



Original Research

Cross-Cultural Mission Among the Second Generation of African Pentecostals in the Apostolic Faith Mission International Ministry, United Kingdom

Mookgo Solomon Kgatle, University of South Africa, South Africa

Received: 08/21/2024; **Accepted:** 2/5/2025; **Published:** 03/21/2025

Abstract: Apostolic Faith Mission International Ministry in the United Kingdom (AFMIMUK) was founded in 2003 by a group of African migrants who came to the UK to work or study. This church has shown some signs of growth, but its challenge remains—winning the local British people. This article works within the framework of a cross-cultural mission to argue that the second generation of African Pentecostals in the AFMIMUK has the potential to win the local people. This generation refers to the young people who were either born in the UK or grew up there as opposed to their parents who were born in Africa. This cross-cultural study found that, unlike the first generation, the second generation of AFMIMUK can act as change agents in their churches because of their understanding of the local culture inclusive of the local worldviews, values, beliefs, and lifestyles. The second generation has potential when it comes to the utilization of technology and media for the propagation of the gospel in cross-cultural communication. Lastly, this generation can fill the cultural gap between the country of origin and the host country when it comes to worship and preaching styles. Data were collected by using the participation observation method, as the researcher lived and fellowshipped among this second generation between 2020 and 2023. The article utilizes a thematic analysis by looking at the main themes of the cross-cultural mission that are relevant to unleashing the mission potential of the second generation.

Keywords: Cross-Cultural Mission, Second Generation, Young People, African Pentecostals, Apostolic Faith Mission

Introduction

Apostolic Faith Mission International Ministry in the United Kingdom (AFMIMUK), a Christian and Pentecostal church, was founded in 1998 by a group of African migrants who came to the UK to work or study (Sande 2019; Kgatle 2023). The church was fully registered in 2003, five years after its inception. The group of African migrants came mainly from Zimbabwe because of the economic challenges that they experienced in the country. Therefore, these migrants came to the UK to seek economic opportunities, educational development, or even political stability (Sande 2019). They also saw a reason to organize themselves to maintain their roots in terms of their Christian and particularly Pentecostal tradition. These same reasons have necessitated the foundation of other African Pentecostal migrant churches in Europe, America, Australia, Canada, and elsewhere. Therefore, the

AFMIMUK can be understood in the context of other churches such as the Redeemed Christian Church of God in the UK, Winners Chapel International, Christ Embassy in the UK, Zimbabwe Assemblies of God in the UK, Church of Pentecost in the UK, and others. In addition, it is also important to point out that these migrants came mainly from the Apostolic Faith Mission in Zimbabwe (AFMZ), which is part of the Apostolic Faith Mission International (Sande 2019). However, the AFMIMUK should be seen as an independent sister church to AFMZ and others such as the Apostolic Faith Mission in South Africa, Zambia, and Botswana. Hence, the AFMIMUK does not identify itself as a branch of the AFMZ but as one of the main churches within the AFMI (Sande 2019; Kgatle 2023; Chipere 2023). Besides, the church has key structural features such as National Apostolic Committee (popularly known as NAC), which although has some resemblances to National Office Bearers (NOB) in Apostolic Faith Mission of South Africa (AFMSA) is very unique to other sister churches. It is difficult to point to one key founder of this church; however, Reverend Trust Ndlovu, Rev. T. I. Murefu, Patrick Sena, Joshua Chigorimbo, Sebastian Nyamande, and others, who were lay leaders then, are credited as the main contributors to the foundations of the AFMIMUK.

This church has shown some signs of growth in recent times, as it has about four regions and is represented in almost all the major cities in the UK. The regions are the Midlands, Northern, Southern, and Central regions. The composition of the regions is as follows: the Northern Region (with nine assemblies), the Midlands Region (with eleven assemblies), the Central Region (with eight assemblies), and the Southern Region (with eight assemblies). This is tremendous growth given the fact that the church is only about 20 years old since its registration in 2003. Sande (2019, 280) mentions a few factors that have contributed to this growth:

The autonomy given to the Apostolic Faith Mission in the United Kingdom nearly a decade ago facilitated the growth of the church to another level. Members of the leadership have provided guidance and direction to the church. The emergence of many charismatic leaders and vibrant laities (elders, deacons, and deaconesses) has sustained the work to higher levels. This is evidenced by statistics on numeric growth which soared to about 2 520 members from the census conducted in 2016, and approximately the numbers are around 3 500 now.

