverse”. Contrary to this kind of description of the spread of the word from Africa to the global North, this article introduces what the writer describes as a “multidirectional mission”. A multidirectional mission approach is closely related to what scholars such as Escobar (2003), Nazir-Ali (2009), and Yeh (2016) refer to as a mission to everyone and everywhere. Nazi-Ali (2009) actually calls it a gospel “from everywhere to everywhere”. However, the author here chooses the “multidirectional mission” approach as an articulation of the spreading of the word not only from South to North but also from the South to the South. In other words, a multi-directional approach is used specifically in contrast to a one-dimensional reverse mission. This will be achieved by a discussion on the four main sections of the article. First, the article will explain what is meant by African diaspora Pentecostalism by giving examples of churches such as the Apostolic Faith Mission International, the Church of Pentecost, and the Redeemed Christian Church of God. Second, the article defines reverse mission in the context of African diaspora Pentecostalism to identify the existing gaps. Third, a multidirectional mission is introduced as a different approach to diaspora mission and to illustrate that the mission is not in reverse gear but rather moves from everywhere to everywhere and from everyone to everyone. The last section of the article seeks to demonstrate that the gospel is expected to spread to the different parts of the world, not just from North to South or vice versa, as the reviewed literature suggests. This study is important in our understanding of the current growth of African Pentecostalism and the description of the kind of mission within the study of global Pentecostalism, evangelism, and world Christianity.

African Diaspora Pentecostalism: An Overview

African diaspora Pentecostalism can be described as the African Pentecostal movement whose mission activities are conducted outside the African continent. Kalu (2008) points out that by understanding how African Pentecostalism functions in the continent, we can easily understand African diaspora Pentecostalism. Wariboko (2017) concurs that African Pentecostals do not see themselves as being confined to the African continent, hence a burst of revival into the other parts of the world. Asamoah-Gyadu (2012) discusses the African-led Pentecostal churches that have been established in the diaspora, while maintaining the fundamental teachings of Pentecostalism in Africa. The very same characteristics of African Pentecostalism of lively and participatory liturgy, hermeneutics of experience, holistic salvation, Spirit baptism, and a realized eschatology are then exported into the diaspora mission in the quest to reach out to Africans in different parts of the world. African diaspora

Pentecostalism can be understood in the spread of Pentecostalism as a global movement, with Africa playing a major role. In his various works, Adogame (2007, 2010) has pointed to the expansion of African Pentecostalism from the continent into other parts of the world. This points to the fact that the impact of African Pentecostalism is not only felt in the continent of Africa but in the diaspora. The point made by Adogame is backed by the recent statistics on global Pentecostalism. Currently, African Pentecostalism has a fair share of the total number of 644 million Pentecostals in the whole world. Wariboko and Oliverio (2020: 327) estimate that African Pentecostalism has more than 200 million Pentecostals, which is a significant contribution to global Pentecostalism. This tremendous growth cannot be confined to the local impact of African Pentecostalism but also its footprints in the context of global Pentecostalism.

African diaspora Pentecostalism can also be understood in the context of the rising migration of Africans to other parts of the world due to economic, political, and educational reasons (Cazarin 2019; Ojo 2024; Onyinah 2013). Consequently, migrant churches have been planted by Africans, which in this current study are described as African diaspora Pentecostalism. According to Ojo (2024: 48), of the 1,000 migrant churches planted in Germany, almost 20% were planted by Africans. This is nearly the same in other countries, such as England, where there are migrant Pentecostal and charismatic churches planted by Africans. These are churches such as Kingsway International Christian Centre, founded in 1992 by Matthew Ashimolowo, the Apostolic Faith Mission, Church of Pentecost, Redeemed Christian Church of God, and many more. Ojo (2024: 48) continues to say that "In Kiev, Ukraine, the Embassy of God Church established in 1993 by the Nigerian, Sunday Adelaja, has grown in 2006 to about 25,000 members in Kiev, where 99% of the members were native Europeans". These are a few examples of how African Pentecostalism is thriving in the diaspora, with many migrant churches planted in different cities in Europe, America, Australia, and other parts of the world because of issues of migration and transnationalism. Therefore, an African Christian church is no longer known as a receiving church in terms of the efforts made by Western missionaries and mission activities, but has in the twenty-first century also become a sending Christian church. Onyinah (2013) points out, for example, that the Church of Pentecost started churches in the diaspora as informed by the movement of the members of the church into various parts of the world. In this way, the church of Pentecost has been known and described as a church that started in Ghana but has had an impact globally.