However, a closer reflection on the growth and expansion of the AFMIMUK reveals that the church is growing through the gathering of African migrants in the UK (Pasura 2013; Sande and Samushonga 2020; Samushonga and Sande 2021; Sande and Nyadzo 2022). Although the ability of the church to reach out to African migrants cannot be undermined, the nature of their growth still implies that the church struggles to reach out to the local people in the UK. This presents a challenge to the longevity of the church because the current

African migrants have the potential to return home if the economic challenges or even the political instability subsides in countries such as Zimbabwe. Therefore, the church requires some strategy on how to sustain its growth by reaching out to the local people to avoid any eventuality in the future.

This article works within the framework of a cross-cultural mission to argue that the second generation of African Pentecostals in the AFMIMUK has the potential to win the local people. This generation is introduced as the group of young people who were either born in the UK or grew up there as opposed to their parents who were born in Africa. This current study argues that, unlike the first generation, the second generation of AFMIMUK can act as change agents in their churches because of their understanding of the local culture inclusive of local worldviews, values, beliefs, and lifestyles. Hence, it is a relevant generation to win the local British people. It is also argued that the second generation has potential when it comes to the utilization of technology and media for the propagation of the gospel in what is conceptualized as cross-cultural communication. It is argued here that the second generation of African Pentecostals can fill the cultural gap between the country of origin and the host country when it comes to worship and preaching styles. Therefore, it is proposed here that involving this generation can turn things around for the AFMIMUK concerning its growth and longevity. The next section looks at the cross-cultural mission as a theoretical framework for this study.

Cross-Cultural Mission: A Theoretical Framework

Cross-cultural mission within the broader framework of Christian missions is the relevant framework for evaluating the role that the second generation of African Pentecostals can play in the AFMIMUK. Boaheng (2020, 18) explains that “a cross-cultural mission involves leaving the comfort and familiarity of one’s own culture to enter another culture to propagate the gospel.” This does not mean disowning one’s culture but the ability to adapt to other people’s cultures for the sake of preaching or presenting the gospel to others. The cross-cultural mission is important for the understanding of the values, and worldviews of the people that the missionaries or even evangelists or anyone sent for the preaching of God is working with (Whiteman 2008). This means that to win people in any Christian mission context, it is important to know and understand the cultures of that context, also known as the local cultural context. The people working on a cross-cultural mission can develop a conducive relationship with the local people by understanding that the mission is for people with different cultural backgrounds. In addition, the people who understand this kind of mission can deal with any challenge that might impede the success of a Christian mission among people of different cultures. Whiteman (2008) explains that for this to happen those involved in the cross-cultural mission should know the local culture, interpersonal skills, and character to be able to understand people of other cultures. Therefore, the work of Christian mission is not only about preaching the gospel for conversion. It also comes with the need for cultural

sensitivity to be able to understand the local culture particularly if the one preaching is coming from a “foreign” culture, or simply coming from another country whose culture is different from the local cultural context. This is something that Paul understood very well in 1 Corinthians 9:20–22:

To the Jews I became like a Jew, to win the Jews. To those under the law, I became like one under the law (though I am not under the law), to win those under the law. To those not having the law I became like one not having the law (though I am not free from God’s law but am under Christ’s law), to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all people so that by all possible means I might save some.

Therefore, the success of a Christian mission depends on adapting to the local cultural context where the Christian mission is located. One of the failures of Western missionaries in Africa is the lack of understanding when it comes to the local cultures in Africa. Others, instead of desiring to learn the local culture, opted for enculturating the local people with their own Western cultures.

The cross-cultural mission is directly linked with cross-cultural communication because of the demand for the missionary or evangelist to be able to communicate with people of different cultures. In this context, the communication skills of the gospel communicator are important in cross-cultural communication. Therefore, the gospel communicator should be able to cross the language barrier presented to him or her when trying to reach out to people who speak a different language (Boaheng 2020). However, it is not merely a language barrier; it is about an endeavor to understand how different people communicate in different settings. This is because even if the same language is being spoken in a country, there is a way that locals would communicate that is different from the way, for example, the migrants communicate. Therefore, cross-cultural communication is the ability to understand the communication style of the local people, not just the language, because within the framework of cross-cultural communication other aspects are involved such as symbols, objects, feelings, and emotions. Boaheng (2020) continues to say that cross-cultural mission will always involve cross-cultural communication whether in a context where a Western missionary is sent to an African country or an African missionary is sent to a Western country. In the context where an African is ministering in a Western country, we might take it lightly that as the African missionary knows English, the mission work would be easy, but as highlighted earlier, cross-cultural mission is not a simple task of speaking English. It is about understanding the culture within the language as being spoken by the local people.

The cross-cultural mission also has something to do with understanding the religious worldviews of the local people. This calls for an assessment of the different worship styles of the local people before the arrival of other cultures. In the cross-cultural mission, it is

necessary to be aware of the religious heritage of the local people. We cannot assume that the local people are hearing the gospel for the first time or that the local people have never had any religious experience before. It is therefore necessary to understand the religious heritage of the local people in cross-cultural missions whether in the African context or the Western context. As much as the African people blame the Western missionaries for misunderstanding their pre-Christian religious heritage (Bediako 2000), they too cannot be ignorant of the religious heritage in the West. This is important for any gospel minister preaching in a different cultural context. Therefore, it is pivotal to take into cognizance the heritage that informs how people worship and behave in a certain way in the mission–praxis context. This is important when adjusting praise and worship styles to suit local styles.

The mission of God is very much cross-cultural in the sense that Christian God has the purpose of reaching out to different people of different cultures. Nottingham (1980, 448) explains that “cross-cultural mission is not something that begins with a missionary society! It is in the self-awareness of Christians in every place, and it manifests itself through the word of God preached and meditated upon and bearing fruit in every place to which it is addressed.” However, for the mission of God to be realized by people of different cultures, there is, therefore, a need to cross the boundaries of our own culture into the understanding of other cultures (Corrie 2014). This calls for the mission of the church to be constantly renewed so that it aligns with the mission of God for cross-cultural encounters between people of different cultures in the preaching of the gospel. In this current study, the cross-cultural mission is important for several reasons. The first is to explore the potential of the second generation of African Pentecostals as a generation that has already crossed cultures in the understanding of the local culture in the UK. The second reason is to explore the ability of the second generation of African Pentecostals to communicate effectively with the people of the UK with the conceptual framework of cross-cultural communication. In addition, this framework is useful in the exploration of the second generation of African Pentecostals as those who can cross the barriers when it comes to worship styles in what is framed here as cross-cultural worship. However, it is important to first introduce the second generation of African Pentecostals in the UK.

Introducing the Second Generation of African Pentecostals

The understanding of the second generation of African Pentecostals in the AFMIMUK comes with the knowledge of the first generation. In this article, the first generation refers to the African Pentecostals who arrived in the UK for either work reasons or educational reasons. The term African Pentecostals refers to Christian believers who believe in the baptism of the Holy Spirit that results in pneumatic experiences such as speaking in other tongues (Kalu 2008). While all Pentecostals believe in Spirit baptism and pneumatic experiences, the difference with African Pentecostals is that these experiences are practiced within the context

of African cultures, customs, and identity (Anderson 2011). Therefore, the first generation of African Pentecostals is the generation that started the AFMIMUK in 1998 as being led and inspired by the Holy Spirit. In addition, this generation came to the UK with African Pentecostal experiences informed by African culture, customs, and identity. This means that this first generation has connections with both the Zimbabwean culture and the religious heritage of the AFMZ. Some scholars such as Sande (2019) opine that the AFMIMUK was started to maintain both the cultural and religious roots of the home country, Zimbabwe. Therefore, the first generation must be seen as the African Pentecostals who would seek continuity with the African religious experience coming from the home church, that is, AFMZ. The first generation wanted to continue to worship the Christian God they knew from back home.