Therefore, it can be reiterated that migration and transnationalism are the driving factors in the establishment of these churches, as many of them seek to reach out to their members who have relocated from African countries to work, study, and start a business abroad. Many of these churches, such as the Apostolic Faith Mission International in the United Kingdom, were started by African Pentecostals who went

to the host countries either to study or to find work. It therefore becomes easy for the establishment of migrant churches, such as the Redeemed Christian Church of God, whose members come mainly from Nigeria but have relocated to find greener pastures in the diaspora. This is for the same reasons that African diaspora Pentecostalism emanating from the Nigerian Pentecostalism has dominated the African diaspora religious space and, to a certain extent, even the scholarship thereof (Sande and Chitando, 2024: 220). This is possible as many Nigerians leave Nigeria in pursuit of economic opportunities in different parts of the world. This is also exacerbated by the fact that Nigeria is already the most populous country in Africa. It suffices to say that there would then be many Nigerians in the diaspora, which results in the establishment of Nigerian Pentecostal migrant churches. Already, the churches I have highlighted thus far, such as Kingsway International Christian Centre and Redeemed Christian Church of God, are originally from Nigeria and were started by Nigerian pastors. We also cannot be ignorant of the many other migrant churches that have Nigerian roots, such as the Aladura churches, which are important to the discussions of migration and religion beyond Pentecostalism. Furthermore, while migration and transnationalism are the dominant factors for the establishment of African diaspora Pentecostalism, we cannot underestimate the ability of some of the African Pentecostal churches to send missionaries abroad for the primary reason of starting these migrant churches.

The ability of the African Pentecostal migrant churches in reaching out to the local people has been discussed by scholars as a challenge (Sande and Samushonga 2020; Sande and Chitando 2024). While some have been able to grow beyond the gathering of African migrants in the host countries, the majority of them struggle to reach out to the local or indigenous people. However, even with these challenges, the migrant Pentecostal churches continue to grow among migrants, given the factors of migration and transnationalism. Some of these African migrants are unfamiliar with the new contexts in the diaspora, and the migrant churches become a home for many as they find a sense of belonging. Asamoah-Gyadu (2015: 189) points out that these “churches have been defined in terms of their ethnic identities and their provision of religiosocial spaces as safety nets for foreigners in alien lands”. Van Dijk (1997:151) explains that the Pentecostal pastor is not only involved in receiving the migrant into the new host country but will continue to give counsel and advice to the migrant in familiarizing themselves with the new context. Sande and Chitando (2024: 219) continue to say that as new migrants struggle with how to understand their new home in various countries in Europe or even in the United States of America, African Pentecostal migrant churches come in to explain and to make the new contexts very familiar to the new migrants. These and other factors will cause these churches to grow to greater numbers in the twenty-first century in many regions of the world. These dynamics will remain since there are struggles in Africa causing migrations,

and since these migrants long for a sense of belonging, which they find in African diaspora Pentecostalism.