The second generation in the context of this article refers to the children of the first generation who were either born in the UK or grew up there. This is the generation that, despite having some connections with their home country because of their parents, is not deeply rooted in the same. In some instances, some of them do not even have a connection with the AFMZ, as they have never been members or fellowshiped there. Therefore, this generation as it is argued in this article has the potential to take the AFMIMUK to another level as opposed to the first generation. According to Sande and Samushonga (2020, 25), this is because the second generation of African Pentecostals “predominantly spend much of their time immersed in the British systems, outside of church life, for example, in schools and other educational institutions, corporate and business sectors.” The first generation is also part of the educational, business, and corporate lives of the UK; however, they would not be as immersed as the second generation. In other words, although many of the first generation have been in the UK for a long time, it takes courage to adapt to the local cultural context in the UK. This is not the same with the second generation, as they are easily adaptable to the local cultural context. In addition, age is on the side of the second generation in terms of learning the cultural practices of the local people in the UK. Most of the second generation are the so-called Gen Z who were born either in the last decade of the twentieth century or early twenty-first century (Twenge 2023). This is the generation that was born amid technology and social media as opposed to the first generation. Therefore, the social framework of the second generation is different from that of the first generation.

Another scholar who worked on the contextual framework of the second generation of African Pentecostals is Nyanni (2018). Nyanni (2018) explored the role that the second generation can play in bringing that transition needed in the African Pentecostal migrant churches. Although not necessarily based on the AFMIMUK, this phenomenon is the same across the African Pentecostal migrants including churches such as “The Church of Pentecost.” Nyanni (2018) argues that defining a second generation is not a simple matter that can be reduced to those who were born or grew up in the UK, as some who grew up

there might still have cultural roots in the home country. Nyanni (2018, 25) continues to refer to himself by saying:

I am British by nationality, I still consider myself Ghanaian by cultural orientation. Not only was I born in Ghana, but also had my early years of education and social life in Ghana. However, my 20 years' stay in Britain so far has made me socially aware of a different kind of life and ways of living.

Therefore, in terms of a social framework, the second generation comprises those who have the social awareness of the life lived in the UK. This is different from those who would still want to insist on their home culture while in a different local cultural context. In this article, regardless of the complexity of the definition around who is second generation and who is not, the main point made here is that this generation has the potential to understand the local cultural context better than the first generation. Although some of the second generation of African Pentecostals have left their churches because of the frustration with worship styles and lack of relevance to their challenges, others have decided to remain to change the status quo of their churches (Nyanni 2020). This article explores how the second generation, particularly those who are still part of their churches, can become helpful in terms of the mission growth in their church, the AFMIMUK. In the next section, I explore the role of the second generation of African Pentecostals in the AFMIMUK regarding relevance in the local culture.

Second Generation and the Local Culture

One of the challenges of the first generation is that they want to remain faithful in terms of the cultural practices of their home country and do not adapt to the local culture in the new country. This is surprising as Hogan (2012, 52) suggests that “in a multicultural setting, the missional church should be able to cross cultures to reach people of different cultures other than those of the sending church.” Therefore, it is expected of the AFMIMUK to also be able to cross the cultures in trying to win the local people in the UK. Even if it were to be argued that the Pentecostal movement is founded on its fundamental teachings on Spirit baptism and theology of the Spirit (Hunter 2009), still such theology is expressed in the specific cultural context wherever it finds itself. However, the first generation of African Pentecostals in the AFMIMUK have insisted on expressing Pentecostalism in the culture of their country of origin as opposed to the culture of the host country. Unlike the first generation, the second generation of African Pentecostals in the AFMIMUK can act as change agents in their churches because of their understanding of the local context and culture. The second generation through the same theology of the Spirit can be able to reach out to the local people to express the Spirit empowerment in the local cultural context. Spirit empowerment through the theology of the Spirit can lead the second generation into active engagement with the local cultural context. It might have not been easy for the first generation to

assimilate into the new culture in their host country, but the same cannot be said about the second generation who have been part of the new culture from an early age. Sande (2019) explains that most of the first-generation members are still very glued to the culture of their country of origin and seek to be faithful to the same. The first-generation members want to maintain the faith and the culture which they brought to the UK. However, the second generation have already adapted; hence, per some of the participants, they are frustrated by the lack of change in the branches of the AFMIMUK.

The second generation has an advantage in understanding the local culture better than the first generation because they have been immersed in the local cultural context at their schools, universities, businesses, and workplaces (Sande and Samushonga 2020). As Bucholtz (2002, 525) explains, “the formation of the self-identity, symbolic interactions and social action of youth within this dynamic context shapes and gives form to varieties of young cultural expressions across the historical timeline.” In addition, they have the same opportunity to mingle with the local people during sports events and soccer matches that, ordinarily, the first generation hardly attends. In my interactions with some of the young people, they pointed out that they would also attend secular musicians’ concerts. This means that the second generation is more outgoing and connected to what is happening in society in the context of the UK. While the first generation of African Pentecostals insists on grouping themselves into one culture coming from their home country, the second generation is part of the global village, the multicultural and postmodernist world (Nyanni 2020). This alone is important in giving this group of young people the potential to win over the local people in the UK, as they can understand the cultural context. In addition, the second generation of African Pentecostals can understand the hybrid culture made up of cultures coming from different people including those from other countries outside the UK.

Cross-Cultural Communication in the Second Generation

Another challenge with the African Pentecostal migrant churches has to do with communication, particularly the language barrier. This is a challenge as some, although might be well conversant in English, still need to learn a way to communicate in the local way (Ekumbe 2020). This includes the way the message needs to be communicated to the local people in the context of the African Pentecostal migrant churches like the AFMIMUK. This calls for a way to be able to communicate across cultures particularly in a multicultural setting like the UK as preachers cannot continue business as usual or else they would only reach out to African migrants (Okyerefo 2014). The second generation has the mission potential to be able to cross the cultural barrier when it comes to communication. This generation is important also in terms of crossing the technological barrier as some of the first generations might be considered “born before technology” (BBTs). Many of the second generation can be considered as the born after technology (BATs) as many of them are Gen

Zers. Nyanni (2020, 42) explains that this generation “Unlike their parents, who grew up in autochthonous surroundings in Africa, the second generation are now growing up in a multicultural society, a global village, a technologically connected culture and, as often put, a world without walls.” Therefore, the second generation is the relevant one to create Facebook accounts, YouTube channels, and other social media accounts for their churches to help them communicate the gospel to local and international audiences in a way that the first generation cannot do. This means that the second generation made up of mainly young people has the potential to be able to implement the vision of the local church including in the branches of the AFMIMUK.

Cross-Cultural Worship in the Second Generation

Worship styles have remained one of the challenges affecting the growth of the African Pentecostal migrant churches in the UK, as many fail to adapt to the local worship styles. Although many of these churches have succeeded in reaching out to African migrants, the greatest pushback is the inability to adapt to the local cultural context, particularly when it comes to worship (Amadi 2016). Burgess (2017) concurs that despite their growth and expansion among African migrants, African Pentecostal migrant churches such as the AFMIMUK have not managed to sell their message to the local people. This, if not managed, has the potential to affect the growth of these churches in the UK (Burgess 2019). Therefore, the urgent need is for these African Pentecostal migrant churches to adjust, including revising the composition of the worship team (Adedibu 2013). The cultural aspect of the first generation has a role in influencing worship styles in African Pentecostal migrant churches like the AFMIMUK (Nyanni 2020). This is one of my observations when visiting the branches of the AFMIMUK: most of them still sing in Shona and some of the pastors still preach in Shona. As much as Shona has dominated in the Zimbabwean context, it continues to dominate even in the context of the African migrants coming to this country. Hence, some of the African Pentecostals would want to insist on singing Shona songs instead of adapting to singing in English to accommodate the local people.

The second generation has a role to play in influencing the way the branches of the AFMIMUK conduct their worship. The second generation can assist in how worship style can cross cultures from Shona songs to English songs. One of the participants in the AFMIMUK in Coventry pointed out that she left the church because the worship style was no longer conducive for the young people in the church. Therefore, there is no need for the first generation to insist on singing in Shona if this is bringing conflicts between the first and the second generations. While there is nothing wrong with Shona, the only challenge is that the majority of the local people cannot understand the language; more so it brings frustrations to the second generation when it comes to worship styles. However, according

to Nyanni (2020), the second generation can change the status quo because of their ability to learn from other countries or contexts in terms of worship styles. Nyanni (2020, 42) writes:

Their changing style of worship and structure of the service is mainly due to the influence of not just other Pentecostal churches but other Christian denominations. Hence, members of the second generation pointed to churches in Australia, the USA, the UK, and even Ghana, to which they connect. These second-generation Christians, therefore, see church and Christianity not within the lens of denominations or local congregations as their parents do.