Moreover, these churches have been able to resuscitate and rejuvenate Christianity in times where secularism has dominated the religious space among Westerners. Sande and Samushonga (2020: 18) say that “the migration of people from the global South to the global North and the subsequent growth of the African Pentecostal church in United Kingdom in the last few decades has revived hope for a European mission field, the hope and expectation for the diaspora church”. Sande and Chitando (2024: 222) point out that the “African diaspora Pentecostal churches are sparking Christian revival in Europe by demonstrating a passion for prayer, dynamic faith and vibrant spirituality”. The fact that Europeans, Americans, or even Canadians are not joining these migrant churches does not stop the revival and resurgence of faith in those different contexts. This is one reason the African Pentecostal migrant churches will continue to grow in the coming decades. Chitando and Sande (2024: 219) predict that African diaspora Pentecostalism will continue to grow as many Africans are seeking opportunities outside of the continent. In addition, the African diaspora Pentecostalism will grow as the challenges of economic instability, political instability, and others continue to exist in many different parts of the continent. Therefore, inasmuch as some Africans may seek solutions on the continent, others opt for leaving the continent to explore opportunities elsewhere in the world. In the process, the global north, particularly Europe and America, will benefit in terms of the resurgence of faith. The assertions given above, in a way, make African Pentecostal migrant churches an alternative to the withering leaves of Christianity in the global north. African Pentecostal migrant churches become a source of hope in the midst of disaffiliation from forms of religion in countries such as Germany and France. As many of the mainline Christian churches in the global north decline in numbers, African Pentecostal migrant churches become a source of hope. However, the main research question remains as to how we understand the ability of African Pentecostalism in spreading the gospel to the global North. What kind of framework can be used to better understand this kind of mission? In the next section, the writer reviews literature on reverse mission as one of the approaches that has been used in the past to understand the African diaspora Pentecostalism.

Reverse Mission in the Context of African Diaspora Pentecostalism

In suggesting that the mission from Africa to the global North is in a reversal mode to the former mission efforts to the global South and Africa in particular, scholars have come up with the terminology of “Reverse mission” within mission studies. Reverse mission became an interesting topic in the last quarter of the twentieth century to

theologians and social scientists as they grappled with the spread of the gospel from the global South to the global North. The subject became even more popular at the beginning of the twenty-first century as more churches from the majority world were planted in the global North. Morier-Genoud (2018: 169) explains that the interest in reverse mission “was concerned with a perceived flow of missionaries coming to the global North from the global South when in the past, missionaries left Europe and the Americas to evangelize the South (known successively as the colonial world and the Third World)”. This is because a popular movement is the spread of the gospel to the global South, coming from the global North. Reverse mission is understood in the context of migration, whereby it is defined in terms of European migrants who moved to Africa between the fifteenth and twentieth centuries (Hanciles 2008; Spencer 2008). Halls in Olofinjana (2020:56) speaks about how Europeans experienced this migration “from the end of the 15th century to the middle of the 20th century, moving into other parts of the world such as Africa, Asia, and Latin America”. In this way, the movement of African migrants to Europe from the mid-20th century onwards is described in reverse mode and as a contributing factor to the reverse mission. This definition speaks directly to the issues raised in the preceding section of the intersections of migration and the African diaspora Pentecostalism. This means that reverse mission is connected to the notion of a reverse migration, where the spread of the gospel to the global North is discussed in conjunction with the migration to the global North. As Kim (2011: 64) puts it, “Global Migration serves missionary mobilization and the call for structural reform of the Church to grapple with the challenges of migration”.

Reverse mission is understood in terms of both mission studies and geographical shifts in the spread of the gospel. Burgess (2011: 432) explains that reverse mission involves two elements: “a reversal in the geographical direction of mission and a reversal in the direction of ‘colonization,’ in other words an inversion of centre-periphery relations in Christianity, whereby the formerly colonized are now evangelizing the former colonizers”. This definition describes the mission of God in terms of the geographical shifts in the resurgence of faith and confuses mission efforts of Westerners with colonization. Reverse mission is discussed in terms of mission studies, historical, and geographical directions. However, at times, there is a need to separate the mission efforts of Westerners from colonization. Not all Western missionaries had the mind of a colonizer, as many had a genuine call to bring the message of the gospel to the south and Africa in particular. Burgess (2011) continues to describe reverse mission as the need for the evangelization of Europe and the growing presence of African Pentecostal migrant churches in the global North. While I concur with this description and the need for a revival in the declining number of mainline Christianity in Europe, the challenge is labelling it a reverse mission. Burgess interviewed some pastors from churches such as the Redeemed Christian Church of

God, who told him that Europeans once came to Africa to preach the gospel, and now Africans are going to Europe to spread the word. In this case, reverse mission is also described as giving back to the global North what they gave to Africa in the past. Reverse mission is described as the gratitude of Africans to those who brought the gospel to Africa by returning the favour in taking back the gospel to them. But is reverse mission a relevant terminology to describe this? In other words, as described by Burgess (2011), this kind of framing has the risks of reinscribing colonial binaries.