The second generation is non-denominational or even post-denominational. This further demonstrates the cultural differences between the first generation and the second generation in the AFMIMUK. This is important for understanding the contribution that the second generation can make to reaching the local cultures in the UK as opposed to the first generation. Therefore, once the second generation is granted the opportunity to lead the worship in African Pentecostal churches such as the AFMIMUK, they would be able to win over the local people as opposed to the insistence of the first generation on using the styles from their countries of origin. This assertion is made based on the cultural differences between the first generation and the second generation, as discussed earlier.

Discussion and Conclusion

The AFMIMUK started in 1998 but was fully registered in 2003 in the UK. This church has shown great signs of growth since its inception in 1998. However, the literature review on this church demonstrates that its growth is composed of the gathering of African migrants who have left countries such as Zimbabwe for economic and educational opportunities. Some had left home because of the political instability in their home country, Zimbabwe. This kind of growth can be detrimental to the longevity of the church for several reasons, including a decline in membership if, for example, most of the African migrants decide to return home. Therefore, something drastic should happen to prevent this eventuality. This study used the cross-cultural framework to argue that the second generation of African Pentecostals in the AFMIMUK has the potential to win the local people over. This cross-cultural study found that, unlike the first generation, the second generation of AFMIMUK can act as change agents in their churches because of their understanding of the local culture inclusive of the local worldviews, values, beliefs, and lifestyles. This is because the second generation, as discussed in the preceding sections, is part of the local cultures in schools, workplaces, and other social contexts. This, coupled with the empowerment of the Holy Spirit, makes this generation relevant for adapting to local cultures as opposed to their first generation. The second generation has potential when it comes to the utilization of technology and media for the propagation of the gospel in cross-cultural communication.

Lastly, this generation can fill the cultural gap between the country of origin and the host country when it comes to worship and preaching styles.

Acknowledgment

The author acknowledges the University of South Africa for their financial support.

AI Acknowledgment

The author declares that generative AI or AI-assisted technologies were not used in any way to prepare, write, or complete the manuscript. The authors confirm that they are the sole authors of this article and take full responsibility for the content therein, as outlined in Committee on Publication Ethics (COPE) recommendations.

Informed Consent

The author declares that informed consent was not required as there were no human participants involved.

Conflict of Interest

The author declares that there is no conflict of interest.

REFERENCES

- Adedibu, Babatunde. 2013. "Origin, Migration, Globalisation and the Missionary Encounter of Britain's Black Majority Churches." *Studies in World Christianity* 19 (1): 93–113. <https://doi.org/10.3366/swc.2013.0040>.
- Amadi, Mark. 2016. "British-African Pentecostal Megachurches and Postmodern Worship: Comparative and Contemporary Influence and Impact." PhD diss., University of Birmingham.
- Anderson, Allan. 2011. "The Pentecostal Gospel, Religion and Culture in African Perspective." In *Encounter Beyond Routine: Cultural Roots, Cultural Transition, Understanding of Faith and Cooperation in Development*, edited by Owe Boersma. Academy of Mission.
- Bediako, Kwame. 2000. *Jesus in Africa: The Christian Gospel in African History and Experience*. OCMS.
- Boaheng, Isaac. 2020. "Cross-Cultural Christian Mission in the Ghanaian Context: Challenges, Strategies and Prospects." *e-Journal of Religious and Theological Studies* 6 (1): 16–26. <https://doi.org/10.32051/01202002>.