Reverse mission is also defined in terms of who is the sending church in the context of African diaspora Pentecostalism. While in the past it was European churches that sent the missionaries to Africa, the sending of African missionaries is described as a reverse mission. This is well articulated by Ojo in Olofinjana (2020: 56) where reverse mission is defined as the “The sending of missionaries to Europe and North America by churches and Christians from the non-Western world, particularly Africa, Asia, Latin America, which were at the receiving end of Catholic and Protestant missions as mission fields from the sixteenth century to the late twentieth century”. In this way, the African church, in general terms, is no longer just a receiving church but also a sending church, hence the concept of reverse mission. Kim (2011: 64) explains that the responsibilities of the sending church do not only lie in the spread of the gospel but also include financial provisions to be utilized in the receiving church. In the context of the African diaspora Pentecostalism, the receiver has been turned into a sender, hence the notion of a reverse mission. A church engaged in mission is expected to engage in mission activities beyond its halls. In the context of an African diaspora Pentecostalism, this means that the African church should not be confined to its continent but become a sending church to the other parts of the world. This relationship between the sending and receiving church is understood in the context of reverse mission by the proponents of this concept.

In summary, reverse mission is defined by looking at major contributing factors such as migration, geographical shifts, history, and missionary activities to describe a phenomenon whereby mission activities are no longer described in terms of global north to global south but also global South to global North, with Africa playing a major role. I have problems with the use of this terminology. For instance, any motor vehicle, whether a manual or automatic engine, has two main gears: the reverse gear and the forward gear. In describing the mission to the global North as a reverse mission, scholars quoted above are somehow suggesting that the mission from the global North is somehow forward thinking in a forward gear, while the mission to the global North is somehow in reverse gear. Can the mission of God really be described in forward and reverse gears? Can the mission of God be described as North to South, or South to North? Or is it a mission in all directions? Moreover, describing the mission of God by using reverse mission also means that everything that Westerners did in the global south and Africa needs to be reversed, which cannot be the correct approach

because not everything that the Western missionaries did in Africa was incorrect. On the contrary, so many Western missionary efforts were engaged in the building of schools, clinics, and even churches. Some of the mission efforts made in the global North have not been able to engage in projects such as these, meaning the building of schools, clinics, and churches in Europe, for example. Can we then continue to speak of a reverse mission, or should we rather construct new approaches in the description of these dynamics? In arguing against the reverse mission, this article introduces a multidirectional approach that can be used by scholars to describe the mission of God as a mission to the “ends of the world” in conjunction with a polycentric mission approach whose starting point can be everywhere, as opposed to a reverse mission that always defines mission as emanating from the global North. This kind of approach is introduced and outlined in the next section.

A Multidirectional Mission Approach: Contrasting Reverse Mission

A multidirectional mission approach is used in this study to explain that the mission of God to the world is a mission to the ends of the earth; it is multidirectional. This approach is connected to a polycentric mission approach that is understood as a mission beginning everywhere and ending everywhere. Scholars such as Bosch (1991), Newbigin (1995), Bevans and Schroeder (2004), and Walls and Ross (2008) have already emphasized that mission is not simply “West to the rest,” but concerns the presence of the gospel in all cultural and societal contexts, including the largely secular West. For example, Newbigin’s (1995) concept of the church as a sign, instrument, and foretaste of the Kingdom underscores the inherently multidirectional nature of mission, independent of colonial or geographic history. Equally, Bosch (1991: 370) has alluded to the home base of the mission of God as being everywhere. While the writer concurs that there is a direct relationship between mission and migration, this does not immediately place the mission of African diaspora Pentecostalism in reverse. The proponents of reverse mission only trace the migration of Europeans to Africa in the fifteenth century, and then define the twentieth-century migration of Africans to Europe in reverse terms. However, there had been a migration of people even before the fifteenth century. Stenschke (2016: 141) speaks of the “Diaspora Jews from the Hellenistic cities of the Roman empire. The Christ-believers among them, who lived and moved as migrants, constituted the backbone of the proclamation of the Gospel in the first century”. Stenschke continues to speak about diverse migrants who moved from different cities in the propagation of the gospel. Among these migrants in early Christian history is the Ethiopian eunuch who travelled to Jerusalem and was converted to Christianity through Phillip (Acts 8.26-40). Therefore, the notion that the migration of Africans to Europe in the late twentieth