- Bucholtz, Mary. 2002. "Youth and Cultural Practice." *Annual Review of Anthropology* 31 (1): 525–552. <https://doi.org/10.1146/annurev.anthro.31.040402.085443>.
- Burgess, Richard. 2017. "African Pentecostal Growth: The Redeemed Christian Church of God in Britain 1." In *Church Growth in Britain, 1980 to the Present Day*, edited by David Goodhew. Routledge.
- Burgess, Richard. 2019. "African Pentecostal Spirituality and Civic Engagement: The Case of the Redeemed Christian Church of God in Britain." *Journal of Beliefs & Values* 30 (3): 255–273. <https://doi.org/10.1080/13617670903371563>.
- Chipere, Ranganai Charles. 2023. "The Theology of Experience as a Distinctive Mark of Pentecostalism: A Case Study of the Apostolic Faith Mission in Zimbabwe." PhD diss., University of Birmingham.
- Corrie, John. 2014. "The Promise of Intercultural Mission." *Transformation* 31 (4): 291–302. <https://doi.org/10.1177/0265378814537752>.
- Ekumbe, Mabel Mesoe. 2020. "The Role of Christian Organizations in Promoting Social Integration of African Immigrants in Trondheim a Case of Betel Pentecostal and Victorious Faith Ministry International Churches in Trondheim, Norway." Master's thesis, NTNU.
- Hogan, Ciara. 2012. *Bridging Cultures: Intercultural Mediation in Literature, Linguistics and the Arts*. Vol. 12. Columbia University Press.
- Hunter, Harold D. 2009. *Spirit Baptism: A Pentecostal Alternative*. Wipf and Stock Publishers.
- Kalu, Ogbu. 2008. *African Pentecostalism: An Introduction*. Oxford University Press.
- Kgatle, Mookgo Solomon. 2023. "Cultural Challenges About Migration in the Apostolic Faith Mission International Ministries United Kingdom: An Ethnographic Approach." *International Journal of Critical Cultural Studies* 21 (2): 43–53. <https://doi.org/10.18848/2327-0055/CGP/v21i02/43-53>.
- Nottingham, William J. 1980. "Cross-Cultural Mission at the Crossroads." *International Review of Mission* 69 (1): 437–449. <https://doi.org/10.1111/j.1758-6631.1980.tb01363.x>.
- Nyanni, Caleb Opoku. 2018. "The Spirits and Transition: The Second Generation and the Church of Pentecost-UK." PhD diss., University of Birmingham.
- Nyanni, Caleb Opoku. 2020. "Changing Lanes: Second-Generation African Pentecostals in the United Kingdom." *Journal of the European Pentecostal Theological Association* 40 (1): 32–45. <https://doi.org/10.1080/18124461.2020.1721683>.
- Okyerefo, Michael Perry Kweku. 2014. "African Churches in Europe." *Journal of Africana Religions* 2 (1): 95–124. <https://doi.org/10.5325/jafireli.2.1.0095>.
- Pasura, Dominic. 2013. "Modes of Incorporation and Transnational Zimbabwean Migration to Britain." *Ethnic and Racial Studies* 36 (1): 199–218. <https://doi.org/10.1080/01419870.2011.626056>.

- Samushonga, Hartness M., and Nomatter Sande. 2021. "Doing Diaspora Practical Theology: Insights into How Culture, Ethnicity and National Identity Shape Theological Practices and Expressions of UK-African Diaspora Churches." In *Celebrating the Past, Present and Future of British and Irish Practical Theology*, edited by Andrew P. Rogers and Nicola Slee. Routledge.
- Sande, Nomatter. 2019. "Historicizing the Apostolic Faith Mission in the United Kingdom." *Journal of Pentecostal Theology* 28 (2): 267–283. <https://doi.org/10.1163/17455251-02802008>.
- Sande, Nomatter, and Silas Nyadzo. 2022. "Spirit-Led Missions: An African Pentecostal Missions Theology in Diasporic Contexts." *Journal of Pentecostal Theology* 31 (1): 133–151. <https://doi.org/10.1163/17455251-bja10029>.
- Sande, Nomatter, and Hartness M. Samushonga. 2020. "African Pentecostal Ecclesiastical Practices and Cultural Adaption in a Changing World." *Journal of the European Pentecostal Theological Association* 40 (1): 17–31. <https://doi.org/10.1080/18124461.2020.1714137>.
- Twenge, Jean M. 2023. *Generations: The Real Differences Between Gen Z, Millennials, Gen X, Boomers, and Silents—And What They Mean for America's Future*. Simon & Schuster.
- Whiteman, Darrell L. 2008. "Integral Training Today for Cross-Cultural Mission." *Missiology* 36 (1): 5–16. <https://doi.org/10.1177/009182960803600102>.

ABOUT THE AUTHOR

Mookgo Solomon Kgatle: Professor, Christian Spirituality, Church History and Missiology, University of South Africa, Pretoria, South Africa
Email: kgatls@unisa.ac.za