century and the beginning of the twenty-first is in reverse is not entirely representative of the historicity of the intersections of mission and migration. On the contrary, there is proof that an African, in the form of an Ethiopian Eunuch, received the gospel much earlier than many Europeans and Americans. Therefore, the correct approach is the multidirectional approach that will properly outline the migration of people from different parts of the world and how this relates to mission activities. This approach aligns with a polycentric mission approach, where mission activities are not limited to a one-dimensional approach, such as reverse mission. This approach is much more nuanced than a reverse mission approach, as the latter seeks to suggest that African diaspora Pentecostalism is directly responding to the earlier migration of Europeans to Africa. Whereas what we see now, done by African diaspora Pentecostalism in Europe and America, has been done before by others, including the Jewish communities in the first century.

Regarding the geographical shifts, there is also a challenge of where exactly the mission of God began for the African diaspora Pentecostalism mission efforts to be considered a reverse mission. The mission of God in the Christian tradition began with the sending of God's son, Jesus Christ, into the world to die for humanity's sins (John 3.16). This resulted in Christ being born, living, and dying on the cross of Calvary for the sins of the people. This mission continues when Jesus Christ sends his disciples into the world to spread the gospel (John 20.21). This mission activity does not have its origin in Europe or America to define an African diaspora Pentecostalism in the twenty-first century as a reverse mission. The mission of God is to reach all people in their different locations, including in the North, South, West, and East. The great commission in Matthew 28.19 is also clear that the gospel should be taught to all nations. The fact that at some point the mission of God was led by the missionaries from the global North does not mean the global North is the starting point or mission in a forward gear and others in reverse. In addition, this does not make the global North a positive or forward-thinking mission, and the global South initiatives reverse. Therefore, a multidirectional mission approach opens up an opportunity for the mission to start at any given point and to be taken to any given location. The multidirectional mission approach is also relevant for the tracing of the origin of the mission of God to the sending of the Son, rather than the Euro-American centralism of mission. This is very much related to what other scholars have articulated, that mission starts everywhere and ends everywhere; it can start with everyone and ends with everyone. Hence, the mission of God cannot be understood as movement from the global North to the global South but as moving from and to every direction.

Lastly, on the issue of the relationship between the sending and receiving church, an African diaspora Pentecostalism cannot be seen as a reverse mission. Long before the coming of the Western missionaries, Africans had already received the message of the gospel. The Ethiopian eunuch himself was a convert to Phillip, who, coming from

Jerusalem, went back to Ethiopia and preached the gospel to his own people (Acts 8.26-40). Therefore, the sending-receiving paradigm cannot be used to motivate for the reverse mission in the context of the African diaspora Pentecostalism. In fact, the Ethiopian eunuch case demonstrates that the mission of God moved in early Christian history from the Jewish community in Jerusalem to the African community. At some point, the Jewish community was a sending church, while the Ethiopian community was a receiving church. The current discourses of reverse mission exclude this dimension in the context of the intersections of mission and migration. This opens up to the idea of a multidirectional mission approach where there is an exchange between who becomes a sender and who becomes a receiver. In the context of a polycentric mission, anyone can be the sender, and anyone can be the receiver. This changes our thinking of always seeing the missionaries from the global North as senders and the people of the south as recipients. These exchanges should not be defined in forward and reverse terms but rather in their multidirectional dynamics. These exchanges also recognize the fact that God himself chooses who becomes a sender and who becomes a receiver, and therefore, it is incorrect to label mission efforts such as the ones made by African diaspora Pentecostalism as reverse.

The Global Reach of African Diaspora Pentecostalism: A Multidirectional Mission Approach

The mission efforts by African diaspora Pentecostalism have a global reach rather than confining it to the reverse mission. The African Pentecostal churches discussed in this current study, such as the Apostolic Faith Mission, the Redeemed Christian Church of God, and the Church of Pentecost, have a global reach found in most countries of the world as opposed to the notion of reverse mission. In addition, these churches have footprints in the continent of Africa, existing in different countries in the east, west, south, and north of Africa. Therefore, the reverse mission discourse completely ignores the spreading of the gospel among Africans as being led by influential African Pentecostal churches. Furthermore, churches are coming from, for example, Asia, Latin America, into Africa within the context of the global South. The reverse mission discourse ignores, for example, the South-to-South spread of the gospel, as in the growth of the Universal Church of the Kingdom of God (UCKG) of Pastor Edir Macedo from Brazil in Africa, for example. Therefore, African diaspora Pentecostalism cannot only be defined in terms of the global South to the global North at the expense of the African reach, but also in the South-to-South dimension of this mission. Therefore, the current study locates the African diaspora Pentecostalism within the context of the global mission efforts within a multidirectional mission paradigm. Similarly, a polycentric mission approach is very much global in its approach because it reaches everyone located everywhere. African diaspora

Pentecostalism has that global reach into different parts of the world, including the continent itself. Therefore, the reverse mission paradigm does not entirely describe what is happening in the twenty-first century in complete terms. Hence, a proposition here of a multidirectional mission approach that will be able to consider all different directions from which the Spirit blows.

African Diaspora Pentecostalism, Multidirectional Mission Approach, and *Missio Dei*

The mission of God is a mission to the ends of the world. God can send anyone at any time, hence it is contended here that his mission cannot be confined to a reverse mission. This also means that even in the twenty-first century, anyone from the global North can be sent to minister the gospel in the African continent. In addition, this also means that African diaspora Pentecostalism should not only be motivated by a pursuit of better jobs and better education, but rather by the mission of God to the global north. African Pentecostal churches should not wait until someone moves into Europe because of employment and education, but intentionally send missionaries with adequate financial support to preach the gospel into different parts of the world in fulfillment of the mission of God and the great commission. The centre of doing mission should be the *missio Dei* and not necessarily personal missions of Africans who are weary of African problems and consequently migrate to Europe or America. This, in my view, is what happens when Western missionaries arrive in Africa; they are fully resourced and come directly for the purpose of doing mission. Therefore, for African diaspora Pentecostalism to truly make an impact in the global North, there is a need for missionaries who understand the mission of God and who are fully resourced. This calls for the African Pentecostal churches to invest in missions and engage in programmes equipping African missionaries in order to send them to the ends of the earth for the propagation of the gospel.

Conclusion

The study of African diaspora Pentecostalism is important as we endeavour to understand the growth of the movement and its impact on world Christianity. In the quest to understand the spread of the gospel from the global South as propagated by African Pentecostals into the global North, many scholars, as discovered in this study, have utilized concepts such as “reverse mission”. This kind of conceptualization is problematic as it suggests that mission is one-directional and any change to such a one-directional move is in “reverse” gear. This article introduced a “multidirectional mission” approach to propose a kind of mission that has a global reach in different parts of the world. It is similar to a polycentric mission approach but unique in its

direct contrast to the one-dimensional reverse mission. The article has found that, as opposed to the reverse mission, African diaspora Pentecostals not only spread the gospel to the global North but also engage in South-to-South mission. This necessitates a rethinking of the notion of reverse mission to articulate a mission approach that is multidirectional. This also changes how we have viewed the mission to the global South from Euro-American centrism to see a possibility of a mission that is African-initiated and independent of the forces from the global North. Furthermore, this study is important in looking at how the global South can do mission within itself with great impact on the other parts of the world. This is important in understanding the impact of African Pentecostalism in the continent, the global South, and the rest of the world. This study is also pivotal for the understanding of the growth of African Pentecostalism within the broader Pentecostal movement and world Christianity.

In summary, this study accurately summarizes the central argument that African diaspora Pentecostalism operates within multidirectional rather than reverse mission dynamics, including South-to-South movements. Further studies can explore this angle, particularly the theoretical and epistemological articulation of a multidirectional mission as a framework that overturns Euro-American mission paradigms. Similarly, the Ethiopian eunuch narrative (Acts 8) can be sufficiently theorized as a methodological analogue for modern migration-mission patterns by further studies.

About the Author

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